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BRITISH U.F.O. RESEARCH ASSOCIATION

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EDITORIAL

Terrestrial or extra-terrestrial?

That is the question which is agitating the world of UFO-research today. The UFO 'buffs' in the main hold firm to their original contention that the origin of these mysterious craft is to be sought in realms beyond the Earth. A few prominent investigators—the names of John A. Keel and of BUFORA's President Gordon Creighton spring immediately to mind—advise us to look nearer home for the root cause of the phenomenon.

Let me at once state that, in my considered opinion, the extra-terrestrial hypothesis in its original form cannot be sustained. The UFOs are too ubiquitous. They are obviously not designed to encounter the terribly hostile environment of the outer spaces. The gigantic 'mother-ships' of early UFO literature have dissolved into cloud-cigars hiding formations of saucers.

It may be, however, that a modified form of the extra-terrestrial hypothesis, (METH), is still, as I have elsewhere suggested, the most plausible explanation of the UFO phenomenon. As Jacques and Janine Vallée observe in, 'Challenge to Science':—

"If the objects are somehow capable of leaving our space-time continuum, they could bridge the interstellar gap with little trouble and could escape radar and visual detection as they approach and leave the terrestrial surface."

This is an idea which seems to upset some of our younger investigators, who, in line with current trends in scientific thought, fight shy of the conception of hyperspace. I can only recommend that they take to heart Dr. J. Allen Hynek's remarks on 'temporal provincialism' in the contemporary scientific Establishment. We, as investigators, must follow the evidence wherever it may lead us. We must be prepared to amend our theories in the light of facts and ought to refrain from ignoring, distorting or suppressing facts in conformity with preconceived theories.

The METH at any rate explains most reported UFO phenomena. It throws light on a wide variety of so-called 'Fortean' events, many of which have been suspected of being linked in some way with UFO manifestations. It provides a plausible explanation for the frequently observed connection between UFOs and para-physical disturbances.

Perhaps we tend to make too much of the distinction between things terrestrial and extra-terrestrial. This planet of ours is not, after all, something unique and apart from the Cosmos as a whole. From the viewpoint of an observer within the space-time continuum it is an infinitesimal speck of matter within a Universe of inconceivable vastness. It may be assumed that near-instantaneous travel through hyperspace would cause our observer to modify his impression. Australia was as remote, almost, as another world in the days of the tall ships. It is not so today, when artificial satellites circle the globe in eighty minutes.

In the words of Dr. F. C. Happold:—

"The scientist now envisages the universe in terms of a multi-dimensional space-time continuum He does not consider it inconceivable, indeed it seems to fit in with his experience, both as a man and a scientist, that in those regions of personality which lie outside the orbit of normal consciousness the categories of time and space may be inappropriate and that man in his wholeness dwells in a realm which comprehends infinity."

JUNG AND THE UFOs

The Cover of my edition of C. G. Jung's *Flying Saucers—A Modern Myth of Things seen in the Skies* describes Jung as "the most eminent psychologist of our time," praise usually reserved, in the popular press, for Freud. Unlike Freud, however, his influence has always been slight within psychology and his curious, semi-mystical approach has appealed more to laymen and writers in *The Listener* than to psychologists and clinicians. It is in this context that Jung's contribution to UFO research must be assessed, and it is entirely probable that its value has been given undue stress by researchers who, quite understandably, tend to accept his theorising as *the* psychological word on the Phenomenon.

Carl Jung was one of the first analysts to break away from Freud's dogmatic emphasis on sex as the basis of human psychology. In place of Freud's concepts, he provided a system in which sets of conflicting forces (some conscious, some unconscious) together made up the total man. Unlike Freud, again, he held that man *could* achieve self-actualisation, a state in which all these tendencies were accepted and held in balance. This is basically the same sort of idea that figures so prominently in existentialist philosophy.

But the most radical hypothesis put forward by Jung, and the most relevant to our subject, was that of the *archetype*. This is supposed to be a tendency or force similar to that present in the individual unconscious, but common to all people. In other words, he thought there was a collective unconscious, a repository of all the significant knowledge possessed by our ancestors, extending even to "the fantasies born of musing over the steaming cooking-pot . . ." (2, p. 38).

It appears that Jung based his speculation on a belief in the transmission of acquired characteristics, a notion soundly rejected by contemporary evolutionary theory. For hereditary transmission to occur, it is now generally held, the characteristics concerned must have significant influence on the survival of the individual. Thus, to take Jung's favourite example, the circular *mandala*, we should have to argue that observing, or believing in, or taking some action towards circular objects must, in the past, have favoured survival. This is an idea hard to assimilate, and a simpler explanation is that every culture on this planet has had contact with two highly significant circular objects, the sun and the moon, which could give rise to extensive symbolic representation in the absence of any hereditary predispositions.

To date, nobody has succeeded in putting forward convincing evidence for the archetypes, and it is hard to conceive of any controlled experiment which could entirely separate such innate factors from the effects of experience. So let us be clear: few (if any) present day psychologists would accept the archetype concept, and it is this concept which forms the basis of Jung's theory as it concerns us here.

Jung reveals in his book (2) a fair knowledge of UFO literature prior to 1955 or so, but appears to be unaware of the content of the 1954 cases or the 1957 wave, so he cannot be faulted for his failure to discuss the psychologically intriguing landing cases. His reasoning is largely confined to the "flyovers."

Firstly, Jung never claimed that his idea could "explain" all UFO reports; on the grounds of those cases involving radar and physical evidence he concludes that this would be unjustified (2, p. 114). His book deals with the "if"; *if* there be no real stimulus at the root of the problem, then how are UFO reports to be interpreted?

His answer is interesting, because he recognises in the fact that few of the witnesses seem unreliable that describing UFO cases in terms of psychopathology would be a mistake. But the UFO is a general phenomenon, so it must stem from some deep, emotional source that is common to all people. To emphasize the non-pathological nature of the hallucinations thereby generated, he calls them *visionary rumours*.

The origin of this emotional tension is, according to Jung as well as many others, our present day "situation of collective stress or danger" resulting from the policies of the USSR. Value-judgements concerning Russia abound within the book, and it seems likely that Jung himself was too worried about this issue to have been able to place it in proper perspective. Certainly, it is difficult to see how untutored natives in Africa, or inhabitants of the US Mid-West in 1897 could have spent their time unconsciously worried about the effects of Soviet imperialism.

Nevertheless, Jung traces the following pattern of psychological events. (I) The present world situation is emotionally disturbing, but we prefer not to think about it; (II) in older times and under similar conditions the populace would be led to expect a "redeeming supernatural event." But (III) today we consciously reject such notions. The result is a manifestation of the unconscious fantasy in the form of an archetypal rumour, which, because we are scientifically-minded, is interpreted in technological light.

The final stage of this process is clearly the most critical: the point most proponents of psychological theories rapidly pass over in their discussion. How is a rumour translated into hallucinatory experience, and how can this experience be shared? In arguing for the projection of unconscious archetypal imagery, Jung makes the following statement, which is hardly supported by objective evidence: "Things can be seen by many people independently of one another, or even simultaneously, which are not physically real" (2, p. 24). So, apart, from the casual assertion that such a thing *can* happen, Jung makes no attempt to clarify the nature of the alleged hallucinatory mechanism, and the key question is left unanswered.

The larger part of *Flying Saucers* is taken up with typically analytical discussion of dreams and paintings, historical reports, a contactee claim, and some well-known science fiction works. It is difficult to make useful comment on this section, which is as obscure as only analytical writing can be. For the light it throws on human reaction to unusual aerial phenomena such an analysis may be helpful, and it cannot be denied that the concept of strange devices floating in the skies is one that seems to touch off a deep emotional response of some sort. However, it is not very helpful in providing evidence for the basic hypothesis: here again is an "explanation" for UFO reports which fails to deal with a single significant case-history.

Although Jung makes the definite statement that he does not expect to explain the physical basis of UFO events, assuming a physical basis does exist, it is striking to see how certain tough-minded physical scientists have jumped at his complex and intuitive speculation in an attempt to find support for their rejection of the problem. Sagan, for example, is led to the astonishing remark: "The interest in unidentified flying objects derives, perhaps, not so much from scientific curiosity as from unfulfilled religious needs" (3). This may be a perfectly acceptable sentiment so far as we accept that scientific curiosity itself may stem from similar "unfulfilled needs" (see, e.g., 1).

In summary, the prospects for Jung's theory as a valid explanation for UFOs seem poor. As my earlier reviews will have suggested, I do not hold such theories in high regard: not only have systematic approaches been the exception rather than the rule, but most of the evidence fails dismally to support a psychological interpretation. But as Shepard has pointed out, the persons who have supported these ideas have in the main been familiar with neither the UFO phenomenon nor the findings of modern psychology; so it is the very weakness and obscurity of their explanations that has prevented us from making significant progress in this area.

Jung's ideas are in a different class but again are open to criticism; firstly because it may be necessary, still, to postulate parapsychological interaction between remote witnesses: and secondly, because they offend against Occam's razor. He proposes a phenomenon which has yet to be objectively demonstrated and which has just the right properties to explain the characteristics of UFO reports; and which cuts the ground away from under anyone wishing to make a precise test. Indeed, it is no longer necessary to look for abnormality in your witness—the more rational and clear-thinking the individual, the more likely is he to have an unconscious boiling over with worry and archetypal fantasy. So if the witness appears unreliable we should not believe him, and if he appears reliable we still shouldn't believe him: readers can judge for themselves how meaningful any theory that leads to a prediction of this sort can really be.

Like most analytical writing, *Flying Saucers* is fascinating: the reader is led to believe that he is gaining impressive insight into human nature, as, indeed, he may well be. But this pleasant feeling is deceptive; it brings us no closer to a concrete solution of the UFO problem.

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1. HUDSON, L. *Contrary Imaginations*. Penguin Books, 1967.
2. JUNG, C. G. *Flying Saucers—A Modern Myth of Things Seen in the Skies*. (Hull, R. F. C., trans). New York: Signet Books, 1969. (1st edn. 1959).
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CARL GROVE.

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Articles and items for inclusion in the 'Journal' must be sent direct to the Editor and not to other BUFORA officers. Requests for permission to reproduce material from the 'Journal' should also be addressed to the Editor.

'HOLES AT THE POLES' PHOTOGRAPHS

In the last, (Autumn 1970), issue of this 'JOURNAL,' I referred to certain photographs which seemed to establish the existence of polar openings as required by the 'UFOs from Inside the Earth' school of thought, at the same time stating that I was certain that another explanation of the apparent polar orifices would emerge.

Mr. A. R. Pace wrote to a correspondent at the Royal Aircraft Establishment at Farnborough, who replied as follows:

"The maps which you sent me in the German magazine appear to have a 'hole' near the North Pole simply because the inclination of the satellite to the Equator is about 78 degrees, (or strictly 102 degrees), so its photographs of the earth's surface only extend up to about 82 degrees latitude. The Polar Regions are not photographed and are therefore left blank."

So far so good! But the mystery thickens! Tony Pace's brother Mr. M. F. Pace, also a BUFORA member, tackled the Meteorological Office at Bracknell on the subject and was told:

"The answer to your question is that the pictures were taken during our winter months when the North Pole was in darkness and the South Pole was in daylight. If the pictures were repeated during our summer then the reverse would be the case. The polar night will be more evident on our pictures received at Bracknell from now on until Spring next year."

You pay your money and you take your choice! Almost am I persuaded, confronted with this clash of experts, to follow Ray Palmer down into the bowels of the globe. Almost but not quite. Let us have a little more quotation, this time from Volume XCII, No. 4, of the 'American National Geographic Magazine, October 1947:

"When one speaks of 'beyond the South Pole' the language is not entirely figurative. The Pole is, of course, by definition the farthest south possible to reach, but it hardly is a midway point towards what now must be the goal of Antarctic exploration—the interior of those millions of square miles which no eye has seen"

". though we were following the same straight line, our true course changed from South to North and our 180th meridian changed to the zero meridian. Second, west has become east and east west."

The above extracts are from a feature entitled, "Our Navy Explores Antarctica," and the latter refers to a flight across the South Pole. The author is the late Rear-Admiral Byrd. It is clear, in the light of the quotations, that Admiral Byrd neither discovered nor believed in a subterranean realm, with or without mammoths in residence. Writers like Raymond Bernard and Robert Dickhoff, not to mention Giannini, are wholly undeserving of credence when they allege the contrary.

UFO-research has nothing to gain from the periodic rehashing of obsolete ideas and fallacies like the 'Hollow Earth' concept. Believers in such exotic notions should 'put up or shut up.' It is not narrow-minded, merely realistic, to decline prolonged consideration of hypotheses for which no jot or tittle of concrete evidence can be advanced.

J.C-B.

UFOs, FACT OR FALLACY?

The purpose of this article is to bring to the attention of all those groups and individuals interested in the UFO problem, the great need to obtain directly recorded, first hand information on this phenomenon and how to go about it.

I thought it best to leave out the more involved philosophical side of the UFO problem and instead to concentrate on the work in hand and the reasons why so much emphasis has been placed on the present methods of investigation by our group (the Bedfordshire UFO Society).

I would like to add that I in no way wish to denounce the work being conducted by those groups who are doing research in other directions, as I believe that without all the 'offshoot' investigations the problem of the UFO will take much longer to clear up.

Regarding UFO research, it is becoming increasingly obvious that very little positive information is forthcoming from the great mass of so-called sightings which have been recorded over the past twenty-three years! A serious question should be asked at this point, as to what we would call good solid evidence of the existence of extra-terrestrial space craft and their occupants, if any! If we are prepared to accept the proof of extra-terrestrial visitations merely from evidence in the form of lights seen careering erratically across the sky, or from blips which appear and disappear from radar screens, then we can say that there is more than enough evidence to support our hypothesis, providing we don't try to dig too deeply into the meagre information available.

When we attempt to obtain information from these reports, we suddenly find ourselves up against a brick wall, simply because there is so little information given by the observer(s). What little there is to read on most reported sightings gives no useful information on the object, its origin, its method of propulsion, etc., and what's more the information content is highly suspect because of the 'human element' which consciously or unconsciously tends to distort the facts as originally gleaned. Individual reports on the same object are often so diverse as to make the investigator come to the conclusion that more than one object was involved in the sighting, which introduces yet another variable element.

A method of overcoming this difficulty is to first of all eliminate the restricted distorting human element from the observations by using reliable sensitive instruments to monitor fluctuations in the meteorological field. These changes can be recorded for later analysis. In this way data can be recorded, the causes of which the human senses only, would not have been aware of. In addition to this a much wider range of information is available, thus producing the maximum amount of information from just one event, as opposed to the existing state of affairs where the minimum amount of information is obtained from as many sighting reports as can be collected.

We at BUFOS have built and are building instrumentation to record as many of these unseen fluctuations as we think would respond to the passage of extra-terrestrial craft through our atmosphere. The instruments are being built as and when time permits, with the intention of having them permanently mounted in a caravan which can be towed to 'sky-watch' sites, or left at a convenient location to record useful data.

While one monitoring station as described above could furnish useful data, it is obvious that the ideal system would be to have a countrywide network of stations using standardised instruments. This way, any unusual occurrences are bound to have an influence on a number of stations, which immediately makes possible the

comparison of definite records and much more reliable conclusions to be drawn on the nature of the disturbances.

It is only by producing reliable instrumental records and presenting them to the scientific world, that they will sit up and take notice and conduct their own experiments, to prove to the whole world the existence of alien visitors to this planet. In an effort to achieve a countrywide network of observation posts, it is necessary to 'discover' those individuals who are interested in the UFO problem and who feel they may have abilities relevant to this work, of building and maintaining the instrumentation. Anyone regarding themselves as falling into the above category is cordially invited to enquire for further details from Mr. G. Clift, 111, Maple Road, Luton, LU4 8AF.

THE BYLAND ABBEY UFO — FACT OR FICTION?

There seems to be little doubt that two young students concocted the account of a UFO over Byland Abbey in the North Riding in A.D. 1290, which Desmond Leslie reproduced in good faith in, "Flying Saucers Have Landed." It remains an open question whether the narrative is 100% fictitious or whether the hoaxers 'worked up' a passage from some early document.

The late Harold T. Wilkins, on page 185 of his book, "Flying Saucers on the Moon," ascribed the passage to the monkish chronicler William of Newburgh. He seems to imply that he had himself encountered it and was not relying on the Desmond Leslie text, which, anyway, purported to be derived from an hitherto undiscovered manuscript and did not mention William of Newburgh.

William himself died in 1198 and could not have described an incident said to have happened in 1290. However, a monk of Furness Abbey wrote a 'Continuator' of his, "Historia Rerum Anglicarum," to the Year 1298, manuscript copies of which are in the British Museum Library and the Bodleian Library at Oxford. I consulted the Latin text of the 'Continuator' as reproduced in the Rolls Series from these documents. I was totally unable to trace any reference to the passage of a silvery disc over Byland Abbey, in 1290 or adjacent years.

However, Harold T. Wilkins seems to have been a competent scholar and I have found many of his other references to ancient documents correct as to date and translation. I am, therefore, not inclined to dismiss the possibility that he may have encountered the passage in a variorum edition of the 'Continuator,' or perhaps he inadvertently ascribed it to the wrong authority.

Be that as it may, we, as serious students, ought not to continue quoting and reproducing the story in lectures and articles without stressing the presently unproven status which it holds. In this respect it resembles the account of two discs which are reported to have 'buzzed' the army of Alexander the Great during one of his Asiatic campaigns, an incident which the late Frank Edwards cited confidently but which nobody can now trace in any of the available narratives of Alexander's life.

Writers on UFOs should be careful always to set down in full the origin of accounts of historical aerial visitations which they may reproduce. They should also translate old narratives as literally as possible and not supply free renderings of the text in which the happenings are 'slanted' to convey an acceptable picture of UFOs as currently understood. They should, in short, act like students of UFOs, not like propagandists for the reality of UFOs.

J.C-B.

'FORTEAN' PHENOMENA AND UFO RESEARCH

In 'Notes & Quotes' our good Editor suggests that the membership might wish to deliberate and decide on whether we should broaden the basis of our research to include 'Fortean' phenomena.

While I do not dispute the existence of these various and mystifying phenomena, (indeed, I'm convinced of the reality of a type of large water going creature in the bounds of Loch Ness, and in other areas of water), I feel personally that we should consider doing quite the reverse, by concentrating our efforts in the direction to which the bulk of *factual* evidence points. I think I speak for other BUFORA members.

'Fortean' phenomena may some day prove to be connected with the study of Unidentified Flying Objects, (or they may not), but let's not be side-tracked by these relatively minor issues. Inevitably we will become even more confused than we are at present. I think we are in danger of foundering.

There is, after all, an organisation specifically set up to investigate the Loch Ness Monster. Psychical phenomena are investigated by a well established society in this country, far older than any UFO organisation, and there are other groups and individuals who specialise in the study of other 'Fortean' phenomena.

Heaven knows there are enough 'fringe' phenomena already classified or included under the UFO umbrella (i.e. Poltergeist, Astral Projection, Psychical manifestations, little known natural phenomena, ad infinitum) which have no proven *direct* connection with UFOs.

I would be the first to admit that I am intrigued and fascinated by the reports of showers of frogs from the sky, or of the spontaneous combustion of the human body, many of which, are undoubtedly true accounts. Neither would I attempt to discount the substantial evidence for the existence of ghosts and other apparitions. But I would rather treat these incidents on a low priority basis, and make no great effort to find some tenuous connection with the *UFO phenomenon*.

Unfortunately UFO 'study,' if we can call it that, is rapidly becoming a circus. You can imagine the role some Ufologists play in this performance. Small wonder the scientific community considers the whole business a joke.

A correspondent once wrote, "After reading books and magazines on Ufology, I could not help wondering why people should constantly bring up and push forward views that are next to magical and mystical, and concern other dimensions or other plains. In July 1969 man set foot upon another world—the Moon. He did this quite physically for all to see. He did not have to enter another dimension to cross the gulf of space. If researchers would try and look at this problem as the intervention of advanced technologies, and that unidentifiable flying objects, generally speaking are aerial craft, which have probably come off an assembly line, and not out of thin air with the wave of a magic wand, then we might get closer to the answers which have evaded us for the last twenty years."

Although my correspondent may be accused of having preconceived ideas,—I echo his feelings. For at least, he was trying to be realistic. Taken on a global basis, the bulk of factual evidence supports most strongly the idea of advanced technologies.

Obviously the nature of UFOs is a question of interpretation, one researcher drawing different conclusions than another from the same set of circumstances surrounding a UFO report. But I believe we should be more realistic in our interpretation. We must keep our feet firmly planted on the ground, however inadequate our *present* science and technology may be for coping with the UFO enigma. I

would not dismiss other dimensions or other states of matter. They may well exist, but what do we know of these. They are at *present* intangible.

The problem with some enthusiasts, who for many years have considered the *apparent* diversity of the phenomenon, is that they are now unable to make simple and logical comparisons with our own behaviour, and instead propose various supernatural interpretations. The conceit of man seems all too prevalent, even in today's enlightened attitudes towards the nature of UFOs, so much so that we tend to ignore or dismiss that which appears too obvious!

There are those who say that we know no more after twenty years of investigation and research, than when we began. This is a negative attitude, and in my opinion, quite untrue. The mass of evidence is staring us in the face, in the bulky files of many groups throughout the world. Can we truthfully say our investigations are as thorough as they could be.

We should attempt to formulate new methods of research and analyses using new and existing data. The problem as in Astronomy is knowing what type of observations to make. Specialisation could be the answer.

The quotation under "Warning to Sceptics" is very true. On the other hand if one has investigated UFO sightings on an objective and scientific basis, one is also bound to become sceptical. With a basic knowledge of those sciences which have a bearing on this problematic phenomenon, does one have to swallow or even consider every crazy idea and notion, i.e. The hole at the North Pole, that is published in the name, or under the guise of UFO research, without voicing one's criticisms. The great volume of rubbish that is dished up is an insult, even to our intelligence.

I feel also that a proportion of the mystery surrounding UFOs is quite artificial and stems from a lack of consideration given to the subjective nature or observations of aerial phenomena, and an inadequate knowledge, by the researcher, of the mechanisms and appearance of these phenomena.

Therefore we must be more realistic and objective in our interpretations, investigations and in our research, and then perhaps we will get somewhere.

A. R. PACE.

I am afraid my friend Tony Pace does *not* speak for other BUFORA members. Not, at any rate, for those who attended the Association's A.G.M. on 3rd October last, at which the following Resolution, proposed by me and seconded by Mr. Arnold West, was carried almost unanimously.

PROPOSED—that the Association widen the scope of its researches to include 'Fortean' and para-physical phenomena, in cases when such may be deemed to have a bearing upon the solution of the UFO problem.

In the course of discussion on the Resolution, the Meeting adopted my suggestion that researches along the lines indicated would be within the scope of BUFORA's Second Aim.

Many prominent UFO-researchers, including the late Dr. M. K. Jessup, Ivan T. Sanderson, Otto Binder and the late Arthur Constance, have sought a connection between UFO visitations and certain types of 'Fortean' phenomena. Links between the UFOs and parapsychical manifestations have also frequently been alleged by experienced investigators.

UFOs are themselves a 'Fortean' phenomenon, in that they were among the subjects studied by Charles Hoy Fort!

Tony Pace seems to have something of a fixation on 'Nessie,' who is, after all, only a representative of one type of 'Fortean' happening.

—EDITOR.

BOOK REVIEWS

PASSPORT TO MAGONIA

BY JACQUES VALLEE

Published by Neville Spearman Ltd.,
112, Whitfield Street, London, W.1.

PRICE: 35/-.

This book is eminently readable and is likely to exert a powerful influence on the future development of UFO-research. The publisher's 'blurb' is no more than accurate when it states that the book is: "... a comparative study of the mediaeval myths and legends about sylphs and fairies, sucubi and incubae, the 'modern myth about flying saucer entities,' and M. Vallée has succeeded admirably in his purpose which was to indicate that these two bodies of myth and legend are in fact *one*."

It is, in my opinion, just possible that the author has succeeded *too* well in the parallel he draws between the ufonauts and the 'little people.' If the UFO-denizens are fairies, they are fairies who have donned the trappings of space travellers and who have turned in their pumpkins and thistledown for aerial devices which look suspiciously like products of a technology. Would it perhaps be safer to suppose that sightings of UFOs and their occupants have influenced the folklore and mythology of the World's races and leave it at that?

Let it be remembered that the tiny gossamer-clad sprites of our nursery tales are largely products of the genius of William Shakespeare. European fairies of the pre-Shakespeare era were anything but aethereal. They were small individuals, certainly, nasty, brutish and called 'good people' because they were very bad and had to be placated. They were addicted to the theft of cattle and young children and to the poisoning of wells and springs. They were, in short, in all probability a folk memory of the dwarfish aboriginal Neolithic inhabitants of the Continent, who, dispossessed of their lands and driven into the waste places by invading races from the East, long waged a bitter guerilla warfare against their supplanters. If this be the case, Vallée's equation of the UFO-denizens with the fairies clearly breaks down at many points.

It is, of course, entirely possible that one of the side-effects of radiation from UFOs may be to induce hallucinations in persons exposed to it, which hallucinations might sometimes assume the form of mythological presentations of scenes drawn from the racial unconscious.

The basic appearances of the UFOs and UFO-denizens are such as pertain to an alien technology. This remains true even in the face of the breakdown of the Extra-terrestrial Hypothesis in its crude form and is a fact which must be reckoned with by all who seek to reduce UFO-research to the status of a branch of Folklore.

It is unfortunate that the publishers have not found it possible to reproduce the Appendix of UFO sightings which was a valuable feature of the American edition of the work.

However, I recommend the book to 'Journal' readers, with the advice that they sharpen their critical faculties before perusing it.

J.C-B.

THE SILVER BRIDGE

BY GRAY BARKER.

Published by Saucerian Books, Box 2228,
Clarksburg, W.Va. 26301, U.S.A.

PRICE AWAITED.

This book is patchy. When Gray Barker is describing incidents which actually have occurred, such as his meeting with John Keel and their joint visit to contactee Woodrow Dereberger, it is excellent, albeit I doubt whether Keel was sufficiently impressed by Dereberger's tales of the planet Lanulos, (a transparent anagram for 'Sol—Luna'), to wear, "a look of terror on his countenance," as Barker suggests, on the trip back.

When, however, the text veers towards accounts of a 'Mr. Universe' fashioning a golden ball for the children of men, I am afraid my personal reaction is one of boredom. I am temperamentally repelled by whimsy, from 'Peter Pan' onwards, but even those who are addicted to this literary form will hardly account Barker a master of it. He favours us, too, with a certain sort of pseudo-Dickensian histrionic writing, but doesn't succeed in rising above banality. Perhaps I should have wept, but I admit to having laughed instead at his tragic account of little Jimmy crying into the unresponsive night, "I love you, Mothman!"

We have a right to expect something better than this from the author of, "They Knew Too Much About Flying Saucers."

J.C.-B.

EXTRATERRESTRIAL CIVILIZATIONS

Published by Ann Arbor-Humphrey Science Publishers Ltd,
5, Gt. Russell Street, London, W.C.1.

PRICE: 42/-.

This work is described in some detail in the Publisher's advertisement which appears elsewhere in this issue of the 'Journal.' It will appeal to readers or not according to their individual tastes.

The Russian contributors reject the idea of manned or unmanned space probes from other solar systems. They are concerned solely with possible radio communications between inhabited worlds. As a technical and mathematical study of the problems of this type of communication, the book is first class.

My personal reaction is that decades or centuries are long periods of time over which to await replies to signals beamed off into interstellar space. The whole idea of such long term radio communication implies a social stability which currently would seem not to exist on this planet.

It is an open secret that both the Russians and the Americans are experimenting with ESP as a possible method of communications between astronauts and cosmonauts and their bases. Perhaps the politically-inspired dogma which insists that telepathy must be a physical manifestation and therefore, *ex hypothesi*, limited by the speed-of-light barrier, has prevented Soviet consideration of the possible employment of extra-sensory methods of inter-stellar exploration.

J.C.-B.

A MESSAGE FROM THE CHAIRMAN

Our Lecture Programme should have been received by all our Members; we trust they approve our choice of Speakers, who have so kindly agreed to honour our platform. There must be many of you who have never attended one of our regular monthly meetings and some who come only occasionally. May I take this opportunity, therefore, to urge you to support this lecture session as strongly as possible, for not only is there a unique chance to listen to foremost authorities on the subject of UFOs, but the lectures also afford a happy social occasion for you to meet and get to know many others having similar interests. There is a long list of London and Home Counties members—so we would be delighted to meet more of you, please.

L.I.A.M.

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Space limitations have resulted in the second part of Dan Butcher's article, 'Elements of the UFO Encounter & the Ecsomatic Experience Compared,' having to be held over for a later issue. 'Notes & Quotes' is also a temporary casualty. Sorry!

—EDITOR.

—o—

The Editor regrets that pressure of work renders it impossible for him to reply to all of his correspondents. Constructive criticisms, suggestions for improvements in the quality of the 'Journal' and articles and paragraphs for publication, are welcomed.

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FORTHCOMING LECTURES

CONTACT U.K.

Saturday, January 16th, 1971 7 p.m.
Alliance Hall

Speaker to be announced

COS-MOS

Saturday, January 30th, 1971 7 p.m.

LIGHTS, LANDINGS AND ALIENS

Speaker:

Dr. G. G. DOEL, M.R.C.S., L.R.C.P., D.M.R.E.

We extend Dr. Doel a very warm welcome on the occasion of his first talk to COS-MOS as President. A former chairman, and currently vice-president of BUFORA, few indeed have made a more active contribution to British Ufology.

BUFORA

Saturday, February 6th, 1971 7 p.m.

A talk by the **Rev. N. J. COCKBURN**, M.A., B.D., PH.D., entitled UFO'S AND THE BIBLE.

CONTACT U.K.

Saturday, February 13th, 1971, 7 p.m.

Alliance Hall.

Speaker to be announced.

COS-MOS

Saturday, February 27th, 1971 7 p.m.

ALIENS ANONYMOUS : ABDUCTIONS AND RE-PRODUCTION

Speaker: **NORMAN OLIVER**

Norman Oliver - COS-MOS Director will discuss cases of alleged abductions, together with instances supporting the 'cross-breeding' hypothesis and similar reports.

BUFORA

Saturday, March 6th, 1971 7 p.m.

A talk by **CHARLES BOWEN**, Editor of **FLYING SAUCER REVIEW** — "UFO HYPOTHESIS, 10 YEARS OF CHANGE."

CONTACT U.K.

Saturday, March 13th, 1971 7 p.m.

Alliance Hall.

Speaker to be announced.

COS-MOS

Saturday, March 27th, 1971 7 p.m.

CONTACT FORUM

A COS-MOS 'Special,' with audience participation and a panel of noted Ufologists to answer questions of fact and theory relating to alleged contacts and methods of contact. **YOUR** questions and ideas welcomed. Please send them to **NORMAN OLIVER** by March 20th. Suggested ideas will be put into practice on COS-MOS sky-watches.

BUFORA

Saturday, April 3rd, 1971 7 p.m.

SAUCER MISCELLANY

A talk by **CHARLES H. GIBBS-SMITH**, M.A., F.M.A., F.R.S.A.

CONTACT U.K.

Saturday, April 17th, 1971 7 p.m.

Alliance Hall.

Speaker to be announced.

COS-MOS

Saturday, April 24th, 1971 7 p.m.

'SINCE 1947'—

A FLYING SAUCER 'REVIEW'

Speaker: **RODNEY HIGGINS**, B.SC.

Rodney Higgins will be giving a SLIDE-ILLUSTRATED 'Re-cap' on reports which, though well-known by repute, have become 'dimmed' by the passage of time.

BUFORA

Saturday, May 1st, 1971 7 p.m.

BRAINS TRUST

Chaired by **Mike Holt**, B.A.

All COS-MOS and BUFORA meetings are held in the lecture theatre of KENSINGTON CENTRAL LIBRARY, Campden Hill Road, LONDON W.8. Those of CONTACT U.K. in Alliance or Caxton Halls (Nr. St. James's Park Station) as indicated.



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Extraterrestrial Civilizations

Editor: G. M. TOVMASYAN—*Academy of Sciences of the Armenian SSR*
—Erevan, 1965—Translated 1967

The problem of extraterrestrial civilizations and alien intelligences is no longer in the domain of science-fiction: scientists the world over are paying serious attention to the possibility of detecting meaningful radio signals from space and eventually sending call signals to advertise the existence of intelligent life on Earth.

The U.S. National Science Foundation's Project Ozma is a recent product of this trend, signifying the readiness to devote considerable funds and manpower to serious research in this radically new field.

In the Soviet Union, the leading optical and radio astronomers met in May 1964 in Byurakan, Armenia, the site of one of the largest radio telescopes in the USSR, to discuss the organizational and scientific aspects of a long-term, large-scale survey of the radio sky with the object of detecting artificial radio sources in space and establishing two- or one-way communication with intelligent beings on planets of other stars. The present volume includes the proceedings of the conference, the papers ranging from extrapolatory discussions which try to reconstruct, with a minimum of hypothetical assumptions, the state and the development of other civilizations in the Universe, to matter-of-fact technical considerations as to what antennas should be used, what sources should be listened to, and what wavelengths should be searched for intelligent signals.

The book presents an up-to-date summary of what the Soviet scientists think on the feasibility of interstellar communications, and as such it is an invaluable guide to Western research workers engaged in the same field. The non-technical part of the book, which is by no means brief, can also be enjoyed by the layman.

IPST cat. no. 1823 112 pages 42/- £2.10.

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