

bufora

British UFO Research Association



UFOs and the PSI INTERFACE

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About BUFORA

BUFORA was founded in 1962, as a federation of regional UFO groups throughout the UK. Many of these groups were formed in the 1950s. These included the British Flying Saucer Bureau, founded in 1952 (which is believed to be the UK's oldest UFO group), and the London UFO Research Organisation formed in 1959 and the largest UK organisation at the time. In 1962 the group was known as the British UFO Association, changing its name in 1964 to the present British UFO Research Association. BUFORA became a company limited by guarantee in 1975. This means that in the event of BUFORA being wound up each members undertaking to cover any outstanding debts is limited to £1. It was intended to be a prelude to seeking charity status. BUFORA is registered under the U.K. Data Protection Act, and amongst other things membership records are held on a computer database. (It is the policy of BUFORA NOT to release membership records to third parties.)

BUFORA is run entirely by volunteers, relying solely on its members to fund and carry out its investigation, research and educational activities. The day to day running of BUFORA is in the hands of a Council of Management drawn from the members.

Membership of BUFORA is open to all who support the aims of the association, and whose application is approved by the Council of Management.

AIMS OF BUFORA

The three aims of BUFORA are:-

1. To encourage, promote and conduct unbiased scientific research of unidentified flying object (UFO) phenomena throughout the United Kingdom
2. To collect and disseminate evidence and data relating to unidentified flying objects
3. To co-ordinate UFO research throughout the United Kingdom and to co-operate with others engaged in such research throughout the world.

ACTIVITIES OF BUFORA

In pursuit of its aims, BUFORA supports an active investigation and research teams. The investigation team carries out on site field investigation of cases, whilst the research team gets involved in activities such as statistical research and technical support activities. Major research projects are underway to computerise BUFORA's case records and in the field of witness lead investigation. These activities are backed up by a press cutting service and extensive libraries of case reports and published literature on UFO phenomena. The heads of both the investigation and the research teams are members of the Council of Management of BUFORA. Both are assisted in organising the activities of their sections by advisory committees made up of members with a special interest in these activities.

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ABBREVIATIONS

<i>APRO Bull</i>	<i>The APRO Bulletin</i> published by Aerial Phenomena Research Organisation Inc., Tucson, Arizona.
Ass N	Associated Newsletter published by Center for UFO Studies, Evanston, Illinois.
<i>BUFORA J</i>	<i>BUFORA Journal</i> published by British UFO Research Association, London.
CUFOS Bull	Center for UFO Studies Bulletin
FoS	Frontiers of Science published by CUFOS.
<i>FSR</i>	<i>Flying Saucer Review</i> published by FSR Publications Ltd., West Malling.
JASPR	Journal of the American Society for Psychical Research published by A.S.P.R., New York.
JoP	The (International) Journal of Paraphysics published by the Paraphysical Laboratory, Downton, Wilts.
JSPR	Journal of the Society for Psychical Research published by the S.P.R., London.
JTAP	Journal of Transient Aerial Phenomena published by BUFORA.
JUS	The Journal of UFO Studies published by CUFOS.
<i>PR</i>	<i>Parapsychology Review</i> published by Parapsychology Foundation Inc., New York.
Proc ASPR	Proceedings of the A.S.P.R.
Proc SPR	Proceedings of the S.P.R.
RIP	Research in Parapsychology published by the Parapsychological Association (U.S.A.).
Zeitschr	Zeitschrift fur Parapsychologie und Grenzgebiete der Psychologie Publ. by Walter-Verlag, Freiburg i. Br.

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1. Introduction

UFOs – Unidentified Flying Objects – perhaps the greatest mystery of modern times. Most people would have seen reports about UFOs in the newspapers or on the television. Are any of them true? Are they just the ranting of crazy people? Are we being invaded by beings from outer space? Or are there other more mundane explanations? In this book we will examine some of these issues, particularly with reference to how UFO phenomena interact with other aspects of the paranormal, and we will attempt to provide some insights into the truth, rather than the myths, behind these strange reports.

When I first became interested in UFOs it was all so simple, all so clear. For sometime before this I had been interested in both astronomy and astronautics – since UFOs obviously had to be extraterrestrial in origin they were a natural extension to my existing interests. So when a friend invited me to go along to a BUFORA event I quickly accepted.

In practice this simple scenario turned out to be the classic example of a nice story spoiled by a few facts. I hope that the following pages will show readers that there are many facts that point to possible explanations for the origins of UFOs other than the extraterrestrial.

At the end of the nineteenth century there was a great explosion of interest in all aspects of the paranormal. UFOs, Unidentified Flying Objects, are largely a phenomenon of the late twentieth century. So perhaps it is appropriate that we should enter the twenty first century looking at the overlaps of the two areas.

There is a line of thought that towards the ends of both the 19th and 20th centuries society as a whole became more materialistic and increased interest in UFOs or the paranormal is a means of maintaining some form of esoteric-materialistic balance. It is often said that individuals rather than organisations carry out UFO research. To some extent that is true, individual people, or maybe a group of two or three people carry out many research projects. However they rely heavily on organisations to provide a research infrastructure, to collect raw reports for investigation, to hold collections of data for further analysis and to provide a conduit for the publication of results.

Organisations would not exist if it were not for the efforts of countless 'backroom people' who keep the groups running smoothly, produce the journals, answer the letters and in many instances provide in depth technical assistance with investigations. Rarely do these people receive mention despite their pivotal role in research and investigation. To the efforts of the backroom folk, too numerous to mention individually, this work is dedicated. Whilst we were working on this book sadly two very respected and long-term members of BUFORA passed away. These members were Arnold West and Robin Lindsey. Both could very much be described as back-room boys, always there, always willing to lend a hand but rarely recognised for their efforts.

Although Arnold's main interests were in the areas of research and investigation he also carried out many administrative tasks that kept the organisation running. When there were jobs to be done, Arnold was always there, if money was tight Arnold was there to offer a loan, if a project required a sponsor Arnold was there.

It was very much a similar story with Robin. He was a member of BUFORA's Council and of its Research Committee for many years. But he will be remembered by most for organising and maintaining BUFORA's collection of audiotape recordings, and in latter years for making a number of video recordings of conferences and lectures. Both are sorely missed by their colleagues and friends. But their contributions will be remembered, they have helped provide BUFORA with a sound base to continue to build on.

In closing acknowledgement should be given to those people whose efforts and encouragement have helped bring this book to fruition including, but not limited to Simon Rose, Brian James, Lionel Beer, Robert Bull, Gloria Dixon, Michael Buhler and especially Debbie Williams (for the constant urging to get on with it!). Special mention must be made of Bob Digby who has done much of the work on the final design and production. To anybody I have missed, please accept my thanks.

Steve Gamble, Sawston, Cambs., November 2001

2. About UFOs

2.1 Introduction

Before talking about how UFOs relate to other aspects of the paranormal it would be useful to give some background information about UFOs and try to give some basic definitions. A useful definition for a UFO could be "something seen in the sky, or on the land or exceptionally under water but which the witness thought was capable of flight, which the witness could not identify and felt was sufficiently strange that they reported it to an official or unofficial investigating body".

There are three components, which make up any UFO event. These are the UFO itself, the witness and the report the witness makes. Except in the case of the alleged UFO Crash Retrievals, we are left with only the witness and their report to study.

2.2 Historical Aspects

The modern study of unidentified flying object phenomena (UFOs) is commonly held to have started with the report of Kenneth Arnold. On Tuesday 24th June 1947 at about 3pm Arnold, a businessman and private pilot from Boise, Idaho, reported sighting nine peculiar crescent-shaped aircraft near Mount Rainer, Washington State, USA (see section 2.7 below). There had been many reports in the weeks and indeed in the years before. However Arnold's report that the objects moved like a pie plate or saucer skipping across water caught the imagination of the public and the Flying Saucers were born.

In fact there appear to have been many reports over the centuries before Arnold's report. Some authors claim that UFO reports can be traced back to Biblical times and beyond. For example, in the year 810 the emperor Charlemagne was thrown from his horse when it was startled by a strange silver ball, which came down from the sky. Charlemagne's archbishop Agobert was perhaps one of the early paranormal investigators. Not only did he report what is believed to be one of the earliest crop circles, but there is also a report of Agobert saving a man, who fell from a strange ship in the sky, from an angry crowd.

Before the term Unidentified Flying Object or UFO came into use, the name Flying Saucer was sometimes given to these strange phenomena. The first use of the term saucer was probably in 1878. Farmer John Martin of Dallas is reported in the Denison Daily News of

25th January as reporting a large orange fast moving object, which when overhead was the size of a large saucer.

In the UK there are reports of strange aerial phenomena back at least to the turn of the century. For example, on 23rd March 1909 PC M. Kettle of Peterborough reported a strange airship. There were many other reports of this object from around the country. There were many similar reports around the world of these mystery airships.

During the Second World War many pilots reported Foo Fighters, strange lights that followed their aircraft. They were seen by pilots on both sides, each thinking they were a secret weapon of the other side.

2.3 Who sees UFO's

Apart from the few alleged crash retrievals, we are only left with the witness and their report to study. But who are these witnesses?

In the main they are just normal people, the man or woman in the street. Cynics often argue that people who report UFO's are either crazy or are just doing for publicity. Some people who are famous for other reasons have reported UFOs. They cannot be making reports for the publicity, if anything it would damage their reputation.

A number of researchers have made special study of the UFO witness. In several studies Ken Phillips and co-workers examined just how accurate people could report UFOs. Subjects were shown a picture of a UFO for a short time, and then asked to draw what they saw and state how long they had seen the picture.

The time estimates varied from 2 to 180 seconds. It is important to remember that all participants saw the picture for the same length of time. When we come to discuss specific cases, therefore, remember some UFO reports may be very inaccurate.

In the 1950s and 1960s it was popularly thought that UFOs were Extra-terrestrial Vehicles. There were a number of claims from different people, for example George Adamski, that they had been contacted by the Aliens who piloted these craft. A number of researchers have significant doubts about these Contactee claims. There are still, however, reports of contact & abductions.

2.4 The Search For Explanations

In recent years researchers have begun to consider theories other than the ETH to explain UFO reports. A list of these is given under UFO Origins.

Many governments, particularly the USA, have set up studies to investigate UFO phenomena. Probably the most famous of these is the USA's Project Blue Book. Blue Book was formed in 1952 by the US Air Force. It took over from an earlier project called Project Grudge. Blue Book continued until 1969 when the Condon Committee concluded that UFOs were not worthy of further study. Over the years many leading UFO researchers such as Professor Allan Hynek and Captain Edward Ruppelt worked for Project Blue Book.

Over the years there have been many allegations that governments around the world know the truth about UFOs but are covering it up. It has also been claimed that crashed UFOs have been retrieved. This would imply that UFOs are vehicles. The evidence for this is not great. The most famous of these retrieval claims is the Roswell case of 2nd July 1947. A crashed disc shaped object, it is claimed was recovered near Roswell, New Mexico.

In the UK there are reports of strange aerial phenomena back at least to medieval times. The BUFORA research team have carried out a special study of early UFO reports and have found a large number scattered through history.

There are many theories about the possible origins or nature of these phenomena including, amongst others, UFOs may be natural phenomena and UFOs may be advanced technology. At last count there were well over forty major theories of UFO origin – perhaps an indication that there is no single definitive cause of UFO reports.

2.5 A CLASSIFICATION SYSTEM

I remember seeing the late Professor J. Allan Hynek interviewed in the early 1970's on a TV documentary about UFO's. He said that for scientists to become involved in usefully studying a phenomenon there had to be identifiable patterns. This implies some form of classification system. The most widely used classification system for UFO reports is the six point scale drawn up by Professor Hynek himself.

This classification system was described in detail in his book *The UFO Experience* [1]. Basically Hynek's classification divides reports by increasing strangeness. I will use Hynek's system in this book to classify cases. These six different categories of his original classification are :-

1. Nocturnal Lights
2. Daylight Disks
3. Radar/Visual cases
4. Close Encounters of the First Kind
5. Close Encounters of the Second Kind
6. Close Encounters of the Third Kind

It would be wrong to pretend that Hynek's Classification system is perfect, but at least it is a reasonable starting point. There are, of course, many other classification systems including BUFORA's own, which is described in the BUFORA Investigators Handbook.

Some authors have extended Hynek's system to include a Close Encounter of the Fourth Kind. This is used specifically in cases of alleged abductions. For the purposes of this book another category has been added. This is the UFO Crash Retrievals, which do not easily fit into any of the other categories.

In the subsequent sections we will look briefly at each of Hynek's categories, illustrating each category with at least one example.

2.6 NOCTURNAL LIGHTS

Nocturnal Lights are :-

Strange lights seen at night. They are reported in many different colours. They may appear bright or have strange motion, which brings them to the notice of the witness. Many of these reports can be explained after investigation to be either manmade, e.g. aircraft lights, or natural phenomena.

This is the most frequently reported kind of UFO. Consider a typical report -

At 12:15 am on 19 July 1952, six observers out fishing reported two objects. The objects looked very much like stars, possibly larger, yellowish-orange colour. The lights

drifted slowly across the sky, no noise was heard.

Allan Hynek found that Nocturnal lights were 38% of reports. Most reports of UFOs come from a single witness, reports with multiple witnesses are rarer.

Another example of a Nocturnal Light case is the following case investigated by Bob Digby and myself :-

On 10th June 1975 at about 10:45 in the evening, three students in Hampstead observed a motionless spot of light in the sky, it seemed like a star. It started to move rapidly across the sky and grew in size so that it appeared to be about 1 cm (at arms length) in length. It took between 8 and 10 seconds to cross the sky before disappearing behind clouds. At the time of the 'sighting' the witnesses were sitting in the garden of the local public house and had been discussing if such things as UFO's exist.

After careful investigation many reports (about 90%) can be explained. This case was evaluated as being a sighting of the Skylab space station.

2.7 DAYLIGHT DISKS

Daylight Disk reports are :-

Of objects with a defined shape, seen at a distance during daylight.

They are often described as circular or oval and appear to the witness to be metallic. These reports are more rare than Nocturnal Light reports

The classic example of a Daylight Disc case is the report made by Kenneth Arnold (see History of UFOs). Arnold was a salesman from Idaho. Whilst flying his plane near Mount Rainer on the afternoon of 24th June 1947, he reported seeing nine crescent shaped objects. He first noticed these objects because of bright flashes caused by light bouncing off the surface of the objects.

Arnold estimated that the objects were moving at about 1700 miles per hour. In 1947 the only man made craft that could travel at that was a rocket. The FBI investigated Arnold's case.

2.8 RADAR VISUAL REPORTS

A Radar/Visual case is :-

A UFO case where the eyewitness account is supported by the object leaving a radar trace.

The most famous Radar/Visual case is that which occurred near RAF Lakenheath and RAF Bentwaters during the night 13th and 14th August 1956.

At approx 21:00 the Bentwaters radar operator reported strong radar returns from an object apparently travelling at several thousand miles per hour. Other operators were tracking up to 15 slower moving objects. Throughout the night several different fighter aircraft were sent to search for these objects. A Venom fighter from RAF Waterbeach was sent in pursuit. The pilot reported that his gun radar locked onto the target, a bright star like white object in front of him. As he closed in the object suddenly disappeared. Observers on the ground reported that the light just flipped over the aircraft. With the object now behind him, the pilot tried taking evasive action. He could not get away from the object. Running low of fuel he started back to base. The object followed a short distance, and then disappeared. The whole incident lasted over six hours.

2.9 CLOSE ENCOUNTERS OF THE FIRST KIND

A Close Encounter of the First Kind :-

Is a report of, usually a large well-defined, object seen at close range. These reports relate to objects seen within 100 metres of the principle witness.

On 3rd September 1965, two police patrolmen and a third witness reported seeing a large round red object about 150 feet from them near Exeter New Hampshire. It moved erratically and had five red lights. It is perhaps interesting to note that whilst investigating this particular case, journalist John Fuller became aware of the Hill abduction.

Or consider the following British case. Ken Phillips of BUFORA investigated this report.

On Wednesday 20th June 1984 the witness saw an object over Northampton. At 40 past midnight he saw what he describes as

being a Chinese lantern. It was an octagonal object about 20 feet long and 35 feet in height. At each of its 8 corners there was an orange light. It made a sound like electricity shorting out and there were occasional blue sparks. The witness estimates that the object could not have been more than 100 feet from the ground. It passed within 35 yards of the observer. Then the lights went out and it just vanished.

This witness has made several reports of other events seen on other occasions, including one near Great Houghton in March 1983 (see next section). To some of these there are independent witnesses adding strength to his story.

2.10 CLOSE ENCOUNTERS OF THE SECOND KIND

A Close Encounter of the Second Kind is :-

Similar to the First Kind, except the UFO leaves physical evidence.

Although the Close Encounters of the Third and Fourth Kinds are perhaps the strangest reports, from the point of view of the proof of the existence of UFOs, the physical evidence cases are the most important.

The evidence may be varied, for example in the famous Livingston case of November 1979 there was not only damage to the witnesses clothing, there were also ground markings left. Ground marks and damage to plants are common in this type of case. UFO photographs are usually included in this category. Unfortunately, many UFO photographs turn out to be hoaxes.

The Livingston Encounter

At about 10am on November 9th 1979, a Livingston Forrester was walking along a track. As he rounded a corner three strange objects confronted him. There was a large domed object about 20 feet in diameter and two smaller objects, which he described as looking like World War 2 mines. As he watched the two mine like objects rolled towards him. They attached themselves to his trousers and pulled him towards the larger object. There was a strong acrid smell, which he described as like burning brake linings. He felt as if he was suffocating. After a few seconds he passed out.

When he came round the objects had gone. His trousers had been torn where the mines had attached themselves. He was badly shaken and

could not walk or speak for sometime. He managed to struggle home. When he arrived his wife thought he had been attacked and sent for the Police.

As with many other UFO reports the Livingston encounter has been the subject of much controversy over the years. Various explanations have been proposed including that the witness suffered a hallucination as the result of a grand mal epileptic fit, that the witness may have encountered ball lightning at close range and that he may have witnessed a mirage. None of these seem to fully fit the evidence. The case is discussed in a little more detail in John Spencer's "UFOs The Definitive Casebook".

The Birch Photograph

Alex Birch was a fourteen-year-old schoolboy when he claimed to have taken a photograph of five objects near his home at Mosborough, Sheffield in February 1962. Two other boys who also claimed to have seen the objects supported his story. The three stories tallied. Alex was invited to the inaugural meeting of BUFORA in September 1962 to tell the audience about his photograph.

The objects all appeared to be of different sizes suggesting they were at different distances from the camera. The objects were all out of focus whilst the background was in much better focus. From the type of camera used this suggested that the objects were very close to the camera. They were all out of focus to the same degree. This suggested that the objects were all in the same plane. Was it a fake after all?

In October 1972, ten years after his original claim Alex confessed that the photograph was a fake made by painting the objects onto a pane of glass. Careful reading of the extensive report produced by BUFORA on the photograph in 1962 shows that they had discovered all the tell tale signs but had held back from a public exposure as they still had doubts.

In more recent years Alex Birch has come forward again and seems now to be saying once again that the photograph is genuine. In a way this resolves the issue. Having said originally that it was genuine, then a fake and now genuine again, its authenticity no longer matters. The evidence has become unreliable and should not be considered in any future study.

The Great Houghton Encounter

Within the United Kingdom there is perhaps at most one UFO sighting each day. Therefore for any individual to see one UFO during their lifetime they have to be lucky. People who have seen more than one are, therefore, extremely rare. The following incident relates to one such witness, who was mentioned in the previous section. I will take up the story in the witness's own words:

"I left Northampton via the Newport Pagnell Road, and turned left up a lonely single track lane - the hill is quite steep really. I had dropped to 3rd Gear, gone past the farmhouse on my left round some sharp bends - hedges both sides

The road was now wider - wide enough for a car to pass etc - I was doing about 30MPH approaching a sharp LH bend opposite a long drive way to Garlichs farm GT Houghton when the headlights suddenly dimmed - engine coughed and died.

I noticed an outstanding white globe in the sky - very low about 3FT off the adjoining field - about 9" wide and just hovering, then started swaying from side to side like a pendulum on an old grandfather clock.

I can tell you, I was rooted to the spot. The object whatever it was - was I estimate 15 yards away - there was nothing else near it.

I think I stood there by my bike for no more than 6-8 minutes, before this queer thing shot up into the sky at fantastic speed and was gone from sight in 3-4 seconds.

I tried the ignition key again - it worked."

This case is an example of what UFOlogists call Vehicle Interference Reports because the presence of the UFO appeared to interfere with the operation of the witnesses motorcycle. This particular case is perhaps of interest because it is close to the site of another vehicle interference case, which occurred almost exactly ten years before.

2.11 CLOSE ENCOUNTERS OF THE THIRD KIND

A Close Encounter of the Third Kind :-

Is a UFO reported at close range, where the witness describes UFO-nauts.

The descriptions of these UFO-nauts vary. They are often described as human like and appear to be in control of the UFO. This does not imply that UFOs are machines or that the UFO-nauts are extraterrestrial in origin.

Perhaps the most widely known case is the Kelly Hopkinsville report of 1955. On August 21st a group of farmers fired a number of shotgun rounds at several UFO-nauts. These were between 3 and 4 feet tall and had large pointed ears. They were completely bald.

2.12 CLOSE ENCOUNTERS OF THE FOURTH KIND

A Close Encounter of the Fourth Kind is :-

A UFO case in which the witness claims not only to have seen a craft and its occupants, but to have been taken aboard, usually against their will.

The most famous of these so called abduction cases was that of Betty and Barney Hill in New Hampshire, USA on the night of 19th/20th September 1961.

The events surrounding the Hill abduction have been extensively discussed in the book *The Interrupted Journey* by John G. Fuller, and also the book *Perspectives* by John Spencer. Only a summary of the case is presented here.

Late in the evening as they were driving along US Highway 3, near Indian Head in the White Mountains of New Hampshire, Betty noticed a bright light moving erratically. It was flashing different coloured lights. At times it appeared to be spinning. Over a period of time the light seemed to follow their car. It is worth noting that at around the same time the nearby Pease Air force Base (which as we shall see later is important in the story) was detecting unidentified radar returns from the same area.

They stopped to look at it a few times through binoculars. This object was more than 100 feet across and hovered 50 feet above the ground only 300 feet away for several minutes Barney watched through binoculars. Barney remembers seeing a huge object with "fins with red lights on the ends" and "crew members behind glass" panels at very short range.

At around midnight (between the 19th and 20th September) Barney and Betty Hill appear to have been abducted. As we shall see below

they were not aware of this abduction until sometime after the event. They remembered the early part of the UFO experience. When they arrived home they had over 2 hours of "missing time," for which they could not account.

A couple of years after the UFO experience both Betty and Barney underwent hypnosis treatment by Dr Benjamin Simon. These hypnosis sessions uncovered that during the missing two hours on the night of their UFO sighting the Hills were taken aboard some form of flying saucer and subjected to various examinations.

The publication of the Hill case in 1965 opened a new chapter in the field of UFO investigation. Even now, some thirty years after the event, the Hill abduction is still the subject of controversy. It would be wrong to think of the Hill abduction as either the only abduction case or the first chronologically. Other cases have subsequently come to light, which appear to predate the Hill case. The importance of the Hill case is that it (and another abduction case called the Antonio Villas Boas case published almost simultaneously) was the first published data of this type.

For a more detailed discussion of abductions see the book *Abduction* by Jenny Randles. Some researchers have specialised in the investigation of this type of case. Probably the most well known of these researchers is Budd Hopkins from New York. Hopkins is the author of several books on abductions.

2.13 UFO CRASH RETRIEVALS

In Chapter One of his book *The UFO Experience*, Dr J. Allen Hynek pointed out that in most cases the UFO investigator is only left with the UFO witness and the witnesses report. Apart from the Close Encounters of the Second Kind where physical evidence is left either in the form of ground traces or photographs, the only other time that potentially UFOs are available for study are the so-called crash retrievals.

It is claimed that on a number of occasions UFOs have crashed on earth and the UFO or debris there from and possibly occupants of the UFOs have been recovered by the governments of the world. If this is correct, and evidence for this is minimal, then this would imply that at least some UFOs are intelligently piloted craft. Notice that I avoid the term extraterrestrial craft as there is even less evidence for this.

2.14 WHERE DO UFOS COME FROM?

Remember - over 90% of UFO reports can be explained following investigation. But what is the origin of the remainder ?

There are many theories of UFO origin (see also section 3.3), the main ones are :-

- UFOs are misidentified common manmade objects. Certainly many UFO reports may be misidentifications.
- UFOs are of rare but known natural phenomena for example Ball Lightning
- UFOs may be of a previously unknown natural phenomenon
- UFOs may be top secret weapons
- UFOs might be psychological in origin
- UFOs might be psychic phenomena
- UFOs might be advanced technology, possibly extra-terrestrial

There is no strong evidence to support any one of these theories over the others. Some reports after investigation turn out to be Hoaxes.

2.15 UFO STATISTICS

Each year there are on average around 200 UFO reports made to BUFORA. These appear to go in cycles with some years perhaps not many more than 50 reports, in other years there may be as many as 500. Perhaps, if the reports made to other groups in the UK are taken into consideration, there are maybe 400-500 UFO reports made each year to all UK UFO groups. The results of several surveys suggest that these may only represent between 10% and 20% of the strange aerial phenomena that people see, the vast majority of events going unreported.

The classification of these reports can be a little more controversial. Around 10% of all the reports made to BUFORA relate to aspects of the paranormal other than those classically thought of as UFOs. Another 10% of reports contain insufficient information to be of any use for further analysis.

Of the remainder, following careful investigation, no reasonable explanation can be offered for between 5% and 10%. It is often quoted that

the remaining 90/95% of reports are explained, but this needs to be looked at more closely. Definitive explanations can only be found for around 30% of reports after investigation. Between the unexplained reports and those with definite explanations lie a whole band of reports, some 60% of the total, where only suggested explanations ranging from highly probable down to much more speculative possibilities can be made.

The following figures, which are taken from a study by BUFORA of 1372 reports, illustrate this.

CATEGORY	Number	Reports Percentage
Satellites & Space debris	133	9.7%
Balloons	99	7.2%
Celestial Objects	235	17.1%
Meteorological & Natural phenomena	88	6.4%
Aircraft	287	20.9%
Miscellaneous Identifications	102	7.4%
Insufficient Data	283	20.6%
UFOs, Still unidentified	145	10.6%

In a study of 205 cases from 1980-1982, Mike Wootten found a slightly smaller proportion (85.4%) of identified reports.

UFO reports are not distributed evenly throughout the week. Several researchers (e.g. John Keel, Jenny Randles, Mike Wootten, Ernest Still) have found an increase in the number of reports at the weekend, particularly on Saturday. This increase may be caused by more people being out during the weekend. All the above researchers also found a mid-week peak, but they all found it occurred on different days of the week.

Both Wootten and Still found that a high proportion of reports occurred in the early evening. This again may be due to more people being out.

Both also found an increase in reports for the period August until the end of October. There is no apparent reason for this.

In an analysis of 640 cases, Professor Allan Hynek found the distribution of cases split down according to his classification scale to be :

Nocturnal lights 38% of reports

Daylight discs 42% of reports

Radar Visual cases 5% of reports

Close Encounters of First Kind 7% of reports

Close Encounters of Second Kind 5% of reports

Close Encounters of Third Kind 1% of reports

A further 2% of reports related to radar alone reports.

The proportion of Nocturnal lights is less than other researchers have found. These variability's might be a result of each researcher only being able to consider a small subset of the wealth of reports.

The big problem with the study of UFO reports is that researchers may be trying to piece together a large jigsaw whilst having only a very small number of pieces. The fact that there is something worthy of study, be it natural phenomenon, quirk of the human psyche or something more esoteric is established now beyond question. Perhaps over the years to come researchers and witnesses working together will be able to establish something conclusive about its nature.

3. UFOs and the Psi interface

MANFRED CASSIRER, MA., MLITT. (OXON); MAAAS, MNYAS.

3.1. ABSTRACT

The present thesis represents an attempt to integrate two sets of data: those of Parapsychology (Psychical Research) and of Ufology, on a more precise and comprehensive scale than has hitherto been essayed. The author is a former chairman of the Physical Phenomena Committee of the Society for Psychical Research (S.P.R.), as well as a member of the (professional) Parapsychological Association. He has undertaken this task with the help of a grant from the Research Endowment Fund of the S.P.R., which from 1979 has admitted ufological studies as falling within the purview of its objects and studies. After a brief discussion of the main theories, which have advanced in various quarters, some two dozen or more specific aspects have been interrelated with a view to throwing light on the UFO enigma. It is not proposed, however, to offer a 'solution' of its whole spectrum by the wholesale application of interfacial comparison. Rather, we should aim at encouraging a process of vigorous cross-fertilization and exchange of ideas between two disparate and largely mutually indifferent groups. Points of contact are almost inexhaustible, and the present pioneer work merely scrapes at the surface of what may be regarded as virgin soil. Not only is there an overlap in methodology and taxonomy, but the very phenomena (anomalies in the widest sense of the word) bare striking resemblances- with occasional equally striking differences!

<<Le phénomène SV est le phénoène paranormal par excellence>>
(B. Meheust, Science-Fiction et Soucoupes Volantes, p.293)

3.2. INTRODUCTION

"I am very much afraid that UFOs are related to certain psychic phenomena."
Allen Hynek.

The present study examines the many points of contact between an older discipline (Psychical Research; Parapsychology) and a relatively new one, Ufology. Ufology, is defined as the study of Unidentified Flying Objects, or UFOs, formally known as Flying Saucers. The basic affinity, which is the subject matter of the present thesis, lies in the undisputed fact that both disciplines are concerned with anomalous phenomena as yet more or less unrecognised by conventional science. Comparative study of their respective literatures, which are considerable in their sheer bulk, reveals an almost complete absence of adequately informed monographs evaluating common parameters. Of the two discrete groups of investigators, the ufologists have been the more adventurous. Their efforts, however, are frequently handicapped by their superficial acquaintance with parapsychology. A less-than-

helpful additional element is the entrenched position of some protagonists. Thus it is asserted that UFOs are of no interest to outsiders because they constitute a "new" dimension (historically unconnected with Spiritualism). This overlooks the fact that the two disciplines raise identical methodological and conceptual problems, involving numerous points of contact. Perhaps this state of affairs is only what is to be expected, as there is "an implicit tendency to regard forms of knowledge and the disciplines associated with them as demarcated from one another by divisions that are somehow natural and intrinsic to the structure of knowledge itself", when in fact there are "very good reasons for doubting such an assumption". (Wallis). However that may be, both subjects are seriously fragmented through mere ignorance, whereas integration and sharing of data and know-how promise mutual fertilization and progress.

By way of illustration one may cite the spectra of the twin Societies for Psychical Research (S.P.R.; A.S.P.R.) and of the Parapsychological Association (P.A). None of these really regard UFOs as a pertinent subject for investigation.

The Parapsychology Foundation in New York has also so far been reluctant to fund such research. A paper on the interface by this writer was rejected by the P.A. in 1980 as of insufficient interest. By contrast, Freiburg University has been more open-minded 1973 (Bender). Our own society has authorized occasional lectures on the subject (including a joint meeting with BUFORA), admitting it as falling in principle within the general competence and purview of the fold. Both subjects are bedevilled with a counter-productive polarity neatly dividing the 'believers' from the 'unbelievers', which vitiates meaningful dialogue.

3.3 THREE THEORIES IN SEARCH OF A UFO

While there is no lack of aetiological hypotheses, many are just wild or absurd speculation. It has been postulated, for example, that UFOs originated from the polar ice caps or from inside the hollow earth; that they are attributable to the spirits of the dead or to hypothetical entities such as 'elementals'; or that they must be guarded against as being outright diabolical. The latter view is favoured by fundamentalists reacting to cultist beliefs in them as would-be saviours of mankind. (Story. 360ff). This is a game that can be played by anyone with a sufficient fertile imagination.

Three theories may be considered as being to some extent scientific (i.e. capable of being falsified). Regarded merely from this point of view, priority must be ceded to:

(1) The so-called **Terrestrial Theory**, according to which UFOs are secret weapons. It enjoyed popularity at the time of the Arnold sightings¹ of 1947, when Western allies assumed that they were up against Russian devices, whereas the Soviets themselves suspected that they were American in origin! This farcical situation was bound to collapse sooner or later. At least it is now known that, whatever they may or may-not be, UFOs are not man-made artefacts or products of terrestrial technology, and this totally erroneous concept has at last been generally abandoned, except for certain isolated instances of possible military tests.

¹ Kenneth Arnold, an experienced pilot, saw "flying saucers" (UFOs) in formation over Mount Rainier, Washington State. (it is now thought most likely that these were a misidentification either of F-84 jets or possibly a flock of birds.)

(2) **The Extra-Terrestrial Hypothesis.** This is perhaps too familiar to require formal definition: no silly season is complete without media reports lampooning "little green men from Mars", accompanied by appropriate cartoons. While it has generated great popular interest, it has also done most to discredit the subject as a whole with the scientific establishment. Apart from that, it has tended to cause fear, alarm and suspicion mingled with ridicule. In the late sixties Great Britain suffered a full-scale invasion. This was not so much from outer space as from across the Atlantic, where paperback writers had launched an avalanche of books 'proving' that 'Flying Saucers' were not of this earth. One particularly remembers the well reasoned arguments advanced by authors such as Frank Edwards (1966, 1967), which seemed to leave little doubt in one's mind that space-ships had indeed landed 'here and now'. By comparing step by step the NASA program with ufological data, his conclusion appeared cogent. First, the spacecraft had been 'improved' by their originators, and then indirect and direct contact had been cautiously made. In the final (?) stages astronauts from other planets had furtively landed in selected, isolated locations, coincident with a saturation of sighting. This excessive 'saturation' was to prove the hypothesis's undoing. 'Close Encounters of the Third Kind' typically run on the following lines. You are driving along a deserted country road. Around a bend, the road is blocked by a weird-looking saucer-shaped craft, which you first interpret in terms of a conventional object (another car; a crash plane). Little men are busy, apparently carrying out emergency repairs. And yet as soon as you are sighted their 'emergency' is forgotten, and the little men rush for cover into their vehicle, to take off at breath-taking speed; alternatively the ship 'dematerialises' into thin air. Obviously, then, its occupants are primarily motivated by fear of being surprised by hostile natives- but are they? Or are we, on the contrary, deliberately deceived? Are incidents of this nature in fact *staged* for our benefit by way of a 'decoy', such as are employed by ethologists dealing with 'inferior' forms of life? (Zurcher.275ff). Is Tyrrell's hypothetical 'stage-carpenter' at work?

Of even greater strangeness, are alleged cases of abduction of human beings, of which hundreds are listed. It appears that 'abductees' tend to have several such experiences and to be 'rewarded' by their captors with psychic gifts: these are said to include ESP, precognition and PK (including metal bending: Hendry.136). Morphologically, the alleged ufonauts differ

substantially from story to story; in this respect they resemble sea serpents, which have been reported throughout the ages, only to be ignored in the final analysis, where there is also scant agreement on morphology (Wallis.307). On the other hand, the 'general train of events' in humanoid accounts being basically invariant, it has been assumed that the solution of the problem presented by 'abductions' is "intercranial" (psychogenetic?) rather than "extra-terrestrial" (Hendry). There remains one set of data, which is firmly established, would be irrefutable proof of extra-terrestrial aetiology: hardware. Unfortunately, the evidence is inconclusive. The substance known as Angel Hair (see Section 3:12) turns out to be gossamer, though with a few notable exceptions. The Ubatuba 'UFO fragments' (alleged pieces of unusual hardwares said to have been dropped by a UFO in Brazil) are less mysterious on close inspection (Story.374). Finally, tales of crashed UFOs, including their occupants, in cold storage are insufficiently substantiated to provide more than an intriguing suggestion of exobiotic life (Stringfield in Story.353).

(3) **The Paranormal Theory.** Others having been found wanting, and of lack of trying, the author finds that the phenomena are akin to, or strongly suggestive of, certain aspects of psi. At the same time, it is true that the coverage of this topic by ufologists leaves much to be desired: neither Hendry's *Handbook* (144) nor Story's *Encyclopaedia* (288) is satisfactory in this respect. The tentative assumption of a paranormal aspect and background to the phenomenon serves at least as a useful starting-point for a number of fruitful comparisons and speculations, familiar to parapsychologists, to replace much wholly thinking. Even so, caution is required. It might, for example, be argued that *all* effects making up the UFO syndrome (including the indisputably *physical*² ones) could be paranormally simulated on a more gigantic scale than that often seen in Poltergeist cases or with the more powerful physical mediums' on record. I do not, however, wish to underwrite such an extension of our knowledge; we have even been warned, against Rhine's assumption that PK and Poltergeist activity can be simply equated (Gauld 1979 .320). It might further appear to some almost as if a higher 'power' or 'powers' were mocking us in our endeavour to arrive at an acceptable solution. The simultaneous

² 'Physical' (as opposed to 'mental') mediums are able to move objects paranormally by PK. Some also are vehicles of materialization.

obtrusiveness *and* elusiveness, the teasing nature of the phenomena, which seem to escape our grasp at the last moment and prevent the repeatable experiment, are only to familiar to physical researchers. A case in point happened at Mitchel, Long Island. An experienced pilot chased an unidentified flying object - or was it a balloon? Ruppelt, the chief investigator, produced some fairly decisive counter-arguments against the latter assumption. The pilot in question was aware that a balloon had been launched, but his careful record refutes the suggestion that this was what he had seen. The case remained officially 'unsolved' as far as the American Air Force, with its known proclivity for debunking, was concerned, in spite of the undisputed fact that the UFO was "almost exactly in line with the spot where [the balloon] was first seen". There are psychic cases, such as the Dieppe Raid (a supposed case of retro cognition in which two English ladies on holiday in France were apparently transported back to war-time: (Eades.355), which are equally intractable and resist final conviction one way or another in their evidential ambivalence.

3.4 DUPLICATION

Ufologists and parapsychologists are notoriously ignorant both of each other's work and of the respective problems involved. At a study day organized by the Society for Psychical Research in 1980 to discuss the moral implications associated with the investigation of the Poltergeist, there was little awareness of the fact that UFO journals contained articles dealing with very similar topics relating to their own spontaneous cases.

John Beloff, at Edinburgh University, a leading psychical researcher, defines psychical research (Wallis 1979.238) as concerned with "...phenomena which ... conflict with accepted scientific opinion as to what is physically possible..." This definition also describes the UFO experience in its strangest aspects. Our long experience as psychical researchers in the investigation and evaluation of spontaneous cases, however bizarre, are pertinent when applied to UFO reports also. It stands to reason that investigators must benefit by pooling their expertise and resources and generally in establishing the closest links, thus avoiding wasteful duplication of labour in the tackling of anomalies regarded as "physically impossible". Basically, there are two discrete points of view. According to the more conservative approach,

the phenomena in question, however astronomical in sheer numbers and however well established by careful research, are too way-out for any data to be accepted individually without the most thorough enquiry into their validity. On the other side, it is argued that the time is now ripe for data to be received at face value and to be accepted, and that priority is to be given to the search for *patterns* by computer and other analysis. (This was already argued "by the early 1920s", according to Mauskopf). There is, moreover, a third avenue, favoured by some American parapsychologists, which is to amass data without verification on the grounds that they are of such limited usefulness that they can at best *suggest* laboratory experiments (Rhine 1970). This further alternative may be dismissed as inapplicable to ufology, which cannot be carried into the laboratory. Project Blue Book, the American Air Force project set up in 1952 to study UFOs, faced with these problems, knew nothing of the history of psychical research (Ruppelt .152f). One group within the Air Force thought that it was high time to stop questioning the phenomenon *per se*, and to concentrate instead on its "scientific investigation", while another preferred the *status quo* and insisted on checking out each individual report as it came in.

It need hardly be said that a basic essential of any valid study in so controversial a field is the elimination of all possible *normal* explanations, regardless of whether or not they run counter to cherished beliefs, wishful thinking, or similar preconceptions. To quote Beloff once more (Wallis.247), "Parapsychology" (and it not alone) "has throughout the history suffered its fatal attraction for persons of unbalanced mind who seek in it their personal salvation..." To take an hypothetical example derived from the sceptic's postulate, believers in *revenants* could be tempted to recognise them in Mr. Lambert's amorphously vaporous vortices, which allegedly explain apparitions in natural terms (polluted drains, etc), whereas the cultists convinced of extra-terrestrial Big Brother may consider himself to be under surveillance by what is actually a "Klassian" fireball pulling car. (According to Phillip Klass, an expert on aeronautics, UFOs are misunderstood natural phenomena akin to ball-lighting.) We have personally encountered Spiritualists who ascribe a dripping water tap to the activities of "Spirit-children". There seems to be no limit to the credulity of "believers", such as UFO cultists, who embrace the 'Kids' Comic Hypothesis' of alleged E.T. superiority lock, stock and barrel. Credulity, however, works both ways, and experienced pilots have been 'persuaded' that

their sightings of a "large fiery orange-coloured sphere" were merely the "excited" observations of ordinary celestial bodies (Ruppelt 169), just as Brewster's disingenuous and belated conjectures and bogus exposures (of Home) were in blatant contradiction of his own contemporary notes on a remarkable séance with D.D. Home (Pondmore 1902.144). To use Saunders' felicitous phrase, we must beware of throwing out the 'space-ship' with the meteor!

3.5 UFO-PRONE = PSI PRONE?

'UFO-prone' people are referred to by ufologists as 'repeaters'. This rather inelegant horological term describes those who have had more than one experience, whether of simple sightings, close encounters, or abduction. As many of us survive without so much as a single incident of this kind or, again, without even a solitary occurrence of psi in our personal lives, this state of affairs requires elucidation, the more so as it has lately been shown (Harder 1980.97) that there is a large proportion of 'repeaters': statistics show that people having had one such experience are quite likely to have others. We are all familiar with the claims of the purported 'psychic', to say nothing of professional mediums, fortune-tellers, etc. Often those who lay claim to excessive exposure to psi are found to be mentally unstable. However, the assumption that UFO repeaters, even in reporting the most bizarre abduction, are lacking either in education, skill or psychological stability is unfounded. UFO-sighters and psi-prone persons are not necessarily to be regarded as discrete groups. On the contrary, it has been suggested by Schwarz (1979.129) that contactees may qualify as physical mediums à la Geller. Geller, though suspect as a stage-performer, is thought by at least one careful investigator (Cox) to possess genuine powers (Panati 1976). The way-out claims by his biographer (Puharich 1974) involving him with the contactee syndrome are non-evidential. The 'UFO-connexion' of the psychic presents a new dimension in mediumship. Among those allegedly favoured with CE (close encounter) experiences in our own country is Mrs. Bowles, who features prominently in British UFO literature (Randles 1979.39,156). Joyce Bowles lived in a 'haunted' house in Winchester, and the writer and others experienced an ostensibly paranormal effect in her bedroom. She had come to our attention by reporting massive apparitions and psycho kinesis in her home, and

eventually graduated to the UFO scene, where she is now part of its folklore.

3.6 A PHOTOGRAPH: WORTH A HUNDRED WORDS ?

UFOs have repeatedly been photographed and filmed. On the face of it, the evidence for the E.T. hypothesis seems to be supported. But how strongly? Usually the image is ill defined and were the reverse the case, the evidence is usually weak or suspect. Convincing 'ghost' photographs are equally rare. Crooks took 44 exposures of the materialized "Katie King" (see Section 3:10) in his own house, some of which survive to the present day. Although they are surrounded by an air of secretiveness (Medhurst 1964. 149), the conditions under which they were taken effectively rule out chicanery. Elsewhere, photographs of 'ghosts' and 'spirits extras' are legion, and a whole minor industry was dedicated to their production in Victorian times (Gettings 1981).

A consideration of some importance might be thought to be whether the image of the UFO, apparition or materialization tallies with its oral description. In the field of Ufology there was a supposedly good case (Chapman 1969. 190;cp. Randles1979. 90), where a "light in the sky " appeared as "three aerial objects" on the photographic emulsion, but the photographer's visual impression of the object showed variations from the snapshot submitted by him; to say nothing of the mysterious Lubbock Lights (Ruppelt 1956.106), where the photographic data are ambiguous, the phenomenon itself having a possibly quite prosaic explanation. In the Kaikoura (N.Z) sighting, observation by the naked eye did not totally jibe with the image on film (Berry 1980.2).

To confound confusion, photographic material can be paranormally affected and distorted (Eisenbud 1979.145) giving the lie to the old adage about the camera's trustworthiness, and casting serious doubts on the implied superiority of picture over word. UFOs tend to produce vague, blurred images at best; the majority are anyhow suspect. Adamski's notorious "scoutship" is as ill-defined photographically as Voirrey Irving's snapshot of the "talking mongoose" (Price 1933. 152). Genuine photographs of ufonauts (humanoids) there appear to be none, now that the Falkville case is in doubt (Zurcher 1979.134). But to some spiritualists confession and exposure are

traditionally unacceptable as evidence of wrongdoing; and a manufactured UFO photograph is equally likely to retain a hard core of 'believers' in spite of its dubious credentials (Klass 1963.136).

The claim that a hundred words are worth a photograph seems more applicable to our subject- matter, especially if one were to conjecture that paranormal optic phenomena, " at once the most immediate appealing and the most elusive of all paranormal physical effects", force us to admit that " there are *two* (my italics) sorts of origin of the photographic image": the 'hallucinatory' (as in 'thought- photographs') and the (normally) physically stimulated (Hasted 1981.213,206).

3.7 MALFUNCTIONING: A HALLMARK OF ANOMALIES

This has become part and parcel of the folklore of paranormal incidents, whether of spontaneous events (hauntings) or laboratory work on psi. The media are full of it; typically, in a *Psychic News* report, a professional photographer or other technician complains that his trusty, expensive equipment, such as a flashgun or tape-recorder, temporarily malfunctioned on location when to date it had been in perfect order. Moreover, once the assignment is over, there is no more trouble with it. At Enfield (Playfair .47) professional flash equipment failed the experts in their investigation. Even in a dramatized reconstruction of a psychic episode by Bristol TV (*Leap in the Dark*) there was this kind of interference. At a haunted squash court attached to a wartime aerodrome in Lincolnshire, a BBC reporter's tape-recorder jammed at the critical time, but again only temporarily. At Rosenheim, scene of the best-investigated Poltergeist case on record (Karger), the apparatus of the Max Planck Institute at Munich significantly malfunctioned; previously there had been a remarkable series of interference's with the telephone, lights, etc. Traditionally, clocks and watches stop at the time of death of their owners or their friends and relatives (Schwarz 1980.264). All these instances suggest PK effects.

With UFOs, a parallel situation arises when supposedly electro-magnetic effects occur coincident with sightings and close encounters. (Falla). UFOs are said to have been seen over New York during the Great East Coast Blackout

(in the 1970s). But sceptics are always at hand with pat 'explanations' of every kind of anomaly. A woman whose car was stalled by a 'saucer' which was buzzing her was subsequently subjected to ridicule: it was alleged that she had panicked at the sight of the moon shining into her car window and that this had caused her to lose control of the vehicle. Though this 'explanation' may seem forced, and is unlikely to be correct, it is nonetheless an unfortunate fact that the moon, Venus and other bright planets have been mistakenly reported as UFOs not only by the general public but also by members of the Police Force. However, an incredible but well attested case of temporary malfunctioning is on official record from the U.S.A. (Bray). "As the plane came closer," the reporter says, "its radar was suddenly jammed by a strong interference...For ten seconds this eliminated the mysterious interference pulses, then they began again.... Immediately after the pilot landed and made his report (of a large UFO) the jet was tested by another Air Force pilot. All equipment, including the radar, operated correctly. The aircraft was thoroughly checked by ground personnel; again all systems were satisfactory according to the intelligence report. "

To revert briefly to Parapsychology, a recent study of metal bending (Hasted .101) showed interference with instruments (strain- gauges) essentially similar to that experienced by Karger and Zicha at Rosenheim with their pen-recorder. The German scientists concluded that the events recorded by them were not explicable by theoretical physics, but were mechanically induced by "intelligently controlled forces 'that tended to' evade investigation"

3.8 The Epilepsy Connection

"Underlying similarities" in Poltergeist cases and grand mal have been discussed by William Roll (1972.192). An earlier reference to the subject is by Owen (1964.348ff). Ginzburg (*Night Battles*, p.18) says, "It is an established fact that many witches were epileptics."

The Canadian scientist, Persinger, thinks that there is a possible connexion between the UFO experience and epilepsy; seizures are precipitated by a number of startling stimuli, such as significant emotional experience of various kinds (Schwarz 1980.22). Among these Persinger includes Close Encounters involving both auditory and visual hallucinations. The EM (electro-magnetic) column hypothesized by

Persinger attracts close observers as semi-conductors and electronic systems: the resulting imagery could be sufficiently vivid and realistic to be experienced as "real", i.e. objective, events with generally excessive autonomic responses (Haines 1979.414). Persinger moreover thinks that random changes in luminogenic potentials might be interpreted by a process of anthropomorphism as signs of intelligence and communication, while the resulting paralysis with altered states might suggest floating or OBEs. Morbid (such as epileptically-induced) hallucinations in which humanoid figures speak without movement of the lips would be misinterpreted as "telepathy".

In the case of "temporal lobe epilepsy apparition" reported by a Scottish psychiatrist (McHarg 1976.120), occasional "restimulation of paranormal experiences" in connexion with such attacks is suggested.

3.9 APPARITIONS

According to the less-than-helpful definition of the *Concise Oxford Dictionary*, "apparitions" are "appearances, especially [as] of supernatural beings" or "ghosts". Apparitions, according to our reading, may be appraised at various levels. The broadest spectrum would embrace 'sensations' of invisible and intangible 'presences' and, perhaps, some of the more vivid varieties of hypnagogic and hypnopompic visions. All these are common among perfectly healthy persons, and the question, 'Have you ever *seen* a ghost?' may after all be as tricky to answer as 'Do you *believe* in ghosts?' - a question we are specifically warned against by H. H. Price in his preface to Tyrrell's *Apparitions*.

Apparitions, it should be remembered, run the whole course from two-dimensional presentation to physical embodiment. Small wonder Frederic Myers complained that "ghosts" were "probably one of the most complex phenomena in Nature" - which could have been said as convincingly of the UFO enigma. He further commented on their fragmented and "apparently meaningless" nature, a remark which again applies equally to the other subject-matter in hand: to be sure, a so-called 'sceptic' (Scheaffer) vociferously dismissed ufology as a "failed science" on the grounds that UFOs behave like ghosts! (Rohrer 1980). It may even be argued that apparitions are not necessarily images at all. Psychical research records vague patches of "phantom" lights, "clouds" and "shadows" (Gauld 1979.357

cp. Zurcher 1979.53), as well as the impressive "Scottish mist" witnessed with the outstanding physical medium, Rudi Schneider (Goldney 1980). An example of a two-dimensional tableau apparition on a polished surface is the well-known case of Capt. Towns (Tyrrell 1953.51), which recall the process of scrying or crystal-gazing. Probably a similar mechanism explains the "army tank" seen in the clouds of the Ohio sky (Timmerman 1980.2).

Humanoids, a comparatively new type of apparition (though they are suspiciously reminiscent of elves and fairies of old (Vallee 1970, and even more of the older SF) seem at first sight unrelated and irrelevant to the study of 'ghosts' as revealed by Victorian and later collectors of authentic cases (e.g. Gurney 1886). Firstly, they appear in conjunction with apparent space-vehicles (UFOs); closer inspection, however, shows that this is not necessarily so, the link between the two being more tenuous than one would expect from a superficial study of the facts. Secondly, and more seriously, humanoids are often grotesque archetypes of folklore rather than plausible images of humans, and are not even necessarily of human appearance. Unlike 'ordinary' apparitions, they usually appear in twos (Banchs 1980.65). In Webbs's and Zurcher's monographs (1976; 1979) they are depicted as characters straight out of a children's comic, with "grey, wrinkled skin", claws and similar bewildering features. Some are average height, more are dwarfs, with a sprinkling of giants, just as there is no standard size for apparitions, though the latter are said to affect a maximum degree of realism (Tyrrell). Humanoids also appear in the guise of ordinary mortals, whether adult or juvenile (Banchs 1980.66). In a landing case remarkable also for physical traces (Standford 1978), a policeman noticed and described two small figures in overalls, which he assumed to be "kids" in trouble. But some humanoids are ill-defined in shape, with particular emphasis on the eyes to the point of "witness obsession" (Zurcher 1979.54; Webb 1976.58). At Tedworth an amorphous figure stared at a percipient "with two red and glaring eyes" (Gauld 1979.58). So also at Charlottenburg a little girl was scared by an apparition with gleaming, fiery eyes; a less characteristic feature among psychic phenomena. Often humanoids are described as possessing slanting, Oriental eyes. Mrs Symmonds' Stockton (Georgia) monsters had two big, saucer-like eyes reflecting a reddish light (Davis 1978.154); the body was badly defined, the lower parts being particularly indistinct. Ufologists have voiced the complaint

that humanoids "resemble us both too much and too little" to be "real" (UPIAR, vol 3, no 1, 142).

Hornell Hart's (1956) study of apparitions from a theoretical point of view enumerates a number of features, most of which, as will be seen, are shared by the apparition of the UFO syndrome (humanoids). These include:-

A. Suggestive of Ordinarity

1. Full figure (rather than mere faces; heads; or busts).
2. "Solid", "real": humanoids are suspiciously (from the ET point of view) human. They frequently suggest figures based on stereotypes astronauts as regards appearance and mode of employment, such as sampling (Webb 1976.68).
3. Dress in "ordinary" clothes: humanoids have been mistaken for children and mechanics.
4. Seen collectively: high-strangeness cases, however, tend to involve single witnesses (Lawson 1980B. 44), although according to Phillips (Story 1980. 266) two or more occur in 52% of reports.
5. Seen repeatedly: humanoids keep their promises to 'return'.
6. Perceived tactually: as in abductions, etc. (e.g. Campbell 1980.43).

B. Extraordinary Features

1. Sudden, inexplicable appearances or disappearances: *the hallmark of the UFO*.
2. Invisibility to some. This applies to UFO sightings (Randles 1979.200; Hendry 1979.14), but apparently not to sightings of humanoids.
3. Disappear completely within approximately thirty minutes. UFOs are of limited duration (Webb 1976. 110), and disappear suddenly like 'ghosts'. 43% last from 1 - 5 mins.; only 9% are seen for more than sixty minutes (Story 1980.266).
4. Pass through physical matter: humanoids do occasionally (Story 1980.19).
5. Glide instead of walk: humanoids floating "just above the ground" have been reported (Webb 1976.62).

6. Rise into the air without physical contact [cp. human levitation (Hasted 1981, ch.21)]: *humanoids float* (cp. 5 & Webb 1976.60) or *levitate* (Zurcher 1979.148).

7. Communicate mysteriously: humanoids talk to contactees by telepathy (see Chapter 12) (Webb 1976.34); Zurcher's two alleged cases (1979.166) seem irrelevant.

8. Self-luminous: very commonly alleged of UFOs, and of the majority of French ufonauts (Zurcher 1979.144).

9. Accompanied by other apparitions: *humanoids are seldom seen singly* (Webb 1976.52).

10. Accessories involved: applies to (simulated) equipment (Zurcher 146), not to mention the 'ship' (UFO itself).

C. Effects on the Percipient

1. Travelling without one's volition: *in the (nowadays common) reports of 'abductions'*.

2. Passing through space: 'travelling' in UFOs by abductees.

3. Finding oneself suddenly at a distance: *'time-lapses' with subsequent amnesia* (e.g. Fuller 1974).

4. Cataleptic states: Ufonauts 'paralyse' percipients (Zurcher. 121ff).

5. An additional (i.e. not in Hart 1956) effect with profound implications, less applicable to the apparition syndrome than to other psychic experiences, such as OBEs. These may result in religious, conversion-like states: this occurs occasionally with CEs (Story 1980. 305ff; Ginsberg 1980). Discussing some elements of the religious experience, the psychologist William James wrote that "treating these as purely subjective phenomena ... we are obliged on account of their extraordinary influence ... to class them amongst the most important biological functions of mankind" (Hardy 1979.4).

In a similar vein, and equally applicable to the subject in hand, Hardy (1979.32) says, "It is not easy to assess [sensory or quasi-sensory] experiences judged solely in terms of subjective/objective polarity. It would be, for example, just as unwise to accept all accounts of 'visions' [i.e. apparitions] as referring to events as publically verifiable as those of our normal sense experience, as it would be to

dismiss them altogether as mere hallucinations, fantasies, or delusions." These problems—especially with reference to witchcraft, were already under review in the Renaissance (Anglo 1977).

It has been customary to regard apparitions as strictly non-physical (Tyrrell; Green). Scholars, however, have not been unaware that this view makes for difficulties with collective cases, which some (e.g. Green 1975) try to circumvent by stressing dissimilarities in description of the shared experience. It is true that these occur and in both disciplines (cp., for example, Zurcher 1974.264). Even more embarrassing are the problems raised by the physical, non-hallucinatory aspects of the spectral syndrome, which are all too often simply ignored; they arise, moreover, in exacerbated form in connection with the contiguous phenomena of materialisations and UFO sightings, whether with or without attendant humanoid presences. The basic dimension has remained conveniently outside most writers' frames of reference. Lately, however, Gauld had faced this dilemma, describing the apparent evasive manoeuvres of parapsychologists as seeming "tortuous and incredible" (Gauld 1979.177). Hauntings and Poltergeists (in so far as the two can be disentangled) involve not only imitative sounds without actual disturbance of objects, but tangible physical telekinetic displacements with accompanying sound effects that are amenable to mechanical recording. Humanoids sometimes appear as autonomous entities rather than mere hallucinatory stimuli.

How 'real' are UFO-type apparitions? By comparing accounts by naive (?) and 'imaginary' contactees under hypnosis with those who genuinely claim such experiences, a strange pattern of identity in the description of the 'craft' and its occupants emerges (Lawson 1980A). Neither should we ignore significant differences. At any rate, the close similarities between the 'true' and the 'false' militate against the extra-terrestrial hypothesis, suggesting, on the contrary, links with the paranormal, as well as with Science Fiction (Méheust 1978). Both kinds of data have a common denominator: there is no "really conclusive evidence" that they are "what they appear to be" (Wallis 1979.323). In other words, UFOs are no more manned spaceships from other galaxies (as seen on television) than apparitions are necessarily spirits of the dead. Of course, not all reports, however sincere, are acceptable at face value, quite apart from occasional hoaxes. There is, for example, the 'Ersatz Poltergeist' (perhaps, more correctly, 'Ersatz haunting'), when

imaginative people project images onto shadows falling on uneven walls (Roll 1972.99), with a generic resemblance to Rorschach blots and 'Raudive voices', the purported messages from the 'Spirit World' on tape (Ellis 1978). In the case under discussion, they were significantly perceived differently by different inhabitants of the 'haunted' house in question. While hauntings with genuine psi components appear to be relatively common, the vast majority of the hundreds of thousands of 'UFO sightings' are illusory.

Reports of humanoids are sometimes precariously linked with those of UFOs by association of ideas. In the well-investigated Kelly (Kentucky) Close Encounter, there was some doubt about the validity of the UFO sighting, but none as to the presence of strange, monkey-like creatures resisting gun-fire. The chief investigators (Davis 1978) list six types of association between humanoids and 'space-craft':-

Type A Humanoids observed only inside UFO.

Type B Humanoids observed entering or leaving UFO.

Type C Association *inferred* only (UFO in neighbourhood).

Type D Association *circumstantial* (activity reported).

Type E No association.

Type F *Voices and communication* only.

The fact that there are these different types of association means that the preconception that humanoids are occupants of UFOs (as opposed to their being frequently associated with them) clearly does not hold; there is, rather, a genetic tie with fairies and apparitions as understood by folk-lorists and parapsychologists. The facile assumption that Close Encounters (CEs) are basically identical with Night Lights (NLs) is also open to doubt. Nor is it certain that CEs are merely NLs seen at close quarters or at another time. Hynek distinguished Close Encounters of three kinds, as opposed to mere (vague) lights observed by night (1972).

Lately Michael Persinger once more set CEs within the context of geophysical, tectonic processes ("earthquake-related luminosities") with well-defined masses, and fireballs. He refers to numerous reports of glows that feature

on the least suspect photographs. However that may be, it is true that illusion is the order of the day in this subject: in America advertising planes are habitually hailed as UFOs, conceived in conformity with their archetypal image (Hendry 1979.91).

As far back as 1964 an attempt had been made in different quarters (Lambert 1964.280) to rationalise apparitional figures in terms of vortices rendered visible by precipitating moisture into column-shape clouds, or alternatively by picking up particles of dust and sand. Persinger's horizontally-moving vortices are said to travel at a man's normal walking pace, giving rise to the impression of a misty figure five to six feet in height and interpretable as a humanoid, though in one of his own cases a spherical, luminous body moved in excess of this speed. Misty, indistinct images seen out-of-doors would hardly be acceptable in evidence to experienced investigators as either humanoids or bona fide apparitions. It is curious to note in passing that the vortex fields turns up in connexion with Poltergeists also (Roll 1972.150). On the vortex theory, luminous ghosts, if seen in or near buildings, would require the presence of drains polluted by decaying organic matter. As such pollution is now rare in our cities, Lambert argues that modern apparitions are less likely to take the form of indistinct grey shapes. But, in fact, both types continue to co-exist. At the beginning of this section we emphasised the great variety of phantom encounters. Both kinds are recorded in the Joller case (Gauld 1979.7), where one of the children saw the phantom figure of a small child side by side with less distinct shapes. Vague stimuli are known to have a tendency to be interpreted in terms of the more familiar by the process of assimilation. This applies a *fortiori* to spontaneous cases in which one is taken unawares by anomalies of an unnerving nature: apparitions are accepted as flesh-and-blood intruders in the first instant; but on more mature reflection it is realized that burglars have no ready access to properly secured rooms (as when, for example, the door is locked). They are even less likely to make their escape through bedroom walls! An almost classical instance illustrating this psychological mechanism is narrated by a Canadian writer (Brandan 1980.23f). As a child, she tells us, she woke up one night to see a figure sitting on her bed. Although it was of an adult, she at first "mistook" it for that of another child, a cousin with whom she was sharing her room. In spite of the supposed evidence of her own eyes, she persisted in the belief that she was seeing that girl. In her own illuminating words, "I tried

resolutely to turn it into something (*sic*) or somebody familiar." Mrs. Brandan assumes that perceptions of apparitions are either 'correct' or 'incorrect', in spite of the absence of an objective criterion (cp Green 1975.45). This observation also applies to the UFO experience as long as there is no absolute certainty that a physical object is involved. For the same reason we must reject Persinger's sweeping demand (Story 1980.263) that "people's reports" are to be "excluded" on account of the quirks of human behaviour.

Analogous to the assimilations of psi effects, UFOs are interpreted as haystacks, overturned cars, farm-tractors and similar common or garden commodities (Cramp 1966.247). The object's eventual bizarre behaviour finally shatters the observer's original complacency, inducing an 'escalation of hypotheses', a process also noted with other, unrelated anomalies (Wallis 1979.296). In one case, what was at first thought to be an aircraft turned out to be a "large shining ball", while, in another "birds" were found to be disc-shaped and accordingly re-assessed (NICAP 1964.29).

A common variant (Tyrrell's 'ideal' type of apparition) strikes a chord of realism and conformity with everyday experience. Such ghosts are often mistaken (at least initially) for 'real' people, whereas humanoids are as a rule readily recognised as out-of-the-ordinary because of their grotesque features and size (dwarfs; giants).

3.10. MATERIALIZATIONS

No more dramatic instance of this alleged phenomenon is on record than the materialization of "Katie King" in Crookes' own home through the mediumship of Florence Cook (Medhurst 1972). Nothing quite like it has ever happened since. If we can believe the unretracted testimony of Sir William Crookes, O.M., F.R.S.-and taking into account the corroboration of his wife - a beautiful young woman materialized for prolonged periods of time, allowing herself to be touched, examined and photographed by one of the most renowned scientists of modern times. Though acceptable on the evidence to at least one leading expert (Zorab), so bizarre an affair has not escaped hostile probing, it being alternatively suggested that Crookes was either covering up a scandal or, that he was suffering from an unspecified, undiagnosed form of megalomania (Hall 1962;

Medhurst 1972.5). Others, however, of no mean stature, have attested basically comparable miracles (e.g. Richet 1905). It is true that materialised phantoms tend to be transient, ephemeral and evanescent (though to a much lesser degree than apparitional figures), and that some are described as truer to nature than others in morphology, texture and behavioural patterns. On the other hand, the evidence for materialized *limbs* (hands, arms, etc.) is unequivocal (Cassirer 1978; cp. humanoid footprints: Zurcher 105)

UFOs and their purported occupants are no less versatile in fading in and out at the very shortest notice. Their movements recall the unorthodox trajectories of the Poltergeist. The generic resemblance extends to apports, levitation and teleportation (see Section 3:27). No wonder contactees, who correspond to the Central Parties of Poltergeists (or epicentres: Hasted 1981.166), have been cast in the role of physical mediums (Haines 1979.129). However that may be, 'phantoms' (i.e. apparitions and materialization's) on the one hand, and humanoids on the other, are internally inconsistent: at one time they elusively shun all human contact, while at another they obtrusively invade one's privacy, causing terror and extreme distress. Visible to the naked eye, and of usually solid aspect, humanoids are lucifugous (shy of light; Rogo 1980.205, 231). They successfully avoid capture, and too close observation is also sometimes objected to by physical mediums. Apparitions as described in our literature recedes from physical contact, in contrast to the solid materialized forms of yesterday's seance-room with their mere objection to white light. UFOs thus share another characteristic with psi-manifestations: the 'shyness effect', which makes for unpopularity with the bulk of the scientific fraternity, who prefer phenomena on tap. If it is of the nature of the UFO phenomenon to be "elusive and clandestine" (Hendry 1980), so also is it of the nature of psi. Selected audiences are favoured (as by physical mediums); sunlight is avoided at 'landings' (1979.61). Neither oblige investigators by performing at fixed times, though this has frequently been done by physical mediums, e.g. the Schneider brothers. The PK-like effects by which cars are stalled and electronic apparatus put temporarily out of action are of the essence of ufology. UFOs are reported as shooting up and disappearing into thin air without so much as a 'by your leave': alternatively they simply render themselves invisible. They change their shape or divide into several units, suggesting that they are not

manufactured objects, but, rather, provisional or temporary structures (Zurcher 108).

The ambivalence of the visual psychic construct, which at one time presents aspects of subjectiveness to the point of amounting to a mere illusion or delusion, while at another is equally obviously endowed with the characteristics of a physical being, is also very much in evidence in the paradoxical humanoid syndrome. The 'extra-terrestrials' who put on such a brave front of landing in their space-shuttle to abduct selected men and women on earth are basically nearly as insubstantial as dream figures, whereas in the alternative guise as strange monsters in remote Kentucky (Davis 1978) they are able to terrorise a whole household and resist gun-bullets by which, however, they are knocked over! Physical traces they left none, although these are often reported in incidents involving 'landings'. In spite of their notorious elusiveness, there is, nonetheless, a considerable "wealth of information" which cannot be ignored (Story 1980.263ff). Nor is it possible to ignore the numerous examples of EM interference with cars and electronic equipment (Story 1980.111), or the physical traces.

Occasionally one hears of materialised animals in connection with mediums. Franek Kluski specialised in this rare phenomenon (Geley 1927.266). A strange creature, half human, half simian, materialised with Kluski and was dubbed "Pithecanthropus" by the sitters, who included Gustave Geley, a noted psychical researcher. It smelled like a wet dog, and is described as friendly. The harmless creatures attached by a trigger-happy American hunter also emitted a strong odour. A direct hit seems to have been scored on one, but it disappeared under mysterious circumstances as if unharmed, much like the Kentucky Creatures (Bowen 1977.159;cp. Zurcher .52).

3.11. EROTIC FANTASY

Incubus and succubus are well-known concepts of a by-gone age, basic to Witchcraft (Thomas 1971). Reginald Scot (Anglo 1977.116), in the 16th Century, ridiculed both, denouncing their "beastlie and bawie" implications. In the following century, Richard Bovet gave an illuminating account of erotic fantasy (Owen 1964.195) concerning a young and sexually frustrated footman, who, awake in his bed one night, was assailed by two beautiful phantom women. Much distress was caused by this ghostly encounter; the phantoms' presence

coincided with a bright light turning night into day, such as might easily be attributed to a UFO in our own time. Moreover, a very thick fog emanating from his room was observed by outsiders, suggesting that his experience was not perhaps as wholly hallucinatory as might otherwise be assumed. A distinct mist of obscure origin, but apparently paranormally engendered, has been described as occurring during a sitting with Rudi Schneider (Goldney 1980). In some UFO cases people have reported envelopment in a thick mist (Oliver 1980. 13; 1979.264).

Antonio Villas Boas is a household name among ufologist, his alleged abduction being one of the early classics. The relevant feature of this case is his explicitly described seduction by a female humanoid of extraordinary beauty (Bowen 1977. 216f). Boas seems to have proved a less reluctant victim than his earlier counterpart, and complained of marginally fewer effects as a direct result of his adventure. There is also a report of a psychologically-based case (Rogo 1976 .830) where a middle-aged man endured a "sexual influence" exerted on him by a female apparition at night, due (we are told) to guilt and frustration.

3.12. ECTOPLASM AND ANGEL HAIR

An aura of mystery surrounds both of these disparate purported substances. The *Concise Oxford Dictionary* defines the former as a "supposed viscous substance exuding from the body of the spiritualist medium during trance". It is the 'bioplasm' of Russian parapsychology. Although ectoplasm is associated with the phenomenon of materialization, not all physical mediums producing materialized forms did so *via* ectoplasm. As far as our records go, it is not attested with two of the greatest, Home and Palladino, but very much so with Helen Duncan³ and the enigmatic 'Margery' (Price 1933.161; Bird 1928). 'Angel Hair', supposedly sometimes dropped from UFOs, is described in the latest study of the subject (Accetta 1980.32) as supposedly "quite unstable". According to the standard NICAP publications (NICAP 1964.99), it is in most instances nothing more esoteric than gossamer, or cobweb of ballooning spiders, erroneously connected with UFO sightings. Indeed, this seems to be the general informed opinion (Randles 1979.134; Hendry 1979.80).

³ For Helen Duncan, see Manfred Cassirer (1996) "Medium on Trial", P.N. Publishing, Stansted

Some, however, have been less confident in this wholesale attribution to mundane causes, and there is a case on record where the material in question is said to have evaporated or otherwise vanished from a firmly closed jar (NICAP 1964.99; cp. Story 1980.19ff). Kogelnitz attempted a microscopic analysis of ectoplasm, but when he had almost trapped it in a test-tube it escaped at lighting speed (Schrenck-Notzing 1920). Again in 1959 two UFOs were observed at Evora (80 miles east of Lisbon). This sighting was followed by a "rain of white, gelatinous substance" ('Fibrilovina'). Microscopic examination revealed the presence of an "apparently unknown microbe" (Oliver 1980.17).

The name, 'ectoplasm', is due to the Nobel Prize winner, Charles Ricket, a keen student of psychical phenomena. The word is derived from the Greek *ecto-* (outside) and *plasma* (form). Besterman echoed von Gulat-Wellenburg's complaint about its internal inconsistency in Schrenck-Notzing's description of the substance as simultaneously *evading* and *withstanding* light. Dingwall's hopefully crucial test with 'Margery' (1926B) failed to produce unequivocal results, since the substance could not be shown to move of its own accord, but the same scholar's observations with Stella Cranshaw (Price 1973.108) were more conclusive. Harry Price reported (1933.202) a chemical analysis of the Duncan ectoplasm, which was found to consist of among other things, white of egg and stale urine, but his many mutually contradictory statements render his opinion valueless. One would wish for a reevaluation with the advantage of modern scientific methods. Schrenck-Notzing inconclusively analysed a substance produced by a medium, which he called "teleplasm", another word for 'ectoplasm' (250).

3.13. ESP

Humanoids are described by some writers as conversing with contactees by means of "thought-transference", "telepathy" or "mental telepathy". This is a fundamentally erroneous out-dated conceptualisation of the functions and limitations of ESP. It comes as no surprise to learn that 'telepathic extra-terrestrials' originated with Adamski, whose books abound in occult pretensions. George Adamski, known worldwide as the first of a long line of self-advertising contactees (Evans 1974.144, 148), acquired his education on hamburger-frying stands. Frank Edwards, an American journalist who was acquainted with him, described him as "a man of

meagre scholastic attainments" (1966. 80), though he admitted his powerful imagination.

While it may be true that ESP is a form of communication, no message of more than a single word has ever been conveyed in this fashion in the laboratory. Even at this low level of achievement the evidence is precarious (Nash 1980). This notoriously unreliable process works at subconscious level (Hasted 1981. 215). The idea propagated by pulp writers that ESP is a viable alternative to conventional communication transcending the limits of language is unfounded confabulation. The nearest approximation to the mythical concept of humanoid mastery of ESP impressing messages on humans allowing for reservations regarding length and accuracy-is the less-than-impressive "supralingual " telepathy reported by Ian Stevenson (1974). It is also said that mothers have 'telepathic rapport' with their offspring, but only during the first year or two of the child's life. To evoke 'telepathy' as a *vade mecum* without being aware of its severe limitations as a practical tool is dangerous undertaking. The absurdities to which it can give rise are well illustrated by an article in *Paris Soir*. This claims that "Soviets outstrip the USA in the field of establishing contacts with extra terrestrial civilizations by means of transmitting thoughts into space, which work is facilitated by telepathic test transmissions to Russian cosmonauts in orbit. "Telepathic" communication with extra-terrestrials continued to be a popular topic.

In mitigation it might be argued that this loose usage merely represents an attempt to describe an experience by percipients who seemed to be able to communicate without articulation. As such, it could be said, the experience has some parallels in the extraordinary feats of communication on record in Poltergeist cases. Thus at Bristol *mental* questions were correctly answered, even when put in Latin and Greek (which were not normally understood). Information about clients and their affairs by "super ESP", a hypothesis characterized by one scholar (Osis 1979) as "that strange invention which shies like a mouse from being tested in the laboratory but, in rampant speculations, acts like a ferocious lion..." Healing has been part and parcel of the psychic scene from the beginning (Podmore 1902). Accounts of cures by contact with UFOs (notably the case of "Dr. X."; Haines 1979.126) may imply a process involving non-verbalization by those assuming intent rather than accidental result or coincidence.

Evidence for **Precognition** has also been claimed (Story 1980.100, 180 Zurcher 216).

3.14. HYPNOTIC REGRESSION

Regression under hypnosis, to bring to light suppressed or forgotten memories, has been attracting increasing attention in recent years, to judge by the number of publications on the subject. To the parapsychologist the interest centres almost exclusively on the alleged recall of 'previous lives' or 'incarnations'. But whereas Reincarnation has gained scientific respectability as a branch of serious study (e.g. Wolman 1977 631ff), the technique currently employed by some psychologists to aid recall of previous 'incarnations' as opposed to *spontaneously* recalled data - has not found favour with the parapsychological establishment: no reference to it will be found in Wolman's monumental compendium.

On the other hand, many ufologists, particularly Dr Mack, set great store by this technique in attempting reconstructions of UFO abduction cases involving loss of time and amnesia, while most are critical of the method as a means of obtaining 'repressed' information. The latter have drawn attention to the fact that experiments show how easily details of ET kidnaps are fabricated by hypnotized people (Lawson 1980A & B). It is thus far-fetched to assume that alien intelligences have programmed human minds to forget incidents, which nevertheless seem to yield to earthly probing techniques such as hypnotic 'regression' (Story 1980.181).

3.15. LUMINOSITIES

Unexplained lights, whether in the sky or indoors (illuminating 'flying saucers'; haunted houses; séances)⁴ are a common feature of both disciplines as well as of mysticism. According to pre-scientific conceptualisation they are miracles within a religious or, alternatively, demonic setting (Anglo 1977), while to the Spiritualist they signify 'spirit lights', particularly with Stainton Moses and D.D. Home (Fodor 1966.207f). Even the Pentecostal lights of the *Act of the Apostles* have pagan and later parallels. Father Suarez, a Portuguese priest and renowned divine, was observed levitated, in deep prayer, surrounded by a "blinding light" (Thurston 1951.166). A (less spectacular)

⁴ These are often referred to in UFOlogical circles as Ball Of Light or BOL phenomena. In 1997 BUFORA published the results of a study into this type of UFO entitled "The BOLIDE Report".

mystery light was seen during a more recent London séance, similar to the "strange lights" in a house in North Carolina (Roll 1972.64ff). There is, in fact a veritable *embarras de richesses* regarding luminous phenomena, and a considerable volume could be dedicated to that subject alone. Luminosities in the heavens, particularly at night, may present insuperable difficulties to precise interpretation and some Ufologists, notably J. B. Olmos of Spain, have virtually abandoned that aspect of the UFO syndrome, whereas others (e.g. Lawson) consider it of the very essence. Even when they are photographed by presumed reliable persons, not much is learned for lack of definition. The more distinct lights observed by many during the Irish and Welsh revivals are well attested (Fryer 1907), and their resemblance to, UFOs has been pointed out, particularly with reference to the famous sighting at Fatima (Vallee 1977.148f). At Tedworth "great lights" entered the bedroom causing stiffness of the eyelids, and a similar effect is alleged to occur in UFO cases (Vallee 1977.180ff). The lights are not uncommon in hauntings, which frequently feature luminosities and balls of light (Gauld 1979.178). Lang's *Cock Lane and Common Sense* contains many references to mysterious lights throughout the ages, while more recently we have claims that Blue Harary leaves his body during out-of-the-body experiences as a shaft or ball of light, which may then be visible at some distance (Rogo 1976.70). The return of the dead as balls of fire is an internationally attested motif already found in the Middle Ages (*Folklore of Ghosts*, ed. Davidson & Russell, Folklore Society 1980, p. 188). UFOs come in many colours: some are dazzlingly bright like "welding torches"; others have a soft glow. Their whole spectrum in all its multi-coloured aspects is ably set out by the American engineer and physicist, James M. McCampbell (21ff).

3.16. ODOURS

It may surprise that superior extra-terrestrial technology (McCampbell 1976.39) has not yet eliminated unpleasant odours. An American businessman, Beauford E. Parham, describes a "gigantic top" that departed with a "strong odour ... like embalming fluid (Lore 1969). An olfactory dimension of the Poltergeist is also occasionally in evidence: at Tedworth a sulphurous, offensive smell pervaded one of the rooms (Gauld 1979.47), while according to Owen (1964.240) a German Poltergeist announced the termination

of foul smells. In any case, odours of a strong and varied kind frequently occurred with the one-time famous physical medium, Stainton Moses. The majority of these were of an agreeable nature. Significantly, a powerful 'smell of ozone' sometimes heralds the production of physical phenomena in the séance room (Rogo 1976.65); a possible change in ozone-levels is also indicated in connexion with OBE experiments and could be taken as a pointer to the energy source. To return to the Victorian medium (a one-time Council Member of the S.P.R.), some of Moses' more objectionable odours were pungent, causing severe inflammation of the eyes (Fodor 1966.277). Similar reported effects on UFO observers - especially in CEs - are traditionally attributed to radiation, although it has to be admitted that the evidence for radioactive UFOs could be more clear-cut (Hendry 1979.240).

The subject under discussion seems to have escaped the attention of the contributors to Story's *Encyclopaedia*, but not that of the 'nuts and bolts' writer, McCampbell, who champions the extra-terrestrial hypothesis (ETH) of travellers from Outer Space, and gives an exhaustive list of the various unpleasant smells associated with UFO sightings, including those of a sulphurous kind believed in less enlightened ages to be of diabolical origin (McCampbell 40). Haunted houses are sometimes similarly afflicted by sporadic odours. This was experienced by the writer and others in Mrs. Bowles' house at Winchester. An "infernal odour" at one time indicated to a Christian saint the unwelcome presence of witches and warlocks (Lang 1896.104), the counterpart to the familiar "odour of sanctity" (Thurston 1951.222ff).

3.17. Auditory Aspects

Reference has already been made to the acoustic element of apparitions and UFOs, both of which can at times be heard as well as seen. The so-called Direct Voice of Spiritualism is a controversial feature of more than ordinary interest. It is defined by the *Encyclopaedia* (Fodor 1966 .92) as "an isolated voice in space without visible source or agency". It occurs in a number of well- attested Poltergeist cases and, more rarely, with physical mediums. (One such medium (Abbott 1908) was discovered by a sceptical investigator to speak through her ear!) In a spontaneous instance (Gauld 1979.310) a young woman explained how a curious buzzing sound or vibration near her head preceded paranormal physical phenomena. An

inexplicable buzzing, later replaced by more regular 'footsteps' (tape- recorded by the writer), was the sole but impressive phenomenon in an Enfield restaurant.

UFOs depart with a roar and various other assorted noises (McCampbell 1976. 46 ff): a humming sound is characteristic (Vallee 1977.182) contemporary accounts speak of a buzzing or humming of the 'Fatima UFO'. By contrast, the most common acoustic psi effects (raps, knocks or footsteps; often as a means of communication or at least a sign of intelligence) are absent from the ufological scene.

3.18. UFOLOGY STRUCK DOWN

No study of so contentious a subject as ufology would be complete without reference to it 'debunkers', whose 'natural' explanations are often superficially reasonable. Parapsychology also suffers from detractors in the persons of those who are constitutionally dissatisfied with any kind of evidence, and who manage to combine sublime scepticism with supreme ignorance and conceit. Allison (Wallis 1979) quotes the opinion of a scientist who at least frankly admitted his prejudice against the entire subject. In many unadmitted cases - the vast majority - bias is only too painfully obvious.

Ufological data can be treated in two basic ways. They can either: (a) be dismissed as the worthless drag of a 'leaky bucket' and discarded as unrelated trifles; or (b) be studied analytically in 'bundles of sticks' (Rollo 1967). Menzel, the Harvard astronomer, chose (a). UFO reports, he explained, are not to be taken seriously except as a "modern myth". They are to be "shot down" collectively on the grounds that as "each case is a separate item... it seems highly dangerous to suppose that one can add data from another case, unless one is *absolutely sure* (my italics) that they concern the same phenomenon" (Sagan 1972.141). Although there is a measure of truth in this cautious assessment, it might nonetheless be thought that the risk is worth taking. Menzel forgot that Science deals in *probabilities*, being innocent of the final 'proof' (Morris .433). The data, when isolated, cease to be amenable to meaningful analysis and scientific study. Analogously, Psychological Research traditionally lumps together similar-looking effects in its two main 'dust-bins', 'mental' and 'physical' phenomena. The same observations apply to Oberg's criticism. Oberg argues that the anomalies in question are a hodge-podge which does not require explanation when, in actual fact, there are

significant patterns by which they can be related to each other (Westrum 1980). Other abrasive charges include Philip Klass's plasma umbrella, which disposes of the UFO phenomenon by a blanket interpretation in terms of physical causes, just as Poltergeists have been summarily dismissed in some quarters by being ascribed to geophysical factors (Lambert 1955.49ff).

The late Edward Condon, author of the Colorado report on UFOs (Condon 1969), caused justified dismay by awarding equal or superior ratings to weak cases, to the exclusion of in-depth study of stronger ones (Story 1980.80). Such tactics are not unknown to parapsychology, which Condon summarily condemned without serious study (Wallis 1979.279; Morris 1980.433f).

Much inferior material has found its way into print in such intractable subjects as parapsychology (psychical research) and ufology, but by and large the best critic and exposé of fraud and trash is usually the expert in his own field rather than the outsider who 'knows it all'. Thus ufology has found its own debunker of much that is illusory and unsound in the person of Alan Hendry (1979), Professor Hynek's one-time chief collaborator at his Centre for UFO Study at Evanston, Illinois.

3.19. ALTERED STATES OF CONSCIOUSNESS

Altered states of Consciousness (ASCs), which involve the sensation of a clear *qualitative* shift in one's pattern of mental functioning (Tart 1972 .1), have received much attention of late. They are of relevance to the study of UFOs, especially in their more bizarre parameters. ASCs embrace a variety of subjects, ranging from trances, 'trance-like states 'concomitant with Close Encounters (Zurcher .265) to 'recall' under hypnosis (Chapter13), Possession, OBEs and mystic and religious experiences (Hardy 1981). Automatism, particularly in the form of automatic writing, occur peripherally as a purported means of communication with 'extra-terrestrials'. Bordering on the verge of the lunatic fringe, the so-called Raudive Voices have been pressed into service by contactees (Buckle 1967; Ellis1978 .26f). Under our general heading healing is also included (Rogo 1980 .145), though encounters with 'flying saucers' more often result in deleterious radiation-like effects. Hypnosis-induced experiences share features with subjective impressions, such as floating sensations (OBEs) and moving through

a tunnel in near -death cases (Moody 1975; Osis1977). The latter is said to be "one of the most common in both hallucination and 'imaginary' /'real' abduction narratives" (Lawson 1980A .16).

3.20. THE ETHOLOGY OF THE UNKNOWN

Traditionally, animals react strongly, or even violently, to the paranormal. This is borne out by analytical study of their ethology vis-à-vis apparitions and auditory phenomena: pets and others over- react in a surprising fashion, with frequent instances of expressed or implied terror. 'Flying Saucers' observed at close quarters are a cause of trepidation to animals; this of course can also apply where the object is really an IFO, i.e. an unusual but normal contrivance. Intermittent fields of very high frequency sounds have been adduced by way of explanation (McCambell 87). Humming and buzzing sounds have been reported with low-flying or landing UFOs. Care is called for in deductions from animal behaviour, as there are innumerable mistaken IFO sightings. A grazing cow could easily be upset by a large balloon, but there is ample evidence from *bona fide* cases (Mc Cambell.52ff). In a case culled from the *Journal of Paraphysics* survey of apparitions (Herbert 1971.83), a frightened dog jumped to his death through a window. A herd of cattle in Madagascar, accustomed to aircraft flying at low altitudes into Tananarive Airport, stampeded at the sight of a UFO to the extent of breaking down their fences; they had to be rounded up by the army and police (Bourret. 27).

3.21. THE CULT OF THE FLYING SAUCER

Among the multitudinous cults and religions of the world - some, like Scientology and the 'Moonies', of fairly recent origin - *two only* base their beliefs on objective and observable data - a sociological phenomenon of some interest - and may therefore justifiably claim at least vestigial allegiance to the scientific approach, in spite of their often-declared historic disillusionment with Science as such (Nelson). Spiritualism as an organized belief-system led the way to Psychical Research after losing its curiosity about the phenomena *per se*, from the point of view of proper investigation as opposed to their exploitation for purposes of propaganda. Some prominent founders and early members of the

Society for Psychical Research were themselves Spiritualists, and their role in the foundation of the Society has perhaps been underestimated (Nicol 1968; Gauld). But not all stayed the course.

Ufology quickly developed into a "Cult of Unreason" (Evans), though serious students retained their original interest in field-investigation and analytical study and stayed clear of involvement with the more bizarre parameters, even to the exclusion of some important aspects of the problem in hand.

Psychical Research (Parapsychology), Ufology and Spiritualism each started at a particular point in time: the first with the foundation of the S.P.R. in 1882, the second with the Arnold sighting, and the third and earliest with the Fox Sisters. All, however, have long antecedents, and good work had been done previous to 1882 by psychic investigators (Sidgwick 1912.3). The majority of the educated public, the media and general public opinion (which depends so much on the latter) are only very superficially informed on matters connected with these movements - which are, moreover, frequently confused with occultism and other esoteric forms of 'knowledge'. It has been said that in the case of Parapsychology its general neglect by scientists is due to an absurdly "obsequious ... defensive orientation" (LeShan 7). Critics typically blur lines of demarcation that often precariously divide scholar and cultist, because of their inability to "make distinction within the group against which they are prejudiced."

Robert Low, Dr. Condon's inept Project C0-Ordinator at Colorado, disparaged "belief" in UFOs by linking it with other "discreditable" studies, such as those of J. B. Rhine (Saunders 1968), while Condon himself waxed eloquent in his ignorant condemnation of the alleged "crimes" of Parapsychology (Wallis 1979.279).

But to dismiss valid data through prejudice is to perpetuate the old proverbial blunder of throwing out the Baby "Hypnosis" under any name with the murky waters of Mesmer's *baquet* (Inglis 1977.140f), or of discarding observations in the séance-room on the grounds that they do not prove Survival.

3.22. "REMEMBER - MORALS ARE INVOLVED !"

"Along with problems still unsolved,

Remember! Morals are involved."

Neil Innes

Berthold Schwarz, in a timely article (1979), discusses the "ethical basis" of Ufology with special reference to hypnotic regression. This aspect of the subject, Dr. Schwarz says, has been rather neglected. The investigator has a three-fold responsibility: (1) to the witness (the percipient), (2) to himself, and (3) to his colleagues (i.e. to Science). The witness has to be protected against "unnecessary criticism" and "ridicule". This usually means anonymity, either total or limited - but anonymity amounts to suppression of evidence.

Let us suppose a parapsychologist investigates a haunted house. The case is, *prima facie*, a watertight one, and such cases are rare. Here, however, it is impossible to check old accounts, as the precise location of the building is concealed, and the subsequent history will remain unknown. By the time another investigator hears about the haunting, the principals will probably have moved or been rehoused by a humane local council. Was it the house that was "haunted", or its *inhabitants*? We shall never know, as a follow-up has been prevented to protect the tenant who has taken over. (Ideally, one would like to have a follow-up through several tenancies; this is hardly ever possible.)

But the danger of those bold enough to reveal their experiences may be real. Playfair (1980) gives an instance of such people being persecuted by their neighbours. Even witnesses to innocuous sightings of light in the sky are sometimes severely harassed, at least in the U.S.A.: witnesses are typically afraid of being thought 'crazy' (only 13% report UFOs, as against 41% with victims of crime), and are likely to receive malicious telephone calls as a consequence (Hendry 1979.106f). In other cases, extreme hardship may result. The Falkville police chief who photographed a 'humanoid' (Webb 14) lost his car, his wife, his home and his job (Blum 98); the misfortunes of Joller (Gauld 1979.6) are too numerous to enumerate.

Disner and Crandall's *Ethics in Social and Behavioural Research* (Chicago 1978) has been reviewed with special reference to Parapsychology (Williams 459f). The authors rightly insist on proper safeguards to prevent harm to subjects of research. Though primarily an ethical consideration, disregard to this is likely to backfire. The issue of privacy, which we

have already dealt with, is discussed with reference to personality testing; in the twin subjects under discussion in the present study, one comes constantly up against such problems as, 'Is the percipients sane?' 'Is he telling the truth?' 'Is he competent to report objectively?' Dissemination of information in particular presents serious ethical problems. Have we a right to impose our values? (Cultist and religious ideas, e.g. a spiritualistic interpretation of apparitions or the implicit assumption that UFOs must be from outer space, can prove tiresome and time-consuming to the hard-pressed investigator.) The co-authors stress the scientist's responsibility for the application of research: it should not be misused; on the other hand, potentially valuable information must not be neglected. This last point has important bearings on this interface: parapsychologists ignore, or are ignorant of, psi-data collected and published within the context of Ufology.

It may be thought that reflection on people's possible reticence regarding their private thoughts and behaviour can be exaggerated. Field-investigation depends on reports and willingness to discuss data and to have them independently evaluated and questioned. The over-sensitive are free to conceal data and cannot be forced to divulge them. The most pronounced conflict between Science (acquisition of knowledge) and protection of the individual from possible harm (mostly psychological) arises in the case of Poltergeist infestation of the home, because of the sensitive and vulnerable nature of the highly personalized environment.

Finally, the Parapsychological Association circulated to its members in the summer of 1981 a study entitled, "Ethical and Professional Standards for Parapsychologists". At the Second London International UFO Congress, organized in May 1981 by BUFORA, a discussion group led by Jenny Randles attempted to formulate a "Code of Ethics for UFO Investigators". Such (independent) 'duplication'-- is, of course, typical of the two subjects--each studied in isolation by a different group.

3.23. THE SCIENCE OF THE NEGATIVELY DEFINED?

Our twin subjects deal with anomalies, which, by definition, are imperfectly understood even by 'acknowledged experts' in the respective fields. Psychical Research tends to be confused with

the supernatural, which strictly speaking appertains to Theology, and with the occult (and as such is classified by booksellers and librarians), things deliberately hidden (*occultata*) and therefore not accessible to Science. Inglis's history of Psychical Research is called, *Natural and Supernatural*, and subtitled, *A History of the Paranormal*.

Parapsychology and Ufology are largely *negatively* defined; the latter, in particular, is by definition the study of unidentified. This, not surprisingly, has sometimes led to considerable confusion. Edward Condon, asked to prepare a report on UFOs by the University of Colorado, delved into reports by unbalanced people who failed to identify certain phenomena. With ill-concealed glee, Condon concentrated on the more bizarre cult-aspect. At the same time, he failed to pay proper attention to reports by *bona fide* witnesses (Jacobs). It has been argued, particularly by the American Air Force, that as UFOs do not seem to present a defence problem, it is safe to ignore them altogether.

In contrast, the attitude taken by the once-influential Investigation Committee on Aerial Phenomena (NICAP) is equally revealing. This organisation took a leading part in the task of familiarising the world with the 'Flying Saucer' problem in the post-War era. In 1964 it published *The UFO Evidence*, which has remained a valuable source of information. Major Donald Keyhoe, a prolific populariser of the subject, was firmly wedded to the ET hypothesis. Humanoids were regarded with suspicion; nay, as beyond the pale, to say nothing of abduction cases. In a statement by the NICAP Board of Governors (the S.P.R. has always wisely declined to express corporate opinions) it is said, *inter alia*, that "it is a *reasonable* hypothesis that the *unexplained* UFOs are real, physical objects, rather than the results of imagination, illusion or delusion". At the same time it is further assumed that they are "under the control (piloted or remote) of *living beings* (my italics)". These are confident assumptions stated rather dogmatically. Their authors meanwhile overlooked the fact that they had already defined UFOs as "residual cases", i.e. to the exclusion of "conventional objects and events"; therefore, by their own definition, they cannot be the results of the factors enumerated above. If an object is a *true* UFO, i.e. if it is incapable of being identified in conventional terms, it is *not*, and cannot be, ascribed to purely psychological causes. The UFO's description as "physical object" (or even necessarily an object), or as manned or controlled by "living beings" is a *non sequitur*.

Many 'UFOs' are, of course, only unidentified by default; they are questionably considered 'objects', and they are only described as 'flying' on the analogy of aircraft and space-ships.

3.24. THE DIMENSION GAME

A book by a Berkeley physicist (Brunstein) which, according to its subtitle, reconciles "Physics, Parapsychology and UFOs", saw the light of day in 1979. We remain, sceptical of the rumours of "visitors from outer space" which are detailed on the back cover. However, the idea of a further dimension, espoused by that author, is ineradicably associated with both subjects under discussion in this treatise, and Zollner's *Transcendental Physics* immediately come to mind. Johann Zollner, Professor of Physics at Leipzig University, experimented with the medium 'Dr' Slade. It is true that Slade was under a cloud, but the German professor was convinced of his supposed demonstration of the passing of matter through matter involving the existence of the fourth dimension. Others were less sure, notably the veteran Californian researcher of the paranormal, Hereward Carrington, who wrote a standard work on Physical Phenomena (1907.19ff). But Benson Herbert, who has published a condensed reprint (1975), accepts Zollner's observations as basically sound.

The concept of 'higher space' has also come under discussion in connection with the problem posed by 'action at a distance' (apports; teleportation) with Poltergeists (Owen 413): objects might travel via routes "'outside' ordinary physical space". True, this 'higher space' postulate fails to solve many questions, and the concept itself is unfalsifiable. This does not prevent it from being popular with some sections of the ufological fraternity, as UFOs are frequently observed to come from 'nowhere' and to evaporate into 'nothingness', though, paradoxically, they may leave physical traces! Discontinuities in time and space such as are frequently observed in psychical research suggest a "parallel universe system" merging into a single universe (Hasted 1981.235,244). The Parallel World of folklore and fairyland is invoked by ufologists (Vallee 1970; Zurcher).

Critics of Parapsychology sometimes attempt to discredit it by raising objections to its alleged 'magical' way of reasoning as presenting a throw-back to primitive thought and a threat to Science. To be sure, the latter has its difficulties

in accommodating the strangely recalcitrant data of the newer disciplines with their innumerable unsolved enigmas, even if quantum physics has created a more favourable climate for such paradoxes.

3.25. THE MEDIA

The media play an important strategic role in the histories of the two subjects. Psychical Research was put on a relatively scientific footing of 'respectability' with the foundation of the Society for Psychical Research something over a hundred years ago, whereas Ufology can boast of less than half of that period. It would, however, be rather misleading to suggest that UFOs have been scientifically investigated to any extent for even that long. The majority of publications are light-weight popularisations, though often not lacking in merit. A few years ago, Bruce Maccabee complained with some justification that "no truly scientific investigation (of UFOs) has yet been done" (Maccabee 70), with the possible exception of the American Air Force's *Project Blue Book Special Report No 14*.

Television most of the time fails to come to grips with the serious side, preferring a light-hearted approach that aims more at entertainment than instruction- the lure of raising an easy laugh, and the dialogue weighed in favour of the 'sceptic', are hardly ever resisted. It is inclined to succumb to the temptation to sneer at the lunatic fringe in preference to showing less amusing and possibly sinister aspects (except, of course, in fiction). Ufology in particular is so precariously established that the uninitiated, aided only by so-called (media) 'research', are bound to lose their way.

Hendry (1979.211ff), in surveying the American scene, complains that newspapers are happy to report IFOs as UFOs without unduly bothering about such niceties as retractions. UFO sightings are regarded by the Press, not so much as news, as 'human interest' items. They are therefore not properly investigated, and are likely to be suppressed to avoid 'saturation'. Thus the impression that they are rare events is deliberately (but falsely) conveyed. Moreover, facts are misrepresented. In the present writer's experience; his own Poltergeist investigation was carelessly quoted by a sensationalist American paper. All this is not perhaps surprising in view of the fact that on both sides of the Atlantic the media employ young

'researchers' without proper qualifications or knowledge of the subject in hand. Hendry castigates American staff writers who, through sheer ignorance, perpetuate ancient myths - much in line with mediaeval scholasticism (Anglo 1977.234). People who report their experiences are subjected to quite unwarranted ridicule by 'know -all' journalists; at the same time, false 'flaps' (or 'hypes') are generated. In common with some who ought to know better, the media fail to appreciate the fact that they do not have to make "a choice between two polarized extremes" (ET hypothesis or nothing), but a broad, complicated spectrum of scientific, sociological, psychological and religious implications. Again, says Hendry, the media prevent people from making reports; they sidetrack the sceptical, fostering the impression among the learned that they have nothing to learn. All, or at least most, of the above observations seem equally applicable to Parapsychology and its problem *vis-à-vis* the media in our own country.

The American press took it for granted that a 'false' stimulus, such as the showing of the fictional *Close Encounters of the Third Kind*, was bound to result in an escalation of UFO reports. Strangely, this did not happen, in spite of the known influence of science Fiction on sighting reports (Hendry 1979.142; Méheust 1978).

Hynek (1972 .19) describes a test designed to evaluate public reaction to deliberately faked UFOs. Hot-air balloons and flares were dropped from planes, but failed to make an appreciable impression on observers and did not generate many reports. It is tempting to compare a simulated apparition scenario at Cambridge, which aroused no reaction whatsoever from man or beast, though it was clearly witnessed by many passers - by, as well as by some cows! The ingenious experimenter (Cornell) speculated that he "failed" because the percipients' attention was not drawn to the (non-paranormal) phenomenon by some "self-induced psi-stimulation". A comparable negative mechanism could be hypothesized in Hynek's case.

3.26 THE ORGANIZED STUDY OF PARAPSYCHOLOGY AND UFOs

Our own premier Society for Psychical Research studies 'mental' (ESP; mediumistic) and 'physical' (PK; Poltergeist) phenomena. Eventually Ufology was admitted as part of the legitimate work of the Physical Phenomena

Committee, of which the writer was then Chairman.

Parapsychology flourishes in America under the auspices of our daughter Society (the A.S.P.R.), as well as under an international professional body (the Parapsychological Association) affiliated to the American Association for the Advancement of Science. The Parapsychology Foundation in New York was started by that famous medium, Mrs. Eileen Garrett. Further south in the States, in North Carolina, there are two well-established institutions, one founded by J.B. Rhine (the Foundation for Research on the Nature of Man), the other (the Psychical Research Foundation) by W.G. Roll. All had their own reputable publications. Others include the *Zetetic Scholar* and the more popular *Fate Magazine*, both of which cover both subjects under discussion.

The independent *Flying Saucer Review* is essential reading. This is equally true of a newer journal, *Magonia*, the *American Journal of UFO Studies*, published by Hynek's Centre for UFO Studies. The latter has printed a number of excellent monographs.

Most serious studies are to be found in the specialist literature with its limited readership, with leading scientific papers like *Science* and *Nature* adopting a negative attitude towards *positive* contributions. The literature of either discipline is too large to be mastered except by the most persevering enthusiasts, and few indeed are fully acquainted with even the major studies. A good knowledge of *both* subjects makes excessive demands on the time and energy of the average scholar who specializes in other subjects. However, ignorance is no longer excusable, as there are now a number of good introductions, such as Wolman's *Handbook of Parapsychology* and Beloff's *Parapsychology*. Even in Ufology, where standards are uneven and not usually very high, Hendry's *Handbook* (1979) and Story's *Encyclopaedia* (1980) go a long way towards guiding the reader through the maze of otherwise sloppy and ultra-dogmatic bilge, including ley-lines, dragons and pseudo-archaeology.

Scott Rogo, in studying American psychology text-books for undergraduates (*Research Letter No. 10*, Utrecht), comes to the conclusion that "the coverage parapsychology is receiving ... is abysmal."

3.27 TELEPORTATION AND LEVITATION

Teleportation is defined as the paranormal transportation of objects which, in Poltergeist cases, often involves 'impossible' trajectories. It should be distinguished from Apportation, implying the mysterious arrival (and departure) of things of unknown origin rather than the 'mere' movement of an object or objects already on the premises (Hasted 165ff). Apports may of course be simulated by conjuring. They are, moreover, of limited interest in connexion with this thesis. If abductees could produce artefacts of demonstrably non-earthly provenience, these could perhaps qualify as ET apports. So far this has not happened, and where objects have been allegedly abstracted from inside UFOs, they have then been confiscated by humanoids to prevent their production as proof. Even the famous Ubatuba metal fragments of purer-than-pure magnesium are disputed (Story 1980.374).

Teleported objects are propelled by a psychokinetic process, the power being supposedly supplied by a 'central party' epicentre (Hasted.166, 183) or medium. With regard to the latter, the Schneider brothers (*Willy*: Dingwall 1926A; *Rudi*: Price 1930) produced strong effects under test conditions, as opposed to the weaker residual results in the laboratory. In Poltergeist cases objects are not infrequently displaced in the total absence of any living being; this casts doubt on the 'central party', or RSPK, explanation as a *vade mecum*. Not only are these unexplained dislodgements, but the trajectory of the object observed in flight may contradict the laws of nature by wobbling or turning corners and even passing through matter; often the actual movement is concealed from the observer as if by deliberate misdirection, so that the impact only is seen. The movement of objects seem to be "controlled" (Thurston 1952.2; a favourite phrase in Ufologists), "tortuous and at variance with the laws of gravitation". Similarly, a UFO which trespassed on an air show in America undulated with right-angle turns (NICAP 1964.31). Sometimes there is a fall of "uncanny slowness" (Owen.270), and such slow-motion movement also occurs with some mediumistic phenomena; it hardly suggests the work of the conjuror. In a French case (Owen 1964.271) apples were *speedily* navigated through a small hole. Poltergeists generally shown intelligent direction in managing to avoid inadvertent damage to people's persons: a stone in flight will descent suddenly at a sharp angle in front of the observer, while UFOs, on a collision course with aircraft, veer away at the last moment with abrupt ninety-degree turns. In a case personally

observed, no one present was hurt by the hurling of heavy weights by an invisible entity (Cassirer. 1993). On the other hand, Poltergeists allegedly instigated by 'witches' cause serious psychological and physical harm, at times resulting in death (Gilbert 1971). Whether there is similar deliberate malice in some UFO activities is disputed.

Are UFOs then under intelligent control in a similar way to Poltergeists? That well-known standard work, *The UFO Evidence* (NICAP 1964), which takes the ET hypothesis for granted, has a whole section dedicated to this important aspect of the syndrome. Three features are enumerated as implying intelligent construction and guidance: -

- 1 Inquisitiveness, and reaction to environment;
- 2 Powered flight; Formations in co-ordinated flight.

Just as Spiritualists attribute intelligence via discarnate agencies to the Poltergeist, whose phenomena had in turn been interpreted in terms of Witchcraft in preceding centuries, so many Ufologists see in it the activity of "alien [ET] beings". The authors of the NICAP catalogue are careful to warn that alien intelligence does not necessarily coincide with our own. Indeed, some of its manifestations are extraordinary in the extreme by our own standards, while those of the Poltergeist are almost invariably of a regressive, infantile nature. Humanoids are fond of mimicking space-men, but lack final conviction in their acts; Poltergeist 'spirits' also ultimately fail in their assumed role. Generally speaking, coercive proof of both UFOs and psi is hard to come by, with many loopholes available for determined sceptics.

Levitation may be regarded as a kind of traction or teleportation involving humans and animals. The anecdotal evidence goes back a long time, and includes stories of medieval saints (Thurston 1951.1ff). Some of these - particularly the aerial flights of Joseph of Copertino- are well attested. In more modern times, the evidence in connexion with D.D. Home is very strong. Though the Victorian Street Incident, where Home is supposed to have levitated through an open window into an adjoining room, is not perhaps as flawless as suggested by Crookes, the latter's testimony to the medium's *indoor* levitation seems unassailable (Medhurst 1972.115). Abductees claim that they have been "levitated" into spacecraft. This mode of transport is also apparently favoured by humanoids, who are variously described as

"floating" or "flying" (Webb 1976.60ff). The floating of the Giles children in the Bristol Poltergeist Case is independently attested by witnesses (Gilbert 1971.37). Hypnotically re-lived 'out-of-body abductions' feature in the UFO literature (Rogo1980.186,197,215). It is clear that OBEs have a strongly subjective element and are of a dream-like nature; at times they may be little more than "dramatised reconstructions based on memory" (Ellison in Blackmore 1978.3). Instances of PK during out-of-body states are few and far between (Osiris 1979.142ff). UFO abductions, as we have seen, cannot be accepted at face value; nor can they be rejected out of hand as used to be the fashion at one time. They are most explicit in Poltergeist cases (Gilbert 1971.13). Poltergeist cases provide better evidence for the phenomenon of human teleportation (Gauld 113). Sometimes (though more frequently on the Continent) animals are involved (Flammarion 263; Gauld 29).

3.28 ASSAULT

The mysterious but powerful forces involved in some anomalous manifestations (e.g. Poltergeists) are capable of serious assault on humans. The latter react variously, either by being amused (in less malign cases) or, more commonly, by overt neurotic behaviour. Cases of actual bodily harm resulting from such assault are rare, (Gilbert 1971). The writer has witnessed the repeated throwing of heavy weights and 'Growmore' in confined quarters, but no harm was done to spectators other than being showered with fertilizer. However, when the place was empty during the lunch-hour, a thirty-pound weight spontaneously rose in to the air to a height of about five feet, smashing a window. One of the men who ran the business (a nursery) was pushed from behind on two occasions in my presence, but was able to break his fall at the last moment. In other recorded cases, victims of psychic infestation have been bitten and slapped, cut, and strangled (like the mediums, Florence Cook and Gladys Osborne Leonard), scratched, smacked and assaulted with thick saliva and excrement (Gauld 1979. 115). The Bromley man had his shirt torn by violent psychic activities. At Livingston a man's trousers were damaged; so also in a French case (Zurcher. 245). But Poltergeists are more notorious for damage to property, either in the home or, less commonly, at one's place of business, causing

loss of money, general chaos and disruption of commercial transactions.

UFOs- especially those encountered at close quarters- prove dangerous, but their physical effects are predominantly of a different kind. The most serious effects of proximity are both physiological and psychological (as in Poltergeist cases) in so far and these two can be differentiated. Radiation-like symptoms are commonly reported. We do not know whether these are genuinely physical in origin or psychosomatically induced; they are certainly very curious and mysterious (McCampbell 1976.67ff)

'Abductions' often feature physical examination carried out by humanoids inside their 'spacecraft'; this may be of a painful and distressing nature (Fuller 1974.191ff). The stalling of cars and interference with radios and television, discussed elsewhere, are minor instances of assault on human liberty and rights by comparison.

There remains finally the category, 'paralysis', apparently induced by hostile external influences beyond our control. These are most noticeable during encounters with ufonauts, who are often observed to direct 'instruments' such as tubes towards percipients with paralysis of varying degree resulting (Zurcher.32). This also occurs at the other extreme end of the scale of the 'objective / ' subjective ' apparitions, where paralysis of the observer has been reported at various stages -"before, during and after " the experience (Green 1975.128). One would accordingly expect some evidence for this phenomenon with Poltergeists, but I have found none to date.

3.29 AIR DISPLACEMENT OR "PSYCHIC BREEZE"?

Critics may summarily dismiss this as a typical pseudo-problem on the grounds that, while both phrases describe the same phenomenon (or alleged phenomenon), the first is a scientifically and rationally acceptable formulation, while the second smacks of occultism and charlatanism. Nevertheless, and in spite of some sympathy with this view, I think that the distinction is a valid one, and worthy of being defended in the interests of clarity. It raises, moreover, a genuine problem of interpretation within the context of the phenomenology of the UFO. In some accounts of apparently dematerializing "objects" from the sky, mention is made of a

"strong air displacement" or "rush of air" (McCampbell 50; Cramp 122). This is the language of the 'nuts and bolts' man, with the tacitly implicit assumption that a machine is involved in the sighting. The interpretation of the data in terms of the ET hypothesis has converted the simple observation of a strong gust of wind or air-current into an "air-displacement" caused by a more rationally acceptable physical object.

But strong-often icy- blasts are typical of psi-manifestations, and familiar to most readers of the Bible as a "rushing, mighty wind" (Acts 2.2). Latin *spiritus* suggests this idea, and Swedenborg knew of the "cold non-natural wind" which often accompanies séances (Lang 36), such as on attended by the writer. It is commonly reported not only in sittings but also in haunted house. The fact that the lowering of the temperature under these conditions has been objectively recorded and measured shows that the phenomenon may be real.

3.30 POLTERGEISTS

This term was polarized by Harry Price. Though of German origin (lit.'boisterous spirits')⁵, it is not nowadays used by German writers, who refer to the phenomenon as "Spuk" (*angelice* 'spook'). Its unfortunate implication is that spirits are involved or implied as agents. Accordingly, American parapsychologists prefer the less loaded but cumbersome 'Recurrent Spontaneous Psycho kinesis' (RSPK), which in its turn suggests that all such cases are (a) 'person-centred', and (b) explicable in terms of human energies. In other words, the underlying idea is that of an unconsciously acting medium or 'epicentre'. Neither conceptualisation is unassailable. The links between this topic and Ufology have lately become somewhat of a commonplace of the latter (Rogo 1980.6,145). However, there is much misunderstanding due to ignorance of the parameters of the syndrome, rich and manifold though it is. Significantly, UFO manifestations may concentrate on "a house, a family, or a single person" (Zurcher .80).

There is an affinity between the extraordinary observed trajectories, described in the respective literatures, which seemingly resist integration with lawful physical models. Certain features of Poltergeist manifestations occur, but only rarely, e.g. Lithobolia (stone-throwing), which is therein commonly reported (Fodor

1966.293). In a South African case, a farm building was attacked by showers of stones; there were also strange lights. It was believed that there was a connexion between the lithobolia and some flying objects hovering over the house, and animals are said to have been affected. Poltergeists, like ufonauts, may have a 'message' or, at any rate, engage in conversation. What either party has to say is, more often than not, hardly worth the effort of undivided attention. At their best, they tell the truth- as at Ylojarvi (Finland), where the voice of unknown origin correctly proclaimed that something had been poured out of a barrel (Gauld 1979.72), while the obliging entity at Saragossa gave the exact measurements of a chimney-pipe. More commonly, though, Poltergeists combine rudeness with invisibility (Price 1945). Humanoids habitually make absurd claims, and are clearly not to be trusted; they are according to Jacques Vallee, Messengers of Deception.

3.31 MESSENGERS OF WHAT?

Dr Vallee is a leading Franco - American Ufologist with several stimulating books to his credit. Vallee now believes that UFOs exercise a "control system" through Close Encounters. Prompted by the title of one of his books (Vallee 1979), we were tempted to ask the question heading this chapter. Fundamentalists condemn UFOs as downright diabolical; other writers somewhat naively talk of "good" and "bad" extra-terrestrials (Rogo 1980.149), just as spiritualists do not doubt the existence of similarly - polarized spirit entities, with witchcraft no longer in fashion except as a minority cult (cp. Macfarlane 1970, *passim*).

The 'spokesman' of the UFO is the humanoid ufonaut, while that of the paranormal sphere is the 'spirit'. 'Spirit' messages, even via top mediums, are often unreliable. The mediums so-called 'controls' are illusive: even Mrs.Piper's famous 'Dr. Phinuit' proved to be an impostor who did not know his native tongue. Mediums, again including the amazing Mrs. Piper, fish for information. Much of what they convey is inaccurate, but there are also occasional mind-blowing hits with sustained high levels of success (Sidgwick 1915).

The 'Raudive Voices' are revealed on close inspection to be an illusion (Cassirer 1972; Ellis1978). What about apparitions? *They* are rather uncommunicative. Occasionally they are known to speak, or even to answer a question put to them, but on the whole they clearly do not

care for lengthy conversation (Tyrrell 1953. 78). In Green's collection (1975.94) only 14% articulated, and even among that relatively small number few spoke at length and, for all the allegedly affected realism of presentation by apparitions, they did not always make a good job of it. "Apparitions", explains Green, "seem to have a certain reluctance to speak freely and realistically" (Green 1975. 96): their lips may fail to move; nor are they even necessarily visible at the time. Sometimes they prefer to communicate "as if by telepathy", as is commonly asserted of humanoids. Miss Green (in contrast to Tyrrell) thinks that apparitions avoid a high degree of realism by not involving more than one sense at a time. Admittedly this is different from the case of lucid dreams, where long conversations are not ruled out, nor, it seems, analytical thought.

In accordance with our Fortean policy of not studying anomalous phenomena in their customary isolation, we shall now revert to the Poltergeist and attempt to relate it to the problems in hand. In his chapter on "Communications", a leading authority (Owen 1964) links the alleged Direct Voice of physical mediumship with the talking Poltergeist. It is true that the evidence for the former is less than impressive, though it is reasonably well attested with two outstanding *mental* physics, Gladys Osbourne Leonard, and Elizabeth Blake (Wolman 1977.314ff). However that may be, Poltergeists are much less averse to conversing than apparitions and, according to some old anecdotal cases, show considerable knowledge of people's personal affairs: it is their discretion which is in doubt rather than their knowledge, which may extend even to the future (Owen 1964.235f; Gilbert 1971.33). The well-known "Devil of Mascon" went in for bantering of an insolent kind, delighting in "malicious gossip" and scandal. The Icelandic "Devil of Hjalta-Stad" informed his victims that devils hold services in Hell, a piece of information hard to verify and therefore of dubious value. All this and more comes under the heading of what Owen (242) designates "irreverent buffoonery". Poltergeists betray themselves as suffering from the same regressive tendencies as mediumistic communicators with their notoriously childish 'controls' masquerading as "Chinamen", "Ancient Egyptian Queens", and "Red Indians" - equally popular with regressed subjects under hypnosis. Picturesque and romantic they may be, but plausible they are not. Nor are they consistent in their assumed roles. In the Dagg case, a 'spirit' declared that he was the Devil: "I have you in my clutches," said he to a young orphan. Yet at another time, and in another

mood, he abruptly changed his style to being "an Angel from Heaven". An Indian Poltergeist (Thurston 1953.68) preferred communication by Direct Writing, calling himself (among other things) "the King". This method of communicating is not unique. Messages (in bad Latin) on walls of pieces of paper were found in an Italian monastery plagued by a Poltergeist (Gauld 1979.163) and (in modern languages) in connexion with mediums.

In the American airship waves of the 1890s false claims to inventions were made by the occupants (Story.11). The more up-to-date ufonauts, in most undivine fashion (in spite of von Daniken's claims) often act like lunatics. They can find nothing better to do than to mimic human activities, such as collecting botanical and mineral specimens, even in towns, and effecting repairs to 'space-craft' obviously not in need of attention. They seem uncertain of whether they want to attract attention or not. Their degree of realism varies - some are more human in appearance than others - and they include some quite passable imitations of robots, dwarfs, giants and others (Zurcher) . They adapt themselves to particular cultures; South American 'extra-terrestrials' adopt a Latin-American guise (Hendry.151). Their conversations finally seldom, if ever, attain to a high intellectual level. A ufonaut on landing in France argued both about the location and the time of day (Hendry 1979.41), while another declared that they had come to save mankind because the earth is cracking! Ufonauts do not hesitate to deliver ridiculous messages by other means, using the apparent equivalent of the mediumistic: Direct Writing, i.e. the production of the written word without visible physical contact of the writing entity. In a South American encounter (Bowen 51), a contactee was given an envelope which, when dipped in water, was found to contain a scribbled note predicting that he was "going to know the world" and signed "P. Volador" ("F. Saucer"). The spelling was faulty. As indicated above, mediums are prone to inflict similar infantile efforts on their victims. At Kingstown, a rapping spirit showed that he could spell no better than the girl through whom 'he' was active (Gauld 1979.342), but still excelling "Olga's" attempt during a Rudi Schneider séance, which only produced scribbling (Price 1930.24).

When all is said and done, UFOs are perhaps as much messengers of regression as much of deliberate deception. And they are not the space-gods of certain commercial writers.

3.32 EPILOGUE

So - what conclusions have we arrived at? No cut and dried solution of the UFO syndrome has forced itself upon us, nor has such been attempted. The purpose of this study is of a less ambitious nature, namely, within the strict framework of its points of reference, to draw attention to many points of contact between two controversial disciplines. Thus we do not advocate commitment to the effect that there is an implicit 'psychic solution', whatever such a statement could mean. But putting these subjects into watertight compartments automatically rules out any potentially valuable cross-fertilization. Equally abortive, and even more dangerous, is the juxtaposition of the junior discipline with a misconceived pot-pourri of assorted occultism and largely misunderstood so-called 'parapsychology'. It is not sufficient to bandy about terms like 'telepathy' without first acquiring a proper appreciation of what is known (and not known) of their meaning. As has been shown in the discussion of Apparitions and Materialization, having two separate pigeon-holes within a single field of study (Psychical Research) effectively prevents the proper evaluation of *all* the available data: writers who confine themselves to a single set of data tend to ignore the other. To expect these over-enthusiastic specialists to cast their nets even wider, so as to include the obviously closely related humanoid syndrome, is regrettably unrealistic at present. But hopefully this study will point the way to a much wider informed point of view and scale. If so, ours is a first step in a direction that will open out new perspectives both for Parapsychology and for Ufology.

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4. 0 COMPARISON OF UFO AND PSYCHIC ENTITIES

Stephen Gamble

In the field of UFOs there are many reports of strange entities or beings often associated, but sometimes not, with what appear to be strange craft. Many other aspects of the paranormal also involve reports of entities. Are there parallels between these strange beings? To some extent these parallels have been discussed in sections 3.9 and 3.10 of the previous chapter.

Consider the following story (Playfair, 1999, P73) "I suddenly, with a start, became aware of a man sitting bedside me in my chair". The story continues to describe how a prisoner in the USA had seen this well dressed man appear in his prison cell and that he could see the ghost "as plainly as I can see anyone I look at". The suddenly as he had come, he was gone." This case was related by Michael X from his prison cell – somebody that had no reason to make up stories about weird events. He already had a certain degree of fame, and had much to lose in the way of reputation. Playfair regards this as being a 'straight forward' paranormal materialisation. Yet many UFO abductees describe lying in their beds at night when aliens appear around their bed.

It is worth repeating here that the UFO reports which mention any form of being associated with a strange aerial object only make up one or two percent of the incidents reported (but perversely receive about 98% of the publicity).

Although there is no mention of any entity it is worth reporting that the most famous series of UFO reports from the area around Warminster in Wiltshire started with strange aerial sounds likened to the roof tiles being ripped off. No evidence was found of damage to the roof of the building. (The Warminster UFO reports started in late 1964 and continued throughout most of the 1970s). There are similar reports related to UFO sightings from Cambridgeshire (1966) and from Norfolk (1965). There are often sounds of falling stones (and sometimes small pebbles materialising) in association with many poltergeist reports.

There are many cases of UFO witnesses who either before or after their UFO encounter also describe other paranormal phenomena. Elsewhere in this book one of these witnesses, Elsie Oakensen, describes both her UFO encounters and the other paranormal phenomena she has experienced. She has also

written two books which describe these events in more detail. But there are many other cases of UFO witnesses who have also experienced a variety of other paranormal phenomena.

Throughout the late 1980s and the 1990s I was a member of a local UFO group based in Northampton. This group numbered at its height around 20 people about half of whom were UFO witnesses. Of those who had witnessed a UFO about half had experienced what might be described as some form of close encounter (as defined by Hynek). What is interesting is that all of these close encounter witnesses also describe having also witnessed other paranormal phenomena. These include a witness just known as Gary who has had a variety of UFO and paranormal experiences which appear to date back at least to 1954, when he was 8 years old, and possibly even earlier.

Returning again to Elsie Oakensen's experiences. These centre around the village of Church Stowe in Northamptonshire. This is also an area rich in folklore and legends. The village is also sometimes referred to as Nine Churches Stowe, which reflects the story that when the church was originally built it had to be built nine times (Pipe, 1986). On the first eight occasions they started work on the church building it at the bottom of the valley. Each night their work was destroyed. On the final occasion a brave soul stood guard overnight. He reported that a strange creature came in the night, he was sure it was the Devil, who tore down the structure and cast the stones across the valley. The monk in charge of the construction said he was sure that rather than the Devil the creature was a messenger from God and they must be constructing the church in the wrong place. The ninth time they built the church at the top of the hill where all the local population could see it. At the new site their work was not vandalised.

One of the earliest tales from the Flying Saucer era relates to the so-called Flatwoods monster. (Barker, 1997, p23) In September 1952 a group of people reported seeing a glowing spherical object in West Virginia. One witness described it as being "a ball of fire", "as big as a house". As the object disappeared members of the group saw a strange figure towering over them off to the left. They describe it as having a round red face, no nose or mouth but eye-like

openings, which projected greenish-orange beams of light.

Many of the reports of aliens associated with UFO abductions report that apart from prominent eyes their faces have either very reduced or non-existent mouth and nostrils, for examples see Bryan (1996) or Hopkins (1995).

The description of this being associated with the Flatwoods UFO is very reminiscent of the reports of spring heeled Jack. – A strange being described as having piercing red fiery eyes, who 'haunted' vast parts of England throughout the nineteenth century. The exploits of Spring Heeled Jack have been extensively reviewed by John and Anne Spencer (1995).

Another early UFO report where entities are mentioned is that of the Kelly-Hopkinsville case (see section 2.11 and also Spencer, 1991 page 38). In this case several small being with large eyes and pointed ears were reported soon after the witnesses saw a multicoloured UFO. These are very similar to reports from folklore of goblins and similar beasts. The witnesses, the Sutton family, took shelter in their farmhouse. A number of these creatures were seen moving around outside over a period of several hours. The occupants of the house fired a number of shots at the creatures using both a shotgun and a .22 rifle. When hit the creatures apparently floated gently to the ground before scurrying off on all fours.

In her Ghost Hunting casebook, Natalie Osborne-Thomason describes reports of strange figures, including what appeared to be a Cavalier, being seen around the Salcey Forest on the outskirts of Northampton. Over the years there have been a number of UFO reports from this area as well, including two which involved the UFO interacting with a motor vehicle. This area is also close to the Great Houghton encounter mentioned in section 2.10.

Similarly, Rendlesham Forest in Suffolk, which was the site of one of the most famous UFO landing cases, has numerous reports of hauntings and other paranormal phenomena. Of course as the UK is a small and crowded island it may just be coincidence that these phenomena are reported close to each other and there may not be any genuine underlying linkage.

Perhaps the greatest example of entities associated with UFOs which also have parallels with other psychic phenomena are the Men in Black. Robert Bull (1997) carried out a study of

these reports on behalf of the BUFORA research team

Probably the first discussion of the Men_In_Black was the reporting by Gray Barker (1997) of the strange case of Albert Bender. Bender was a prominent UFO investigator in the early 1950s. He was visited by three strange men dressed in black who warned him off of his researches. There appear to be a number of paranormal like incidents associated with the case. Bender reports that they left a metal bar with him, which disappeared when the MIB did.

Apart from the Bender incident, Bull discusses a number of other cases. Two are of particular interest. These are the Dr Hopkins case, and the case of Mrs Evans. Dr Hopkins was helping to investigate a UFO sighting from Maine in 1976. Hopkins was visited by a man dressed entirely dressed in black who warned him off investigating the case. Hopkins did not see the visitor arrive by car and did not see his car when he left. Yet the visitor had mysteriously disappeared from Hopkins drive a few seconds after leaving the door.

Mrs Evans had a couple of fairly typical light in the sky type UFO sightings. There was nothing particularly extraordinary about her UFO sightings. But she related to Robert Bull a number of other incidents of mysterious visitors and people materialising in or dematerialising in or around her house around the time of her UFO sightings. These are classic paranormal type phenomena, but were they in some way related to her UFO experiences?

In their discussion of poltergeist phenomena, the Spencers (page 234) comment that occasionally witnesses report scratch marks, bites and other body marks caused by the phenomena. Scratches and cut marks, as if small scoops of tissue have been taken, are a common reported feature of UFO abduction cases too, for example see Hopkins or Bryan.

There are many reports of UFO entities materialising in bedrooms, being able to pass through walls, doors or windows without opening them. But this is behaviour more traditionally associated with ghosts and apparitions than the common held view that UFO entities are extraterrestrial spacemen

As somebody who has trained in the physical sciences, the area of physical traces of UFO activity is one area of great interest to me. Unfortunately, another one of the parallels between UFO reports and reports of other

paranormal activity is that almost always reports of physical evidence do not stand up to scrutiny. At best any evidence that does get past preliminary examination remains unexplained and is not conclusive evidence of anything in particular.

In most of the cases, either of UFO entities or other paranormal entities, neither the witnesses nor the investigations have any clue to the identity of the entities. However, the witness in a case investigated by Cynthia Hind (Spencer, 1991, page 153) in Zimbabwe appears to be in no doubt. Clifford Muchena and several other people witnessed a ball of light UFO streaking above the farm where they worked. Soon after Clifford encountered three tall silver suited beings and his description was of classic human like UFO entities. But Clifford was very clear who he thought these beings were – the spirits of his ancestors.

So it does seem that there are a number of parallels between entities reported in association with UFOs and those reported in association with other areas of the paranormal. What is not clear is if these UFOs and other paranormal phenomena like ghosts or phantom hitchhikers are all part of the same phenomenon or is it a case that they are entirely separate phenomena to which the same people are in some way receptive?

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5.0 Life After A UFO Close Encounter

Elsie Oakensen

5.1 Introduction

We hear and read so much today about the conclusions to which investigators and researchers have come with regard to different aspects of UFO abductions, but I maintain that unless anyone has been on the receiving end of such an experience they lack that vital piece of inner knowledge to have a complete understanding of the subject, and the capability to explain to other people the true feelings of the abductee himself.

I am therefore grateful to have been given the opportunity to relay a first-hand account of my own UFO Close Encounter Experience to the reader and to describe the most interesting developments which followed it, all of which, I believe, stem from that initial experience.

5.2 The UFO Experience

In November 1978 I was the head of the Teachers Centre in Daventry. My husband was a Police Inspector stationed at Daventry Police Station, and our three sons, all in their twenties, were working and living in other parts of the country. We had moved to the small village of Church Stowe in Northamptonshire five years before and found it a very friendly atmosphere in which to live.

On the 22nd of that month my car had had its annual service, so, apart from a nearside light bulb, which was not functioning, it was in good running order as I drove homewards from work along the A45 towards Weedon crossroads.

At the traffic lights here I turned right on to the A5 towards Towcester and it was then that I saw ahead of me, immediately above the road along which I was travelling, two very brilliant lights. These seemed to be attached to a dumb-bell shaped object, a red light being under the left-hand spherical end and a green light on the other.

It was grey in colour, blending in well with the wispy grey clouds accumulating above it and it appeared to be made of a very smooth plastic-type material. This 'thing' was considerably wider than the road. Later it was estimated to be about 50 feet in length, and 100 to 150 feet above it.

I felt compelled to stop and look, but I felt it would be dangerous to do so on the busy road. By then it was about 5:30pm and travelling at the speed of the other traffic, like them I drove directly under it. Further on, when I turned off the A5 at the top of a hill, I would be able to stop safely and look back at it.

This I did and as I looked at it the green light started to flash but the red one did not. I continued on my journey and turned right into the village of Church Stowe, then, as I from 2nd gear to 3rd I realised that my foot was hard down on the accelerator pedal which was flat on the floor of the car – but the car was slowing down. There was no sound from the engine, my lights were still functioning but the car had reached the point of stopping. I told myself not to panic as I tried to change gear again – but there was nothing. Then I changed from 3rd gear to 1st, depressed the accelerator and the car started normally, even though I had not switched on the engine.

I changed from 1st gear, to 2nd, then to 3rd again, travelling along a part of the road which was covered by the overhanging branches of the trees lining the road on both sides.

The next thing I knew was that the car was stationary, the natural light had disappeared and everything was in absolute blackness. My engine had stopped. My lights were out. Everything was black, dark, velvety blackness. I knew I was sitting in my car, my hands were on the steering wheel but I could not see the car, the road, the buildings or trees. I had no idea where I was at all.

Suddenly a brilliant white circle of light about a yard in diameter shone on the road to the left of the car. It lit up the road and I could see that the car was stationary beside the farm gate about fifty yards on from the tree-covered part of the road – and that I'd travelled round a right-angled bend in the road. The light went off and I sat in darkness again. Then another circle of light shone towards the left-front of the car and went out. Light continued to flash onto the ground, on and off, on and off, in a semi-circle around the front of the car from left to right and then in a semi-circle from right to left back to where they started, from left to right again and the last one shone in the garden of the cottage to my right. It was then as if it was turned. It shone upwards from the garden to the roof on the front of the building and was switched off.

After the last of the lights had gone out the whole of the area was in complete darkness. I

have never seen Church Stowe in such darkness: it was absolutely black: I could see neither the houses nor the road, not even the car I was sitting in, but as I sat in the darkness I was able to reason that had the lights come from someone with a torch on the farm buildings they would have been a yellow colour, they would have had beams and the lights falling on the road would have been oval in shape. These lights were a brilliant pure white, completely circular and there were no beams. They must have come from above because of their shape, but how?

I was absolutely fascinated by all this and said "Good Gracious" out aloud. My car was stationary – but the next moment the enveloping darkness was replaced by natural daylight. I could see the village and I was driving my car normally in third gear about thirty yards further along the road from the farm gate and I drove myself home.

I had not stopped my car. I did not switch off my engine. I did not switch off my lights. After these piercing white circles of light had gone out, I did not switch on my ignition. I did not put my car into gear. I did not depress my accelerator pedal. I did not start the car. I found myself driving along normally. I can remember coming to the end of the tree-covered part of the road, I do not remember stopping but I had stopped. I was stationary whilst the lights flashed around in front of me. I did not start my car after that, but I had travelled about 100 yards from the end of the tree-covered road. It all happened as if by remote control.

I couldn't explain this any more than I could explain any of the other happenings of that journey. The kitchen clock read a quarter to six. The journey had taken fifteen minutes longer than it normally did.

Fascination changed to frustration when suddenly, sometime after seven o'clock, I experienced a tightening sensation around my head and I remembered that this had also happened at lunchtime. Like that one it also lasted for about a minute then stopped as suddenly as it had started. It was time to put my thoughts into some kind of order.

5.3 Investigation

At the Teachers' Centre the following morning I began my quest by relating the details of my journey home the previous night to my colleagues.

"Oh! That's a UFO", said one.

"What's a UFO?" was my reply.

I had an answer to one of my questions but was really no wiser, because no-one's knowledge went further than that. So next I had to find someone who did know more about UFOs and to do this I enlisted the help of the local reporter from the Northampton Chronicle and Echo newspaper. Together we hoped to find other people who had seen that "thing" over the A5 at Weedon the night before – but no one ever came forward.

However the published report prompted a whole range of reactions from the public, which prepared me well for what, was yet to come. But I knew what I had seen and what had happened to me and I did not understand it any more than they did.

Eventually through Ken Phillips, who then lived in Milton Keynes, I made contact with BUFORA and learned that they had a small group of experts in all walks of life who conducted interviews with "Close Encounter Cases", that the witnesses were closely questioned, then colleagues in London and Manchester studied the reports.

It was explained to me that if you have experienced a "Close Encounter" (the term now being applied to my case) and you are worried or have received ridicule because of it, by speaking to a UFO investigator you will find you are not alone; that everything will be handled sympathetically, and in confidence if you wish, and that these people will put your feet squarely on the ground again.

As there was no UFO group in Northamptonshire at that time, a thorough investigation into my strange experience was carried out by members of the "Unidentified Aerial Phenomena Research Organisation of Leicestershire (UAPROL)", and from them I learned, to my surprise, that my UFO, or perhaps a similar one, had put in an appearance just two hours after my encounter.

As four ladies were approaching Preston Capes in their car at about 7:30pm, they turned a bend in the road and a short parallel beam of light had shot out of the clouds. About three seconds later this was repeated, the beams being projected towards Church Stowe. Turning right onto the Preston Capes Road they saw two lights, one red and one green, in the same configuration as those I had seen over the A5.

They paced the car on the right-hand side of the road as far as Little Preston, where the red and green lights changed to a single white one and switched off abruptly. AS this was happening the engine of the car faltered, forcing the driver to change from top to third gear. The whole encounter lasted for about three minutes, during which time the driver felt a sense of "foreboding".

The investigators who studied my case, Trevor Thornton, John Addison and Mark Brown, studied this case also and concluded that although they could not say for certain it was the same object in both cases, it did seem very likely.

In Church Stowe and at work my sighting had been a nine-day wonder and I had found no answers to any more of my questions. I assumed that one day I might do so, but I was not very confident about that so I put it all behind me and decided to pretend it never happened. It would be wrong to say it never surfaced in my thoughts. It did. But, like so many other people I went through a period when I did not want to talk about it and I stopped joining in conversations where UFOs were mentioned.

5.4 Hypnosis

Over ten years later it was suggested to me that the reason for the darkness and the flashing lights may have been to take my mind off something else which was happening at that time, and which I was not destined to realise the significance of until much later.

Although I had feelings along those lines at the time, they were not as organised as that suggestion and it came as quite a surprise when on 23rd April 1979 I received a phone call from Martin Keatman, a Regional Investigations Co-ordinator for BUFORA, who wished to discuss my experience and to ask if I would be willing to be hypnotised in order that I might possibly recall some of the things which had happened during the time lapse.

I had a feeling of apprehension regarding the unknown. I had never been hypnotised before and had only heard tales of ridiculous antics performed by people who had succumbed. However, I was aware that Graham Phillips was a qualified psychoanalyst and that Martin and Andrew Collins would be present. It was to be my own decision and I was asked to think about it and let him know how I felt.

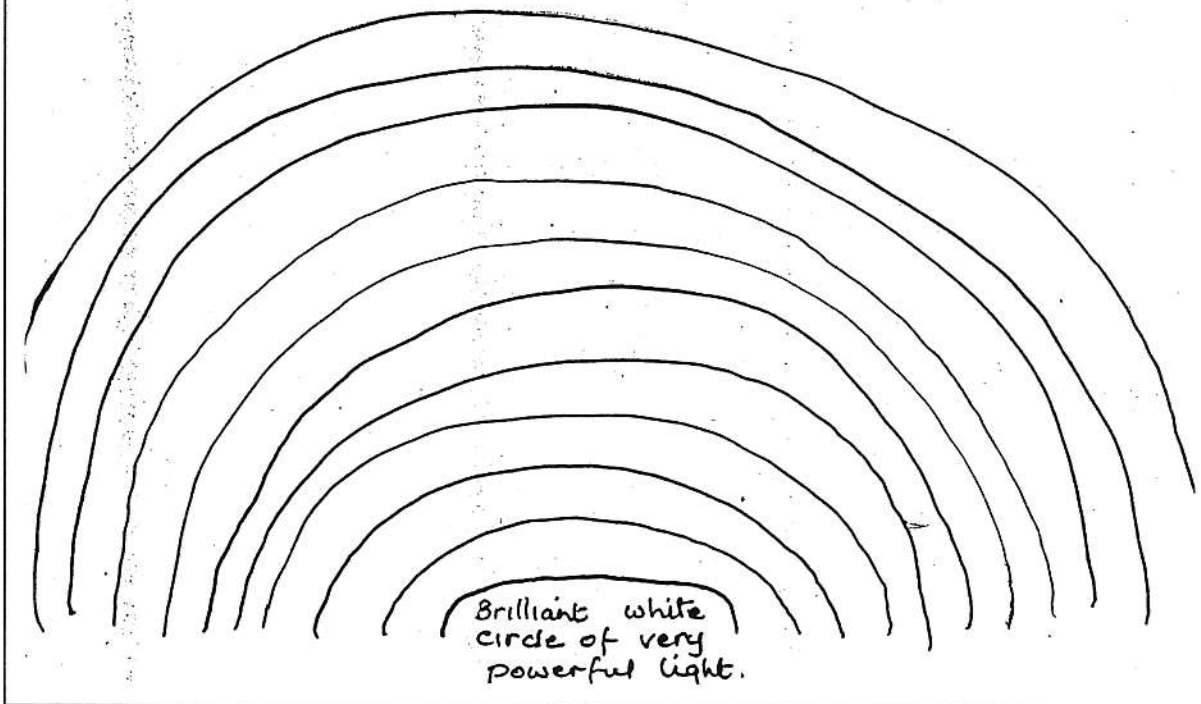
John and I discussed this suggestion and agreed that it might help to solve the mystery. So it was arranged that I was to be hypnotised on the 18th August 1979, almost nine months after the sighting, and on our 28th Wedding Anniversary.

That day arrived and it was explained to me that I was to be psycho-analysed first to see if I would be a suitable subject for hypnosis, so I answered a series of questions which appeared to satisfy all concerned. I understood that nothing might come from it, but perhaps something would; that I would be under a slight hypnotic regression and that I would remember everything afterwards, also that in the following days more may come into my mind, then things would become clearer.

Tape recorders were set at the ready, including ours, as I was determined that no one was going away knowing something about the encounter that I did not know myself. We were all prepared to listen to the results at a more relaxing time.

Suddenly there it was again, a tightening sensation around my head just as I had on the two previous occasions at lunchtime and in the evening on the day of my encounter. A large circle of brilliant light came towards me until I could see only the top of it and circles of equally brilliant white light pulsed out from it. I got hotter and hotter and my head hurt. I was sweating and very frightened. My arms shook. I was sure I was in a sitting position, as I could feel no weight on my legs.

Definite circles of light radiating
out from the central point



The light and the pulsating circles of light, all with clearly defined edges and no fuzziness, receded into the distance until there was just a very small circle of white light very similar to that of the torch used by an optician to inspect a patient's eye during an examination.

Then with the small light still in the distance, a long thin shape appeared between it and me and to the left of the light. It was rather ghost-like, with a head and a body and very smooth-edged. It was grey in colour with a silvery outline, possibly caused by the effect of the light behind it. It appeared to come really close to me, then go away into the darkness, but it did not change size. Then it was no longer there.

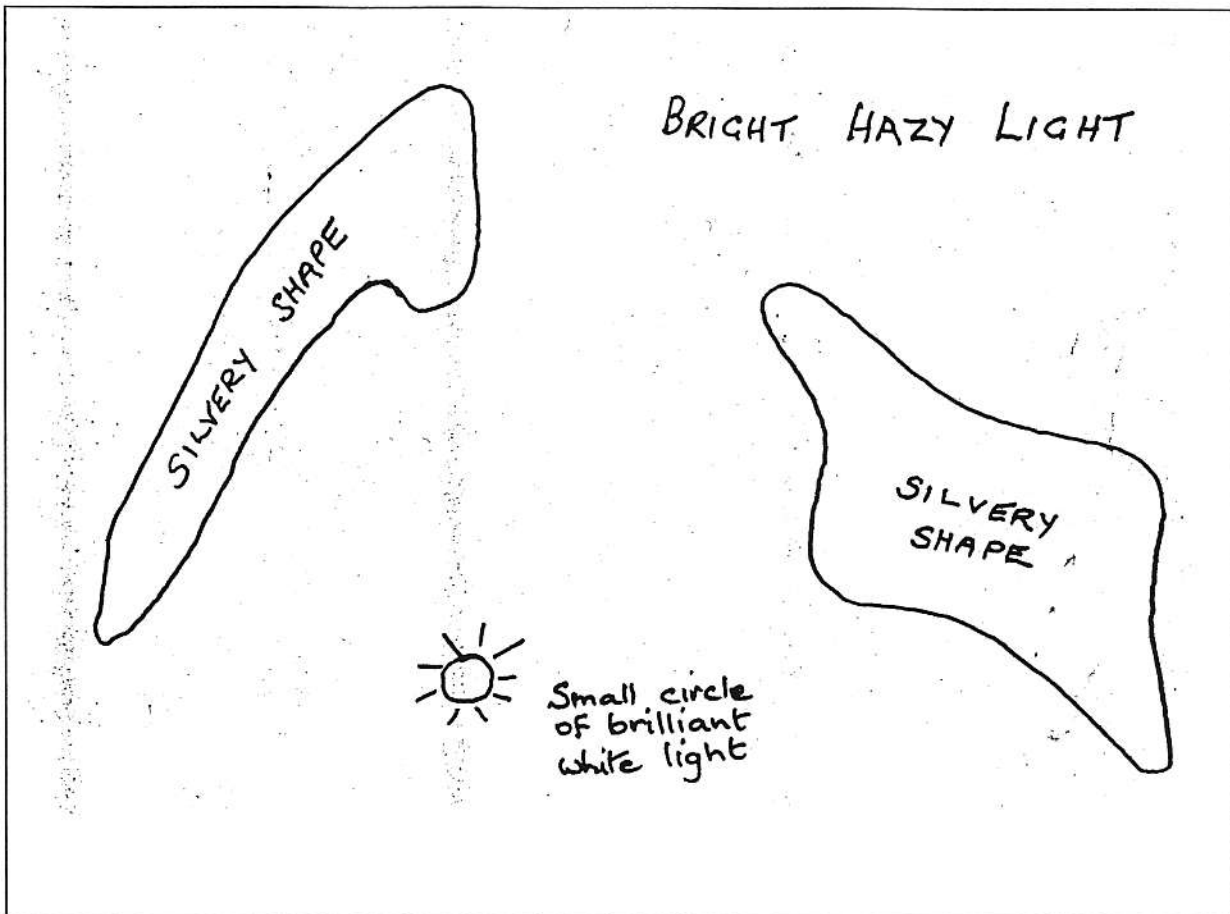
Almost immediately another shape, this time more rectangular but with smooth corners instead of angular ones, appeared to the right of the light. This was also grey with a silvery outline and behaved in exactly the same way as the first one. They did not get progressively smaller. At that point they were simply no longer there.

Then as I watched the small light still shining in the distance they reappeared together, seemed to come up to me and then go away. As suddenly as they had appeared they had gone again. The light went out. I was shaking and extremely hot. My head hurt even more – and I was absolutely terrified.

It was at this point that I was brought out of the hypnosis. My headache was relieved by autosuggestion. My body gradually cooled down and I was extremely glad it was all over.

I was told that over the next few days more memories might come into my mind, and it was suggested that I should make a note of anything else I remembered and let them know.

The following days I spent in a state of disbelief. This was something I felt I had to get organised by myself so I involved no one in the family or at work. It had to be put into some kind of perspective and I felt that I had to have a reason for it all.



Three days later I woke up feeling that in some way I could cope with it so I wrote a report for Graham, with drawings of the 'beings', as I decided to call them, and diagrams of the light at its various stages. Immediately following the hypnosis I could not have coped with another session. There was too much new information, indeed 'foreign' information, for my mind to deal with and it took me a very long time to come to terms with it all.

I did not tell anyone about that day for a very long time, mainly because I did not know what to think about it myself. The answers for which I had hoped had not been forthcoming. Instead I had more questions. There was so much to sort out and I felt that this was something, which I could only do by myself.

In the years that followed I was often asked whether I felt that these 'beings' were hostile in any way and, without taking time to consider it, on each occasion my immediate response was, "No". So as time passed, and especially when they started to be referred to as 'aliens' in a rather unpleasant context, I found myself defending them and always added, "You mean my friendly ghost-like beings".

5.5 Waiting For Answers

I was sure that later I would be contacted and told the reason for that strange happening – what it was that I had driven under, why it was there, what had happened during the time loss. My faith in BUFORA was strong. So it came as quite a shock, when about two years later I joined a member of UAPROL on a Radio Leicester programme and heard him tell the listeners that he was no wiser than I was.

Time passed. I was behaving as normally as I consciously could. The bewildered looks I had initially received changed and the ridicule stopped. I told myself that it was a "one-off" and would never happen again, and I put it at the back of my mind – successfully, I thought at the time. If the subject came up in a conversation I walked away. I cultivated an air of disinterest and got on with my life. No one mentioned it to me. It was over and done with. Or so I thought!

In retrospect though, it was just as if this was the time that something out of my control decided that my life should change.

In 1984, due to increasing back pain, I had retired from my post at the Teachers' Centre and was prepared for a life of great pain and discomfort.

"You must take eight painkillers a day for the rest of your life," said my doctor, "and I'm afraid you will finish up in a wheelchair and have a dowager's hump. But keep up the dancing as the exercise will be good for you – even if it hurts", he added.

Immediately after retirement I got slowly worse until I came to the point where I had to be helped in and out of the car, up and down steps and I couldn't drive. My self-confidence was seeping away and the future seemed far from bright.

5.6 Abducted!

One night, when I would normally not have been at home, Jenny Randles rang to ask if I could remember what had happened on that day – and it was as if no time had passed at all. I was travelling that journey again as if it had happened the previous day.

Jenny was writing her book *Abduction* at the time and it was because of this that I learned that my sighting had been classified as a Close Encounter of the Fourth Kind (CE4); that I had been abducted during my time loss; and that my "friendly ghost-like beings" (as I had always called them) were being referred to as aliens. I had always described them as being "alien to my understanding".

After my hypnosis session I had been advised to read nothing about UFOs in case I had another session later. Had I done so, what I read may have come through then as part of my own experience. But that suggestion had not been difficult to abide by. In spite of that initial encounter I had no interest in UFOs on that day, nor had I developed one since – and I had no intention of doing so.

But there I was in 1987 having direct contact with Jenny Randles, the Director of Investigations for BUFORA, and after reading *Abduction*, the first book I had read on the subject (and then only because my story was discussed in it) I was to learn about other abductees who had similar experiences to mine and I couldn't help but wonder if some of the things I had been reading about could have also happened to me.

Suddenly I had so much new information to digest, it really was mind-boggling! This had been my first contact with BUFORA after about seven years of emptiness – and what an impact it had.

I was not alone anymore. Other people, just as ordinary as me, had also had strange experiences. They too had been hypnotised, and it was here that my new interest in the UFO phenomenon was enflamed. Other abductees responses under hypnosis set me thinking. Could anything like this have really happened to me during my time loss? If I'd had another session of hypnosis would I have the answers now?

Inexplicably I found myself becoming more and more intrigued by the subject and now I really did need to know whether, during my time loss/abduction I had been promised a return visit after a certain number of years as some had, OR had I been given information which would not come to the fore until after a certain passage of time OR had I been subjected to some kind of examination.

This had been my first contact with BUFORA since all the facts of my sighting had been collected into my case file, and what a shock it had been. Looking back it was from that point onwards that everything began to snowball.

There was also an ulterior motive on my part. I had by then realised that if I wanted to find answers to the many questions I had formulated in my mind following that strange experience in November 1978, then the only way I would find them was to do the research myself. The more often I accompanied UFO investigators, researchers and authors on the media circuit the more it was becoming obvious to me that I stood a much better chance of knowing WHY? before they did. And the reason for that was very simple – I had been on the receiving end of a Close Encounter and they had not.

I was developing an 'inner' knowing which they could not possibly have.

5.7 Family Involvement

Almost ten years to the day following my sighting our ten-year-old granddaughter Terri-Jayne and her friend were playing together. It was just before 6pm and time for the friend to go home. Terri went with her, pushing her bicycle up the hill.

As they reached her friend's house they saw something unusual in the sky, a very bright white light which later they described as "eye-shaped". Her friend was not interested and went into her house whilst Terri watched. The light zig-

zagged into the distance and disappeared. Terri rode her bicycle home.

There, as she was about to put it in the garage, she looked up to see a more colourful 'thing' above her next-door neighbour's house. This was also white and eye-shaped but had lights coloured red, blue, green and yellow around the centre of it. On the top there was a light, which flashed alternately red and blue and underneath was a black area. Terri described it as being as big as a van and about half a house higher than the neighbour's house.

It was completely stationary and Terri shouted for her mother to come and see it but before she arrived the black area at the bottom had changed to white and all the coloured lights had gone out. It became a brilliant white eye-shaped object and "zoomed off to the right".

Discussing this later with a friend who has followed my development over the years, she said, "Perhaps you were promised a return visit, or given information that you would only remember at a later date, and the things that have been happening this year are to prepare you for this," and she continued, "to remind you that they are still around and are still interested in you?" What a thought-provoking comment that turned out to be.

5.8 Euphoria

In March 1989 I accompanied Jenny Randles on ITV's "This Morning" programme, and there I was introduced as "having claimed to have met an alien". That was a shattering experience, something I had never even thought about, but I was able to turn it to my own advantage.

I had realised that there was a reason for my inclusion in these programmes because, before each one, questions came into my mind, which seemed important enough to be asked of a wider audience. On each occasion I found I was being given the opportunity to do this and some of the results had far-reaching effects into the future.

On this occasion my reply following the introduction was a question, "What IS an alien?" Then I added that it was ten and a half years since my sighting and that I had never yet met anyone else who had had a similar experience to mine.

Suddenly Judy Finnegan asked, "If there is anyone out there who has had an experience like Elsie's write to us and we will put you in

touch with her." What a surprise – but that is exactly what happened. Five weeks later I received a letter from Graham Allen.

That letter was an answer to a prayer. He said he had answers to the many questions I must be asking myself, but it would be a long process for me to gain them, as I would have to come to terms with one understanding at a time. This would come gradually and as I learned to accept one, another would become clearer. He said he knew the reasons for the abduction and knew the final outcome, but that it would be too much for me to handle all at once. It all sounded very mysterious but an interesting new challenge into my retirement.

I also felt during that period that it was important that I should attend the International Congress for UFO Research (ICUR) in London. The subject to be discussed over three days was Abduction. How appropriate for me. I expected to learn so much during that time, and I did. I hoped to meet other "abductees", and I did. I also came away knowing about "on-site visualisation", support groups for abductees, "contamination" of the witness, Anamnesis Reports, and "Witness Driven" investigations.

Amazingly I found I could understand all this and voiced opinions on them, the first abductee to do so openly, I believe; and on the final morning I was given a ten minute slot to tell my own story.

Those three days had been a very good initiation into a more thorough understanding of the UFO phenomenon and it was leading to a deeper interest in many things, which seemed connected with my encounter.

I had been told by two visitors that they had seen my 'aura' – another new word in my vocabulary and 'meditation' had been suggested as possibly something I should do. I seemed to have stopped asking questions and appeared to be at a point where new aspects had to be investigated.

5.9 My Role

I do believe that our lives are mapped out for us and that we are prepared over a period of time for an event that will take place in the future – and I began to wonder what I could be destined to do.

By this time I had had contact with all aspects of the media and felt completely at ease when doing so. I was being asked to give talks at conferences, adult education classes, schools,

women's groups UFO groups and various others – and I really enjoyed doing them. I also felt that I had external support on these occasions because, as I have only one story to tell, I found that, without realising it, a different emphasis was being put on each according to the interests of the people who attended. I was being guided.

5.10 A Paranormal Connection?

Whether a line could be drawn between the paranormal and UFOs, or whether UFOs were just one aspect of the whole subject was a question I found was being asked towards the end of 1989.

During this time Thames TV produced a series of programmes on different aspects of the paranormal and I was invited along as a stand-in for the one about UFOs. At the time I didn't know what came under the heading of paranormal and I found the experience doubly interesting when I realised that some of my own experiences could have qualified for inclusion in the series. John's cousin had appeared to me three months after she died to tell me she was very happy and had met the rest of the family – and all the dogs; what seemed to be inexplicable co-incidences were happening; electrical equipment failed to function properly; my son adjusted the radio in his car and tuned in to a channel where John Spencer was just about to tell the listeners about my UFO encounter; my friend and I were talking about a friend we had lost touch with when a complete stranger knocked at her door and asked for directions to find that very person we were talking about – and she even had her address.

Just a few of the "strange" things that were happening at that time and which led me to the conclusion that no line can be drawn between the paranormal and UFOs. There is a definite connection between the two.

5.11 Witness Support Group

By February 1990 it was becoming obvious to me that the ICUR Conference had really been a stepping-stone to further involvement in the UFO phenomenon. My understanding about karma and auras grew as I came into contact with many new people. I had an experience of "on-site visualisation" when a reporter from BBC Radio Northampton had accompanied me along the route of my encounter and had interviewed me at the relevant points along the way. I was also by the considered to be 'contaminated' with regard to hypnosis because of my ever-growing interest in the subject.

"Witness Driven Investigation" however was something of which, at that time, I had no knowledge at all, yet without realising it, it was an exercise which I was obviously intended to put into operation on a later date.

So it was with surprise and great enthusiasm that I received an invitation to join a group of close encounter witnesses at a meeting organised in London by Ken Phillips, in order to put this theory to the test.

It was the first of its kind in the United Kingdom and was called with the specific aim of bringing together a group of people with varying experiences of UFO encounters. Each of the fifteen people present had travelled from different parts of England and Scotland in order to relate their own experiences. It was an afternoon well worth waiting for and to hear what had happened to some of them made my story seem quite insignificant.

Most of those present had not spoken publicly about their experiences before and some were so nervous that they had to be calmed by a member of the group. That impressed me greatly at the time and I wondered why it should?

The UFO experience seemed to have had a profound effect on everyone present. Since their encounters some had found they had developed new skills. Most had become more psychically aware; one had become more technically minded. Others mentioned clairvoyant visions, one was able to do automatic writing, and another now had an artistic ability. Writing poetry, composing songs and writing scripts for videos and films were all accomplishments attributed to the UFO experience. An interest in the Bible was prominent and a caring attitude towards people and animals had also manifested itself. One witness who admitted to being illiterate before his experience can now read and write and spell. I wondered whether any of these things would happen to me and within weeks I was to find that I had an answer to that question.

Having met so many witnesses together in one room for the first time I felt excited, overwhelmed and incapable of absorbing everything which was said, but my overall impression was that while some spread doom and gloom, others had hope for the earth and its inhabitants. Most of us felt we had been selected in some way for a specific purpose, though none of us knew what, also that the alien beings we had met were truly friendly and had a genuine concern for the good of the planet.

Meetings of this type continued at two monthly intervals and all the topics discussed were prompted by the witnesses themselves. We are a very close group, all with an abduction experience in common, though all very different, and our reactions to them run through the whole gamut from fear to fascination. We counsel and support each other, understanding as only another UFO witness can do, and knowing for certain that in time we shall fit into a final plan, doing the specific task for which we are each being trained.

5.12 Strange Phenomena

Since November 22nd 1978 I had kept a 'scrapbook' containing details of everything connected with my UFO. In it was my own report of the encounter written, signed and dated after it happened, a photocopy of my completed UFO sighting form which contained all the details submitted to BUFORA, and my own written account of the memories which came after the hypnosis session, also signed and dated. This has been worth its weight in gold as I had the exact details in writing immediately after they happened and have therefore always been able to refer to them, and present accurate details as and when required.

Newspaper reports, tapes from radio broadcasts and interviews, videos of TV programmes in which I took part all supplemented the content of my scrapbook. So when I found strange, inexplicable things happening to me, and Graham suggested that I kept detailed notes and dates in diary form, it was just an extension to my record up to that date.

I had begun to notice various sounds in my ears which I thought to be tinnitus, but they became an interesting part of my research when they changed in some way and I was able to discern patterns in them. One set of whistles, whines and droning noises culminated when I was acting as the timekeeper for a gardeners club quiz.

There were about 100 people in the village hall and during the tea break, when they were talking among themselves, not only did I have a shrill whistle in my left ear, but also the sound of the noise in the room lessened considerably until it sounded more like a whisper. Then the whistle became quieter and faded away as the sound in the room rose until it returned to its same original level.

On New Year's Eve 1990 as I lay in bed I felt a gentle movement of icy cold air on the left hand half of my face, but the right hand half was glowing with warmth. This was the third time this had happened and it lasted for three minutes when my whole face quite suddenly returned to an equal normal temperature.

Then there was an unusual smell which began to be present at frequent intervals and it was not until Terri picked a bunch of flowers from the garden that I recognised it as the scent of carnations.

I have seen blue lights flash out from behind clouds and in the corner of our bedroom. Also in the bedroom I have seen small circles, eye-shapes and dumb-bell shapes, all black and surrounded by a golden glow.

Things have disappeared and after a long search I have found them in a completely different place from where I would have expected them to be.

Each of these and many others happened in groups of five or six, or just as many as were necessary to make me realise they had happened before, to ask myself 'Why?' and then make a decision to analyse them. Then I was able to describe them accurately when I was attending a function at which there was always someone who could give me an explanation. And as soon as I had an answer to that particular phenomenon it stopped and a new one started. They continued at intervals and I began to wonder whether, in some way, I was being tested.

Then followed a time when everyone around me seemed to be very negative and this lasted for several weeks. I had read in my horoscope 'Mars is putting obstacles in your way' and that turned out to be no exaggeration. One day I mentioned at a UFO meeting that 'they' were at it again and that this time it seemed as if my patience was being tested. Whether Mars went off to upset another group after that I don't know, but suddenly everything returned to normal and I was in happy surroundings again.

I now feel that these things were types of initiative tests to see which talents could best be used in the future. Perhaps I had proved to be unflappable yet curious when coming into contact with the unknown and perhaps I was endowed with the right amount of patience? Then I wondered if mental agility came into it because after one W.S.G. meeting when travelling home on the train, I suddenly had the

urge to write poetry, and by the time I reached Milton Keynes I had composed nine verses towards the 33 which eventually outlined the details (and my feelings) about my UFO encounter.

With the encouragement of Graham and other witnesses I became aware that these events were an introduction to an impending change that was to come in my life and which I would not have otherwise understood, and I realised that I was not being tested, I was in fact being trained – and my diary became a most fascinating record of these unexpected happenings.

5.13 Healing

By the time 1990 arrived my understanding of the UFO phenomenon had increased considerably, so with encouragement from family, friends and UFO contacts I decided to find my own answers as to the reason for my UFO experience and to record them officially for the family archives. I searched deeply into my subconscious for reasons and began to find answers, which seemed to make sense. Finding out what had happened during my time loss seemed to be the key.

So – was I promised a return visit? Maybe. It could have been in the form of a reminder when Terri saw her UFOs.

Was I subject to an examination of some kind? Gary H has always said that mine was a spiritual examination, and that tied in with the new kind of awareness which was beginning to become obvious.

Was I given information, which would not come to the fore until after a certain passage of time? It was then 12 years after my encounter and there had been a gradual build-up of knowledge and the getting-to-know of people who were able to enlighten me and encourage me in this development, then on the 14th February on a surprise visit to a medium, which was organised by a friend, everything began to fall into place.

“You are entering a new pathway in life”, he said, “and you must take advantage of it.”

During the hour and a half which I spent with Charles Chapman in his house in Rugby. I learned that I would come into exciting times and that if I did not drive myself too hard I would find that the next year would be a very wonderful one.

He told me that in his opinion the greatest form of mediumship is healing and that I would come to mediumship through healing if I chose to do so.

I had been finding that the palms of my hands had often been very hot and that sometimes my fingers tingled too and I learned that this was because I was already being used as a channel for healing energy, which comes from God through me into the patient. It was also encouraging to know that the Spirit Doctors doing the healing know exactly where these healing energies are needed and they direct them in the correct dosage to the exact spot. As time went by I found that it was not necessary to always touch the patient or even to see him, as healing can also be carried out at a distance by prayer or loving thoughts.

My confidence grew as I learned more about the subject and I began to find that I experienced differing sensations in my hands from heat to icy coldness, or a tingling in my fingers which reached varying degrees of intensity, all indicating to me where and how much healing was required. The patients experienced sensations accordingly from heat to coldness or as one person said, “it feels like butterflies inside me”.

During one healing session a most remarkable thing happened. It was as if I was actually sitting away from myself to my right side and I could see myself in profile. A black outline. There was a strange feeling suddenly in my own head and I could see a golden ball of healing energy within the outline of my head. This went into my right shoulder and down my arm to the palm of my hand and then into the patient.

“That was a clairvoyant vision,” I was later by a healer friend. “Spirit was showing you how they see you when they are working through you.”

1990 turned out to be the most wonderful year of my life. At the beginning of it I could never have imagined the new pathway along which I would travel nor how interesting, exciting and rewarding it would turn out to be.

5.14 The Pendulum

Entering 1991 it soon became obvious that this was to be a time when the advice I had been given previously was being changed frequently and I found myself rapidly becoming frustrated and confused. Some of it was coming through third parties and again I needed advice from my loyal friends who understood what was

happening to me. In my mind I knew I was right, but if negative and destructive thoughts are continually being fed into one's mind one does, in the end, wonder whether consideration should be given to them. On several occasions the opportunity arose for me to discuss my confused feelings and each time I was given reassurance that I was heading in the right direction.

From then onward a new positive me emerged and I went forward again having learned much about human nature of all kinds – but even more about myself, and I believe that I became a much more balanced person because of it.

By this time John had noticed that psychic events were taking place in Daventry. "I would think you be interested in those. Why don't you go?" he said.

"What's there", I asked.

"I don't know", he replied, "but you're becoming interested in some very strange things lately. There's bound to be something there that will interest you." So out of curiosity I paid them a visit and to my surprise I found that I was on the same wavelength as those displaying their goods and talents.

I talked to everyone willing to do so. I asked endless questions and information flowed which was readily soaked up by my inquisitive mind. Here was the beginning of understanding about crystals, pendulums, auras, meditation, psychic portraits and other related subjects. There were even books about UFOs on the book stalls and all of this gave me a deeper insight into the pathway along which I seemed to be confidently travelling

One purchase I made was a crystal attached to a piece of twisted wool. I was told it was a pendulum and was shown how to use it to see the depth of my aura. As time passed I became very proficient at using it and it became part of me. I carry it everywhere and its many uses have surprised me.

5.15 Corn Circles

In August of the following year the opportunity arose which gave Reg Pinkheard and me the hope we could assist researchers of corn circles to find an answer. One half appeared during the night of the previous Sunday and was in a field alongside the A361 road between Byfield and Chipping Walden, at the crossroads to Aston-le-Walls in Northamptonshire.

Knowing that strange things can happen with equipment in this kind of situation Reg's first task was to ascertain whether his compass would work properly, but it did not deviate from its normal direction. The points N, S, E and W were positioned in the circle, then using the string and tape measure we found the measurements to be 45 feet 9 inches from N to S and 45 feet 6 inches from E to W. There was a flattened square of corn, which was not quite in the centre of the circle. It was 26 inches square, 26 inches being the height of the crop, and was on the eastern side of the central point with the remaining corn rotating around it in an anti-clockwise direction.

On that day I had no knowledge of crystals and had taken mine with me not knowing quite what to do with it. I decided that I would hold it in my hand and walk around the circle in an anti-clockwise direction. A crystal to me feels very cold and so it was when I started at the southern point, but as I passed point E it was becoming warm. By the time I was half way round the circle my hand and fingers were tingling and I felt a pulsating sensation from the crystal. This sensation continued until the circle was completed.

Then I walked towards the centre. There the crystal was really hot. That was a new feeling to me. I did not know why. The palm of my hand down to my wrist was also very hot and there was a tingling sensation in my first and middle fingers and the pulsating continued. I checked the heat from the crystal on my cheek. Every part, the base, the flat faces and the point were all very hot.

Next I used the pendulum. I walked in the same direction around the outside of the circle but this time I stopped at various points to see what the pendulum would do. I asked it no questions. On points N, S, E and W there was a strong clockwise swing but between each there was no reaction at all. The pendulum hung limply. Going towards the central point there was a strong side-to-side swing. If it was saying NO at points N,S,E and W and YES in the centre we had no idea what would be the question to ask in order to produce such answers.

After our investigation and experiments we admitted that we had no feeling of upliftment at all, perhaps we knew it was there and had not come across it by accident as he had. But we did agree that it was a marvellous experience and that we were fortunate to have been able to visit it.

Driving home it became obvious that a headache was developing and soon after I had a tightening sensation around my head and it felt as if the top was becoming inflated like a balloon. I became very, very tired and slept soundly for nearly an hour.

I woke up feeling elated and this euphoric state lasted from then right through to the end of the following day. Thirty-six hours after our visit Reg described it as "a supportive experience in some way endorsing oneself". We both felt we had been given something, a kind of inner strength and agreed that often, what at the time manifests itself as a casual experience, registers later as something which has much more relevance. We were both delighted to have seen that crop circle and it is an experience neither of us will forget.

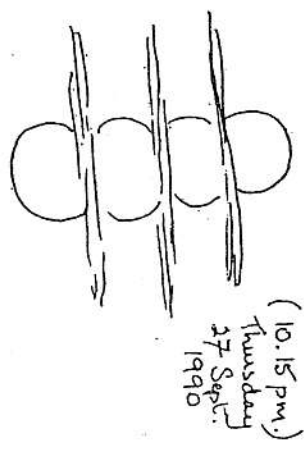
5.16 Automatic Writing

After news about my becoming a healer spread I began to find that many of the people I already knew were healers too, and it was on the evening of 27th September 1990 that I had been discussing healing, clairvoyance and clairsaudience with one of them. We had meditated together and she introduced me to automatic writing.

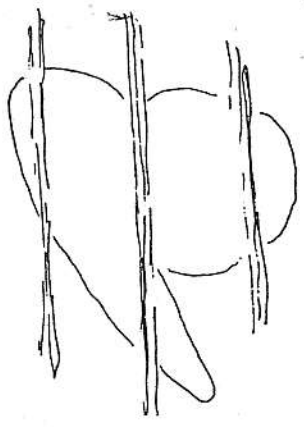
On that evening she received written information, but all I got were scribbles. However, I had received more helpful information and as I drove home I was thinking everything through until I came to the point where I had driven under that dumb-bell shaped object nearly 12 years before.

REFRACTION ? UNIDENTIFIED ATMOSPHERIC PHENOMENON ?

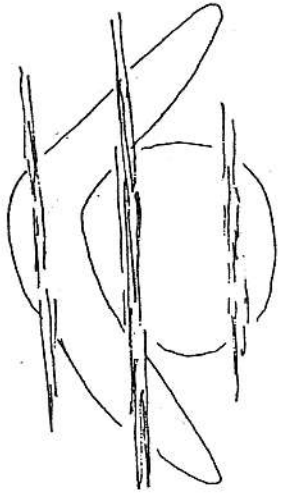
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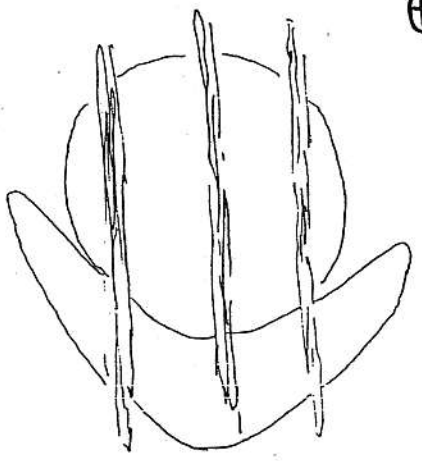
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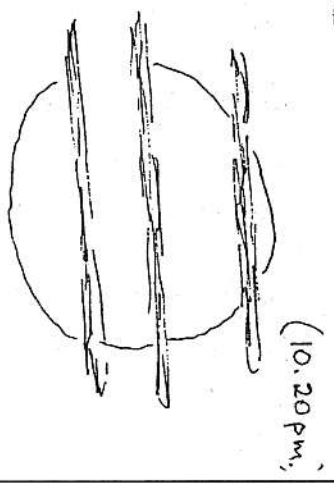
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OR
WHAT ?

5.17 Lights In The Sky

It was 10:15pm and no moon or stars were visible, when I suddenly became aware of a brightness in the dark sky to my right and looking in that direction I was able to see what I took to be a fourth moon just forming below a line of three others. Each was below the one above and where each joined there was what appeared to be a narrow strip of cloud crossing in front – a formation of three narrow lace-like strips of cloud.

Assuming that there would have been a full moon that night and that it had been reflected against the clouds I continued to drive along the A5. Then I looked at it again. This time the four 'moons' were squashing downwards and were becoming pear-shaped. There was a brightness in the sky surrounding this and other cloud formations were clearly visible. Then, as I looked, it grew what appeared to be a tail from the bottom out of the right and resembled a small child's drawing of a cat.

At the top of the hill, now off the A5, I could see it again. It was by this time a much larger orangey-yellow ball of light with two tails, one on each side forming the shape of a boomerang – a ball of light sitting on a boomerang.

Continuing my journey I reached the corner in the village where I had before found myself sitting in complete darkness and again I was able to observe a further change in shape as I looked between the farm buildings. It was as if it had rolled over and the 'boomerang' was pointing to the right, rather like an arrowhead.

I drove past the church and there it was again but this time the boomerang-shaped part of the light had disappeared completely. It was just a very large ball about the size of a large orange in comparison to the moon, which I had estimated would have been about the size of a two pence piece. The three narrow strips of cloud were still across it.

In the time that it took to drive into the garage and close the garage door, the whole thing had disappeared. It was 10.20pm and the sky was completely dark. I could see no moon, stars or clouds. What I had originally thought to be the moon was no longer there.

John and I discussed this strange phenomenon. I now knew that anything unusual, which is seen in the sky, is initially classed as a UFO. I also knew that UFOs come in a variety of shapes

and sizes, including boomerang shapes, but I knew as well that about 95% of all sightings do have a scientific explanation. But there were other things I needed to know about it.

The following evening I was only able to see the moon as it rose and noticed that it was only half visible. Later the cloud was so dense that again no moon or stars could be seen and I began to wonder whether the light on the previous night could have caused a half moon to distort to such a degree that it could have been observed as a full circle, or indeed four full circles. Also when travelling along the same road at that time I was able to see that it was positioned high on the left hand side of the A5 whilst the 'lights' had been low down on the right hand side.

Research, which followed, showed that no one else had seen this phenomenon. It was something the like of which I had never witnessed before and it was a spectacular sighting which left me with a feeling of wonder and speculation. Was it perhaps the 'return visit' that Jenny mentioned in her book? Maybe, but whilst some are certain that refraction of the light caused it, others including myself, are equally certain that it did not.

The one thing that is certain though is that after that experience, the same night, I was able to do legible automatic writing. At first I did lots of letter patterns the same as those I had used when teaching Infants to write in school, then words like 'ELSIE WELCOME' and I learned that my Spirit Guide's name was Mukelib and that he would be with me on Thursday evenings, the night we did meditation and discussed my development as a healer.

At 50 minutes past midnight on Monday 29th October I awoke to see a large ball of orangey-yellow light in the sky. It was in the same position as the previous light formations had been and was as if it was showing me what had happened whilst I was putting the car into the garage on that occasion. The only difference was that the previous ball of light had three narrow strips of cloud across it, whereas this time the top left-hand corner had a diagonal straight edge cutting off that area of the light. As I watched it, during about two minutes, it moved straight downwards in the sky behind layers of cloud until it was below the horizon, leaving a reflection of orange light on the underside of the cloud layers above it. Stars were clearly visible in the sky that night but I could see no moon.

I returned to bed and later when nearly asleep I turned over. There, in front of me, a face appeared. It was dark-skinned, heavily lined face, that of a North American Indian. My immediate reaction was to ask, "Mukelib, is that you?" There was no reply either spoken or in my mind and the face faded away. That evening there was also a green glow around a pyramid, which is on a shelf in the bedroom.

The next night I was able to see that the moon at the same time was in a position much higher in the sky than the orange ball of light had been on the previous night.

After this, the writing instructed me to stop and told me that I would be contacted in my sleep instead.

5.18 Poetry

Psychic phenomena manifested itself regularly and I became used to unusual things happening – and each was recorded carefully. Then things which had happened in the past, as a taster it seemed, would happen again and surprise me.

One such surprise was the writing of poetry. I had wanted to do something special for our friends' Ruby Wedding Anniversary and in the early hours of one morning I awoke to the words –

"It's sometime now since first we met
At Pottersbury Village Hall
Where we started to learn the basics
Of dancing for one and all."

I have always kept a pencil and pad handy to write down things I need to remember as I always forget them by morning – and there in the middle of the night I completed the verses, which were later, printed onto a card I made.

During 1992 this happened regularly and my store of poems, which came usually at fortnightly intervals and covered a wide range of subjects numbered about thirty – and then stopped.

5.19 Contact With Space

Some months before this I had been invited to join a mediumship development circle and was learning the ways in which the many forms of mediumship could be developed.

What seemed to be co-incidences happened, but in analysis they were always part of a final plan, people and events put on my pathway to provide me with information and experience to increase the spiritual awareness, which was by then becoming obvious within me.

I began to realise that my poems had been 'inspired' by an outside source and were not something clever which I was able to do at 'the drop of a hat'. Then one evening in May 1994 another surprising thing happened as I was recording the takings from that month's NUFORC meeting. The hand holding my pen began to shake and the moved up and down, sideways and in circles, seemingly with a mind of its own.

I knew by then that here was spirit involvement again and that with thoughts (or words) I could form a beneficial relationship with my Spirit Guide. This I did and to date that relationship continues.

It has proved to be a very interesting time. More writing developed and I now know that my writings are 'inspirational' and not 'automatic' as I was lead to believe in 1991. They are done at certain appointed times and give me helpful information about my own life as well as details about other life in the universe and in other dimensions.

During this time my hand has been controlled by spirit and the writings have been accompanied by the appropriate artwork. Sometimes when my friends or family need 'help' in some way I receive a picture for them with a reading specifically planned to help them.



Psychic portraits and aura graphs with the relevant information for the recipient have also been given to me. Over the 18 months during which this has been happening I have had three Spirit Art Teachers, each sat a different stage of

my development, the present one helping me to produce striking black and white designs which are drawn with an 08 Pilot Drawing Pen.

During 1994 I was invited to take my pen and pad to development circle to see what happened during the second meditation time. I found I was able to receive and write down messages from spirit for everyone there. Then just before the 16th anniversary of my UFO sighting I was told that it was then time to make contact with space.

When having a reading with a medium at the psychic events I had attended in 1991 I had been told that I had two little spacemen with me, or that a silver spacecraft had just passed between the medium and me. As time passed more people were noticing this and in November 1994 that contact with space was made. I questioned as to whom 'they' were and my immediate answer was "Your friendly ghost-like beings as you have always called us."

5.20 Conclusion

During the years 1994 and 1995 it became obvious to me that my contact with space was a spiritual one and certainly not alien in any way. The pathway along which I am travelling is especially for me and I am being guided and guarded along it.

Every UFO witness has his own pathway, one, which, like the UFO experience, is different yet in many ways similar. We are each of us important in our own way as is each separate piece of a jigsaw puzzle, and when we have all completed the learning and awareness we have to attain, together we shall produce the complete picture and the object of the exercise will be known.

A celebration lunch
One late November day
Ended in a wholly
Unexpected way.

Goodness - whatever's happening?
A tightening sensation I feel
Around my head - I'm going to faint.
What an end to a lovely meal!

Suddenly it's over -
No faint, no fuss, I'm fine.
That feeling's soon forgotten
In the brilliant sunshine.

Back in the Teachers' Centre
That afternoon soon goes.
At 5.15 I leave for home
For a more relaxing pose.

It's been a really lovely day,
Blue sky and sunshine too.
The wispy clouds begin to form.
My car behaves well too.

At the traffic lights -in Weedon,
Turn on to the A5
What's this I see ahead of me?
How do I stay alive?

The brilliant lights of red and green
Are not a crashing plane.
It's dumbbell shaped and stationary.
What's this? Am I insane?

I hope I'm not, but what is there
One hundred feet above the ground
Grey, smooth and plastic looking
And not the slightest sound?

I go along the busy road
And under it I drive.

I feel compelled to stop and look
But this would not be wise.

Turning at the top of the hill
I get a bird's eye view.

It's still there, it winks at me.
I wonder what to do.

To continue my Journey
Along that country lane.

The green light goes on flashing
So speed I try to gain.
But now, what's this? My car slows down
although it's in third gear.

I change to first, thinking the worst
But there's no need to fear.

It starts again and travels on
Along a tree-lined road.

In third again, the fault has gone.(The end of the
episode)

But there's more. It's all gone dark.
The daylight's disappeared.

Road, buildings, trees and car not visible.
How weird!

Where am I now.? I cannot see.
I don't know what to do.

But look - a circle of bright, white light
Is offering me a clue.

I'm by the farm gate in Church Stowe.
I've travelled round a bend.
How I managed to do that I cannot comprehend.

Lights flash in semi-circles
Around my stationary car.

I sit in darkness watching them
And wondering what they are.

And from wherever do they come?
They do not have a bean.

Completely circular are they all.
Extremely strange they seem.

Suddenly it's light again,
The darkness disappears.

I see I'm further along the road
Now daylight reappears.

I find my car is in third gear
As normally I drive

Towards the church and round the bend - Lucky
to be alive!

Whilst apparently sitting in darkness
I've travelled one hundred yards.

I did not stop or start my car.
Who did? It's on the cards

That this was by remote control.
I certainly don't know how.

Some mystery being must have helped,
But from where, and why, and how.?

I travel home normally
As on any other day,

But find my journey over all
Takes twice as long that way.

It should have taken fifteen minutes.
It's taken half an hour.

What really happened in that time
When my car lost all its power?

I look out of the window
And see a flashing light.

It's yellow this time and going away.
Part of the illusion? Perhaps I'm right?

We talk about my sighting,
When suddenly - after our meal,

Another tightening sensation
Around my head I feel.

It's just the same as the one before
When having lunch, I felt

As if I'd faint - but as before
It is gone. A blow not dealt.

I wonder now where to find
Explanations for it all.

I decide to tell everyone I meet
Hoping for answers not too "tall"!

"Oh, that's a UFO, I'm told.
"What's that?" is my reply.

"You ought to tell somebody"
But who, and how - and why?

BUFORA is the group I need
Their investigators are cool.

They listen and interview sensitively
And record without ridicule.

My CLOSE ENCOUNTER now I know
Is one of the FOURTH KIND.

I was ABDUCTED in the time I lost.
For what reason? I've yet to find.

But there it is.
The years have passed since 1978.

Others I've met have tales to tell
About a similar fate.

And all of us are hoping
That in the time to come
The REASON for such experiences

Will be a VERY SPECIAL one.

6.0 UFOs, Parapsychology and the Double Helix

Steve Gamble

6.1 INTRODUCTION

At the time of writing one of the great feats taking place in science is the work to unravel the human genetic code. In some quarters this is held up as a holy grail, which can be the answer to many great ills of society. But is there any possibility that genetics can be involved in UFOs or in the wider field of the paranormal? This section will examine evidence for a possible genetic link with paranormal phenomena.

6.2 Some People are Sensitive

As can be seen in the other sections of this book there are many overlaps between UFOs and other aspects of the paranormal. In the early days of UFO research an explanation offered for why only some people see UFOs and others do not was that only some people are sensitive in some way to UFO phenomena.

In a way the idea that only some people are sensitive to whatever stimulus causes UFOs fits in nicely with the work of Albert Budden on electrical hypersensitivity and UFO phenomena (Budden, 1994).

It is difficult to summarise a complex theory in a couple of sentences, but the basis of Budden's theory is that some people become sensitised by the many electromagnetic fields in our modern environment. If these people then encounter another strong electric or magnetic field parts of their brain can be stimulated which results in them seeing images they interoperate as UFO or other paranormal phenomena.

6.3 UFOs RUN IN FAMILIES

As will be seen elsewhere in this book there are many cases of witnesses who experience UFO phenomena also experience many other paranormal phenomena. Also some researchers, for example, Budd Hopkins work on abductees, has shown that often where one member of a family has UFO experiences other members of the family will have UFO experiences. In the previous chapter by Elsie Oakensen we also saw how other members of her family also had UFO experiences.

6.4 The Epilepsy, Hypnogogia and Narcolepsy Connection

Kate Taylor has pointed out the parallels between the images described by some UFO witnesses and the images described by people who experience hypnogogia. Hypnogogia is a condition where the patient suffers from visual or auditory hallucinations in that borderland area between being awake and being asleep. One common experience is the patient hears their name called, which causes them to wake with a start, but when they look nobody is there.

Manfred Cassirer in section 3.8 describes a similar connection with the imagery that people report when they have epileptic fits. He also describes the work of Michael Persinger to induce visions with electric fields.

6.5 A Genetic Gateway?

I should make it clear that I am not saying that UFO or paranormal witnesses are crazy or suffering from some form of mental illness. Undoubtedly there are a few who do but a number of studies over the years have shown that the proportion of UFO witnesses who are crazy is no different from the general population.

Recent scientific studies have identified a number of genes associated with various illnesses that have powerful imagery components, for example narcolepsy, schizophrenia and hypnogogia. Many of these seem to be in part of the human genome called the Class 2 Major Histocompatibility complex. This is part of our genes primarily concerned with immunity.

Perhaps as well as genes that are specific to each of these illnesses there are also genes in this area which are involved in the imagery process which are common to these diseases and to other processes, this is a process in genetics called linkage.

But as well as these disease processes are there also, perhaps, other genes which are also found in this part of our genetic makeup which are perhaps involved in the perception of UFO phenomena, particularly abduction type phenomena and other paranormal processes. If these proposed genes were in the same area as the genes involved in the imagery component of hallucination this could account for similar imagery being reported.

As well as the paranormal phenomena reported above, similar imagery is seen in the paranormal

phenomenon called Remote Viewing. This is a technique in which the intelligence services of a number of countries have invested heavily. The idea behind remote viewing is that everybody has to some extent psychic powers and that you can train people to harness these powers to find out information about events remote in either time or location, a kind of clairvoyance. It is a very controversial technique and there is much debate about if it works at all and its reliability. But those issues are beyond what we need to consider here. For a good general overview of the subject see Jim Schnabel's book.

It is proposed that in remote viewing that information is received in our subconscious within the artistic part of the brain, usually the right brain (see also the following chapter). Our normal everyday life is controlled by the logical side of our brain. Between the two halves of our brain is a filtering mechanism, which normally blocks information breaking through from the subconscious to the conscious. What remote viewing does is attempt to train this filter to let information flow through. The information flow through and the imagery experienced in remote viewing are very similar to those described by for example UFO abductees.

One of the theories about schizophrenia is that there is a breakdown in the cognitive filter that prevents breakthrough from the subconscious and artistic parts of the brain. Again some of the description of schizophrenic hallucination are similar to some of the images reported by abductees. (I must emphasise that I am not proposing that abductees suffer from schizophrenia or any other condition, just that some of the mechanisms might use similar capabilities.)

Again, it is widely reported that many abductees and paranormal experiencers develop artistic abilities following their experience. Perhaps if there is some opening of the filter that it allows our latent artistic talent through the keyhole.

In a remote viewing experiment, for example, a picture of the place about which information is required is placed in a sealed envelope. The viewers then follow their procedure and come up with information about this target. Some of this information will be correct whilst the rest will be incorrect. Normally this is carried out 'blind' in so far as nobody in the room knows what the target in the envelope is.

However, if instead of the picture being sealed in an envelope a person sits in the corner of the room looking at the picture, the remote viewers

seem to come up with a higher proportion of correct information about the target. This implies to some extent remote influencing and again gives us another interesting clue.

The work of Persinger shows that imagery can be induced by small electrical and magnet fields being targeted into the brain. Our brains work on a mixture of chemical release and electrical currents. Perhaps small electrical currents from one person are able to influence another individual.

Perhaps this also suggests a mechanism by which the technique of hypnosis could work. By taking the subject to a deep relaxed state perhaps this causes the filter mechanism to open allowing information to pass through from the subconscious to the conscious. (But as we have seen from remote viewing experiments, some of this information is erroneous.)

Hypnosis is a technique, which has been used by a number of researchers to obtain information primarily about UFO abductions and past life experiences. Remote viewing against a known target it is possible to determine which information is correct and which is false. Using hypnosis to obtain information about something unknown like an alien abduction there is no mechanism for determining which information is correct and which is false. Which to my mind means at best the results are of no value.

We have already seen from the remote viewing experiments that the presence of somebody 'in the know' can have an influence on the results of a remote viewing session. This provides further evidence to undermine the value of hypnosis as a research tool. Researcher John Spencer has raised a valid question. Of those researchers who use hypnosis to investigate UFO abductions, all the witnesses who are investigated by a particular researcher tend to describe similar aliens, but the aliens are different between researchers. In a series of experiments John carried out with colleagues from ASSAP he was able to show that the results of a hypnosis session could be influenced even by non-verbal means. And of course in UFO abductee hypnosis the investigator who knows that he is looking for aliens tends to be present, suggesting that remote non-verbal (and non-conscious) influencing of the witness may take place.

The 'sensitivity' of the filter mechanism between the two halves of our brain could be affected by genetic influences (which might indicate why psychic/UFO experiences run in families) or it

might be affected by environmental influences. Budden's suggestion that many paranormal experiencers have also experienced major electrical trauma would be consistent with this. David Morehouse, a former member of the USA's psychic spy project, reports that his psychic powers developed after a major head injury.

Whilst this all might sound sceptical, I am convinced that there are genuine events that are going on here and I am looking at a mechanism to get to the bottom of them.

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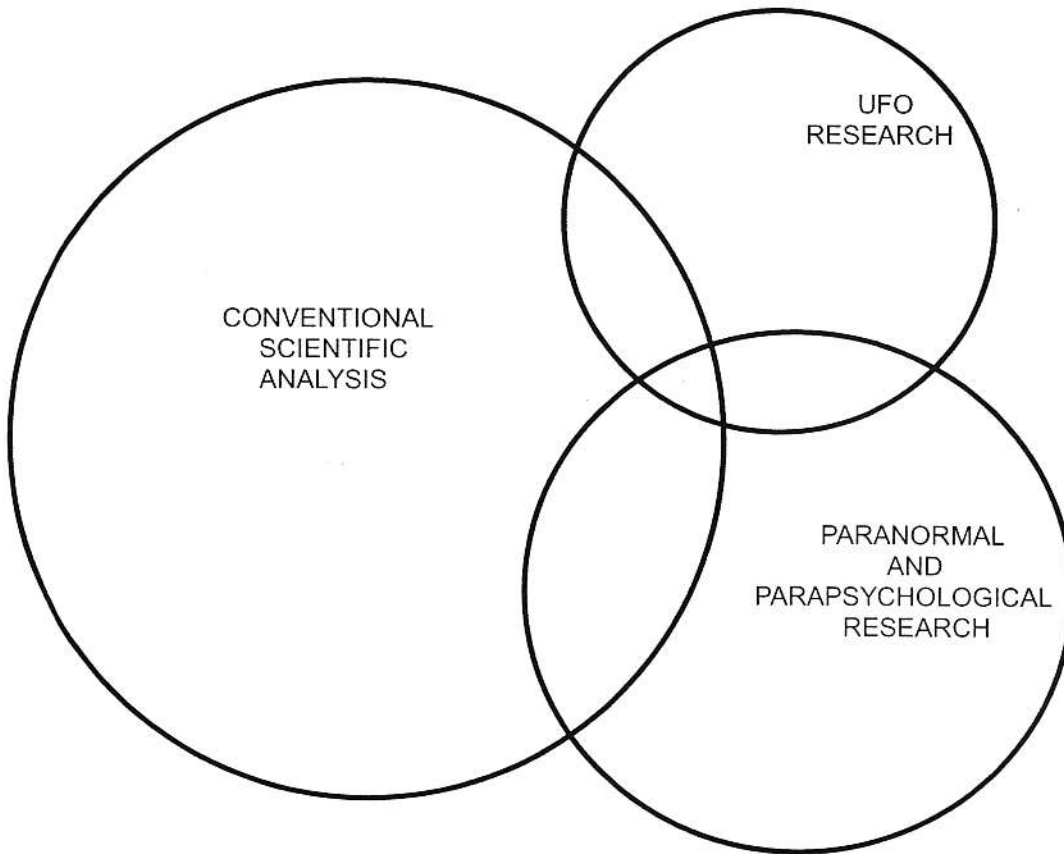
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7.0 UFOs AND THE PARANORMAL INTERFACE

By John Spencer

UFO research and belief occupies a special - no, the word is peculiar - place in the world of mysteries. If simplified Venn diagrams of these mysteries were drawn up they would look something like this:



In short, there is a considerable interface between conventional science and parapsychology, with a growing acceptance of the value of examination of the paranormal. Indeed, in some areas the zealot-like attitudes of The Sceptics can be as much rejected by the scientific mind as by the 'believers'; with a growing recognition that blind disbelief is as unhelpful as blind belief. Scepticism as encapsulated by, say, CSICOP (the Committee for the Scientific Investigation of Claims of the Paranormal) is being recognised as a cult of nihilist belief at its extreme form.

Consider the words of doctor Michael Crichton who, aside from being the compelling author of such works as 'Jurassic Park' is a rational, qualified medical man who turned to examination of the paranormal with a highly sceptical expectation and, in his book 'Travels' explores his almost reluctant yet inevitable

conversation to acceptance of some of the claims on offer. Of CSICOP's publication 'The Sceptical Inquirer': "...in several essays I was disturbed by the intemperate tone of many writers I admired; there was a tendency to attribute the basest motives to their opponents. In fact there seemed to be a good deal of personal animosity and name-calling on all sides."

However UFO research has not shared in this cosy acceptance; it stands marginally on the outside of conventional scientific study - with some 'UFO aspects' quite outside any acceptance at all, and more importantly even stands on the margins of parapsychological study.

Translated into common parlance; while much of the research world considers parapsychologists half-mad, many of those

same parapsychologists regard UFO researchers as a good deal nearer fully mad!

The reason for this is arguably the predomination of the Extra-Terrestrial Hypothesis (ETH). UFO research offers the same genuine and exciting possibilities for scientific study, but only when opened up to its real potential, and not hide-bound by a slavish battle for proof of the ETH.

The starting point for opening up these possibilities lies, in my view, in recognising that there is not one UFO subject, but an important division into two areas. And those two areas may not have any real connection whatsoever. The two divisions we should make are between

Sightings
and
Experiences

The characteristics of these phenomena are different, and those differences cannot be ignored. *Sightings* have a multiple average witness count - estimated at between two and three witnesses per sightings depending on the cases included in the statistics. There are of course many single-witness sightings, and there are many with very high numbers of witnesses as arise particularly during waves of sightings: 1973 in America, and the recent Mexico wave of sightings, for instance. *Experiences* on the other hand are virtually totally single witness events. The very few cases of more than one witness usually involve just two - Betty and Barney Hill come obviously to mind - and there is the indication in the investigation that there is usually a dominant personality who can 'influence' the other's perceptions. There are very few cases of more than that; Travis Walton might look as if it qualifies but while that was a multiple UFO *sighting*, it was a single witness *experience*. Sometimes a case breaks the mould and becomes genuinely important for that reason alone; Charles Hickson and Calvin Parker, for example, shared an experience and were questioned intensively so soon afterwards that it is doubtful there could have been much undue influence. But even this is only telling us that *something* important happened; it is not yet telling us *what* happened.

We must consider also that sighting reports seem to suggest that the witnesses are in what we might loosely call a 'normal' state of mind. Without getting too deeply into philosophical argument we can describe 'normal' as having a

world view at that time with which others would largely concur or agree; one that would not suggest a wide variance with consensus reality. The suggestion seems to be that with sightings - where there is little or no personal involvement implied or reported in the encounter - that were another witness to have stood on that spot at that time they would have seen the same thing, albeit they might have had slightly different views about the origin or nature of what they were seeing. Experiences, on the other hand, often (not always) have a nature that suggests the witness might have entered into some sort of Altered State of Consciousness. Whether it is argued this creates the experience or is created by it is largely unimportant for the moment. In this scenario, had another person been there at that time they might not have had any such experience at all. Or they might have had a widely different experience from the one reported. There is the probability that the person, while in no way 'unbalanced' or 'abnormal' would not be regarded as being in a 'normal' frame of mind at that moment, which means only that their view of reality might not concur with a more general consensus reality.

These two types of encounters, described within the UFO models, would best be described as:

Sightings: Distant sightings of objects or lights in the sky. Closer sightings, but where there is no sensation of personal involvement in the encounter.

Experiences: Usually closer encounters, often with a one-on-one encounter with entities, perhaps the receipt of telepathic messages from aliens, or personal involvement, capture and examination aboard a perceived flying saucer.

UFO research - and particularly the ETH, has demanded that these two phenomena are related and deserve to be put together in any overall study. That link has been, in my view, artificially created by UFO researchers because in order to support the ETH the two *need* to be linked. If these little objects flying about in our atmosphere are visitors from other worlds what are they doing? The answer is that they are going places where they can abduct people to further what is often held to be a long-term program of genetic study or even manipulation. Looking at it from the other side, if these flying saucers really are sitting at the roadside, or hovering outside bedrooms, waiting for a subject to stick probes into, how did they get there? The answer is that they are

the little things flying around in the atmosphere.

What this does of course is to create not only a cohesive argument, but one that is largely therefore concerned with a physical reality. Certainly the predominant American view - which dictates a good deal of world ufology - is that these flying saucers are damn near as physical as our own space probes. When they do seemingly non-physical things like moving through rock, or the aliens take people materially through walls, it is argued that this is the product of superior technology. In short, these beings and their craft are physical realities with perhaps just an edge over our own command of physics. This argument seems to be further supported by the evidence of crash-retrievals. However, crash retrievals is a largely American phenomenon which grew out of the American political paranoia post-Watergate - and is arguably a third division of the overall UFO subject and one equally not genuinely connected to the other two.

But is the link a fair one, in that it is justified by the evidence?

The answer is no. If the evidence, linked, suggests that this is a physical phenomenon then there is no reason why, given fifty years of fairly intense study and a high media profile throughout most of that time, the link would not have come through witness evidence. If those little things seen flying about in the skies, and seen by an average of two or three people, are on their way to physical landings by the roadside or outside bedroom windows, then there should be reports of two or three witness groups who see them lurking there. In all of the fifty years there has not been even one quality case that suggests that has happened. (The Linda Cortile/Neapolitano/Manhattan Transfer case is presented as the breakthrough in this area but, when stripped of its hype, this case is largely a one witness / one investigator uncorroborated case with all the primary evidence channelled through that one witness. As such it would have a very low value on the Hynek scale of reliability.) There is no-one saying they were standing on a hill and they saw a flying saucer pass overhead, and they saw it land by a road and watched as these little grey people stopped a car and captured the occupants. (Count those cases again in case you missed them - not one!)

So what happens if we divorce these two phenomena? Does the whole UFO phenomena fall apart? Do we discover that we

have all been wasting our time over those years?

No. What we discover is that we are faced with rich possibilities for study. A good deal richer than just the identification of a few alien astronauts. And possibilities that provide for legitimate links with parapsychology and even with conventional science.

Lets take a few guesses about those two experiences, recognising right up front that these are working hypothesis guesses, not justifiable conclusions. The conclusions will have to follow good and proper research when we get to it, divorced from the ETH. *The sightings* are largely identifiable; estimates have suggested popularly that 90 - 95% of sightings are identified satisfactorily. (Consider however a recent study by BUFORA researcher Robert Bull who has at the very least shown that those IFO figures are based on very diverse and uncontrolled samples and criteria, and may be significantly lower.) Of the remaining UFOs, a good deal *probably* (a big 'probably') could have been identified were the information located or to hand - small aircraft not having logged accurate flight plans and so on. That would leave a small percentage, but still an impressive number, of UFOs in need of identification. Those sightings might represent an atmospheric energy not yet known to science, and one that has no 'intelligent' qualities even if it occasionally seems to display some. The Valentich case in Australia is a clear case, which demonstrates the importance of UFO Sighting research. Valentich encountered a green light in apparently close proximity to his single-seater Cessna which manoeuvred around him. On a close pass it appears to have affected his radio, with which he was in ground contact, and on a last, closer still pass, there is the suggestion that it affected the engine of the plane. Valentich was never seen again. The light seems to have been witnessed from the shoreline by several people. Of course Valentich could have been 'hoovered up' by a flying saucer, but we have the duty to stay with the likelier possibility (unless proven otherwise) that the light was a form of energy that has the facility to interfere with electrical based equipment, and that Valentich is now lying under the waters of the Bass Straits. But Valentich is still probably dead; and if that is not reason enough to treat this subject as serious then what is? We might consider also the lessons of Hessdalen, a long-term equipment based, multiple witness examination of a series of lights in Norway.

Clearly the work there suggested a very strange phenomenon worthy of study, but not one necessarily alien or intelligent.

Of experiences, we might conclude that stripped of alien intervention, the closer encounters are a facet of the long spectrum we call paranormal. Something real is happening to people, but a good deal of what it is believed to be is dependant on their predisposition, cultural background, beliefs, normal human misperception true of any experience, and the struggle with classifying the unknown. This is not at all to say that all of these experiences are imaginary, or psychological. But it recognises that such experiences must have an imaginary or psychological component special to that one witness. It is a sobering thought that were that not true, then ufology really would be a field apart; such interpretations are a normal part of the way that we understand our place in the world in every situation we find ourselves in. When witnesses defend against that position they are not only denying a reality of the way the human brain works, but they are showing that their beliefs come from conviction and not from evidence.

It is the experiences that offer the prospect of rich pickings for the UFO / paranormal interface. If these experiences are not alien, then what are they? There are several areas to be considered.

7.1 Marks of abductees

A strong evidence put forward in support of the physical reality of alien abductions is that many of the abductees have marks on their bodies, which correspond with their belief about what happened to them on the flying saucer. Scoop marks, which are so strange and so unique that they could only be alien; where the other-worlders took skin and tissue samples. Bleeding from the nose or ears where probes are believed to have been inserted into the head. Warts around the genitalia, (Barney Hill) where instrumentation was clamped during examination. Something like a radiation effect that is alleged to have affected Villas Boas during his sexual encounter of 1957, where he mated twice with an alien female.

In other paranormal areas we have the evidence of stigmata. In its 'pure' form these are the marks of Christ's crucifixion. Together with my wife I have probably had closer contact with two living stigmatics, Heather Woods and George Hamilton, than any other

researcher of the subject; Heather lived with us for a period while we wrote her biography ('Spirit within her') probably the deepest analysis of what 'makes' a stigmatic. Stigmata can be - rightly - regarded as a form of psychosomatic illness; self created. But it deserves a special classification because of the *intensity* of belief needed to produce the effects. Belief plays a major part; stigmatics get their marks wherever they personally believe Christ was wounded. Some bleed in the palms of their hands, some in their wrists; in every case the stigmatic is responding to the crucifix or other imagery that they hold dear. Some get the spear wound in the side on their right, others on their left; the Bible is not specific. (And we have watched an unbleeding hand spontaneously drip blood in front of us; we have no doubts about the authenticity of many of the stigmatic claims.) What is important is that it takes an incredible passion, a belief that is far greater than encapsulated by the simple word belief, to create this 'mind-over-matter' self damage. Many UFO abductees exhibit, in my experience, the same sort of passions. Not always the passion of blessing as is normal in stigmata, but an equal passion of belief, of fear, of fascination, that could easily create a stigmata, which matches the belief of the witness. If they truly, truly, believe they have been probed and sampled, they could easily manifest marks to match that belief. Given that many are subjected to the suggestible qualities of hypnosis, this passion can be reinforced unwittingly by the researcher/therapist.

So paranormal research, which may be taking us further into an understanding of the qualities of the human mind, and of pain control and self-healing (or self-harm) may play their part in a greater understanding of what we currently encompass within UFO research.

Interpretation according to predisposition
A witness describes her (or his) encounter. She was in a stated location, which she describes. She saw a figure, a grey figure, approaching her. She became frightened and ran away. Or she tried to and found herself paralysed. She cannot remember what happened next; perhaps she passed out. In effect, she has 'missing time'.

So what is the report?

It could be a UFO report. The grey could be an alien. The woman could have been out for a late night walk on a lonely road and encountered the figure and was then 'abducted'.

But it could be a ghost report. There is nothing in the words above that precludes that; a grey figure in a lonely location (perhaps an old house, the dungeons of a castle). I have certainly listed to many reports from witnesses (as a researcher of ghosts and UFOs) and genuinely had to wait a while to discover what I was being offered.

And what dictates what is 'on offer'?

Location plays a part; open lonely roads seem to suggest UFOs to witnesses. Often once the encounter begins they become aware of strange lights in the sky or on the ground. They - and they alone - make the connection between the grey figure and the lights; there is nothing in their story that insists on that connection. Many alien reports offered as such come without any attendant UFO (even the famous Kelly Hopkinsville sightings of 1955 have very little to connect them to the UFO seen earlier that night). The same figure seen while walking through the underground works at Dover Castle are immediately identified as a ghost. Why? - because that's where ghosts walk of course! Presumably there is nothing to prevent an alien having himself beamed 'a la Star Trek' to the dungeons of a castle, but that is not the 'acceptable' predisposition of witnesses.

Of course, it could be argued that the more detailed characteristics of the figure would give the game away. There should be a whole world of difference between a four-foot high, naked grey figure with a bulbous head and 'Joe-Cool shades' wraparound eyes and, say, a flamboyantly dressed cavalier from an earlier century. And of course there is; the cavaliers, black monks and white nuns appear in castles and the aliens appear outside often near strange lights. (There is a slightly more ambiguous mix of bedroom visitations but the rules of unravelling the stories are exactly the same as this paragraph is working through.) But just when does the detail get sketched into the figure. Careful questioning of many witnesses has shown me that the details of the figure are often identified *after* the witness has drawn preliminary conclusions about what they are seeing. In short, the detail does not identify the figure, the identification begins to create the details. Those prone to believe in ghosts see 'classical' ghost-like characteristics; those who believe in the reality of alien visitation see aliens.

There are more neutral observers of course; they have no strong predisposition to any

belief. How, then, do they 'choose' their identification. The truth is that the evidence suggests that it can be imposed by the researcher. The witness is showing some hidden predisposition to a belief by seeking out either a ghost researcher or a UFO researcher (or a past-life researcher, etc. etc.). And further evidence (scanty and not very statistically sound, admittedly) suggests that where people make their own 'choice' from a really neutral standpoint they plump for 'ghost' which seems to be more socially acceptable - most people know of a sighting of a dead granny, but aliens are a good deal rarer and less 'respectable'.

There is further evidence that the details are being sketched in from the predisposition of witnesses.

I have investigated several cases where the witness describes, say, a ghost's eye colour, hairstyle, facial expression, and so on. By positioning that person or a colleague in the location that the witness was standing in, and another person or myself where the ghost was seen, the fact is that none of that detail is even possible for the naked eye at that distance. In one case the colour of eyes was identified over a range, and in such lighting, where I could not even identify the colour of a colleague's tie. Lastly, the details often match expectation. I have spoken to several people who have had encounters with angels; some human but acting in an 'angelic' (usually religious) way, and some with the whole gamut of white feathery wings. In many of those cases the phrase is offered 'It was exactly what you'd expect an angel to look like'. Again, the detail seems to be 'as expected'. Those who take the Biblical indication that angels may look like humans see them as such, and those who take the somewhat artistic view of angels with huge feathery wings see angels that match that expectation.

So what were they seeing?

This is the crunch question. I do not believe they were all seeing nothing, or imagining a vision, though some presumably are. I believe that they were perceiving a vague shape; perhaps a neutral energy, perhaps a genuine 'entity' of some unknown origin. (As I stated earlier, we are at best playing with speculation here.) But they are certainly all doing their best to fill in the detail from their image-bank in their minds. The source object is real - but unknown.

7.2 What filters?

To find out what people really are seeing there are a number of filters that need to be worked through. It is precisely because the source stimulus is unknown that the analysis is true of all similar paranormal claims; again reinforcing my belief that UFOs are just a part of a wider spectrum.

Firstly, the cultural overtones. 'Primitive' (i.e. non-technological) backwoodsmen in Africa, parts of South America and 'outback' Australia ascribe to entity sightings such interpretations as ghosts and spirits which they 'know' from their upbringing to be sharing the world with them, living in their own villages, etc. Those in the technological 'West' believe that these 'primitive' people do not have the background knowledge to properly identify these entities; they do not have a working knowledge of space travel and life on other planets. The west believes that the answers to these sightings lies in alien astronauts because they have that knowledge. But we often seem to arrogantly ignore the fact that our belief of 'strange new worlds, new life and new civilisations, boldly going.....etc. etc.' is based on a cultural background (space travel, Star Trek, sci-fi movies of the 1950s and so on) that is only that - a cultural background. As such maybe we and the backwoodsman are both wrong; we're just doing our best to identify the unknown within our own framework. None is more right or wrong - or inherently accurate.

Secondly, we have a natural tendency to create missing bits of evidence when confronted by the unknown. This is a normal defence mechanism. When we are faced with something we are not sure of we create a whole picture as a mental model, however inaccurate, in order to judge the potential threat. We see a car moving towards us, we estimate the speed as a way of judging if we must run out of the way, or walk safely on over the road. And we are not accurate in our estimates; the defence mechanism is often to assume the worst; to create a worse case scenario. So an unknown figure of five feet can easily be seven feet in your imagination (or four feet if little grey aliens represent your idea of a threat).

In fact we demand patterns in our experiences as many 'perception' tests (often in the form of optical illusions) show. We need patterns because patterns are repeatable; and therefore can be understood and measured against previous experiences. When faced

with a randomness we often incorrectly fill in the missing detail. Faced with a light in the sky or a close encounter a lot of the detail is filled in this way, and if that detail happens to match the beliefs of the investigator then it will be reinforced, and eventually become as true a memory as any other memory. Many times a pattern of flying lights at night is interpreted as being set on a structure that is only implied, not seen; and perhaps is not there at all.

All memory is faulty to some greater or lesser degree. We tested one family as an experiment asking them what childhood memories they had. They had several, and the brothers and sisters shared many memories with corroborative accuracy. But we also discovered that some brothers had equally accurate memories as other brothers of events that happened *before they were born*. The missing clue came in examining the family photograph albums; almost every significant memory that was recalled in detail and corroborated by others existed in pictures in the photograph albums. It was from there, we assume, that the reinforced, accurate, memories were coming. When a detail was not in photograph there was often considerable dispute between the members of the family as to the facts.

7.3 Personification and intelligence

Go back to the Norse Gods. Thor with his mighty hammer creating lightning (huge sparks from his anvil) and thunder (rolling chariots of the Gods across the heavens). An unknown but obviously real and physical phenomenon like thunder and lightning inspired belief systems that 'answered' unknown questions. Thunder and lightning were the paranormal of the past just as, say, telepathy (much reported in UFO encounters) and PK are today's paranormal. The first, human, reaction was to ascribe intelligence to these effects. And we personified them; we gave them a humanoid appearance and a face we could identify with. Is that part of what is happening with aliens today, and ghosts for that matter - all part of that long spectrum?

Perhaps those energies that witnesses are seeing and hearing and feeling are natural, neutral and of no intelligence. But they have qualities that *might be* directed, and intelligent. So we personify them into ghost figures and alien beings, partly of course as a worst-case (or best-case, depending on belief) scenario so that we can begin to try to understand them. Partly because it is human nature to see

patterns - and there seems to be no greater evidence of intelligence than patterns. Unfortunately by setting boundaries we also limit the possibilities and possibly eliminate the true answers.

Consider a device that can create a *perfect* circle in water; at face value it would have to be a pretty sophisticated compass controlled by a very carefully drawn up computer program. But just drop a pebble in a pond and nature will do the rest - naturally and unintelligently; ripples. Nature in fact works in patterns; six sided snowflakes the result of crystallisation, globular bubbles the result of pressures, and so on. But sometimes such patterns can look so precise that it is hard not to believe they were created by an intelligence.

7.4 Mythmaking

I do not believe that UFOs - or other paranormal phenomena - are a myth; I believe there is a core of reality for which research is searching. But I do believe that there is a mythology surrounding UFOs. Based on the core of real experiences and genuine external stimuli - whatever they truly are - is a massive belief system that reflects our place in the universe, our political beliefs, our social beliefs, our desires and our fears, and so on. It is not an aberration; it is one of the richnesses of UFO and paranormal research where sociology can gain so much in understanding. And I believe those areas to be as legitimate an aspect of UFO or other paranormal study as any other. I believe that the modern interpretation of UFOs is 20th to 21st Century Humanity reassessing itself in the creation of new myths. Every culture needs myths - there is no evidence of even a single culture in the world in history that has not had, and therefore seems to need, its myths. In the West, following the rise of Rationalism at the turn of the century many myths were, if not destroyed, then put aside. If it could not be measured, tested and replicated then it was not 'real'. Such a belief system has undermined religion with fewer and fewer numbers going to church; (in fact damaged religion far more in my view than any announcement by Governments that aliens are real and here would ever do, contrary to popular belief). It has limited, or reduced the accepted value of, our intuitive capacities and instincts now almost fully replaced by dependence on cars, computers and the like. We have lost touch with the land, and with our origins. The way we are dealing with UFOs is, I believe, us creating a new myth that reconciles old and new beliefs. We have

brought back the Gods, but in measurable, touchable, fallible flying saucers that allow for both spirituality and technology.

By studying UFOs as a part of the paranormal we will understand them better, because the paranormal houses other areas of related myth-building (ghosts as evidence of life after death for example).

7.5 Channelling

There have always been acceptabilities in UFO-lore. In its early days it was acceptable to see UFOs, even ascribe an extra-terrestrial origin to them, but not to see aliens. Later it was acceptable to see aliens, but not too many of them! In other words, repeater witnesses were regarded as fantasy-prone and unreliable. As we begin to identify that there may be certain mind-sets for UFO Experience perception - as for ghost and other paranormal claims - so repeater witnesses become respectable.

But off on the outside of the field are the channellers who have never gained any acceptabilities amongst 'scientific' researchers because of the nature of their claims. They deliver generally asinine messages from aliens telling us what we already know, or what it appears the channeller himself or herself personally fears or desires. On that level of analysis of course such claims are rejected; they do not seem to offer reliable evidence of alien astronauts (ETH) and therefore appear not to fit into 'worthwhile' research.

But when we divorce ourselves from the ETH and attach ourselves to the spectrum of the paranormal, channelling is seen in a quite different landscape. It has close - virtually identical - parallels in the world of religious channelling. The same image is apparent; the channel receives messages that reinforce their own beliefs and desires. What we seem to be learning from the message, and the manner in which it is given, is that there appears to be several 'layers' or 'compartments' in the mind where information is stored. Channelling is highly likely to be a complex - even brilliant - way in which the conscious mind can access information in subconscious compartments. But because it feels like new knowledge and new ideas it seems to come from without, to be God-given or alien-sent.

But this is important research. The mind does not have to work in the way we commonly use it; that much is proven by savant syndrome. Savants - picture Dustin Hoffman in Rain Man - have limitations to their use of their minds,

but at the same time incredible abilities hard to duplicate 'rationally'. Stephen Wiltshire can draw complex architecture from a glance with a perspective that astounded the professional body of architects. Calendar counters can instantly tell you on what day a particular date will fall over a thirty-thousand year span. The variety of extraordinary feats is astonishing. But it seems to be a by-product of their problem, not the problem itself because one subject - who we would describe as a 'normal' person - managed to *learn* it. Benj Langdon was not a savant, but he was the test subject of researchers Barnett Addis and Oscar Parsons. He was asked to learn how to calendar count in the way that the famous twins Charles and George could do. He practised (presumably in the left - scientific - brain) and achieved good results but was never as competent as the savants. Then suddenly he could just do it as well as them - but he never knew how he did it and could never explain it! It was like that moment when you do not think which pedals to push in the car when driving, or when you 'know' how to tie your shoelaces but would have difficulty describing it, or when riding a bike becomes 'natural'. Dr Bernard Rimland believes that Langdon had switched from using the left-brain to the right brain - the seat of creativity, intuition, and artistic flair. There is a similar story of a woman with natural flair for music who started to analyse how she did it, and lost all of her musical abilities. The comedian Frankie Howard argued he never liked to study what made him funny because he feared he would then lose whatever that quality was.

Channelling may be an incredible short cut to learning how to use the brain far more efficiently than we do at present - and all of that would be lost if we dismiss channellers as self-deluded crazy people. But we inevitably will reject them as such while we study them against a background of a 'rational' ETH.

7.6 Further into the right brain

It is my belief that the right brain houses the special qualities that make us 'superhumans' but unfortunately our move towards rationalism and technology has cut us off from those abilities. The paranormal, in my model, becomes those rare 'blasts' when we perceive with the right brain, and see the world quite differently - and then try to make sense of it with the left-brain and all the attendant problems that brings, as described above.

I would suggest in this short article just two of many evidences for that from my own work, and two that again suggest a wider paranormal link.

In the UFO Experience field I have worked with many abductees (as described in my book 'Gifts of the Gods') who have found that following their experiences they have undergone life-changing effects such as: vegetarianism; ecological concern; desire for artistic expression such as music, art and sculpting (crudely hinted at within an ETH framework in the film 'Close Encounters of the Third Kind) a need for 'new age' associations with Earth and the Universe, and so on. And it is not just desire, the talent appears as well suggesting a real change is underway - one gardener suddenly started selling his paintings for thousands of pounds following his experience. But I do not believe that alien astronauts visit Earth to make people into musicians and artists. I believe that faced with a paranormal experience (ghost sighting, alien abduction, and so on) faculties in the right brain were switched on. Perhaps it happens as a defence mechanism, the brain draws on its latent abilities in case it needs them. But once the right brain is 'triggered' perhaps it stays active - and the artistic and other expressions are a by-product. But also a clue as to the mechanisms. And it is a totally positive direction of change; there is not a single case I am aware of where a gentle, loving person has become a lager lout. The nearest to that I have found is where aggressive hypnosis techniques of research have created fear where none previously existed. Elsie Oakensen, for example, has pointed out that the only time she felt fear in any form during her experiences was during the one hypnosis session she underwent. The approach of the researcher is crucial I believe to the quality and nature of the research, and the baggage of ETH is a hindrance to these rich discoveries.

The second clue I would mention is the limited success that can be had in 'ridding' poltergeists from their victims. I believe that some right brain perception is involved (whatever else the poltergeist is, which is a complex subject). By asking a witness to join me as an investigator of their own case, and to log carefully every event and study it, rather than fear it, poltergeist activity has in some cases diminished, although sometimes only temporarily. I believe that what is happening is that I am forcing the witness from the right brain to the left, scientific, rational, brain - the

opposite of the abduction effect, but to achieve an opposite result.

This understanding of the possibilities of the way the brain works is going to be lost unless we uncouple our researches from the ETH and align ourselves with other paranormal - and normal - studies. We are in danger of throwing the baby out with the bathwater.

Poltergeists and the like.....

It is worth mentioning that there is a more direct link between UFOs and the paranormal but one that probably reinforces the comments above. Quite simply, UFO Experiences often have other related claims; poltergeist activity in their history, or even their current experiences, ghost sightings, phenomena often associated with witchcraft, self-reported ESP, claims of PK and telepathy and the like. In earlier years of UFO research these claims would never have been realised because they would not have been asked for (what on earth could they have to do with the ETH?) and if offered would have been ignored by many 'focused' researchers. By recognising the link we now ask for 'other' areas of experience - and a more realistic profile of experiencers is being put together. That work can only succeed while we keep our eye on the ball of the paranormal, and turn aside from the ETH.

7.7 Conclusion - and the future

Consider that the word 'ghost' has become all but useless. It encompasses so many possible claims (apparitions of the dead and the living, timeslips, presences, and so on) that it has little common meaning. To the general public it gives embodiment to the idea of survival of spirit after death, yet that is certainly, at best, a limited interpretation, particularly when many 'ghosts' are of living people.

Similarly, I believe that we must begin a process of rejecting the word 'UFO' which has two major disadvantages. Firstly, it is virtually synonymous with ETH, aliens, flying saucers and the like. Phrases such as 'But the 'U' means *only* unidentified' frankly fall on deaf media ears. Secondly, it embraces the whole gamut of sightings and experiences (and crash retrievals, and cattle mutilations, and Uncle Tom Cobbley and all, and all.....). It is no longer a meaningful 'area' of study.

We can begin that process by dividing up our research departments into discrete sections studying *only* Sightings and *only* Experiences

and - at the outset at least - forbidding them cross contact (which will of course be needed in the end). That might have the effect of making the ETH, within each department's framework of study, less coherent and force researchers to look at related work in other paranormal fields. We might start out on the road to different work. I have started as much of that as I personally can by ensuring all my work is shared with and discussed with valued colleagues inside BUFORA and other UFO groups but also in ASSAP, SPR and so on where I am delighted by the fresh perspectives they offer.

It could be argued, indeed it has been argued by such as Hilary Evans in UFO Times in 1993, that our 'core' area of business is true UFOs - lights in the sky and so on and we should concentrate only on that. I think my suggestion is a compromise that acknowledges the wisdom of that argument without dismissing what I truly believe to be a rich - and valid - area for our work as ufologists (or whatever we are going to call ourselves if we lose the 'UFO'). I do not think that the other areas are tangential or unrelated; I think the paranormal links and the variety of myth-making processes make connection between these areas inevitable and legitimate.

We need to view the ETH with more suspicion than we do at present. Then we just need to temporarily separate these two areas of *sightings* and *experiences*; and then do some isolated and compartmentalised work before we bring them back together again.

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