

BY ANDREW TYLER



IT'S only half

jokingly said these days that the 'star' which guided the Three Wise Men to the suckling Christ was more than likely a UFO. The event did, after all, exhibit all the signs familiar to UFO hunters in our own times.

First the advance voices in the ear of the Virgin, then strange moving lights in the sky and the sudden appearance of 'strangers' from far off kingdoms. . . in this case bearing gifts as well as startling prophecies.

Mary was promised a better world through the deeds of her first born. We never got it. Two thousand years later this and other claims are being made to equally vulnerable, workaday people whose lives are suddenly interrupted by a jolt of light and the appearance of frequently grotesque 'aliens'.

For many, the experience is shocking and bewildering. Sometimes the subject of a 'close encounter' goes mad or zombified. In other episodes the contactee has the resilience to keep hush and carry on in apparent normality.

But just how many contactees are there on this planet? And what does it all mean?

John Keel, a former US army propagandist turned cosmologist, believes there are thousands, perhaps millions who've been put on a cosmic hold. He sees the UFO contactee experience as no less than brainwashing performed by demonic bundles of energy from the lower reaches of the ultrasphere.

We belong, he suggests, to the demi Gods who inhabit the lower portions of heaven and who use us as carelessly and flippantly as we ourselves might use a flu vaccine. What sort of life is it for virus? And if members among its host were to write down a philosophy of life wouldn't it

resemble the confusion of our own deluded reality?



WE ONLY raise the subject now

because, according to the worldly ones, we are approaching the significant date of December 24, one of half a dozen days of the year when we can expect a rash of UFO sightings.

Usually these are in the same electro-active "window" areas of the globe — openings to The Beyond — and most often the performance is for a certain psychically-attuned elite.

Keel, author of *Operation Trojan Horse* and *The Cosmic Question*, argues the typical contactee is not only of a certain psychical quality but also physically alike. He is infrequently Jewish or female and most often olive skinned with high cheekbones and moderately up-slanting eyes. Thinnish but not too tall. A kind of Malaysian — Michael Rennie.

Keel's secondary hypothesis, based on hundreds of case studies, is that the description equally fits the average religious cult devotee. Both groups, he says, once contacted or "snapped", will frequently retreat into a nun-like repose — bright, yielding eyes staring out of a seemingly placid interior; a sense that the subject has been spiritually clipped then set upon a path to what might be called impersonal oblivion.

The more worrying counterpoint to this robotised state are the episodes of irrationality — sometimes acts of shattering violence — performed according to "instructions" from on high. Keel argues this is the work of the pretend Gods from the ultrasphere and warns the world against buying the "space brothers" malarky currently in vogue among certain UFO cultists in America. The thinking among them is that only intervention from divine aliens can possibly cure our shockingly mad and violent world.

There's much to say about Keel and his crypto-Gnostic sayings. He is perhaps the most arresting of all writers on the UFO subject. As a former New Journalist he is a man prone to wonderful exaggeration.

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## NUTS AND BOLTS? OR JUST NUTS?

New age thinkers reject the notion that UFOs are alien technology. Instead they say, our mysterious visitants are the creation of our own troubled mind. Either that or we're being used by corrupt forces of Nature. In any case, a close encounter is often no fun.



KEEL IS kindred to a host of British scholars, such as author John Michel and the phenomenologists at *Fortean Times*. There are also the dragon chasers at Paul Devraux's *Ley Hunter* magazine and the back street anarcho-magicians of whom playwright turned actor Heathcote Williams (author of *Hancock's Last Half Hour* and star of *The Tempest*) is the most startling example.

What all have in common is a strong whiff of ancient madness, even if most don't share Keel's thoroughly dismal over-view.

Michel, for instance, was amongst the earliest writers to spell out the link between the modern UFO epidemic — sparked by Kenneth Arnold's famous 1947 "flyingsaucers" vision over the mountains of Washington State — and the myths and landmarks of the ancient world; everything from stone circles to dragons.

His *Flying Saucer Vision* appeared in 1967 and again in '74 and '77.

Michel is an exceedingly quiet sort who, though attracted to Keel's waspish view of the universe, tells us he prefers to think of humanity as not victims of nature but accomplices in an act of mutual delusion.

His belief is that UFOs came to earth in the grunt age of mankind and, as in our own time, set enormous problems as to their true form and meaning.

Were they nuts and bolts or illusion? Or both? Michel suggests that in those ancient times they came to be seen as Gods and thereafter wrought changes in human consciousness that are only now becoming passe.

The UFO, he says, is one of nature's tricks, indivisible from a universe of related phenomena like ball lightning, frog falls from the sky and pumas that stalk the Surrey fields.

After generations of puma rumour a big cat was actually captured recently

in that Southern English County. Non-believers were staggered. Believers did dances of joy. Michel says it was only through the faith of 'witnesses' that the animal was actually created. Nature, in other words, conforms to powerful expectations of it. Canadian papers reported recently that a ghost was created in a Western province by a group of persons who came together specifically to make a spectre where none previously existed. They succeeded.

Supporting this Michelian view, Keel himself describes sitting on a lonely hilltop someplace in Colorado watching lights in the sky dance back and forth like "mischievous bundles of energy". With his flashlight he spelt out the morse signal for "descend" and sure enough the lights obeyed. "Ascend" — he blinked out. And up they went.

While Keel regards this event as an

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untypical act of compliance by Them Out There, Michel argues that nature is neutral. It is neither devious nor demonic.

If a person suffers as a result of a UFO-related experience it is because that person is at loggerheads with nature. If a bright shape in the sky gives way to grotesque alien forms it is because inside that person the fearful creature already exists. Nicely attuned people see nice and friendly aliens, in short.

At this point the subject gets intellectualised by the sayings of Carl Jung whose views are at the back of the new non-hardware approach to UFO phenomena. Carl Gustav was a much respected Swiss psychologist, philosopher and thinker who started as a disciple of Freud before breaking with Freud's orthodoxy and exploring all manner of knowledge including alchemy, astrology, the I-Ching and, eventually, UFOs.

Unlike Freud, he saw humanity as not self contained and self-defining but subject to the irresistible outside forces of nature. There were needs, fears and drives common to all people. These were expressed, he wrote, in terms of archetypes or symbols. The symbols were often dramatic — a fiery chariot, angels, demons, dragons.

The symbols were made in the collective minds of men and women, each of them reflecting a periodic, cultural obsession. Dragons for mediaeval man; cherubim for the land of Moses and Ezeikiel.

The style changed, said Jung, because people and cultures change. What we see now as Michael Rennie-type silver suited humanoids is all to do with ourselves and our present crises and not very much to do with flying machines from faraway places.

The fact that spaceships seem real, leave real scorchmarks and dents on the face of the land, indicates how illusions can be made concrete and how our own fixed reality is entirely imagined.


The great multitude of reported 'strange objects in the sky' was, said Jung, a portent of great change. . . from the Piscean to the Aquarian Age.

When he made these reflections in 1959, he acknowledged they were "not only exceedingly unpopular but

come perilously close to those turbid fantasies which becloud the minds of world improvers and other interpreters of 'signs and portents'."

He nonetheless urged that mankind take note of the signs and prepare itself for the realities of a new epoch. And then, in his great solemn voice, expressed "concern for all those who are caught unprepared by the events in question and disconcerted by their incomprehensible nature."

Jung, of course, is baffling even for confirmed Jungians. The man could hardly understand himself and at the end of his life, in *Dreams Memories and Reflections* wrote, in effect, that he hadn't a clue about anything whatsoever. He didn't know where he was from, where he was going or for what purpose. Followers of the great man would find the confession entirely satisfactory.

 MICHEL, KEEL and Fortean operate on a similar dislogic.

The official Fortean position is the one spelled out by its deceased founder, Charles Fort. He was a pioneer collector and student of curiosities, anomalies, omens, strange phenomena and all their likely or unlikely explanations.

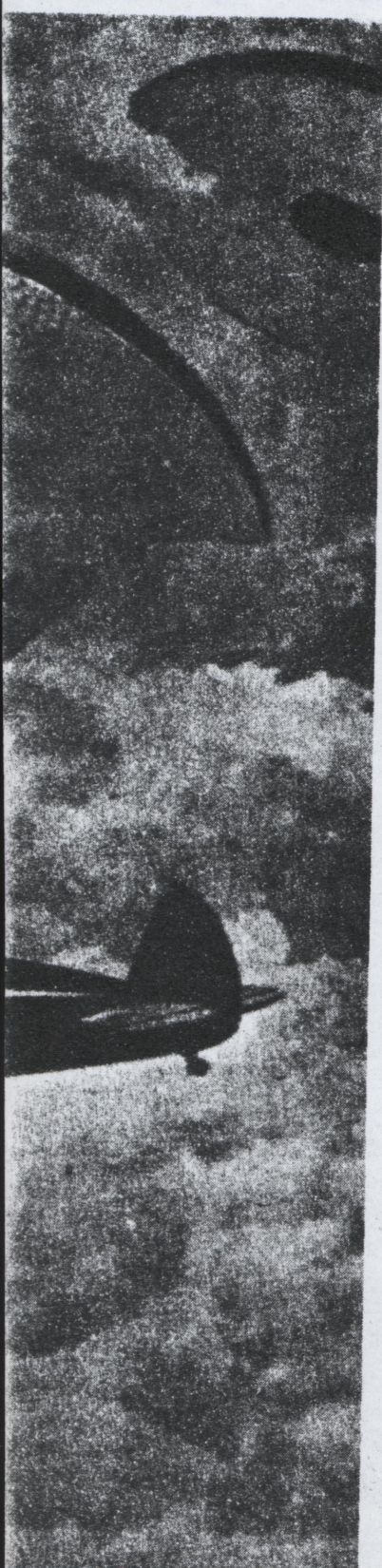
Fort was an utter skeptic who did everything he could to obliterate the going version of reality. Science was a lie, he frothed. Science was blind to a thousandfold phenomena that didn't conform to its standardised rule of thumb.

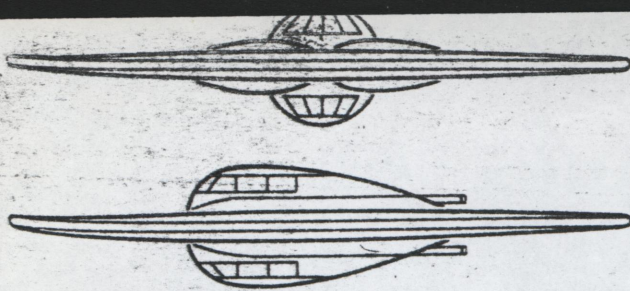
He was referring to the testimony of ordinary people who throughout time in every part of the world had witnessed events that "didn't fit"; ice falls, monsters, coincidences, objects in the sky. Totalled up, they negated Truth as it was handed down by the scientific establishment. And since Truth was discredited, Fort felt free to conjure up his own loonybin version.

The stars, he once wrote, were not suns from distant galaxies but lights on the end of string just a few thousand feet above our heads. He also said "we are property" and already the subject of study by alien peoples.

In this regard he emerges with the thoughts of Keel who frequently quotes this notion to underscore his

■ Continues over





NOT ALL scientific minds scoff at the UFO subject although it's more "normal" for the rational mind to seek a rational nuts and bolts answer. BUFORA (British UFO Research Association) epitomises this poignant search with its restless investigations of occurrences by a team of sleuths numbering 40 to 50.

BUFORA's director, Lionel Beer, states emphatically: "We are not looking for meanings", although he recognises a certain "expansion of consciousness as an indirect by product of the UFO related experience."

The Association is building towards a fully computerised index of incidents in the hope a pattern and logic might one day emerge. Towards this end it established a working party last year to hammer out standards in UFO research so that computers and filing systems don't get so confused by idiosyncratic methods of data gathering.

Meanwhile it offers six hypotheses to explain sightings, both in the hardware as well as the software-of-the-mind categories.

The "class" of BUFORA was finally established beyond doubt with the acquisition of new president Lord Kings Norton; scientist and engineer, minister of aircraft production during the war and chief scientist at the Fuel and Power Ministry from 1948-54.

Its version of UFO reality is soon to be transmitted to subscribers of Prestel — the telephone and television computer information service.

me and arrange my arrest. You can look for tragic consequences to humanity when the flying saucers invade this planet."



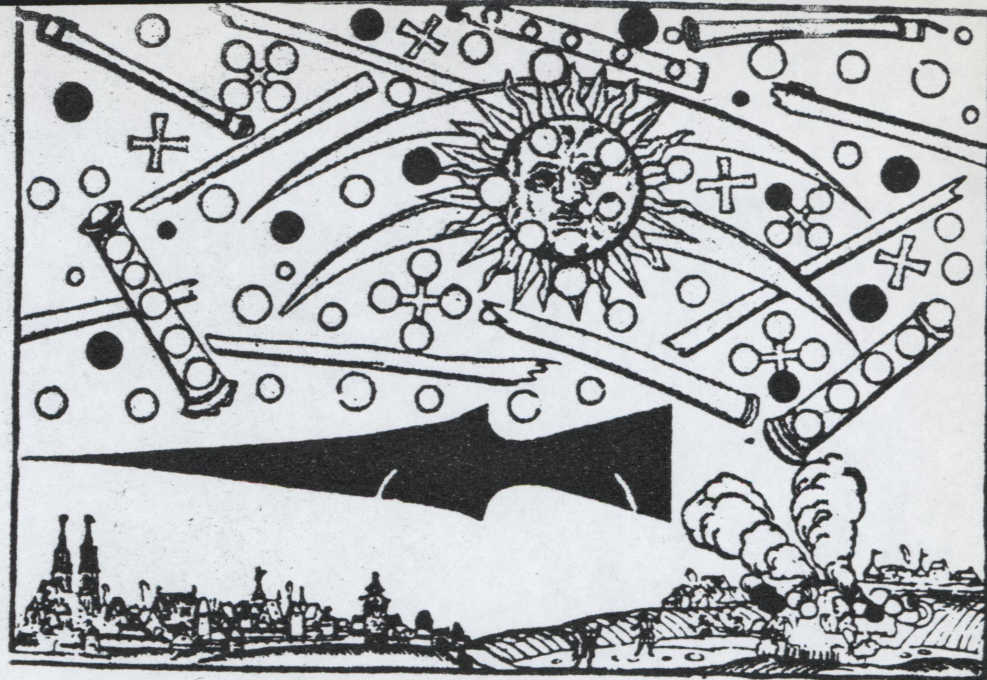
IF THERE is some

great havoc on the way, it'll most likely be of our own doing.

Men and women like Felix all over the world hear voices instructing them to perform some deformed or possibly loving act in the name of a great Deity all for the unending benefit of mankind. The voices are certainly real. There have been too many testimonies to wonder otherwise.

What we don't know yet is where they come from or for what purpose. Perhaps they're Keel's corrupt energy bundles or maybe they're nature mirroring ourselves, or Jung's archetypal portents.

This is all less important than hanging onto our own scrupulous conscience. If we



Sixteenth century UFOs? From the Nuremburg Broadsheet of 1561, reports of "fiery globes" in the sky. The tubes are held by modern ufologists to be the 'motherships'.

were to take the liberty, this Xmas, of fusing together the thoughts of Keel, Michel, the Fortean, The Ley Hunters and

the great man Jung it might come out in the following shape: keep a steady head, don't do violence on the

bidding of aliens and remember, One World, don't mess it up. Merry Christmas.

He predicted disasters for Rio de Janeiro and warned that a Russian cosmonaut would die. In the autumn of 1967, he appeared on television in Brazil to discuss the forthcoming assassinations of Martin Luther King and Senator Robert Kennedy. All came true and many people were impressed.

When, in 1968, he foretold of an outbreak of bank robberies, terrorism, bombings and murders in the Brazilian streets, no-one was very surprised when events conformed.

The Brazilian police soon rounded up 18 members of the gang who, by this time

had already blown up an army headquarters, a major newspaper and the American consulate. When gang members began pouring out their confessions it was learned that future plans involved the assassination of top government officials and eventually revolution, with power falling into their own hands.

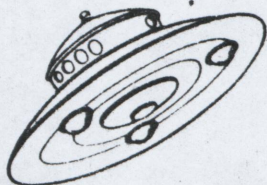
The gang leader, in case you haven't already guessed, was our old snapped-out friend, Aladino Felix. On his arrest in August 1968 he declared: "I was sent here as an ambassador to the earth from Venus. My friends from space will come here and free



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## UFO INVASION CONTD.

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own prognosis that we are a virus on the sight of all creation; a smear on a piece of laboratory glass unable to see further than the nearest millimetre and yet imagining that all the sights of the universe are within our vision.

We are the playthings of the demi-Gods. They send us lights in the sky to mesmerise us and we become like moths at a flame. They recite deities and we write them down and repeat them to a sceptical world. We are delivered prophecies which don't come true or perhaps do because there is no pattern. We are being screwed to the ground and zombified by alien forms who are slowly seeping their poison into the fabric of our consciousness until the day comes when they are ready to takeover. This is Keel paraphrased.

What's really surprising is the support this jaundiced view gets from no less a personage than RAF Air Marshall Sir Victor Goddard KCBM, CBE, MA; former minister of cabinet rank and active in the RAF's 1950-55 UFO investigations. He had this to say at the Caxton Hall in 1969:

"The astral world of illusion which (on psychical evidence) is greatly inhabited by illusion-prone spirits, is well known for its multifarious imaginative activities and exhortations. Seemingly some of its denizens are eager to exemplify principalities and powers. Others pronounce upon morality, spirituality, Deity, etc. All of these astral exponents who invoke human consciousness may be sincere, but many of their incarnation, indulge an

inveterate and continuing technological urge towards materialistic progress or simply to astonish and disturb the gullible for the devil of it."

Goddard's potent if convoluted viewpoint finds an echo on page 193 of Keel's *The Cosmic Question* in which the author poignantly recalls: "During the 1960s I wandered dazedly through old cemeteries, garbage dumps and gravel pits haunted by strange seemingly intelligent lights prancing in the skies, often asking myself: 'What does the phenomenon want? What is it trying to teach me and all of us?'"

These same questions plagued men of 5,000 BC and they plagued Charles Fort. The ancient answer was that the gods owned the earth and that mankind was placed here to serve them. Fort simplified this: "We are property."

And wouldn't that be the view of the flu virus when in contact with the vast, unimaginable humanoid? What does it want of me? What's its purpose? Who knows?



WE CAN'T  
end on

such a note this Christmas time. The Keel proposition negates the very idea of comradesly Christianity. It could even transmogrify the Christ himself as a mere sop aimed at softening up the moving chattel, homo sap, ready for the big takeover.

If we believe Keel, we believe in our helplessness. And yet the same author issues a sharp and timely warning to those gullible souls who in a period of rampant materialism, fall prey by the thousand to a

variegated breed of cults... the emin, the moonies, the hari kishna's the scientologists, as well as lesser known crackpot clans based on the teachings of visiting space brothers.

This is not to downgrade or mock such clansmen and women. They are for the most part ordinary folk snapped into a condition we don't yet understand. Keel takes a good stab at it because he was once an army propagandist and therefore recognises many of the "gone" signals. Often people snap because they get The Word. Sometimes they are looking for it and sometimes not.

A fine example of the proximity of UFO and religious cults was described in *Operation Trojan Horse*. Let it be our Christmas cautionary tale:

In the year 1952, two men were driving through the mountains near Parana, Brazil when the encountered five saucer-shaped objects hovering in the air.

One of these men was Aladino Felix and when he revisited the spot some time later, a UFO actually landed and invited him aboard. The beings inside were humanoid and the conversation was good and pleasant.

The following spring, a 'priest' called by Felix's home. He was dressed in a cashmere suit, white shirt with stiff collar, neat blue tie and, down to the last freckle, was a physical duplicate of the spaceship captain of a year previous.

More visits followed during which time the two men discussed flying saucers, their mechanics, as well as the general state of the universe.

Felix took notes and subsequently published, in 1959, the best of the conversations in a book called *My Contact With Flying Saucers*.

The identity of the author remained under wraps until 1965 when Felix publicly surfaced as a self-styled prophet.

# EDUCATIONAL

# OPPORTUNITIES