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UFO RESEARCH AUSTRALIA

PO BOX 229, PROSPECT, SOUTH AUSTRALIA 5082

ADMINISTRATION: Vladimir Godic
RESEARCH: Keith Basterfield
SECRETARY: Pony Godic

SCIENTIFIC CONSULTANTS:

AUSTRALIA: Bill Chalker - B.Sc. Hons.
Chemistry, Physical Traces, Government Involvement, Historical Cases.

Michael Hough - Ph.D.
Physical Traces, Parapsychology.

Mark Moravec - B.A.
Psychology

Bryan J. Perry - Grad. Dip. Health Ed.
Hypnotherapist

OVERSEAS: Richard F. Haines - Ph.D. - Los Altos CA U.S.A.
Human Vision, Perception, Illuminating Engineering, Photographic Analysis and Interpretation, Human Factors Analyses.

REPRESENTATIVES:

AUSTRALIA: UFO Research (F.N.R.) - PO Box 1585, Cairns, Queensland 4870.

Moira McGhee - New South Wales

Paul Jackson - PO Box 99, Hobart, Tasmania 7002.

Stephen Bolton - South Australia

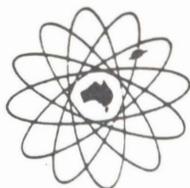
Joan Johnston - Western Australia

OVERSEAS: Professor A.J. Gevaerd - Brazil

John Knapman - New Zealand

Massimo Greco - Italy

Joaquim Fernandes - Portugal



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EDITOR-PUBLISHER

Vladimir Godic
PO Box 229
Prospect, South Australia 5082

ASSISTANT EDITOR:

Pony Godic

CORRESPONDENTS:

AUSTRALIA:
Keith Basterfield Mark Moravec
Russell Boundy Cassandra Sowiak-Rudej
Holly Goriss Paul Sowiak-Rudej
Paul Jackson

BRAZIL: A.J. Gevaerd
FRANCE: Jean Bastide
ITALY: Massimo Greco
NEW ZEALAND: John Knapman
PORTUGAL: Joaquim Fernandes
RUMANIA: Tiberius Topor
SWEDEN: Göran Sundqvist
SWITZERLAND: Yves Bosson
UNITED KINGDOM: David Rees
U.S.A.: George W. Earley

SPACE TECHNOLOGY: Jane Brooks

CARTOONS: John Burford

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editorial

RESEARCH IS THE KEY

Guest Editorial by Keith Basterfield

In the late 1960s, there was an authorised myth surrounding the UFO phenomena. If one delved into the books of the era, one found UFOlogists discussing sightings by astronauts, "angel hair", spectacular photographs, and aliens from space.

Today, looking at newsletters, journals, and books we find astronaut observations dismissed, "angel hair" hardly ever mentioned, very few photographs accepted as genuine, and debate as to whether close encounters have a psychological basis.

Just what has brought about this change? In a word, research - indepth, critical reviewing of the basic data.

Observations by astronauts have been patiently researched by James Oberg who has shown that they crumble when rational, reasonable, analysis is applied to them.

Computer enhancement of pictures has revealed that very few can be regarded as other than hoaxes, film faults, double exposures or misidentifications.

Examination of the large number of physical trace cases reveals that few stand up to rigorous examination.

Many researchers have contributed to the debate on the subjective/objective nature of certain close encounters. Lawson's birth trauma hypothesis, Persinger and Devereux's earth hypotheses, Randles' UAPs.

Research is the key. However, are we researching the residue sufficiently well enough? Well, we have all kinds of ideas on the boil, but we need more informed debate. So, please do your homework, look into a subject of interest to you, come up with ideas and write about them. UF0RAN is the vehicle through which to air your ideas, providing they are well researched. ■

A MYSTERIOUS EXPERIENCE

By Joan Johnston - UFORA Representative W.A.

During the August 1984 school holidays, a 56 year old signwriter experienced the following event whilst on a Safari Caravan Tour:

At a one day camp at the Capricorn Road House, situated 25 km out of Mt Newman, the witness arose at 3 a.m. to go to the ablution block. On the way he was suddenly surrounded by an immense purple, red to pink, glow which was accompanied by a strange whistling, whishing, noise. The phenomenon pulsated and hovered all around him in a circle. Both the colours and sound became more intense, and frightening, and eventually blended together and progressed slowly downwards to the earth, in a southerly direction, and then simply ceased to exist.

The night was clear and warm. The area

was isolated and extremely quiet.

The witness was clad only in pyjamas and stated that, even though he was cold, he was covered in sweat and was absolutely "petrified" and quite powerless to move. He estimates the episode was of 20 minutes duration as he had a torch with him which he shone on the clock when leaving and returning to the caravan. The witness did consider awakening his son, with whom he was sharing the caravan, but was so upset by his experience that he could not decide on any definite course of action.

The next morning the participant found he was not alone in his experience for he met, and spoke with, a "Comet" transport driver who had observed and also undergone the same experience. The witness states he was so overwhelmed by his experience that he will never forget it.

A CLOSE ENCOUNTER AT SEA

By Joan Johnston - UFORA Representative W.A.

One night, during November 1984, a fishing trawler out of Fremantle, north of the bell buoy, was experiencing strange weather with lots of squalls and static in the air, even though it was very quiet, with only a 7 knot breeze.

After midnight, the skipper and a deckhand were on watch and taking a radar fix when a large "craft" came from behind Rottnest Island. There were three large ships at anchor which all showed on radar, however, the mysterious object did not. The skipper could not understand this and so kept checking. He described the object as being like a big birthday cake with all the candles lit. It was saucer shaped

with a semi-circular, white-orange to white-blue, haze around it. There were lots of protuberances sticking out from the top of the "craft" and all were of different heights. The object was soundless and moved very fast.

The "craft" went over the first ship (all ships were very well lit with all navigation lights on) and all the ship's lights went out. It proceeded over the other two ships and their lights also died. All lights came back on as soon as the object passed completely overhead.

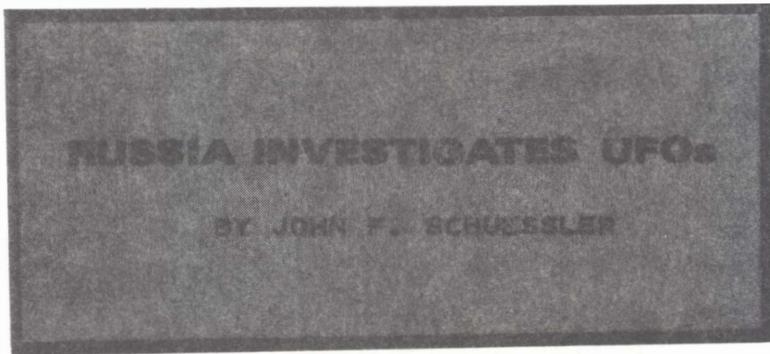
The skipper states that the "craft" was enormous and at least four or five times

larger than a ship - i.e. sheep carrier. The witnesses observed the object for 20 minutes until it went out. They likened its going to turning off the television, with a little dot being left and then vanishing. The appearance of the phenomenon reminded the witness of the mother ship in the film "Close Encounters of the Third Kind".

Although the skipper and his deckhand were

not frightened, they felt very apprehensive and were relieved and glad when the object left.

I asked the skipper if there were any American ships in port at the time and he said there was 1 submarine and 2 destroyers. He also said that whenever any Japanese boats came into port, it was always at night and they were always accompanied by a gun boat. ■



After years of cover-up and accusations about UFOs being part of a capitalist plot, the Soviet Union has set up a commission to investigate unidentified flying objects. The Russian newspaper TRUD (Labor) said the commission would be headed by former astronaut Pavel Popovich.

Popovich said there were hundreds of sightings each year in the Soviet Union, but most could be explained away. Apparently, all sightings could not be explained away, because they involved technically trained observers.

One such event took place on the evening of March 27, 1983, near Gorky. Air traffic controllers located a craft flying in their direction and not responding to radio signals.

As the object neared the airfield the air

traffic controllers could see it with their own eyes. It was steel-gray, cigar-shaped, and the size of an airliner; but it had no wings or tail and was flying at an altitude of 3,000 feet at 125 miles per hour.

Next, the object flew 45 miles to the south, turned, and flew back north for about 25 miles before vanishing. In all, the strange craft was observed on Soviet radar for 40 minutes.

TRUD quoted Anatoly Logunov, a vice-president of the Academy of Sciences, as saying that Soviet scientists take the subject seriously and admit there are occasional reports that cannot be explained. By selecting an astronaut to head the program, one could suspect they believe at least some of these objects are from somewhere in space. Far out...

stop press

On four separate occasions a UFO, described as being "the size of a football field", has been sighted over Perth in Western Australia. The object, which some compared to the mother-ship in the movie "Close Encounters of the Third Kind", was described, on three occasions, as being saucer-shaped with a red light on top and with yellow-white lights encircling it. One witness described its undersurface as glass-like. All observers stated that the UFO was soundless.

Joan Johnston, our UFORA representative in Western Australia, is currently investigating the following four preliminary reports which she has submitted, at this early stage, for the benefit of UFORAN readers.

JANUARY 10, 1985, 2100 HOURS:

A motor cyclist and pillion passenger, who pulled up at traffic lights, saw, in company with a carload of three people, the huge UFO described above. They approached the residents of a nearby house and the four householders also came outside and witnessed the UFO. Their names and address are on record for use in Joan's continuing investigations. All the people, at the scene, witnessed the object for 15 minutes before it stood on end and took off over the city and was lost to sight.

JANUARY 11, 1985, 2100 HOURS:

A taxi driver, and his two passengers, saw a huge UFO which spanned the six laned highway, they were travelling towards Perth, as well as an adjacent six laned highway. All three observed the object for two minutes before it disappeared behind high rise buildings as they reached a low point in the highway. The taxi driver is currently approaching his two passengers to ask for their verification for Joan's continuing investigation.

JANUARY 12, 1985, 2100 HOURS:

A lady, driving towards Perth from Freemantle, saw an enormous UFO circling around Perth. She described it as being solid like the side of a cylinder.

JANUARY 13, 1985, 0149 HOURS:

A 33 year-old woman, in company with a male friend, saw a cigar-shaped object, which she described as being the size of the local shopping centre, come inland off the ocean and move to their location. The night was very stormy and it was blowing a gale. Suddenly, the UFO emitted a brilliant explosion of light and then a whirring noise was heard. Once overhead, the object was seen to be more saucer than cigar shaped and, following the explosion, the gale winds stopped completely and the air became still and very hot. The lady noticed that her dog was behaving strangely. She got her camera and took four photographs which are in the process of being developed. The object tilted at an angle and departed.

PRELIMINARY INVESTIGATIONS TODATE:

Joan contacted Pearce Air Force Base but received no help with her enquiries. She next contacted the Department of Aviation who advised that the UFO could have been a small advertising aircraft currently operating. Next Joan contacted Jandakot Air Force Base and was told that the single-engine plane was privately owned and stationed at their field. The advertising aircraft has 1,000 globes on its underside.

On January 12, 1985, the motorcyclist, who first witnessed the UFO, went out to the hills adjacent to Perth and he, and the friends who accompanied him, witnessed the UFO again at 2100 hours and, after its departure, they saw the small advertising aircraft. ■

THE JINDABYNE UFO ABDUCTION CASE

By **MARK MORAVEC**

A possible "UFO abduction" experience was reported by a 21-year-old man. The man was referred to UFO Research (NSW) by Penrith Air Force Base. He wrote a letter outlining his claims and was interviewed by the author on September 8, 1984.

THE LIGHT

The events began with the sighting of a nocturnal light. As far as the percipient can recall, the date was most likely September 27, 1974. The percipient was aged about 11 years at the time. He and a 19-year-old friend were spotlighting animals (hunting at night) on a 40 hectare property several kilometres from Jindabyne in the Snowy Mountains region of New South Wales. At about 9 p.m., they spotted a bright white spherical light on the ground about 800 metres away. The light appeared to be constant and was estimated to be about 3 metres across and twice the apparent size of the full moon. Although the light was bright, it did not appear to cast much light about it. The light was observed for approximately half an hour. They conjectured that it was possibly a farmer's lights, but it was too far away, and too cold, to make a definite identification. A later inspection by daylight revealed nothing in the field, not even a road.

The following evening at about 8 p.m., the two young men were with several other friends when they all saw the stationary light again. It was in sight for between one and two hours. At the time, they did not give it much attention.

THE ABDUCTION

About nine years after these sightings, the reporting percipient began to have vivid memories of that first evening. He realised that they had taken about two hours to walk only one kilometre. Over a period of approximately six months, he experienced vivid images. The percipient felt that this was material he wasn't supposed to recall. As he related in his letter (spelling corrected):

"I realized that after seeing the light there was a time lapse of some two hours. I would remember bits and pieces of our walk but it was so dream-like compared to the memories I was having. I was not asleep.

"I saw myself and my friend approach the light but we weren't walking. We were wrapped in a blue light ourselves. We floated in a door way into a complex room of tubes and benches etc. We were laid on a table. All the while tall thin beings with arms and legs - long fingers (no

THE JINDABYNE UFO ABDUCTION CASE

joints) smooth grey skin and smooth noseless faces watched and kind of squirmed (like when we are waiting in a queue).

"The room was grey blue (they were light grey) and a bluish light seemed to emanate from the corners of the walls and ceilings. The room was cramped and square...

"The beings had just enough room to get in between us and around us. They had cream overhead lights to look at us with.

"We lay there and could see them lean over us. They hooked up wires to our skin and seemed to be able to pull our clothes open without tearing them.

"They seemed very busy at the time and often would look at each other and pass instruments from one another.

"As far as I could interpret they were gauging how electromagnetic fields related to my body and the atmosphere.

"I remember my friend (older than I) tried to resist (he 'came round') but they took him away only to return him. His eyes were sunken, he was pale and very cooperative. (He passed out once he layed down).

"The tests went on for some time and after literally hundreds of wires had been connected they just took them off, closed up my clothes and left us both.

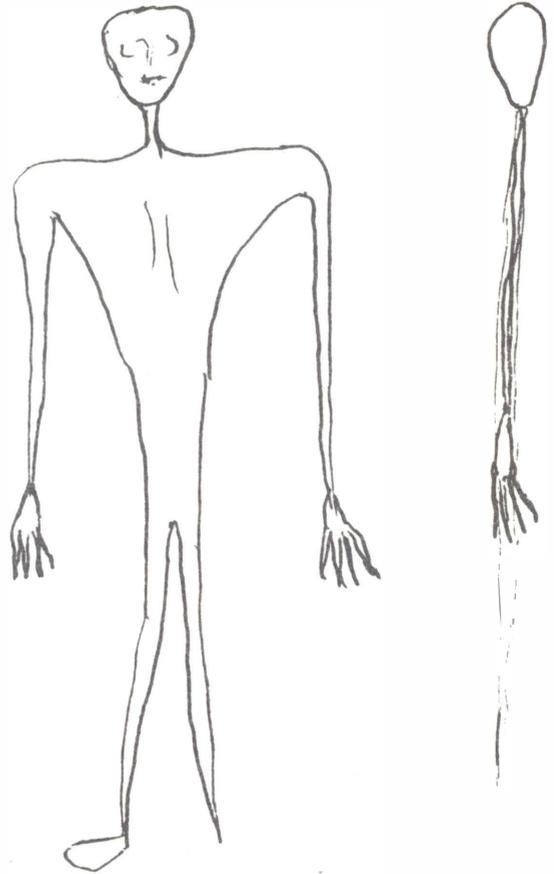
"We were not afraid but were not really conscious either.

"They put us back where we had first seen them and that was that.

"Two hours had passed since the walk we had went for about 3 hours...

"I remember that we regained consciousness after walking across a ridge and spotlighting a horse".

During the interview, the percipient described the events and "beings" in further detail. At the time of the sighting, it was dead quiet; there was no noise made by



(Percipient's original sketch of alien - front and side views). "No apparent joints anywhere except neck".

crickets, rabbits or other animals. A low whistling howling hum was heard from the object. Inside the object were benches and cupboards with shelves on which were tools and instruments. Panels of red and yellow lights flashed on and off. The interior was a matte grey colour.

The entities were first seen when the percipients were floated towards the object. The entities were floating outside the hatch which was slowly opening. The young men were placed on two benches in the rectangular room. Three entities examined them whilst a fourth entity intermittently came into and out of the room. The "beings" were over two metres tall, very thin, hairless, had grey bulges where the eyes should be, slit-like mouths, flat noses and no apparent ears. The feet were not noticed. It was unclear whether or not the entities wore any clothing. If they did, it would

have been a skin-tight covering. No features were observed which would distinguish the entities as either male or female. The entities floated when they were outside the object but walked with very large steps when they were inside. They moved in such a flexible way that they apparently lacked most normal bodily joints, excepting neck to head. The fingers were long and boneless and all had the same flexible mobility as a human thumb. The entities communicated with each other by gestures. Though no words or sounds were exchanged, the entities seemed to know what was going on and what they had to do. When the beings touched him, the percipient could feel that they were warmer than humans.

THE DREAM

In early 1983, in the midst of his 'memories' of abduction, the percipient had a strange dream:

"It consisted of me and a friend flying a spacecraft onto a landing pad of ice, like somewhere in the north pole. Huge ice islands surrounded us and many other similar (and dissimilar) craft were 'parked' there".

The two went into one "ship" and walked into a control room. The crew came in and indicated they shouldn't be there. The percipients disappeared through a white wall which went transparent and into a dark blue region which looked like space. After wafting through this void, the percipient remembered coming down to a place. He had the body of a fox and was running around trees and catching animals. It snowed very heavily until he, as the fox, was snowed under. He regained his human form and then a large faceless being with a human-like body, dressed in furs, reached down into the snow and pulled the percipient out. The being then also pulled a woman out of the snow. The being said, "this is yours. Go".

The dream occurred in the morning, shortly before waking up. The percipient's immediate reaction after waking was: "What a surprise. Why should I have such a strange dream"? He had slept in his usual

sleep pattern - heavy and continuous. The percipient only recalls his dreams rarely. When he does, they are usually vivid and in colour.

THE PERCIPIENT

When the reporting percipient first began to remember the "abduction" experience, he had "powerful emotions of real fear and the feeling like I had been 'raped' - used like some specimen and dumped". He couldn't think about the beings without nearly crying with fear. He resented having been used and interpreted the entity's reaction as that of routine - "just another night's work". These feelings were alleviated somewhat after attending several meditation sessions.

The percipient feels that he most likely remembered the incident as a result of his meditation activities. About two years ago, he started doing transcendental meditation (concentrating on the after-image of a candle or concentrating on a word or "mantra") and the "abduction memories" began about 8-12 months later.

The experience has stimulated an interest in the maths and physics of time and space. The percipient has become interested in such things as the numerical relationship between the sun and the Earth and ideas of alternate forms of movement within time-space. The experience has also stimulated an interest in UFOs. Following the recall of the "abduction", the percipient has read several books about UFOs including the first three books by Bruce Cathie and "Alien Honeycomb". He has seen the movie, "Close Encounters of the Third Kind", on television, but this was after he had recalled his own experiences. About three years ago, he saw a documentary hosted by Leonard Nimoy (probably an episode of the "In Search Of" television series) where hypnotic regression techniques were used on UFO witnesses. He has seen Von Daniken's "Chariots of the Gods". As a young child, he had watched the science fiction TV series "Lost in Space" and "My Favourite Martian". He has had some interest in occult phenomena since the age of eight and has read one book on psychedelic experiences: Leary's "The Politics of Ecstasy".



chest - over ribs



hands, knees, upper leg



abdomen, neck, armpits



spatula-type instrument used on friend

SENSORS USED (redrawn from rough sketches for clarity).

Has the percipient experienced any other anomalous or paranormal phenomena? He has not had any other UFO sightings. On rare occasions, when he has been tired and affected by alcohol, he has seen "colours" upon falling asleep. His eyes have been closed when he had such experiences.

As far as "psychic" experiences, the percipient believes he has an intuition. Several times he has had premonitions of forthcoming events. He believes he has developed some degree of psychic ability through his meditation. He has had several mystical and psychedelic experiences during meditation. On one occasion, about two or three years ago, he saw an apparition for several seconds whilst walking up a flight of stairs. The apparition was an indefinite whitish light and was situated at the bottom of the stairs. It touched him and he felt the sensation of a hand. He was scared and ran up the stairs into his bedroom. As far as he knows, none of his relatives are psychic

or have had psychic experiences. The percipient states he has never had blackouts, never sleep walked and has never been hypnotised.

The percipient has been working as a professional musician for the last year. He describes himself as a stable, intuitive person with a good understanding of human consciousness.

He stated he would be willing to participate in any studies, including hypnotic regression, that might be able to validate his claims.

EVALUATION

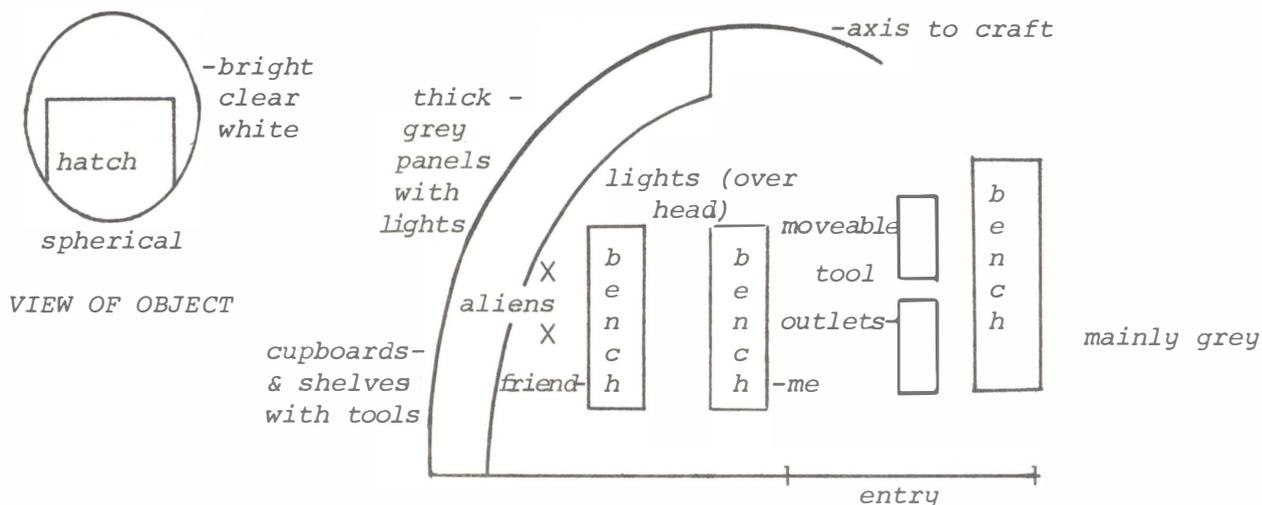
During the interview, the percipient presented as a sincere and stable person with no obvious indication of a hoax or psychological problems.

There was, however, an initial discrepancy relating to the date of the first UFO sighting. In his letter, the percipient claimed he was aged "16 going on 17" when he had his UFO experience. During the interview, he claimed he was actually aged 11 or 12. Upon further questioning, he stated the younger age was correct and that he had been too hasty in writing his letter and therein given the incorrect age.

The nocturnal light sightings were allegedly witnessed by one other person in the first case and by several others during the second night. At this stage of the investigation, none of the other witnesses have been located or questioned. Attempts are presently being made to contact the second UFO witness to the first sighting through one of the percipient's relatives.

There is no physical evidence accompanying the sightings of the lights. At the time, the percipients did not specifically look for any physical evidence following their sightings.

The percipient feels that the abduction experiences were recalled with such vividness that this indicates they actually happened.



Interior metal grey - everything. Lights were cream and soft.

PLAN VIEW OF ROOM IN OBJECT

The two most commonly suggested interpretations of "UFO abduction" cases (apart from hoaxing) are that they actually occurred as physically real events, or that they are psychological in origin, i.e. hallucinatory.

The psychological hypothesis for this case could be postulated as follows: The percipients misperceived a mundane light source (such as a bright astronomical object close to the horizon - note the light was visible on two consecutive nights for relatively extended durations). The reporting percipient's meditation activities triggered an abduction fantasy. Because the experience was very vivid, having occurred during an altered state of consciousness, it was mistakenly interpreted as a recall of actual events. The percipient's early occult beliefs and other claimed psychic experiences also influenced him towards making a literal interpretation of his fantasy. The content and themes of the abduction fantasy originated from diverse sources ranging from early science-fiction TV series to contemporary media UFO reports. There are several precedents which indicate the percipient could be prone to subjective experiences of an exotic nature, e.g. psychedelic and mystical experiences during meditation, the UFO

dream and the apparition experience.

It should be noted that the vividness of the experience does not necessarily indicate actual physical occurrence. Psychological studies of altered states of consciousness, induced by a variety of means, indicate that hallucinatory experiences are often perceived as being very vivid and the percipient is sometimes completely convinced that the experiences were physically-occurring events.

There appears to be a reasonable probability that the nocturnal light sightings occurred as originally described. But, due to the lack of any supportive physical evidence or corroboration by other witnesses, there is at present no evidence to confirm the "abduction" experience occurred as a real physical event. If a psychological interpretation is favoured, the following questions are raised: What initiated such an experience? Why should this particular person have this experience? And why is there a consistency in the themes of this case and of other abduction cases? The Jindabyne case appears to be a typical example of the UFO abduction claims that have been reported from many countries over the last two decades. ■

INVISIBLE FORCES

By KEITH ROBERTS

There is a wealth of information on electromagnetic effects, on motor vehicles, during encounters with the UFO phenomena.

(1) However, little has been written about yet another strange effect that surfaces in some cases where an invisible force seems to affect the car, witness, or environment. This force swirls trees (2), water (3), moves vehicles without control from the motorist (4). Some events of this nature are on file with the Tasmanian UFO Investigation Centre in their Catalogue. Other cases, with no UFO apparent, are in the "too hard" basket.

CASE 1: TA74026. July 27, 1974, at 1900 hrs. Two witnesses. Brigewater to Campania.

Two witnesses were travelling home, to Tasmania's east coast, when they first noticed a bright white light in the northern sky which was moving across their field of vision. The light dropped near a quarry then shot up again. The witnesses felt there was something odd about it, but they continued on their way. The light kept pace with them and seemed to come very close as the road wound through a narrow valley. It had, by this stage, resolved itself into a triangular shape - a cloudy grey with a white light in the centre and a red light in front and just outside the triangle. The witnesses were by now rather disturbed as they estimated the object was, at times, only 50 metres away. It had been keeping company with them for about 20 kilometres.

As they approached the small town of Campania, the object moved higher into

the sky before descending onto the new road they would take at the next intersection. At this point, the witness felt a pulling force from the object. "I felt as if I was in its power, as if it was going to take over the controls of the car". The car was hard to steer and wandered over to the right-hand side of the road, nearest the object. Pulling the car back to the correct side of the road was quite an effort.

After the object disappeared, the witnesses' shoulders and arms ached. It was an effort to keep the car on course for the last 8 kilometres. They were so shaken that they diverted to a relative's house for a cup of tea and a chance to regain their composure.

CASE 2: TA74052. September 1974. 0400 hrs. Two witnesses. Lake Echo.

Unlike our first case, when the witness thought the presence of an object affected the car's handling, the Lake Echo report involves an observed effect on the lake.

Our witness tells how he and a friend were visiting the lake on a fishing trip. They were up before dawn with their rods fixed onto sticks which were positioned some 3 metres back from the shore.

A yellow dome-shaped object was observed above a hill to their north. Although it was luminous and bright it did not reflect onto anything or make any noise. The moon-sized object floated down in front of the hill and came to rest either on or just above the surface of the water which was placid - the stars could be seen reflected

in the lake. As it sat there for 7 minutes, the object faded in brightness a bit but did not appear to cause any disturbance on the water. At this stage the dome-shape was about 400-500 metres distant.

The witness now made a strange observation, which was assumed to be due to the presence of the object. The level of the water had risen sufficiently to cover the sticks 3 metres in from the shore. The lake had advanced horizontally for 3 metres although this only required a small vertical rise. The water itself was as still as a millpond. The object now moved up and off to the east. Accelerating rapidly, it vanished in a matter of seconds.

With daybreak, it could be seen that a number of 20-25 metre logs had floated up from the bottom and were lying on the shore. Others were floating in the shallow water. The witness had been out the previous evening and encountered no logs, otherwise they would not have been able to use a boat. The lake had fallen to its original level by 6 a.m. and the logs on the water sank back out of sight. The witness said that the Hydro-Electric Commission do alter the lake level but this takes a number of days, not a matter of minutes. Interestingly, a spate of sightings occurred about the area in early 1975.

CASE 3: TA 78061. July 1975. 0320 hrs. One witness. Poatina Highway.

It was a cold winter's night as our witness headed home from Tasmania's south-west. He was travelling on a highland road. Something seemed to happen to the car's steering. The vehicle went sharply to the right-hand side of the road, barely missing two guideposts. As the witness slowed down, he noticed a bright orange light to the right. He continued on for a few more kilometres, but again had trouble with the steering. He decided to pull up and see what was wrong. Once more, the witness saw an object near the road, but this time he had a better look as he got out of his car. It was helicopter-like in shape, blue on top and orange below. It had a narrow yellow tail to the right.

The witness thought it looked the same size as a car. The object was low, at tree-top level, and in front of the nearby mountain. After about two minutes, the object seemed to slide away sideways, over the hills, and out of sight. The witness checked his steering, found nothing wrong, and continued on home without further incident.

CASE 4: TA79112. August 20, 1979. 2128 hrs. One witness. Murchison Highway.

The witness was travelling from Tasmania's west coast, to the north-west of the state, on the Murchison Highway - a trip she had made many times. Before leaving, the car was functioning correctly and the petrol level was full. Roughly halfway on her trip, the interior of the car was suddenly lit up by a green light, about the same intensity as the car's interior light. At the same time she noticed a green light, low over the tree tops, to the rear of her car. There was no illumination outside of the car except for the car headlights. The VW station wagon now lost speed, decelerating to about 50 km/h. The witness pressed the accelerator but nothing happened. The engine failed to increase revs and ran on at the same speed. The witness also tried changing gears and braking, but nothing had any effect on the vehicle's progress. Due to the slowing down of the car, the witness was able to check the time at 9.28 p.m. and also to observe that the Venus-sized light seemed to stay in the same relative position to the car. This was despite curves and sharp dips in the road. The light continued behind her car for some 8 to 10 kilometres, with the car just going on at the same speed. Suddenly, the light was gone and the car at once picked up speed and everything returned to normal. She checked the time and was surprised to find it was now 9.29 p.m., her watch apparently having stopped during the sighting (manual wind). The car clock had also stopped during the event. Another surprise, for the witness, was that the petrol gauge showed empty on the completion of her 230 kilometre trip. It usually uses half a tank of petrol.

CASE 5: TA 84013. November 1983. 2100

hrs. One witness. Stanley River Road.

The most recent report with an invisible force has only recently come to the Centre's attention. Like Case 4, it occurred on Tasmania's west coast, about 50 kilometres to the south. The witness was driving home, on a trip of about 33 kilometres, when the area about his car was lit up, apparently from a brilliant circle of blue-white lights that had appeared above his car. The witness decided to stop and have a look at the lights, but he found that he could not stop the car with the brakes. In desperation, he tried to turn off the engine, but this also failed as the engine kept up a constant revving. He then pulled the ignition keys out, but the engine went on. He also tried switching off the headlights, but nothing happened. He says he seemed to have no control over the car which sped on at about 80 km/h along a rather twisty and hilly road. He does not recall actually steering the car, but he thinks he must have as a couple of cars went past in the opposite direction, although he is not sure if they saw him.

The object was 20-25 metres across and seemed to be a very bright circle of blue-white lights that were shining down and lighting up the area of his car. (One wonders how the other motorists could miss him.)

When the percipient reached the turnoff, for his parking area, the light rapidly disappeared to the north. It was seen by his wife also, at this point, as she came outside to see if her husband was home yet. The witness says the car just stopped, so he put the keys back in and started it up and it ran OK. He then noticed, on going into his home, that it was only 16 minutes since he had left Tullah. He estimates it took him 6 or 7 minutes to cover the 8 kilometres, till his encounter with the lights, so that the last 25 kilometres had taken only 11 minutes - an impossibility on the road he had covered.

This case, on the details available, seems to be the opposite of most classical encounters between motor vehicles and UFOs.

Two reports in the files, Cases 6 and 7, are of similar events, but no light/object etc. was involved. Case 6 is a report from early 1975 by a motorist, in the high country at Steppes, who went to accelerate and found that the car seemed to lose power, even though the engine was still turning over and the gauges all read normal. The motorist was able to pull up but found nothing wrong and so continued on with no further trouble. Was it a temporary malfunction? Case 7 is stranger and occurred on December 23, 1979, at the time of a power blackout on the east coast. A woman, driving home, found she had run out of petrol. As she sat wondering what to do, the car rolled uphill without the engine going, at 30-35 km/h. All she had to do for the next 10 kilometres was steer the car. Even though the final run was downhill, the car stayed on the same speed. When the only cars she saw came up behind her, her vehicle's lights dimmed and the car rolled to a stop. When they had gone, her vehicle moved on. The car finally stopped 2 kilometres from her home. She says it was very dark walking home with all the dogs, in the area, barking. Case 8 is also from the Centre's files and again no light/object was seen. This occurred about the end of 1983 in the Huon Valley. The area had been plagued by a series of noises, dark shapes, and generally paranormal phenomena. One of the witnesses told how they were having lunch in their car during the berry-picking season. Their dog had leapt into the car in a state of fright. Then the car had been pulled backwards up a slight incline by an unseen force. The witnesses had got away as fast as they could.

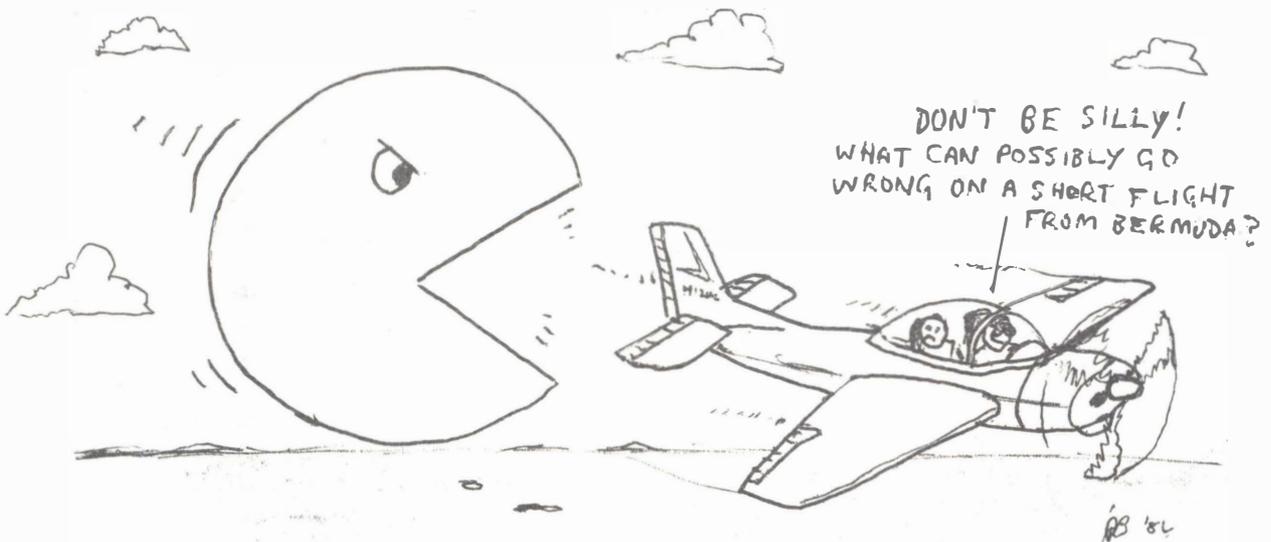
NOTES

- (1) "A Review of Research to date into Vehicle Interference Effects". K. Basterfield, UFOFORAN Vol.5 No.2.
- (2) July 1968, River Turvo, Brazil. Orange spinning light causes wind that breaks branches off trees. FSR May/June 1969. January 11, 1967, Aveyron, France. Saucer and occupants approach vehicle, car stops, roadside sign seen to be vibrating. FSR. June 28, 1973, Columbia USA. Trees move back and forth during

close approach of silvery white elliptical object. FSR Nov/Dec 1973. November 28, 1980, Todmorden, England. Dome object rotating above road, leaves on nearby trees shaking. FSR. January 20, 1984, Midland, West Australia. Light phenomena observed. Trees nearby blowing about as if in gale. PUFORG Feb 1984 Newsletter.

- (3) June 12, 1958, LeBrusc, France. Orange/red globe moves across sea making wave ahead of it. FSR Case Histories - April 1973. March 29, 1974, Togo, West Africa. UFO hovers over sea, causing surges of water up beach. FSR Vol.22/6 1976.
- (4) March 31, 1966, Peoria, Illinois, USA. Large blue object hovers over car and takes control, said driver. Brakes and steering are ineffective. Object seemed to direct car's course for several miles before driver regained control. Vehicle Interference Project - BUFORA 1979. April 15, 1967, Jonestown, Penn., USA. Car seems to be pulled towards approaching UFO. Functions properly after UFO has departed. BUFORA 1979. December 12, 1967, Ithca, New York, USA. Round dome-object extends beam onto car and

takes control, moving car 15 feet off highway. BUFORA 1979. May 14, 1971, Alberta, Canada. Bright light near car. Car motor keeps going as driver finds car moving forward, just above the ground, for a quarter of a mile. FSR Case Histories - Aug 1972. September 20, 1971, Ojebyn, Sweden. Motorist surrounded by beams of light. Car pushed forward, even though brakes on. FSR Case Histories - June 1972. October 3, 1971, Anapolis, Brazil. Motorist claims car speeds up to 160 km/p as ball of light paces car - no control over speed. BUFORA. October 15, 1973, Allentown, Penn., USA. Rotating object, with bands, seen by motorist. Car turns right. Witness unable to steer as car comes to rest, facing opposite direction. BUFORA 1979. May 30, 1974, Zimbabwe (Rhodesia). UFO paces car. Witness unable to control car - no braking or steering. Car travels 160 kilometres even with no accelerator. FSR Vol.21/2 1975. 1978, Union, USA. Witnesses car shoved, out of control, along road for 300 metres, as brilliant area of light comes up behind. Int. UFO Reporter Sep 1978. 1982, Frisolino, Italy. Truck surrounded by light. Driver could not see, but truck still moved, even though he was not driving. When light went he had somehow covered several kilometres in the opposite direction. Notiziario UFO Jan/Dec 1982.



HYPNAGOGIC AND HYPNOPOMPIC

IMAGERY UPDATED

By KEITH BASTERFIELD

My book, published in 1981, titled "UFOs: the Image Hypothesis", culminated several years of personal interest in a known psychological process - hypnagogic and hypnopompic imagery.

In the book, I suggested the hypothesis that once you remove the UFOs (identified flying objects) from all incoming reports then the residue, or part thereof, may well be explainable in terms of human brain generated imagery.

The hypothesis met with general acceptance, especially amongst some British ufologists who seem to have taken the idea to heart. Since the publication of the book I have continued to receive requests along the lines: "What is this type of imagery, there's not much in the literature about it?" The purpose of this article is to summarise what is known about these two types of imagery.

Warren (1934) defined hypnagogic imagery as: "Imagery of any sense modality, frequently of almost hallucinatory character, which is experienced in the drowsy state preceding deep sleep." Hypnopompic imagery is similar but occurs on the sleep/awake interface, generally in the morning,

To understand the state, in which such imagery occurs, it is necessary firstly to briefly describe some of the stages of

sleep. Sleep is not a matter of simply letting go of consciousness for eight hours, or so, a night. It's a rather complex set of circumstances. As a person relaxes, lying in bed, with eyes closed, he enters the region of consciousness where imagery may surface. If he were spoken to he might deny that he had been asleep.

If left as he were he would fall even deeper asleep. Several minutes later his body functions would start to slow down. This would affect the heart beat, blood and body temperature. To an outside person watching him, he would be judged to be sound asleep. Waking him up from this stage would be difficult. Some 45 minutes after first falling asleep everyone enters the stage of deep sleep where sleep walking and sleep talking may occur.

At approximately 90 minute intervals, body temperature would rise and blood pressure fluctuate entering a state known as REM sleep (for Rapid Eye Movement - our dream state). These 90, or so, minute sleep cycles occur throughout the night until awakening in the morning.

Out of all the hours of sleep it is the first and last few minutes which concern us here, for this is where our particular brand of imagery lies. Just what sort of things happen? Perhaps some simple examples will help.
- A woman reports "seeing" a bar of light in

front of her eyes as she relaxes ready for sleep.

- Purple blobs of light float before the eyes whilst falling asleep.

- Scenes of animals and people vividly illuminate the senses of a woman as she wakes up.

Hypnagogic imagery (experienced between awake and asleep) was first named by Alfred Maury, in 1848. Maury perceived strange "faces" in the dark. Both types of imagery most often occur with the eyes closed, but may also happen in a darkened room, as with Maury.

It wasn't until 1903 that F.W.H. Myers distinguished imagery as that persisting into the first minutes of waking. If a distinction is made between the two, it is that hypnopompic is rarer.

McKellar (1972) reports encountering individuals who reported remarkably similar imagery which occurred when they were fully awake.

According to McKellar (1968) the content of this imagery is visual, or auditory in the main, but may also include sensations of heat/cold, smell or touch. They may be reproductions of the events of the day, or strange, very foreign or extremely bizarre images.

An example collected by this author will illustrate this bizarreness:

"It happened many years ago. I was sharing a room and had gone to bed. I was just dropping off to sleep when my roommate came in with a bottle of beer and two glasses. He asked me if I wanted a beer. I said yes and he poured one for me and put it on my bedside table. Suddenly, I noticed it had gone. I asked him where my beer was and he asked what on Earth I was talking about. It happened he had merely come into my room and had been simply preparing for bed." (Basterfield 1984)

Little control seems to be able to be had over their appearance, departure or content, and therefore they can at times be frightening to those perceiving them. Their

autonomy resembles typical dreams and hallucinations. Another case from the author:

"I had been awake in the sense that I was consciously aware of myself for 10 or more minutes. There were several things worrying me and, unenthusiastic at the prospect of getting up, I lingered, delaying the moment. Finally, with resolve, I turned towards the door and saw a huge, hairy, monster standing side on. I had the impression that it was there by chance and not at all interested in me. The feet were huge, flat, oblong, no toes were apparent.... I looked at the feet again, concentrated almost upon the fact that they were shadows, and they became so... finally the monster was gone." (Basterfield 1984)

Imagery can be confused with reality. Sometimes it is as 'real' as reality is for us all, at other times it is a duality. Subjects in laboratory tests when asked how they knew they were awake during imagery, and not asleep dreaming, replied that they were simultaneously able to have other perceptions, e.g. continue a conversation whilst viewing images.

One of the most basic auditory image is that of 'hearing' one's name called, often bringing one to one's full senses. On investigation you find no-one called you. Another example of confusion with reality occurred to a friend of mine.

"I was awoken one morning by my wife calling to me that there was a telephone call for me. I got out of bed and walked into the hallway to see my wife standing there holding the telephone. Suddenly she vanished! What had in fact happened was that she answered the phone, called me, then put it down on the telephone table, and walked into the kitchen. I had been expecting to see her holding the phone and that's exactly what I did see, or so I thought," (Basterfield, 1984)

Other such events would include going to a room to turn off that noisy radio which is in fact already off, or leaving the bed to investigate a strange noise somewhere else in the house and finding nothing out of order.

The visual imagery experienced ranges from

the simple (coloured patterns of light) to integrated and complex scenes involving moving landscapes. A relevant description by the psychologist Howard C. Warren is related in McKellar (1972). Warren wrote:

"In a dark room with eyes closed a definite scene will appear before me in apparently as bright an illumination as daylight. I seem to be looking through my closed eyelids. The scene is apparently as real, as vivid, as detailed as an actual landscape. The phenomenon lasts not more than a minute. I have never been able to hold it long enough to notice any change of movement. The most vivid cases occurred quite automatically either as I was dozing off and for some reason came back to consciousness, or immediately on waking during the night.

On the scene was a tropical landscape, with palm trees and a body of water. It was clear and detailed and appeared so real that I was surprised to find it unchanged by winking." (McKellar, 1972, p96)

Objects seen in imagery can seem indefinably 'strange', perhaps viewed from some unusual angle with an extreme clarity of detail. Duration ranges from seconds to minutes.

Some writers appear to have used their ability to image to help them in their scenes or with characters. Amongst those reported to have done so are Poe and Stevenson.

McKellar (1968) provides an account of a woman whose daily routine was to get up in the morning, wash, dress, then prepare breakfast for her husband before he went to work. One morning she did all this but then woke up, as she was kissing her husband goodbye at the door, to find herself still in bed. It seems her husband had arisen without waking her, had his breakfast and was bending over her in bed kissing her goodbye, when she awoke.

People experiencing these images sometimes comment on the unusual quality of colour and lighting, using terms as "strange luminosity" or "like the glow of the setting Sun". Some viewers have commented that, despite certain aspects of unreality about

their images, you could readily confuse them with the real world.

Both types of imagery may also include states where the image being experienced of a body, or part thereof, can appear to have shrunk or been enlarged. The author vividly recalls hypnagogic imagery as a child where his thumb appeared to be grossly distorted, swollen to tremendous dimensions.

Surveys which have been conducted have led to speculations that such imagery (in general) is experienced by all but denied by some, as some deny having dreams.

McKellar (1972) pointed out an interesting observation in this respect. He found that quite often after explaining the characteristics of imagery to someone that they were then surprised to find they, too, could recall experiencing such occurrences. He quotes an example of a lady who was assisting him in an analysis of some completed hypnagogic questionnaires. After reading them, and asking what the imagery were all about, she went home. The next day she returned to say she had experienced an hypnagogic image that night. She then recognised that she had in fact been experiencing them almost nightly but never realised it.

Incidence of imagery amongst the population has been found to range from 50-70%, with events occurring to a number of people either nightly or regular experiences on at least half the night. As reported in Richardson (1969), Leaning estimated that about one third of the general population experienced this imagery. McKellar and Simpson (1954) gave figures of 61% of a group of students surveyed.

Due to sometimes very bizarre nature, imagery has been ascribed as having a supernatural origin. McKellar (1954) comments that if a visual image were by chance to occur at the same time as an event of emotional significance to an observer, then this would be a good source for superstition.

An example of this was uncovered by the author when interviewing a lady at Burra on another matter. She had a friend, of advanced age, ill in the Burra hospital. One night the percipient awoke at 2 a.m. to perceive

in the darkness a white 'marshmallow' figure whose facial features she recognised as her old friend. The apparition had a suitcase with her. The percipient then turned around to put on the light - upon looking back the figure had gone. The lady later learned that her friend died in the Burra hospital that night at about 2 a.m.

McKellar (1968) comments that some 'apparitions' would appear to be hypnopompic imagery and suggests someone could perhaps visualize a shadowy figure dressed in a period costume.

Some of our ghost stories could well originate from fleeting imagery. Besides the supernatural extension or interpretation of imagery, there are a sub-group of cases from the UFO literature where persons recall awakening to observe incredibly detailed, strangely illuminated, spaceships and entities which the author (1981) believes may be best explained in terms of imagery.

What of research into the whole topic? Research into hypnagogic imagery commenced as early as 1948 when Johannes Muller conducted studies on Berlin university students where he found the experiences rare.

Serious scientific research, in recent times, commenced in the early 1950's when McKellar and Simpson (1954) undertook a study of Scottish university students. Interestingly the incidence of hypnagogic imagery was reported by 61% of their students, a number which could not have been guessed at, to be so high, prior to the study. To the question of the differences between dreams and imagery, the subjects reported that their imagery was more vivid and realistic.

They suggested that some of the content of the imagery may be provided by re-organisation of the past perceptual experiences, and other due to the interaction of present spontaneous internal sensory stimulation with the eye, and these former experiences.

Foulkes and Vogel (1965) noted that EEG

monitoring of the 'falling asleep' stage of sleep revealed that REM periods never occur at the onset of night time sleep. However, their subjects revealed considerable mental activity during this period which parallel REM dreams. They argued that hypnagogic 'dreams' could be just that, dreams. This concept blurred our distinction between the two. However, some differences were found. For instance, the time sense of some imagery appeared compressed due to it being a series of discontinuous snapshots. The imagery periods were also fairly short compared to dreams.

In 1966 Foulkes and others looked into the personality of hypnagogic imagers. They wrote:

"...the hypnagogic dreamers tended to have greater social poise, to be more self-accepting, to be less rigidly conforming to social standards, and to be more adept at producing voluntary waking fantasy than did the hypnagogic non-dreamers....."
(Foulkes et al 1966, p286).

In concluding their report they commented that a hypnagogic dream could be looked upon as an ego controlled journey to inner thoughts and feelings following relaxation and decreased external sensory input.

What are the differences between occurrences of hypnagogic and hypnopompic imagery? McKellar (1972) comments that one would expect the latter to be experienced on less occasions because of the circumstances of sleep, i.e. on awakening one usually gets straight up. Two studies supported this conclusion. Owens in 1963 found incidences of 51% hypnopompic and 77% hypnagogic, whilst McKellar, himself in one study, 21% hypnopompic and 63% hypnagogic.

Whilst talking about hypnopompic imagery, one item related to it separately is that of oddities of speech which has been found to resemble schizophrenic utterances (McKellar, 1972). Hypnopompic speech provides such examples as: "Light the towel!" when the lady concerned meant to say "Raise the window shade". Another woman said: "Put the pink pajamas in the salad". Alternate viewpoints on the cause of the speech range from that

it relates more to drowsiness than imagery, to that it could be commentary stimulated by previous dream sequences.

Horwitz (1964), in reviewing the literature on hallucinations, found that the same basic forms repeatedly reproduced in drawings of hypnagogic imagery when compared to retinal stimulation, sleep deprivation, eidetic imagery, artistic imagery and some mystical experiences. These simple elements were hypothesised to arise in either the retinal ganglionic network of the eye.

In summary, hypnagogic and hypnopompic imagery is experienced by many people. It can provide an amazing range of effects, and its interpretation by percipients depends on the context in which they place their imagery (e.g. psychological, supernatural, religious, mundane). It appears to be generated out of combination of past perceptual experiences and internal sensory input.

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DISCLAIMER

In the July-August 1984 edition of the Yorkshire UFO Society's publication "Quest", the following appeared on page 48:

"Quest an International Future?: Quest is now received by the following prestigious UFO groups and individuals around the World - ...UFO Research {Australia}".

The above entry implies a liaison between UFO Research Australia and this publication. No such liaison was sought by "Quest" or agreed to by UFOA. UFO Research Australia and the UFO Research Australia Newsletter are in no way involved with the "Quest" publication or the Yorkshire UFO Society. ■ - Ed.

APPARITION AT FATIMA - RELIGIOUS VISION OR UFO ?

By JOAQUIM FERNANDES

ABSTRACT

The paranormal events that occurred at a rural spot known as Cova da Iria, near the village of Fatima, in Portugal, during every month from May to October 1917 are regarded by many, throughout the Catholic world, as purely religious in nature and of supreme importance for mankind. Among ufologists, on the other hand, there are many who may feel that the events at Fatima may have a familiar ufological implication.

The researchers will probably be greatly interested by what the author has to tell about "the sound of bees heard buzzing or humming at Fatima", because this is an event mentioned in many UFO-contact cases. The Portuguese accounts of Fatima delineated multiwitness confirmation of the "humming or buzzing of bees" while the phenomena was at its height.

The author considers that these reports of "buzzing" or "humming" sounds, together with Claude Rifat's suggestions about the role possibly played in the UFO experience by a small area of our brain known as the Locus Coeruleus, together with the reports of some recent Canadian experiments, of considerable importance.

This paper recommends that it would be very desirable that some well equipped investigators make an attempt to secure confirmation.

KEY WORDS: "apparitional phenomena"/buz-

zing/humming/"image projections"/Locus Coeruleus /"luminous lady"/microwaves/physiological cures/religious component/"solar phenomenon"/"solid light".

INTRODUCTION

After six years of intensive effort, my colleague, Dr. Fina D'Armada, and I have succeeded in assembling an impressive body of documentation and testimonial evidence that suggests a radically new explanation on the question of the so-called "Apparitions of Fatima" which began in May 1917 and continued until October of the same year. (However, two years earlier than that, some other people had also given accounts of having seen apparitions of luminous beings, of moving objects in the sky, and sometimes headless entities - this latter detail offers nothing new in the context of "apparitional phenomena" as a whole.)

One of the most interesting of these discoveries of ours was the testimony given by a "fourth percipient", Caroline Carrreira. We call her by this term, "fourth percipient", because the account of her experience describes a "telepathic" type of contact with a fair-headed being, of small stature, who instilled into her head a repetitive order described as follows: "Come here and say three Ave Marias. Come here..." Such was the experience claimed by this new witness who we have discovered and that has been designated "the fourth percipient" in order to identify her separately from the considerable main body of some hundred or so other ordinary witnesses whose first-

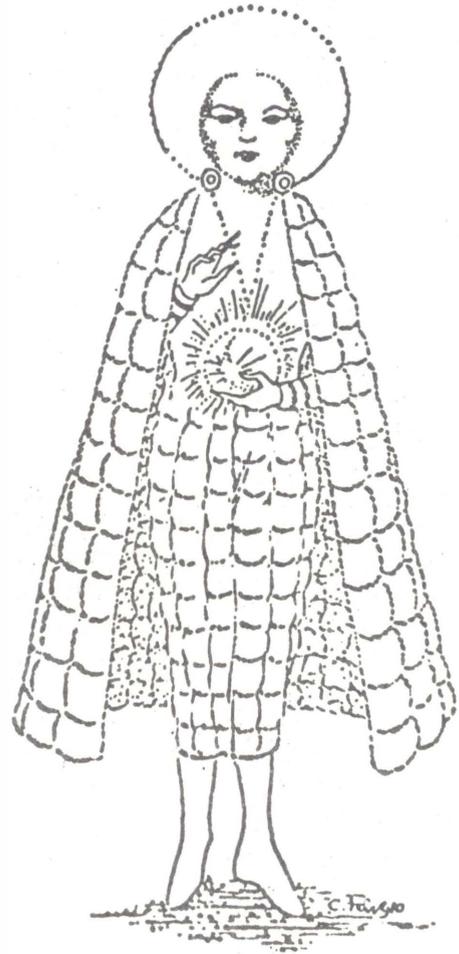
hand statements we have used in constructing the framework of our study.

As a result we were able, in 1982, to publish our book (1) "Intervenção Extraterrestre em Fatima - as Aparições e o Fenomeno OVNI", which, in our view, will serve to reinforce simultaneously both the singularity and the objective, factual, nature of the "Marian Apparitions Phenomenon" so typical of the Latin countries where Catholicism is predominant. This means that, in our opinion, the "apparitions phenomenon" is a real one, which occurs within the framework of our space-time coordinates but which also involves the intervention of a religious component serving possibly, as an informative factor and also as an appropriate vehicle for the phenomenon. The relationship between the total conjunction of physical and psychophysiological features of the "Apparitions Phenomenon" and the modern "UFO Phenomenon" is only too evident; the causal correlation, the effects established, and the respective processes, all fall into line, perfectly delineated by eminent workers in the field of ufological research.

MATERIAL AND METHODS

Our sources consist, in essence, of the original interrogations of, and statements made by, the three principal percipients, namely Lucia, Francisco and Jacinta, and also of other selected testimonies - about one hundred in all - the entire edifice of which represents a minimal stable historical basis that has been subjected to the most rigorous criticism. In our opinion this material pinpoints the cause of the "Marian Apparition" as identical with the cause of the "UFO Phenomena", for instance some CE III cases. We shall designate it as: "The Unusual that could not have been invented".

Our first piece of proof, and our first surprise, came from the original description given by Lucia, the eldest of the three percipients, when, at the Parochial Enquiry she spoke of "a very shining lady, about 1 metre 10 cms in height, seeming to be between 12 and 15 years old, wearing



The entity seen at Fatima, based on Lucia's first description, given at the Parochial Enquiry held by the local priest.

a narrow skirt, a jacket and a cloak, all with golden cords running criss-cross through them. She came from 'above' and vanished gradually in the inverse direction, made no facial movements, nor did she articulate her lower lips, and moved only her hands from time to time. She had a luminous ball in hand and she turned her back towards the percipients when she departed". (2) After that, we reconstituted the manner of her locomotion when the "luminous lady" was carried up to the top of the holm-oak tree, at which she was when the children saw her. The documents enabled us to affirm that the entity, seemingly feminine, was transported within a tronco-conic beam of light that was emitted gradually, alternately proceeding and receding, and that had its source, most probably, in a "cloud" with an anomalous and peculiar kind of movement,

namely, it moved against the wind. There are modern examples of this type of "solid light", a process which various theoreticians have expressed their views. (3)

Another determining factor, and one which gives us the distance parameter for the so-called "solar phenomenon" of October 15, 1917, was the distribution of the hundred or so witnesses. They were all found within a band of 70 meters wide and running through the Cova da Iria area, center of the phenomena, where a vast multitude of people were awaiting the "miracle of the sun". This band, oriented south-north, contained all those witnesses who reported the secondary effects experienced at the time of the "solar phenomenon", that is to say, at the moment when the "solar object" descended in a terrifying parabola over the crowd of 60,000 people. The effects felt - and felt only by that segment of the crowd who were standing within the 70 meter band - were:

1. Sudden and intense heat.
2. Drying of clothing and of the soil.
3. Physiological effects (in popular parlance, "miraculous cures").

All this occurred after the close approach of the "object", the position of which we have localized in space (at its lowest point) as about the height of the top of a pine tree, according to some of the witnesses - where it was "mimicking" the sun.

This triple effect produced by the "object", plus the accumulated body of testimony, should suffice for the veracity of the occurrence and its connection to an external source to the witnesses. It negates various suggestions from some quarters that the "solar phenomenon", and its anomalous movements, were merely of a completely hallucinatory nature. In fact, the various theories about so-called "image projections", so typical for hypnagogic and hypnopompic states (i.e. states induced inside closed rooms and with the eyes shut) have absolutely no bearing whatsoever on the multiple-witness sighting at Fatima. In this context, refer to the extensive criticism in this same case by

the engineer Ballester Olmos and his colleague Miguel Guasp in their discussion of "imagery" as a response to UFO stimuli. (5)

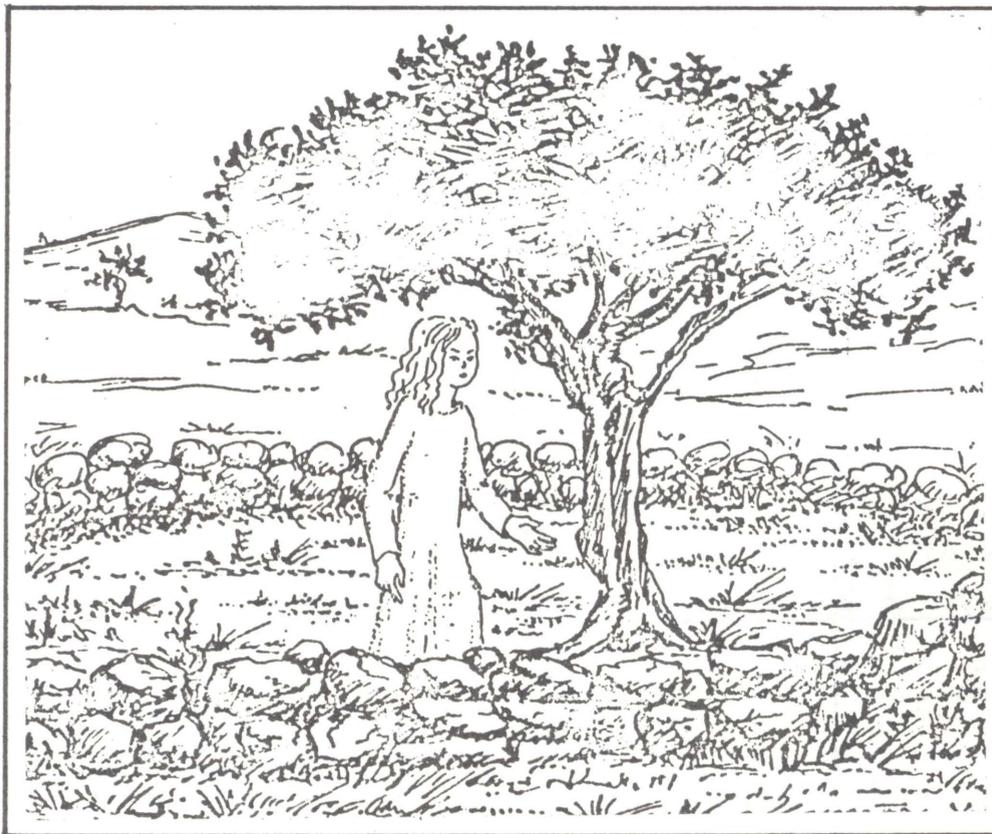
RESULTS

Remaining still within the scope of discussion of so-called "solar phenomenon", we may now proceed also to a comparison between that described as the "chromatic effects", recorded in 1917 after the so-called "miracle of the sun", and certain modern cases. Amazing as it may appear, the eyewitnesses of 1917 anticipated by 65 years the experiments in Magnetohydrodynamics conducted recently by the French physicist Jean-Pierre Petit of the CNRS (French National Center for Scientific Research) - experiments responsible for scientific levels in France. That is to say, the color-sequence of the pseudo-sun at Fatima varied directly with its velocity - a relationship that has been established by ufological investigators from Aime Michel onwards. The "object" over Fatima produced a coloration of the surroundings (excitation of gases) due to its electrical field or to its power source. (6)

Another possible deduction, and it is an extremely tempting one, is the possibility that microwaves were involved at Fatima, being the means of communication between the radiant entity and the small percipients. The reason for my making this suggestion is that the number of statements, made by the eyewitnesses, who were close to the spot where the "contact" took place, mentioned hearing the "humming of bees". A feature which is likewise frequent in Type I Close Encounter Cases (Vallee). The properties of microwaves have been studied by the nuclear physicist, James McCampbell, and fit the case of Fatima to perfection, with its triple-proof:

- (1) Intense heat.
- (2) Sudden drying of clothing.
- (3) The production of physiological cures.

Furthermore, the hearing of the characteristic humming or buzzing sound ALWAYS occurred when the "Lady" was talking to the three small percipients BUT WITHOUT MOVING HER LIPS. It seems to us that at Fatima extensive "use" was made of the microwave



Reconstituted sketch showing the "small being" seen at the Cova da Iria on July 28, 1917, by the "fourth percipient", Caroline Carreira.

zone of the electromagnetic spectrum (i.e. between 200 MHz and 300,000 MHz). (4)

DISCUSSION

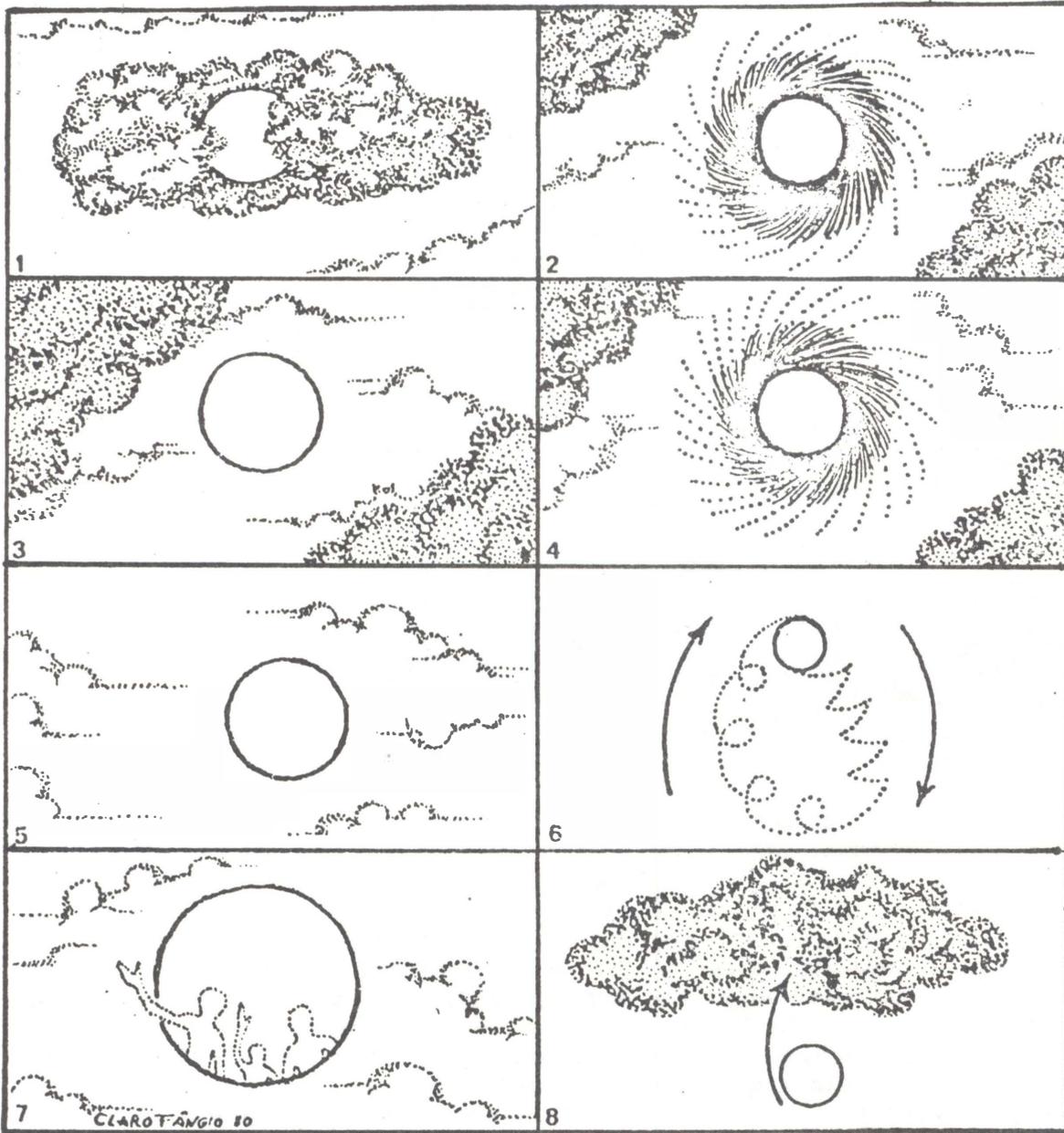
Since McCampbell, fresh laboratory investigations have provided additional support for our thesis, when considering the Fatima witnesses, who had talked about the "humming or buzzing effect". This additional support which we refer to is found in the experiments carried out by members of the Canadian Institute of Electrical and Electronic Engineers, and most particularly by James C. Lin (The Microwave Auditive Phenomenon), Sergio X. Sales-Cunha, Joseph Battocletti, and Anthony Sances. (7)

These investigations are very promising with the possible verification of certain secondary effects of a physical or psychical nature, which were produced in human beings and in lower animals by the presence of a UFO-type phenomenon and its energy source. (2)

The "Microwave Auditive Phenomenon" will

assist us to establish more precisely the type of communication system involved in "contact cases with messages" - be these either of a secular nature or of a religious nature - that is to say, be they due to a UFO or due to Marian Apparition Phenomena, and especially in such cases as Fatima where a prevailing feature is the so-called "Contact Syndrome". The Canadian experiments referred to related to the effects of short rectangular discharges of microwave radiation reverberating on the cranium of human subjects. The degree of perception obtained consisted of a combination of audible sounds. The head of the human subject was placed in direct line with a conic antenna, both the subject and the antenna being inside an appropriate compartment.

These studies showed that the subject, who underwent the experiments, perceived buzzing or "popping" noises when their heads were exposed to microwaves of between 200 and 3,000MHz with a mean potency of from 0.4 to 2 mW/cm² to a density of level of above 300 mW/cm². The modulated frequen-



The successive phases in the "Miracle of the Sun", commencing from the moment when the "cloud" parted (October 13, 1917).

cies ranged from 200 to 400 Hz. In general, the sounds were perceived as coming from the inside of the head or from the rear part of the cranium. It is to be borne in mind that the "fourth percipient" at Fatima was aware of the words of the "angel" inside her head.

But, returning to the case at Fatima, the "buzzing" sensation was not exclusive to the three small percipients at the Cova da Iria. In fact, we possess a number of statements about it from people who were among those nearest to the children at the moment of the "contact". It is emphasised

that this sound was heard clearly, and was heard solely, WHEN THE "LADY" WAS TALKING TO LUCIA WITHOUT MOVING HER LIPS.

Although, despite our efforts to secure permission to do so, we have not been successful in securing an interview with the one percipient who is still alive (Lucia). There remains one fact that is borne out by the experimental evidence; namely, that the "buzzing" phenomenon, while general and affecting a determined area around the three percipients, had come from a source, external to them. In our opinion, this source must be the communicating system

deriving from the luminous "Lady" brought along inside the truncated beam of light. Consequently, in our opinion, everything suggests that the vehicle of communication between the Fatima entity and the little percipients lies in the microradiation zone.

The experimental stages of all this work are far from finished, particularly the radiation effects upon witnesses. It would be very desirable that some well equipped investigators should make an attempt along these same lines and secure confirmation, with statistically representative results. We think also that other studies will have to be undertaken, not only in connection with psychophysical behaviour of humans and lower animals, but also at the level of a semantic analysis of the subject-matter of the conversations held by the contactees - both the "religious" one and the others. The famous "messages and secrets" of Fatima, as a mythical tradition, are, of course, a representative example of this. (8)

We would recall moreover, in this connection, the hypotheses voiced by Dr Claude Rifat regarding the apparent distortions of content (i.e. the apparent unreality) of both the UFO Experiences and the Marian Apparition Experiences. In the review "UFO Phenomena" he emphasized the role played in these situations by the Locus Coeruleus - an important area in the brain of mammals. It is in there, as he showed, that the phenomena of dreams are induced. Maybe the radiation source (UFO, humanoid, luminous entity) interferes with the normal functioning of the brain, possibly by emitting microwaves. The distortion, or alteration, of the "message" (not to mention images), according to the subconscious of the human subject (cultural and religious education, etc.), might then be the result of interference in that part of the brain referred to above, namely the Locus Coeruleus. (9)

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UFO VISIONS:

THE SCRYING HYPOTHESIS

By MICHAEL HOUGH

This article examines the important question of why a witness sees a bright object in the sky, or on the ground, and reports it in exaggerated form as being bigger, more mobile and more structured than in reality.

More specifically, let us examine UFO reports based on the following types of external stimulus:

- (1) A normal light (e.g. star, aircraft light) seen on a very dark night.
- (2) A very bright light (e.g. a flare) seen on a normal dark night.
- (3) A brightly reflecting "metallic" object (e.g. a silver-foil balloon, or a balloon that is reflecting sunlight) seen in the sky during daylight.
- (4) A brightly lit area on the ground (e.g. caravan with lights, or campfire) seen at a distance, at night.

Such reports (IFOs), in which the external stimulus can be readily identified, make up perhaps 90% of all UFO reports. But why do some people report these common objects in exaggerated form?

The perception by the witness is complex and depends on several factors:

- (a) EXTERNAL factors: e.g. the brightness, color, shape, nature of (and distance to) the light.
- (b) PHYSIOLOGICAL FACTORS connected with

the eye of the witness, e.g. impairment of vision; color blindness.

- (c) PSYCHOLOGICAL/PSYCHIC factors: e.g. the belief system of the witness and susceptibility of witness to hallucinations.

I will restrict comment to the role played by hallucinations and trance states (altered states of consciousness or ASCs) - a topic mostly ignored by other investigators. Richard Haines (2) discusses only optical and physiological factors. Mark Moravec (3) summarises psychological and paranormal explanations for his categories of psi-ufo-logical phenomena (reports containing both UFO and psychic elements). Keith Basterfield (4) attributes many UFO reports to imagery, specifically hypnagogic and hypnopompic imagery. In my view, a more generally applicable mode is that of scrying.

SCRYING OR CRYSTAL-VISIONS (5-7)

Scrying is a general term for a large family of practices (including crystal-ball gazing) that involve looking at a bright, or highly reflecting, surface with the purpose of inducing visual hallucinations. Concentration of sight, and attention, is all that is necessary. Scrying visions can occur spontaneously to susceptible persons even in a skeptical environment. An internal vision is projected by the subconscious mind onto the brightly reflecting external surface. Only rarely does the technique allegedly produce giddiness or other unpleasant side-effects. Scrying has been practiced widely in

many cultures, spanning 3,000 years (6), but modern psychics, and parapsychologists, seem to have lost interest in it.

Many types of bright surface have been used, apart from the crystal ball of fortune tellers. As examples: mirrors (especially polished metal); water, wine or blood, in a glass; pools, or springs, of water; natural quartz crystals (e.g. shamanistic rituals where the quartz crystal is seen as a symbol of power) - even finger nails. To this list we can add a bright light seen in the sky.

Like UFO visions, the visions of the scryer are vivid, detailed, dream-like and scannable. They are autonomous, i.e. they are strongly sensed to be "out there" rather than internal visions. The scryer, as fortune teller, can consciously control the content of her visions, in the crystal ball, to provide answers to questions by her clients. Like dreams (4a), the crystal visions can also be used to answer one's own questions, i.e. one's repressed, or forgotten, unconscious thoughts are revealed. In a similar manner, the UFO reporter can control his or her UFO visions to a certain extent, depending on his or her UFO beliefs.

SUSCEPTIBILITY TO SCRYING

The percentage of the population susceptible to scrying visions is not known. Kelly & Locke (5) suggest it amounts to only those 1-3% of the adult population that Ernest Hilgard says show extreme susceptibility to dissociated phenomena (e.g. the hypnotic state and automatic writing) (13, p.158). Interestingly, the distribution of persons on a hypnotic susceptibility scale is often bimodal: most persons plot at 25-33% hypnotised or at 75-92% hypnotised (13, p.157). The meaning of the bimodal distribution is unclear, but Hilgard suggests that the lower mode (80% of the sample) perhaps represents "waking suggestion" and the upper mode "true hypnosis". However, it is the few persons (called "somnambulists"), at the extreme upper end of the upper mode, who are of interest here. Under hypnosis, these few persons experience almost every-

thing that is suggested, no matter how bizarre, and they even elaborate (fantasise) upon what is suggested.

Psychiatrists Herbert and David Spiegel (15) have set up a Hypnotic Induction Profile based on an amalgam of clinical experience and literature surveys. They recognise two basic personality types: Dionysian (HIP=4-5, "believers", who are most likely to have "anomalous" experiences) and Apollonian (HIP=0-2; "skeptics" who never will). Most people show a mixture of both extremes (HIP=3-4). Spiegel and Spiegel distinguish believers and skeptics according to several criteria (see Table 1). The believer personality is the most susceptible to scrying visions.

COMPARISONS

Scrying visions are similar to other types of ASCs, particularly the various types of visual hallucinations. The exact relationship between the 20 or so types of ASCs, so far described, is at present imperfectly defined. Scrying visions are almost unique, among these ASCs, in being visions projected externally in response to an external stimulus.

Hypnagogic imagery does not require an external stimulus and only occurs at the sleep/awake interface (10). This is a serious drawback for the Basterfield model, compared to the scrying model. Hypnagogic imagery does indeed have some similarities to UFO visions, but so do many other types of ASC.

Eidetic imagery is the vivid, and accurate, picture of a scene, in front of a person, (mostly a child) that persists for up to five minutes, although the scene is no longer in front of the eyes (11). No external stimulus is required. Note, though, that tradition states that children make the best scryers.

Autoscopic hallucinations are projected visions of one's own body, supposedly the response of extreme fatigue or stress (12). These external projections also do not require an external stimulus, and they are restricted to the image of one's own body.

Apparitions (ghosts) seem, at times, to be projected visions from the subconscious or unconscious mind of a troubled or fatigued person; e.g. the case of Ruth, studied by psychiatrist Morton Schatzman (8). Again, there is no external stimulus.

The human aura, that some psychics see about a target person, seems also to be a vision within the psychic's mind (9). The target person is the external stimulus; but the vision is simply a colored halo about the target person and does not have specific content.

AUDITORY "SCRYING"

Auditory (in contrast to visual) hallucinations can also be induced by a procedure equivalent to scrying. In this case, a steady hissing sound is the external stimulus. Shell-hearing is an example.

APPLICATIONS

Scrying is a simple direct technique for laboratory research into ASCs and psychic phenomena (5), whatever the explanation for psychic phenomena turns out to be. It should also prove very useful in experimental study of UFO visions.

The scrying model needs to be tested against actual UFO reports. Comments from investigators of UFO reports are therefore most welcome.

ACKNOWLEDGEMENTS: This article is a revised version of a paper presented at UFOCON 8, Sydney, June 1984.

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TABLE 1

Characteristics (somewhat simplified) of the believer and skeptic personalities (adapted from Spiegel & Spiegel, Ref.15). HIP is the Hypnotic Induction Profile.

| HIP | BELIEVER 4-5 | SKEPTIC 0-2 |
|----------------------|---|---|
| A) Spatial Awareness | Concentrates intensely on task at hand (ignores surroundings). | Constantly aware of surroundings (more likely to keep bearings) |
| B) Time Perception | Telescoped. Lives for the present. Loses sight of past and future. | Considers actions in terms of past and future (weighs alternatives). |
| C) Beliefs | | |
| (1) Interpersonal | Sensitive to feelings and actions of persons about them. | More interested in thoughts of others rather than actions /feelings (to compare with own feelings). |
| (2) Trust | Often trusts others naively and uncritically. Steps into new activities without much thought. | Very critical of external input. Wary of getting involved in new activities. Cross-examines everything. |
| (3) Learning | Rapidly soaks up new concept. | Accepts new concept only after examining it piece by piece. |
| (4) Responsibility | Tends to forget responsibilities. Looks to others for guidance. | Regard themselves as extremely responsible. |

| | | |
|--------------------|---|---|
| (5) Contact | Prefers touching a new object. | Prefers to see a new object. |
| D) Processing | Likes dreaming up a new idea; often doesn't implement it. | Likes to implement an idea. Only believes something in Print. |
| E) Decision-Making | Intuitive. Religious/mystical. | Methodological/reductionist. Humanist/rationalist. |
| F) Psychoses | Schizophrenic? | Manic-depressive or hysteric? |

NEW CORRESPONDENT

It is with pleasure that I welcome Joaquim Fernandes {UFORA Representative - Portugal} to the pages of UFORAN {see "Apparition at Fatima - Religious Vision or UFO?" on page 20 of this issue}.

In addition to representing UFO Research Australia in Portugal, Joaquim is also a representative for MUFON. Within Portugal, he is a member of the national research team, CNIFO, based in the cities of Porto, Lisboa, Coimbra and Portimão. CNIFO enjoys a cooperative relationship with local institutes and universities with whom they have consulting researchers. The organisation also enjoys a good relationship with the Air Force and has investigated some interesting cases reported by experienced Portuguese pilots.

Professionally, Joaquim is a journalist with the major daily "Jornal de Notícias" and editor of scientific subjects.

Joaquim first became interested in the UFO phenomena ten years ago. In 1978 he published a short book about various Portuguese cases. In 1982 he co-authored, with Dr Fina d'Armada, his major work on the Fatima Apparitions. ■ - Ed.



"SKY CRASH - A COSMIC CONSPIRACY"

(By Brenda Butler, Dot Street & Jenny Randles, Neville Spearman, 1984, recommended retail price \$16.95, 283 pages, illustrated).

A BOOK REVIEW/UPDATE BY BILL CHALKER

Late in December 1980, in Rendlesham Forest, eastern England, on the outskirts of NATO bases, RAF Bentwaters/Woodbridge (essentially USAF operations), something extraordinary transpired. A whole mass of incredible rumours were spawned. These largely described a UFO event - monitored by radar, a landing or crash in the forest, with tantalising suggestions that RAF and USAF personnel actually made contact with UFOs and alleged occupants. Fantastic stuff indeed! Local investigators, Brenda Butler and Dot Street, were privy to these rumours very soon after the "actual events". Since then, they have doggedly pursued the facts behind the rumours. Jenny Randles, undoubtedly Britain's leading UFO researcher, joined forces with Brenda and Dot. The book, "Sky Crash" gives the results of their extraordinary struggle to uncover the nature of the events that occurred.

Very early in the piece, other research groups examined the affair and largely dismissed it. A lot of data has been exposed since then and, indeed also since the publication of the book, that shows that these dismissals were at best premature.

Although the book exposes some extraordinary claims, and presents fascinating evidence, it does not prove that the events were of a bona fide UFO nature. But that is not where the authors are at anyway. They have simply approached some incredible rumours and attempted to pursue them to their source to try to expose the nature of the original events. The case has demonstrated largely what true investigations are all about - pursuing the facts without concern for the final explanation, be it prosaic or otherwise.

Some ethical questions should be raised about the manner of some of the investigation, however, given the circumstances and the puzzling military machinations, alternative approaches may not have been possible. For example, the utilisation of Lt. Col. Halt's son as a source has questionable justification. Mind you, Halt and others hardly seem to have played the gentlemen's game in all this. Arrests, threats etc. all seem to have been exploited. To their credit, the investigative team have persevered. In their final analysis, it is clear that it is impossible to say just what transpired. There are certainly provocative pointers to various scenarios, namely, bona fide UFO event including contact and liaison between USAF/RAF officers and UFO entities (!), "brown-bears" (i.e. Russian satellite crash), a bizarre cover story for missile machinations (the Cruise missile controversy was prominent at the time), an experiment of some kind (perhaps space warfare hardware) out of control maybe, or even prosaic stimuli (searchlights etc.) with extraordinary misinterpretations, or, indeed, misrepresentations.

Throughout much of the affair, the spectre of disinformation has ostensibly reared itself many times. It is tempting to speculate that, whatever transpired, Churchill's wartime maxim may be the guiding criteria for officialdom, namely: "truth is so precious that she should always be attended by a bodyguard of lies" (see Anthony Cave Brown's extraordinary book, "Bodyguard of Lies").

Extraordinary disclosures abound in "Sky Crash", however, as the authors caution at almost every twist and turn of this

frustrating saga, not everything should be perceived as it seems.

We have stories of the overall commander of the bases, namely Wing Commander Gordon Williams, allegedly being in contact with aliens. We have testimony from military eye-witnesses, including "James Archer", John Burroughs, Adrian Bustinza, "Steve Roberts", "Art Wallace" (now known to be Larry Warren) and Lt. Col. Charles Halt. These last two gentlemen represent the essence of the Rendlesham Forest affair. Their respective accounts and roles are bizarre and even contradictory.

It was "Art Wallace's" story that broke in the News of the World, during 1983. His story, as described in "Sky Crash" comes complete with "time loss" and ostensibly seeing a UFO entity in a USAF controlled underground facility at RAF Bentwaters. "Art Wallace" always claimed he was terrified of being named, and yet he recently appeared in a local US newspaper, complete with his real name and photo.

Lt. Col. (now Col.) Halt, according to Jenny Randles, "has always played a very strange game", the veritable "camp joker". "Sky Crash" certainly paints his bizarre role in enigmatic terms.

The USAF, the British Ministry of Defence, Sqdr. Ldr. Moreland, British Commander of Bentwaters, and numerous other military officials, all originally denied that anything untoward occurred in Rendlesham Forest. But now that has changed somewhat. Under the US Freedom of Information Act, the so-called Halt memo was released. It confirms that ostensibly a UFO event, with physical traces, apparently occurred. However, the memo's contents creates more of a mystery than it solves. Far stranger is that now, subsequent to publication of "Sky Crash", the investigation team has the controversial Halt tape, allegedly recorded during Halt's field "investigation" of the "original" Rendlesham "visitation. A "UFO event" is also recorded on the tape. Some of the tape seems almost theatrical in tenor, courtesy of Halt, to which Halt himself enigmatically counters with the statement, "you can

assume from that, can't you, that I knew what was going on and no one else did" (!) Lt. Col. Halt seems to be playing some sort of a game, the resolution of which may hold the answer to what transpired in Rendlesham Forest.

A former head of DS8 (the MOD's "UFO section") one Ralph Noyes, also seems to be playing at some sort of game. He seemed to be an unexpected ally of the investigative team, making statements like, "I blush to say of my own Ministry of Defence, that they have lied. They have covered up this incident". However, Noyes has gone about writing a novel, seemingly largely based on the Rendlesham Forest affair, with rather transparent identities for significant localities, e.g. the local air base is called "Bentbridge". Noyes ostensibly views the UFO phenomenon as essentially "the 21st century equivalent of lightning".

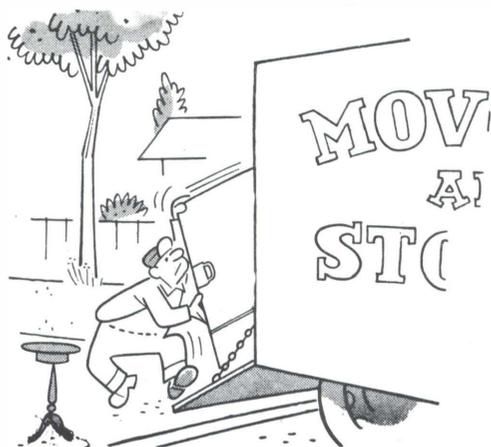
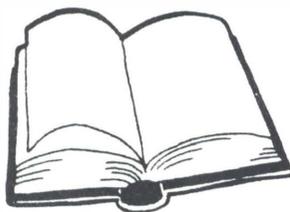
Further strange machinations plague the affair. At the same time "Sky Crash" was published, another book appeared which has had considerable impact. According to Jenny Randles, Sunday Times journalist, Henry Porter, in "Lies, Damn Lies & Some Exclusives", charges that the affair was a "fiction", accusing the News of the World of having invented it. Meanwhile, "Sky Crash", according to Jenny, is virtually not available in the UK. All major bookstores there have refused to take it. "Sky Crash" is Jenny's sixth UFO book. One of the major book clubs in the UK, specialising in strange phenomena, ostensibly rejected "Sky Crash" on the grounds that it has got nothing to do with strange phenomena!

There is the rub. Even Jenny tells me, as of December 1984 at least, on the current status of the case, she doubts it was a UFO event. Her best current fit explanation, if pressed, would be that the UFO story is a cover that has been invented "for something rather naughty that went on". (American space warfare research perhaps?)

To close this review-come-update on the Rendlesham Forest affair, it should be

noted that the "space warfare" angle may have some validity in that the Halt tape records the following. Allegedly, as the "UFO" (which is suggested by some to be a lighthouse searchlight) starts to approach Halt's team, a timecheck is given on the tape. That time makes it exactly contemporary, virtually to the exact minute, to the well-known Cash-Landrum case in Texas, of December 29, 1980, wherein civilians witnessed a bizarre "UFO" complete with "military" company, namely numerous Chinok helicopters. The witnesses subsequently experienced severe physiological effects. Were those two events related in some way? The primary investigator of the Cash-Landrum event, John Schuessler, has been preparing a book on the incident, tentatively titled, "Fire in the Road". A lot of people feel, on the balance of evidence, that these events were a bizarre terrestrial experiment out of control.

"Sky Crash" has a lot to say about many matters of concern to UFO researchers. It should be read by all of us. You might not agree with much of what is said and concluded, however, the effort expended and the saga propounded deserves a hearing. My only hope is that "Sky Crash: Two", if it manages to appear, surviving all the extraordinary obstacles before it, does appear and tells us what really happened in Rendlesham Forest late in December 1980. I trust all researchers will dwell on its potential implications, even if the Rendlesham Forest affair turns out to have nothing to do with the "real UFO" mystery. Perhaps maybe it does - who knows? Somebody does. Let's hope he or they come clean. Despite the confusing nature of the saga told, "Sky Crash" can be embraced on a number of levels, even just as a "spy thriller". It should be read by all. Myself, I remain confused. The "truth" has yet to emerge into the cold light of day. It may be staring at us. Let's wait and see. ☐



MOVING ??? PLEASE REMEMBER TO SEND US YOUR NEW ADDRESS. IF YOUR MAGAZINE IS RETURNED TO US, WE WON'T SEND ANY FUTURE ISSUES UNTIL WE RECEIVE YOUR NEW ADDRESS.

