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SIGAP - Surrey Investigation Group on Aerial Phenomena.
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A number of news items have come to our notice since the last newsletter of February.

*The Sunday Times announced an increase in the general public's interest in UFO's as well as an increase in UFO reports (if any reader has a copy of the Sunday Times report, please pass it on to the SIGAP News editor - he would like more information).

*BBC 1's "Tomorrow's World" announced during March that Russian radio astronomers have picked up what may be artificial radio transmission from nine different stars (March 5th). The programme highlighted the SETI (Search for Extraterrestrial Intelligence) programme and said that our telescopes have detected what might be planetary systems around several stars "showing that planetary formation is quite common." Then came the bombshell: In their search for other civilisations in space, Russian astronomers have detected radio transmission from nine stars. The transmission is of the same type as the radio and television "noise" that has been given out by man from earth since radio and TV first started here. Now the astronomers have the task of deciphering the "noise" to ascertain if it is artificial, Tomorrow's World stated.

*On March 20th, The Times reported "New chip boosts search for extraterrestrials". The Times wrote: "The chances of picking up intelligent messages from outer space have been boosted by a miniature chip designed by a group of electrical engineers at Stanford University in California...The new chip will help identify any deliberate messages. It will form part of a system analyzing information collected by the 85-ft diameter radio telescope in Goldstone, California, which scans the skies for signals from our galaxy and beyond as part of the SETI programme." The chip is a mere 8mm square, yet contains 34,000 transistors and can carry out 80 million arithmetical operations per second. The Stanford team is to listen to 1,000 stars "which should make it easier to isolate any incoming signals" the newspaper reported. "Although the new device has not yet picked up any extraterrestrial messages, it has detected an artificial signal from the Pioneer 10 spacecraft outside our solar system, similar to one an extraterrestrial culture might send." The chip will become operational by 1989, when it will be moved to the 1,000-ft diameter radio telescope in Arecibo, Puerto Rico "to shorten the odds of establishing contact with an outer space intelligence."

*Dr Jacques Vallee, the noted French mathematician, astrophysicist and computer scientist (and author of several books on UFOs) has written to the editor of Flying Saucer Review to say he is currently investigating a claimed "Close Encounter" and will write a report for FSR as soon as his investigations are over. Dr Vallee told Gordon Creighton that there is a large number of alleged Close Encounters being reported from North and South America. He believes UFOs travel between dimensions and that the intelligence behind them is trying to "condition" us in some way.

*The writer Colin Wilson continues to pen his thoughts on the subject of UFOs and parallel realities. In an introduction to a book called "The Goblin Universe", published in America and just released in this country, Wilson says that man is probably the youngest civilisation in our galaxy and possibly in the whole universe. Technologically we are just a few decades old, he reminds us. Conversely, there could be many civilisations billions of years older and more advanced than us. And what are they doing? Yes, keeping an eye on us, altering our perceptions, playing funny games with us, etc, etc, etc. (Just as Vallee, Creighton, John Keel, Aime Michel and others have proposed).

Within this context it may be interesting to take a fresh look at the "Circles in the fields" enigma. The mathematician and mystic P D Ouspensky wrote as long ago as 1912 that beings in a two-dimensional world would have a strange view of a hand pressing its fingers down on a piece of paper:- They wouldn't see the hand or the fingers - all they would see would be five circles (the thumb and four fingers). If a fourth dimensional hand were to appear in our three-dimensional world, the affect would be the same. Ouspensky theorised that there is a fourth dimension and that it is inhabited by intelligent beings who occasionally interact with us. Strange phenomena, which we consider to be miraculous and to be motivated by "higher beings" are really just the end product of an encounter with something from the fourth dimension.

The circles in the fields will undoubtedly be with us again this summer. Do they signify an attempt by a fourth dimensional intelligence to be "playing games". Or are they part of something much larger existing in the fourth dimensions, and of which we are incapable of conceiving (as Ouspensky himself proposed in 1912, when writing about unusual phenomena).

On this note, the following reports of the circles and UFOs submitted by SIGAP member "Busty" Taylor make interesting reading. Busty is better placed than most of us to see things that appear to be inexplicable. Not only is he an amateur pilot, he also runs his own driving school - a job which requires him to do a lot of driving and teaching at night. Over the years he has seen a number of unusual aerial phenomena, and from the air he has spotted and filmed many circles. The UFOs may be only aircraft, and the circles the result of extremely unusual wind movements. But if we are to believe Dr Vallee, Colin Wilson and others, they may not...

Busty's reports begin on the following page and are followed by another topical and appropriate item, sent to SIGAP by Flying Saucer Review editor Gordon Creighton. In 1971 his son, Philip, wrote an article entitled "Bent spoons, or bent reality?" and he proposed that UFOs may emanate from parallel worlds. He also quotes Dr Pierre Guerin that the three-dimensional universe we inhabit may be one aspect of "something that is far more complex and that is quite inconceivable to our senses." (That is remarkably similar to Ouspensky's idea, and indeed Ouspensky is mentioned in the article).

Perhaps we are at last struggling towards an understanding of the UFO phenomenon. Or perhaps it isn't as complex a matter as Creighton proposes. UFOs may after all be "nuts & bolts" craft from our own three-dimensional universe, studying us as if we are animals in a zoo, as Professor Archie Roy believes.

August 3rd 1985 7 p.m.

Saturday August 3rd was a bright blue clear sunny day, at 6.45 p.m. that evening we took off in a twin engine aircraft to go for a pleasure flight. As we were heading in a southerly direction we turned to go back to the airfield and as I looked down to the ground for Archeological reasons, I saw to my amazement a beautiful sight in a corn field. I had never seen anything like it before, so I called to the others to look and they too were all taken aback by what they saw.

John Greenaway looked and said, ' Bloody Hell ' what did that ?, Barry Dyke said, ' What the hell is it ? ' and John Nutter said, ' What an impressive sight '. What we were all looking at were five circles in a shape of the five on a dice. The centre one being the largest about 50 feet across with 4 smaller ones on the outside.

On landing back at the airfield we talked about what we had seen, and then realised we didn't know where it was.

I went home that night and pondered about what we had seen, I couldn't sleep that night.

August 4th

Next morning I got to the airfield early to take photographs only to be told the weather was going to get very bad and I couldn't use the Cub to take photographs. No matter how hard I tried John Heaton would not relent. At 10.15 we took off to do a weather check. The wind was now very rough and cloud was coming in, and we looked for the circles for 30 minutes before we found them and my son took some photographs. This time we could see more detail and it looked very beautiful. We then returned to the airfield and I borrowed a video camera and returned that afternoon in a helicopter, which promptly ' Steamed Up '. We found the circles and proceeded to take photographs because I couldn't get the video to work. I slacked my seat belt and opened the door, holding it open with one foot I proceeded to take photographs. The weather worsened, and we returned to Thruxton.

I later returned in a Cessna aircraft and managed to take some video from the air, only to find that I had turned one of the filters off and only had a purple picture. This time I went back to the owner of the video and got checked out, once more ! we got airborne in a clear patch and took some video, but the weather turned nasty once more and we returned back to Thruxton.

At the airfield there was a lady from the Advertiser who was very interested in what had happened, and I agreed to take a reporter up the next day.

August 5th 12.15

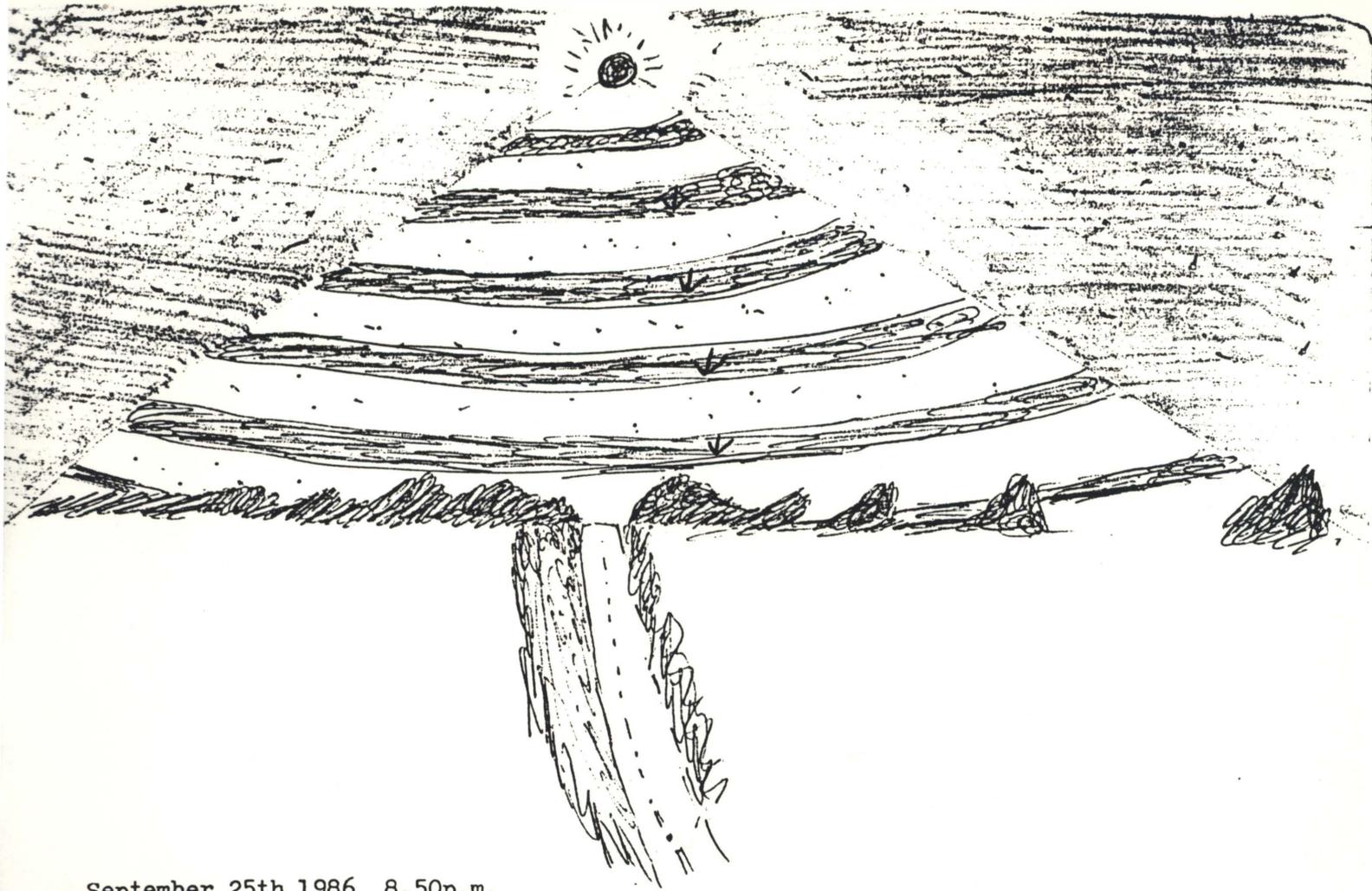
We took off and flew over the circles on a lovely clear day, taking more pictures and then returned to Thruxton. I then found out that John Heaton the helicopter pilot had been to the field that morning at 9.a.m. and said ' I have never seen anything like it in my life ', I then went with the reporters at 4.15. and as we entered the field a helicopter took off from Wallop and proceeded to fly straight at us. I pointed at the 5 circles and the helicopter crew started to take photographs. I couldn't understand why they came equipped with cameras, it seemed as they knew what was there.

At a meeting two months later on the 13th October I found out how they knew. Lt. Col. Edgecombe who had flown the Army helicopter showed me a photograph and told me that person had told him about it. John Heaton's brother was on the photograph and he had gone to the army and told them all about, and I have some photographs to prove it.

(6/8/85) The next day TVS. rang me up and asked if I would meet them on site, which I did and I made my statement. They asked me several times ' did I think a UFO / FLYING SAUCER had made the marks, I replied ' no comment '.

I am still trying to find the answer as to what caused it and many others in the past.

F.C. Taylor.



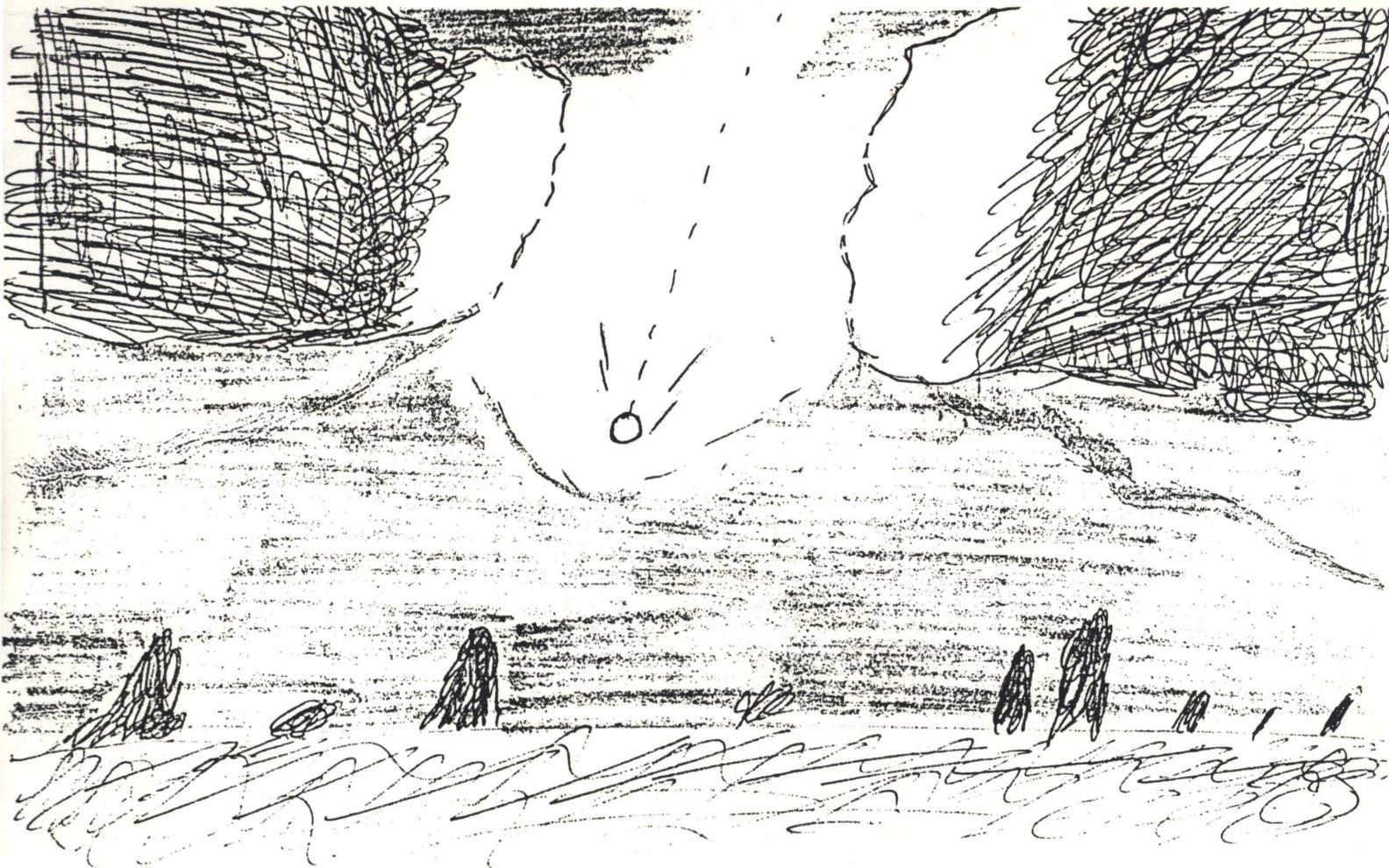
September 25th 1986 8.50p.m.

Driving back from Salisbury on the A30 with a Mr. Williamson, we came to the top of the hill known locally as Thorney Down (Porton Down) when I noticed an orange object hovering ahead of us, which seemed to be going on and off. It had a broad fan shape from the bottom. The fan seemed to be about a mile across and slightly lighter than the rest of the sky. Within the fan there were a number of dark bands equally spaced apart. These bands moved downwards constantly at about 12 per second similar, to television interference.

We carried on towards the object which I thought was about a mile ahead, but when we came over the next hill it had disappeared. It was only then that I realised that I should have ' STOPPED ' and watched it.

The total time of observation was approximately 15 - 20 seconds.

F.C. Taylor.



December 22nd 1986 7.30 p.m.

Driving through Appleshaw with Mr. Thomas we were driving around a right hand bend facing east when I noticed a very bright object coming down out of the sky passing between two clouds. The object appeared to be about the size of a car headlight at about two hundred feet, but seemed to be about 3 miles away. As it passed between the clouds the glow was so bright that it lit up the edges of the clouds giving them a fluorescent glow. The object then went below the horizon.

I did not say anything to Mr. Thomas for about ten seconds, and then I asked him if he had seen anything on the corner. He replied, ' I saw a shooting star fall straight down ' which confirmed that we had both seen something.

I then drove back to Andover and told Mr. Colin Andrews about it, and he said he would go to Danebury and have a look. I met him there half an hour later but there was nothing visible.

We checked this out on Sunday 15th March 1987 in regards to compass bearing and found that it seemed to be in line with my previous five circles at Goodworth Clatford.

F.C. Taylor.

BENT SPOONS, OR BENT REALITY?

Philip Creighton

It is felt that this contribution is valuable to our UFO studies in view of the increasing importance of ideas of "parallel worlds" as an explanation for the origin of UFOs.

THERE is a problem which has baffled Man ever since the neurophysiologists convincingly demonstrated the importance of the brain's electrical activity in relation to mental and emotional experience, as well as to outward behaviour; this is the so-called "mind-brain" problem, for in truth, although it has been shown beyond all reasonable doubt that there is an intimate relationship between brain and mind, there is no evidence that there is an exact identity or one-to-one correspondence between the two, the one being an "objective," material structure, the other being all that constitutes a person's subjective experience and inner awareness. Put that way, it appears to me that the two cannot be the same thing, for they are dimensionally incommensurate. However, the real question is whether or not mind can be reduced to brain, i.e. whether all inner subjective experience is attributable solely to brain activity, upon which it is totally dependent on account of being inseparable. Some people maintain that this is indeed the case. This is the theory of "psycho-physical parallelism" or "epiphenomenalism", which has been a great favourite for some time, but which I believe tells us nothing and provides no extra insight into this apparent paradox.

Where there is a paradox, this is usually a fair indication of conceptual confusion or the application of false assumptions to a problem. One need only consider the instance of the wave-particle duality which one encounters when trying to describe and explain the nature and behaviour of electromagnetic radiations.

I consider that we are now in a position to obtain just a first inkling of the nature of the mind-brain paradox, provided we are prepared to abandon habitual, rigid, common-sense ways of thinking about the world, which to many appears so deceptively familiar, yet which is actually a lot queerer than people dare to imagine. For the mind-brain paradox is, in my opinion, just one of the many areas of interest where human efforts fail to produce adequate explanations or theories about natural phenomena, especially those of an erratic, even whimsical nature, which seem to evade the methods, and flout the criteria, of objective experimental science. I suggest that many of these apparently unrelated grey areas may have much in common, and that the very uncertainty associated with them is an inevitable corollary of one gross, overall fundamental wrong assumption made by us human beings in assessing our position in relation to the world in which we seem to have our being.

Our contributor, son of FSR's Gordon Creighton, is 29 and was born in Brazil. He has a B.Sc. degree in Biochemistry and Physiology, and is engaged in scientific research at a British hospital. He tells us that he is currently working on the study of "electroencephalographic and other psycho-physiological variables in relation to states of mind, both waking and sleeping, and to mental disorders."

EDITOR

This wrong assumption can be expressed in many ways, ranging from simple to abstruse. At its simplest it is the idea (by default) that all there is to the world is that which we consistently and habitually perceive through our physical senses, or can infer fairly directly from the behaviour of instruments devised to extend our perceptions. This is such a simple idea, and when presented this way, almost anyone will concede that this notion is probably unfounded. But that is not the problem. The problem is that we do not continually remind ourselves that we are making assumptions based on familiarity. And so our thinking is always conditioned by the sense of objective reality which this oh-so-familiar world gives of itself. Or does it give? No; we receive sense impressions, and make assumptions. There is a good reason for this: it is advantageous to us automatically to make assumptions which enable us to live in the world successfully, i.e. to stay alive and fulfil whatever are considered to be the usual human aims in life. These assumptions work for most practical purposes, and I do not condemn them, nor people for so regarding the world. But the indications are that there is far more to the world than is accessible to our physical senses or to many of our instruments, and that there is great value in holding this idea firmly in mind while exploring it and its implications further.

Actually, it is those phenomena which are completely familiar, yet unexplained, which are the most deceptive. It is only because we encounter other, rarer, inconsistent phenomena, that we find ourselves stimulated to question even that which is familiar.

One such rare, erratic phenomenon is that of so-called "paranormal metal-bending", as first brought to public attention by Uri Geller, but now occurring more frequently, especially in association with younger people. These phenomena are currently being investigated intensively by various scientists, particularly Professor John Taylor of King's College, London University, and Professor J.B. Hasted of Birkbeck College, London University. I shall refer

mainly to the work of the latter, as his findings and theories are extremely pertinent to the present discussion. Professor Taylor presents the view that metal-bending phenomena may be mediated by low-frequency electromagnetic radiation coming from the human body.¹ I do not share this view; rather I inclined towards the kind of ideas put forward by Professor Hasted.

In a recent paper, entitled "Physical Aspects of Paranormal Metal-Bending"², giving accounts of his experiments using multi-channel electronic strain-gauge monitoring equipment as a means of detecting and characterising forces accompanying the paranormal deformation of metal objects, he presents a theory underlying the mechanism of the production of metal-bending phenomena, the implications of which reach into all aspects of human experience, both subjective and objective, and deserve serious consideration and study.

Although I do not fully understand the mathematical concepts involved, I shall try to outline his theory, and to indicate its relevance to the mind-brain problem, so-called psychical phenomena, non-human intelligence, and other problems which evade our understanding.

The paranormal bending of metal is, he suggests, "caused" by a convoluted "active surface" which travels through space, and which may also possess rotational properties. The nature of the active surface is that it is able to interact physically with matter, in such a way that a physical force seems to arise, resulting in bending or fracture. The type of bending is a function of the detailed structure of the active surface: A plane surface, equivalent to the concept of a wavefront, could not produce bending, for this requires a three-or-more point load configuration; hence the need for a kinked surface.

Just what is such an active surface, invoked to explain the mechanism of paranormal metal-bending? According to Professor Hasted, it is the boundary or interface between two "worlds". With certain modifications to quantum theory it becomes possible for an infinite number of "worlds" to co-exist in an infinite number of dimensions, but not to interact because they are mutually orthogonal, i.e. at right angles. However, if we attribute to mind or consciousness the facility of being able to receive sense impressions from more than one such world, very likely without awareness of any distinction between such worlds, then we can explain and integrate a variety of phenomena, including paranormal metal bending.

To illustrate the application of the many-world theory, Hasted explains phenomena of teleportation, i.e. apparent passage of material objects through enclosing material boundaries, followed by appearance of the object elsewhere (e.g. a piece of foil moving out of or into an enclosing capsule), in the following way:

"Let the foil make a transition into a new world at a certain time, whilst the capsule makes its transition at a later time. The occurrence of spontaneous transitions at unpredictable times is one of the features of the quantum theory. Before the capsule

arrives in the new world the foil may have, for a variety of reasons, moved out of or into the capsule interior, causing the illusion of matter through matter."

I can best summarise Hasted's theory by quoting again from this paper:

"We are attributing wonderful properties to mind — the ability to choose within quite accurate spatial limits the world from which it will accept signals, and even to move these spatial limits about."

It is clear then, that if the many-world theory is true, objective reality as we imagine it is indeed an inadequate description; it transpires that reality is not absolute for our purposes, but is conditional, and contingent on mind; reality for any particular mind is a function of how that mind directs its attention; concurrence between one mind and another about the so-called objective world is attributable to the quite automatic use of telepathy in an habitual fashion; the perception of erratic, peculiar events is rare because telepathy ensures agreement between "neighbouring minds"; discrepancies and deviations from normality arise only when telepathic direction of attention to this world or that does not occur in the usual way.

In this fashion life is made easier for us in many ways, although it means we remain in ignorance of our true situation until we encounter inconsistencies and anomalies which make us start to wonder whether things really are as they so glibly seem.

Of course, there is nothing wrong about a bent latchkey or spoon — it's just that we can't understand *how* it got bent. It is surely notable and significant that this metal-bending phenomenon did not appear spontaneously, or proliferate in the way it has done, without the operation of the suggestion (by demonstration) that it was possible.

Various people have proposed theories and models which correspond in varying degree to the many-world theory now put forward by Professor Hasted. That which I regard as most similar is the model presented by J.W. Dunne in his books *An Experiment with Time*³ and *The Serial Universe*⁴, initially in an attempt to explain phenomena of precognition, but extending to a general theory of the nature of the relationship between our minds and the outside world. Briefly, Dunne suggests that the structure of time is infinitely complex, consisting of an infinite series of temporal dimensions; one can think of it as:—

Time(n) "behind" Time(n-1) behind Time
(n-2)...behind Time(1)

Time 1 is what we are most aware of, without being able to discern the subtle structure behind it. Dunne's theory of the serial nature of time has been criticised by several people who maintain that they are unable to follow the logic of his argument. I also have that difficulty, and I think the reason for this is that Dunne actually developed his theory intuitively and then expressed it in words and diagrams as well as he could. It would be hard to do better, given the limitations of language.

A good description of the nature and significance of right-angledness or orthogonality is to be found in *Tertium Organum* by P.D. Ouspensky⁵ where he examines the idea of time as a fourth dimension, orthogonal to the three spatial dimensions which we can readily conceptualise.

Finally I will point to a few areas of poor understanding, which I suspect will only ever be properly explained and inified by applying the concept of a multi-dimensional universe.

1. Human memory: In the field of research into the nature of long-term memory I believe we have a classic example of the consequences of conceptual confusion and of the application of false assumptions. This has come about in the following way:

Man has discovered and developed various automatic techniques for obtaining permanent records of passing events and structures patterned in time and space. For example, disc and magnetic recording, photography, and, more recently, binary methods of information storage and retrieval. All these techniques involve the formation of some kind of memory trace which approximates in shape or pattern to the passing pattern of which it is a representation or image. So deeply are people conditioned to this idea of memory traces as isomorphic (one-to-one) copies of past events, that they do not even consider that memory phenomena could occur in any other way (except for holographic models)⁸

Over recent years much research effort has been directed towards finding memory traces or "engrams" in human and animal brains, to find the supposed "physical basis of memory." To date this search has proved spectacularly unsuccessful, but has thrown up some useful indications.

First there was the notion that memory traces must exist somewhere in the nervous tissue of the brain, and that they were probably stored in different places. Extensive careful and methodical experiments have been carried out on rats, notably by K. Lashley, in which first one part, then another, of the brains of rats were surgically removed to assess the resulting deficit of a specific memory (the ability to run a maze successfully). Lashley came to the conclusion that memory traces were not stored locally, but seemed to be distributed throughout the cortex, for it did not seem to matter which bit of cortex was removed (so long as sensory and motor areas were not impaired, so worsening maze performance on that account), but it did matter how much: The greater the fraction of the cortex taken away, the worse was the animals' performance in the maze test after recovery. He expressed this as his "law of mass-action." It is probably not without significance that a similar "law of equipotentiality" applies to the process of anatomical differentiation in a developing embryo, a truly remarkable process which has not been satisfactorily explained, and to which a many-world approach might be applied.

Much work has been done since Lashley's. One popular idea is that memories must have a molecular basis, i.e. that they are stored in coded form at the molecular level. Another is that it is a matter of modification of synaptic connections between

the c. 10⁸ nerve cells of the brain. I do not know the answer better than anyone else, but I expect that we will only ever find out by considering more dimensions than three, that is, to stop looking for "traces" existing in just three dimensions of so-called objective physical reality.

2. Psychical phenomena: Clearly many kinds of psychical phenomena become more comprehensible in the light of the many-world theory: Psychokinesis, teleportation, and paranormal metal-bending are seen to be manifestations of the same underlying process.

Telepathy is not explained, but is taken to be a fundamental faculty of mind or consciousness, which is regarded as altogether non-physical and intrinsically independent of space and time.

Paranormal surgery ("psychic surgery") appears to involve the dematerialisation and teleportation (matter through matter) of human tissue, and seems a good candidate for application of the many-world approach.

"Thoughtography" and voices-on-tape (Raudive-type) phenomena, as well as the whole field of "spirit" communications, ectoplasmic manifestations, etc, are phenomena which fall within the scope of the many-world theory.

3. Non-human intelligence: Clearly, given the existence of an infinity of other "worlds", of which we are aware of only a few, it is hardly surprising that we only rarely encounter beings inhabiting other "worlds," but it is also hardly surprising that we do, in fact, encounter some. It seems likely that, as general awareness of the existence of other beings increases, so will the frequency with which encounters are reported. This would be so because, according to the many-world theory, so called objective reality is, in fact, conditioned and modified by our expectations and the way in which we direct our attention.

4. Synchronicity: There is a class of psychological phenomena which are characterised by their immense personal significance to the individuals who experience them, yet which are invariably rather elusive when it comes to trying to pin down what actually happened in objective terms. These are the occurrences generally spoken of as meaningful coincidence. Such experiences are very common, and most people will recognise that they do themselves experience such "meaningful coincidences."

These phenomena have been studied and considered extensively by C. G. Jung, who coined the term "synchronicity" to describe an "acausal connecting principle",⁶ whereby there can be a meaningful relationship or connectedness between the outside world and one's own inner experience, e.g. thoughts, preoccupations, wishes, expectations, yet in no way can one see how there can be any logical causality in this relatedness. The important thing to note is that this connectedness appears to manifest itself in a fashion which is entirely arbitrary except in so far as it is meaningful to the individual(s) concerned.

In order to illustrate these features so peculiar and characteristic of synchronistic phenomena, I

give an example. Signs of Death: in a particular society there is a local "superstition" that a certain occurrence is premonitory of the death of a close relative of the person whom it befalls. Typical signs are: three knocks on the door (but no-one is there); a flock of birds alighting on the roof of a house; the stopping of a family clock at a certain time (the very time at which someone later dies). The point is that, however irrationally based these omens may be, many people are convinced, on the basis of experience, that they really do portend the expected unfortunate event. That is really quite sensible: it seems that "mind" is able to manipulate objective reality in a useful, meaningful way, so that a superstitious notion is fulfilled, and that omens, however, absurd and arbitrary, become a valid and useful aid in pursuing the course of one's life. It is perhaps noteworthy that the kind of external events which people tend to favour for incorporating into a system of superstition or divination are often of an inherently random and uncontrolled nature, for example the vagaries of the movements of birds and animals. Or, in the case of divination procedures, the patterns formed by tea leaves, entrails cast on the ground, the division of yarrow stalks in the *I Ching* method of divination, and so on. There is, I feel, a special type of thinking behind these methods, perhaps an intuitive realisation that only more-or-less random processes are suitable for the operation of quantum principles at the macroscopic level of our human existence (as opposed to the microscopic world of the molecular level and below, where quantum principles, such as those of uncertainty and spontaneous transitions, operate very clearly).

Of course, there is no reason why synchronicity should operate only at the level of the individual mind. Why should it not also be possible for group mind, i.e. the consensus of ideas, hopes and expectations of a particular group of people or society, to condition the nature of external reality in a way peculiar and specific to that social grouping?

The implications of synchronicity phenomena are clearly very similar to those of Hasted's many-world theory.

In summary, the many-world theory is preposterous to the usual way of logical thinking. But if there is truth in it, and the evidence in its favour seems very strong, then things are really very different from the limited, narrow way in which we become conditioned (by each other, and the inertia of our ideas) to see them. The world is truly a wonderful place: it is a wonderland in which all things are possible, subject largely to our powers of imagination and willingness to allow ourselves to develop a kind of freedom and spontaneity of feeling and thought that is natural to Man, but of which we allow ourselves to be deprived by those who would tell us only of our limitation and the allegedly mechanistic, unaccommodating nature of the Universe. Thanks to the many-world theory, I shall view things rather differently from now, holding in mind the idea that they may be subject to a kind of uncertainty principle, whereby objective reality is plastic, and

able to adjust itself in some degree to suit my expectations.

To finish I should like to quote from Dr. Pierre Guérin⁷:—

"...our physics isn't 'completed?' Many modern theoretical physicists, some of them among the greatest, are becoming more and more convinced that our ideas of Space, of Time, and of Energy are inadequate. We are aware of a Space with three dimensions — width, length and height — in which we move and have our being, and we are aware of a uniform Time which unfolds in one direction only, from the past towards the future. All our classical physics has been constructed by us within the entirely intuitive framework of such a scheme, which corresponds to what we see and what we experience. Our physics describes very conveniently our astronomical universe, within which our notions of energy, of time, etc. are valid, and in which the speed of light cannot be passed or even attained by an 'object' in the classical sense. Now, one can begin to ask oneself, more and more, whether this astronomical universe in which we feel we are living, is not just one particular aspect of something that is far more complex and that is quite inconceivable for our senses. A sort of Super-Universe, if I may so call it, not necessarily more extensive, but in which there exist other dimensions of Time and Space such as would permit — not the violation of the laws of our physics, which are and will remain, valid in three-dimensional space — but such as would permit of their being *circumvented, transcended.*"

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2. Hasted, Prof. J.B. *Physical Aspects of Paranormal Metal-Bending*. In *Journal of the Society for Psychical Research* London, Vol.449, No.778. (This journal carries only an incomplete version of Hasted's original paper; for a comprehensive discussion, see his paper *Speculations about the Relation between Psychic Phenomena and Physics*, to be published in the journal *Psycho-Energetic Systems*. See also Prof. Hasted's *An Experimental Study of the Validity of Metal-Bending Phenomena*, in *Journal of Society for Psychical Research*, Vol.48, No.770.)
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6. Jung, C.G. *Synchronicity: An Acausal Connecting Principle*, (An essay, published in Jung's *Collected Works*, Vol.8, entitled *The Structure and Dynamics of the Psyche*, Routledge, Kegan Paul, London, 1960.
7. Bourret, Jean-Claude. *The Crack in the Universe* (English translation of *La Nouvelle Vague des Soucoupes Volantes*) Neville Spearman, London, 1977. (Page 160.)
8. Holographic methods, and their temporal analogues, provide a means of storing information in distributed form which is therefore immune to the effects of local damage. Distributed memories with associative properties can also be implemented with various kinds of correlograms.

(Notes concluded on page 22)

BIZARRE "BOXCAR" OVER PRESTON

Ray Rimell

Our contributor who lives in Pinner, Middlesex, is a World War I aero historian, illustrator and modeller.

READERS of *Flying Saucer Review* may be interested to learn of Mr. Frederick S. Iredale's unusual experience at Preston, Lancs; an experience that took place in November 1975 and may well be a unique case in the United Kingdom. Mr. Iredale cannot remember the exact date of his sighting, but believes it to be either the 12th or 13th November 1975 when he was driving to work along Ringway, Preston, Lancs. The time was 08.20 a.m., the sky was clear, and the witness had an excellent view of a strange "aeroplane" as it flew quite low, at not more than 500 feet, and extremely slowly, in front of his car. The machine was roughly on an eastbound course, while Mr. Iredale was travelling the northbound carriageway. It was no ordinary aeroplane. Mr. Iredale states that there were no visible registration letters, no tapered fuselage, no windows, no doorway, and no undercarriage or cockpit visible to starboard (right hand). The sides of the fuselage were parallel, throughout resembling a long cigar tube, but rounded at both ends. The wing was parallel-sided and joined by two struts to a tailplane.

The witness not unnaturally failed to recognise the aircraft type, and he later made enquiries at Ringway and BAC Warton. The latter suggested it could have been an Armstrong Whitworth Argosy, the general shape of which is similar to the machine observed, but Mr. Iredale disputes this and has yet to see in any book an illustration remotely resembling his sighting.

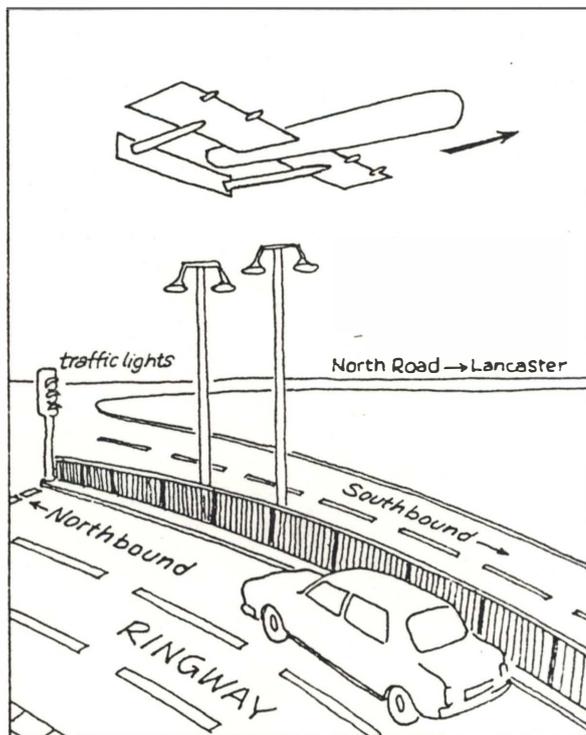
I talked to Mr. Iredale about his experience and judge him to be a very sincere person who has obviously been witness to an unusual form of UFO. The account reminds me of the "Flying Boxcars" described by John Keel in his book *UFOs: Operation Trojan Horse*. (Incidentally the Fairchild C119 that he mentions is somewhat similar to an Argosy in shape.) Mr. Iredale had no knowledge of these

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Williams, reported Lloyd's account officially we do not know. Nor do we see what action the police could have taken.

Other UFO-related incidents have occurred within this immediate area including a possible attempted abduction near the village of Idole, 3 miles away, and an aerial object seen and drawn by an artist John Petts from the window of his studio.

The Nantycaws affair suggests that drivers should always travel at moderate speed and use extra care – especially when driving alone at night. Though we do not know whether humanoids are actually malignant or not there is no doubt that their sudden appearance does produce considerable stress in the minds of witnesses and may lead to fatal consequences.



American sightings, or of Keel's book, until I had mentioned them to him. The sketch is based on one I redrew from Mr. Iredale's original, and he has vetted it as being a true representation of what he can remember seeing. The position of the tailplane (an aerodynamic absurdity) and absence of any usual type of feature connected with aircraft markings, windows, or wheels in my opinion rules out any form of terrestrial made aircraft. I wonder what your experts make of all this?

BENT SPOONS ... References Cont. from page 19

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