

# PEGASUS



*Surrey Investigation Group on Aerial Phenomena*

S I G A P

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EDITORIAL

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We hope you will like this latest issue of the society's magazine and will support its continuance with letters and articles for publication. We're not looking for much in the way of profit, but at a quid a head we reckon it should just about cover costs if we all buy one.

SIGAP would like to place on record its gratitude to Mr. Riches of the Prospect Club, who provided free of charge an excellent venue for our meetings. Now that the club is closed, we regret that no other generous benefactor has come forward or seems likely to, so that in future meeting rooms will have to be hired. We thought the Stoke Hotel in Guildford provided very suitable facilities at a fair cost for our last meeting and will therefore probably continue to meet there. It has ample car parking and is reasonably central. The 1992/3 membership subscriptions will run till the end of 1993 and as the fivers roll in we shall at last be able to compile an up to date list for the mailings whose cost they will cover.

Omar Fowler kindly sent me details of a ten year old UFO encounter near Dorking and this enabled me to re-interview the original witnesses, who were able to add some significant new material. The location of this sighting was only about five miles as the crow (or UFO!) flies from Pitch Hill, an area from which a number of UFO sightings and other paranormal events have been reported, including a recent re-appearance of the famous Surrey puma. Bob Ware, the Hurtwood ranger, who died recently aged 86 after 30 years service there, told me he had seen much that he refused to tell. A devout Irish Catholic, he used to have a small shrine on the dashboard of the car in which he roamed the area, as a protection against evils. I hope to include a brief report from the Dorking witnesses in a later issue.

Paul Whitehead has also heard of renewed activity in the Warminster area, so maybe we can have something about that too. Or perhaps you, too, have something of interest to report? If so, please pick up your pen and send something in writing to me at the address above. In the meantime, best wishes to all - and "FLOREAT PEGASUS!"

G.M.

SIGAP/BUFORA SKYWATCH 1967

by Jim Goddard

The skywatch took place on Pewley Down on June 24th, 1967, and was televised on the BBC's Panorama programme, in which a number of other people reported their sightings. Nothing really spectacular was seen at the watch, but we saw several quite interesting things. Perhaps the best of these was an orange light seen approximately westwards at 11.23. The report from the watch was this:

"A large bright orange light was seen approximately 5 deg. above the horizon in the WSW for approximately 2/3 seconds. It then reappeared a few deg. further south for three seconds and moved up and down before going out."

This was interesting as I had had a mental impression to leave the main group and travel to the Hog's Back just before this occurred. I saw what seems to be the same orange light in the same direction at the same time, so this is a case of a sighting seen from two viewpoints.

At 12.25, a line was seen halfway across the moon. It was slightly rippled and appeared to move down, as the moon rose in the sky. It was finally lost to sight. It was thought it could be an aircraft contrail seen against the moon.

Robert Couttie, present at the watch, describes the incident thus in the Woking News and Mail. "Just before midnight there was a cry of "Cigar over the moon!" Across the face of the moon was a thin line that seemed to sink and tilted slightly before disappearing below the moon. When first sighted it had been about three-quarters of the diameter of the moon and central to it, so that it terminated at both ends. It could not have been a cable of any sort because there are no cables in that direction".

Several other groups were watching on the same night in different parts of the country, and things seen included a cigar-shaped object over Essex, five small discs over Manchester, an object that circled over Reading and twin yellow lights at Halifax.

The night after the watch, a Mr. B. Knowles saw what he described as a "shimmering football" over the Hog's Back. This was later identified by SIGAP as aircraft landing lights, but nevertheless it caused someone to ring me about a sighting he made on June 27th, which turned out to be very interesting.

This was Squadron-Leader Shipwright, who had been walking on Albury Downs on a small track leading from the beauty spot Newlands Corner. The time was about 12.30 mid-day. He was with his wife, and when they were about half a mile from Newlands Corner they saw what at first they took to be a white horse galloping in a field about a mile away.

They soon saw that this was not a horse, however, for it was round, or very slightly egg-shaped, and was moving very rapidly backwards and forwards in a N-S, S-N direction (viewed in a southerly direction). This continued for about ten minutes, then the object stopped and began moving slowly at right angles to its previous path, until it reached the edge of the field. Then it changed direction moving off to the east, across an open part of the field, which was L-shaped. When it came to a line of high trees it paused for about half a minute, then slowly rose over them and continued on its way. It was still moving when they returned to their car at 1.45.

He rang me on July 4th, and the following day he, my father and I went to visit the field where the object had been seen. Where the object had been moving rapidly backwards and forwards there was a

scatter of what appeared to be reddish sandstone. One was much larger than the others and had what appeared to be a kind of design in the top of it. We took this and a smaller piece back with us.

Some years earlier I had obtained a set of the pictures sent back to earth from the Mariner 4 space probe, and on the best of these I had drawn some ley-type alignments with natural features and bright spots on the pictures. Although these were only three-point alignments I found them interesting because they formed a precise isosceles triangle with a perpendicular - a pattern noted before in some leys on earth. When I looked at the Albury stone I noticed a marked similarity with the pattern on top of the stone - which itself was a rather Mars-like colour.

This sighting was part of quite a widespread UFO flap, a number of the sightings of which involved orange objects. I spoke to a lady in Woking who saw a "brilliant orange disc" over Woking in the early hours of the morning. The Daily Mirror of July 19th reported "Sky Riddle of a UFO Squadron - Thousands see Orange Discs over Europe" Luminous discs apparently flashed across France, Germany, Italy, Belgium and Switzerland. Orly Airport at Paris was inundated with calls, and a witness in the city mentioned that they were flying in a good formation. They were reported as far south as Italy in Verona, Turin, Milan and Florence.

Others I spoke to included someone who had heard an unusual noise overhead at night in Winchelsea in August; another person, also in August, saw a pale, circular, fuzzy object apparently giving off sparks, after returning home from a talk on the Warminster Phenomenon at Caxton Hall. I have a number of the accounts on audio tape.

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#### SIGAP MEETING - 14 AUGUST 1992

At our August meeting in the Stoke Hotel, Guildford, Jimmy Goddard gave a full and illustrated account of the UFO seen at Newlands Corner. "This is the 25th anniversary of an interesting sighting that I was involved with," he said, "The year was 1967, one of a considerable concentration of sightings in the south of England, and one of a SIGAP/BUFORA skywatch which was reported in detail in a prime time television current affairs programme. That alone must make it an anniversary worth celebrating."

It was also decided at this meeting to inaugurate a £5.00 annual subscription to cover mailing costs, and that where it was necessary to cover meeting costs an appropriate fee would be asked at each meeting. It will be appreciated that few speakers now give their services free of charge, and even if they do, it's of course customary to pay their expenses.

Membership fees (cheques payable to SIGAP) should either be posted to the chairman or paid to Ron Baskerville at the meeting.

PICTOGRAMS - THE MEDIUM AND THE MESSAGE

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by GORDON MILLINGTON

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There are two quite separate questions arising from the increasing proliferation and complexity of crop field phenomena, namely the physical and the semantic, and it is a mistake to suppose that a solution to the first will necessarily provide the answer to the second. Certainly Dr. Terence Meaden and those who associate themselves with his line of research are to be congratulated on their willingness to risk the disapproval of more orthodox colleagues by their advocacy of the unproven plasma vortex hypothesis, despite the successive and ultimately incredible convolutions their paradigm has been forced to undergo to maintain the view that all crop field phenomena are of purely natural origin and the result of the normal operation of physical laws. A scientist driven to denouncing as hoaxes all examples for which his theory cannot account is clearly involved with a hypothesis at the end of its tether.

On the mythical island of Shakespeare's last play, one recalls that paranormal occurrences were brought about by the spirit Ariel at the behest of his magician master, the disguised duke Prospero. The playwright neglected to tell us whether Ariel's exploits were achieved, let us say, by concentrations of static electricity or even of Reichian orgone energy, and if Dr. Meaden had been around at the time to ask him such a question he might pardonably have betrayed a certain exasperation at its lack of relevance to his theme. Ariel is certainly an engaging fellow and no doubt he has had his fun with cerealogists. It is time, however, to forget about him for a while and ask instead what his master is up to. For those like the plasma vorticists, who can find no evidence of directed intentionality in the progressive development of crop phenomena from simple circles through multi-structured pictograms to the marvellous complexities of the Barbury Castle and Ickleton creations, the question is mere nonsense. For them neither Prospero the designer nor Ariel the executant can exist, and whatever cannot be ascribed to the blind actions of chance forces must result from the childish operations of Bill and Ben the hoaxing men.

It is not, however, just the plasma vorticists who see only what they wish to find in the cereal statements with which successive summers have bestrewn our fields. Astrologers find portents and occultists symbols unheard of by any but specialists in the histories of long dead and pre-literate Celtic cults. If Prospero were really sending such messages for our enlightenment, surely he would speak more plainly? Hopi Indians confronted with the corn symbols hint darkly at the revenge affronted Nature will exact now that the buffalo hunt and the scalping sortie are no more: Green parties and New Age groupies, agog to welcome the dawning of the Uranian age few of them will ever see, concur. Everyone finds different meaning in the

pictograms and possibly Prospero intended that they should thus bestir their brains. Ariel meanwhile, like his alter ego Puck, looks on and laughs to see logic so confounded - "Lord, what fools these mortals be!"

Yet if we can restrain our personal preferences and desires so as to look calmly and objectively at the evidence we possess, it requires a specially dogged kind of obtuseness to maintain that the crop field phenomena are not manifestations of an intelligence, and no ordinary one at that. Many pictograms, in their line and symmetry, are quite simply beautiful and have propitious atmospheres felt by all but the least sensitive. Prospero is more than mere abstract intelligence - he is also an artist whose works are their own justification, requiring no pedantic exposition of dubious attribution. They appeal directly, especially when seen in totality from an aerial viewpoint, and there is surely a fascination in observing that this technical mastery of the medium was not an instant achievement, springing in perfection like Minerva from the head of Jove.

Over the years we can see the record of Ariel's prentice attempts to embody his master's designs, misshapen and grapeshot bespattered, ripening subsequently into the full glory of realised intent. Indeed, he seems since to have impressed into service teams of helpers, each proud to identify their best handiwork by signatures, ideograms such as "eyebrows", ringed circles and scrolls.

At the end of the 1991 season of crop formations, five weeks and some eighty miles separated the two most remarkable pictograms yet created, the Barbury Castle figure of July 17th and the Ickleton Mandelbrot of August 12th, each quite different from any of their predecessors. It seemed as if the Circlemaker, not only an artist but a mathematician too, had decided to leave cereologists something to think about during the bare months of winter, for both figures possessed an undeniable intellectual content and their proximity in time and space could suggest also a semantic link, if only one of contrast. Each was also situated near an ancient trackway, potentially a physical locus for the mental journey through the dimensions from Barbury to Ickleton.

The Barbury Castle figure is a geometrical demonstration of static linear relationships between real numbers in two dimensions, while the Mandelbrot set represented at Ickleton is a dynamic algebraic derivation of non-linear relationships between a set of complex numbers in a fractional dimension. Barbury typifies the stasis of an established classical order, but the Mandelbrot depicts a dissolution of that order into apparent chaos which resolves eventually into another order based on the Feigenbaum sequence of bifurcations.

The set is said to be the most complex object in mathematics. "An eternity," says James Gleick (1988), "would not be enough time to see it all, its disks studded with prickly thorns, its spirals and filaments curling outward and around, bearing bulbous molecules that hang, infinitely variegated, like grapes on God's personal vine." Though complicated beyond the possibility of full description, this remarkable object, which the cornfield pictogram could of course only

symbolise, can yet be generated by just a few lines of computer program - infinite complexity generated from iterations of initial simplicity.

George Wingfield (in Bartholomew <ed.> 1991) sees Chaos Theory as "an indication that even within chaos there is a natural order which permeates both the physical world and the world of consciousness." Not so, for there can by definition be no order in chaos. What fractals can, however, demonstrate is the breakdown of one order into total chaos within which a new order then evolves, so that chaos is no more; but this does not justify the assumption that the Ickleton figure is modelling a process where social systems break down into a chaos from which a new order and a new age emerge, though it might, perhaps, not be wholly unreasonable to suppose the Mandelbrot may point up a new approach to problems of turbulence, social and physical.

John Michell ("The Cerealogist", No.4) finds "a world of symbolism" in the Barbury Castle pictogram and it is inevitable that meaning will be sought for such phenomena. Observing that the area of the central circle is the sum of the three surrounding it, Michell claims that "it demonstrates the principle of Three in One"; does he also mean that it asserts the validity of the Christian or even the Hindu trinity? If so, we have clearly moved from fact to speculation. Similarly, the total area of all four circles is said to be 31,680 square feet, a number apparently significant in both theology and temple architecture. So is the figure a historical referent or an embodiment of geometric universality? Or both?

Everyone seeking meaning in cereological phenomena does so in terms of his own ideological bias, so that we have plasma vortices, pre-literate Celtic symbology, Christian numerology and astrologically based prophecies of the new Aquarian age, to name but a few. Though no one can disprove their validity, it would perhaps be wiser to confine hypothesizing to that area where there is most common ground between theorists. This can be expressed by two propositions. First, that pictograms show evidence of directed intentionality and cannot feasibly be ascribed to the random operations of physical forces: and second, that this intentionality infers the operation of an intelligence at present unspecifiable. For several years Ariel has teased the proponents of vortex theory by producing instances to disprove each modification of their hypothesis and perhaps Prospero has been willing enough to indulge his fun-loving familiar for the sake of the interest created by his antics. Then, suddenly, comes the more serious business. No more insectograms or curlymen, but instead the sparse Euclidean logic of the Barbury figure. Prospero has perhaps some means of monitoring human response, finding it backward-looking and medieval: not the message intended, for the geometry of the past is to be subsumed by the Mandelbrot into the algebra of the future. Ariel is given five weeks to prepare the cereological manifestation of the ultimate masterpiece. The aesthetics of his previous creations have already established Prospero as an artist, who now appears also a mathematician at or beyond the state of the art. Will his next revelation take us into realms of relativity and quantum mechanics or will 1991 be, as hoaxers have claimed, the end of the line for

cereology?

The meaning of the Mandelbrot figure is complete in itself, a testimony to mathematical truth, just as the Barbury figure may also bear witness to other truths, and without being necessarily hortatory or prophetic. Art and science always bear inevitable reference to the character of their begetters; about whom, then, do the corn figures at their most majestic speak? Can we from them infer an identity for Prospero, some secret glimpsed at the heart of the labyrinth?

Corn, let it be remembered, is indisputably a plant which can have had no natural origin. It can only have been created by deliberate genetic manipulation and was said to be in this form a gift to men from the ancient astronauts, the biblical nephilim who came down to earth from above. Nor was it only corn that, according to the ancient Sumerian writings, was created by those coming from above. In their cylindrical records the Sumerians describe how Enki, to them a god, created the race of Adam by artificial insemination, using his own sperm to fertilise the egg of an African hominid. (Sitchin 1976) This seldom heard story was probably unknown to Professor Allan Wilson, the biochemist whose work on mitochondrial DNA led him to assert that the human race is descended from a single female ancestor who lived in Africa more than a hundred thousand years ago. Nevertheless, his research seems to corroborate the ancient Sumerian and Akkadian records, which claimed to embody what their astronaut gods had told them. According to Michael Green (1991), the agriglyphs traced in the August corn on Milk Hill near Stanton St. Bernard in 1991 set forth the name of the Sumerian "god" Enki, together with the Egyptian creator word. Are then the ancient astronauts using the medium of corn, their original gift to post-diluvian man, to remind him of their continuing interest in the planet they populated?

We may not easily approach much nearer to Prospero, whatever his true name may be, but speculation about Ariel and his works will obviously continue. Does he perhaps drive a UFO? At Alton Barnes, for instance, Farmer Carson bears witness that the appearance of each giant pictogram was preceded by lights shining down from the sky and there have been similar testimonies from other sites. Perhaps, as has often been suggested, the circles are simply a development from the UFO phenomenon, each having a common cause and the shared intention of awakening in the consciousness of mankind a renewed awareness that the universe is not wholly revealed to us in the fullness of its reality by the narrow perceptions given us through our senses. Individually ephemeral but collectively of significance, pictograms may yet be the medium for a message still to be revealed.

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(c)1992

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**'Lozenge-like'  
object missed  
passenger jet  
by only 30ft**

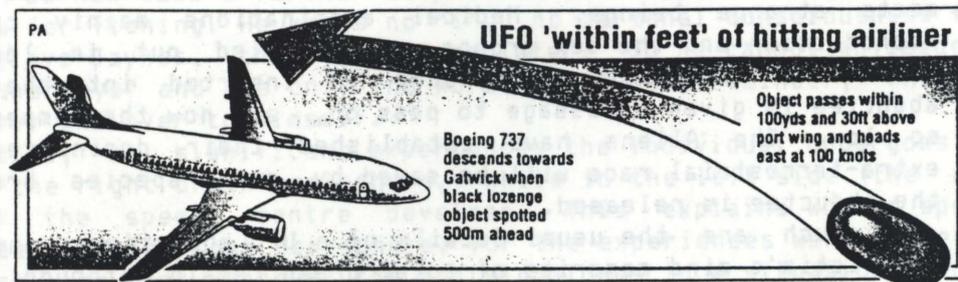
# Close encounter of the UFO kind

A holiday airliner nearly collided with a UFO 14,000 ft over southern England in a close encounter that has baffled experts, it was disclosed yesterday.

The Britannia Airways Boeing 737 came within feet of the mysterious lozenge-shaped object as it descended towards Gatwick, according to an official Civil Aviation Authority report.

Experts from the British UFO Research Association also investigated the incident and ruled out any possibility of the object being another aircraft, weather balloon, or missile. BUFORA's chief investigator Jenny Randles said yesterday: "This was a classic close encounter with a UFO."

She added: "Alien life forms are an extreme hypothesis, but if we find we are dealing with advanced intelligences, that would be a discovery of earth-shattering importance. "People tend to dismiss reports of UFOs, but when



they came as close as this one did to causing a major accident, then they have to be treated seriously."

The aircraft was travelling at 355 knots when the co-pilot spotted "a black lozenge-like object" just 500 metres ahead at the same level.

According to a CAA airmis report, the object passed only 30ft above the wing of the aircraft which was flying in from Crete last summer.

A CAA spokesman yesterday tried to dampen speculation that the airliner might have been in contact with extra-

terrestrials.

He said: "It's exciting to think it might have been something from outer space but it was probably a balloon. "Balloonists often send up smaller balloons to test weather conditions. It may well have been something like that." But according to Miss Randles such a rational explanation does not fit. "We looked at all the usual possibilities, such as weather balloons, other aircraft or optical illusions. At first we thought it might have been a missile, but that was ruled out

100."

She added that the incident was only the latest in an "increasing and worrying trend" of aircraft encounters with UFOs.

One of the most outstanding was the case of a cargo plane that had a hole punched through its fuselage by a UFO over Suffolk.

The Britten Norman Trislander aircraft was on a night-time flight from Stansted to Amsterdam in August 1985 when it was hit. A CAA investigation was unable to explain the incident.

UFO ABDUCTION PHENOMENA AND TEMPORARY SCHIZOPHRENIA

by Roland M. Horn in "Journal fur UFO-Forschung," No.1, 1992

(Translated by Gordon Millington)

Anyone who has read my articles about UFO abductions or heard my lectures on the subject will know that I support the theory that, though these abductions do not represent objective experiences, such reports are not fraudulent. Most abduction accounts, such as those from motor vehicles, seem to have quite different backgrounds.

Some researchers in the USA, England and Germany too, take the view that UFO abductions are subjective experiences generated by the witness. Werner Walter speaks of human fantasy projections symbolic of hidden archetypes. Ulrich Magin approaches the problem from a sociological viewpoint, while dismissing resemblances between UFO abductions and tales from various cultures about goblins. I think the psychological and psychiatric background, to which latent schizophrenia and the secret emotions evoked during the abduction experience are strongly connected, is very important.

If we keep in mind the classical abduction accounts, we find that they have a surprising number of features in common, as do the previous life-histories of the abductees. There is a tendency to a certain over-sensitivity, and perhaps also the ability to manifest occult phenomena. Sometimes drug addiction plays a part, bringing in the sociological aspect. In the American accounts we also have to consider the influence of the science fiction boom which has affected the world for the last half-century, also the cold war and the fears of a nuclear holocaust. Personal conflicts prior to their experience affect many abductees, and then they see in their neighbourhood or in the sky something which frightens them and is the trigger for their abduction experience. Often there is amnesia, which can be penetrated by hypnosis. The victim feels himself carried off under compulsion aboard a UFO and meets strange beings. Medical examinations mainly concerned with reproduction and the sex organs are carried out in low temperature conditions. Sometimes a syringe is inserted into the stomach. The abductee is given a message to pass on, and now the temperature is not so low. The Aliens have established their dominance, so that the extra-terrestrial race will be saved by cross-species breeding. Later the abductee is released.

Such are the usual details of a UFO abduction, and certainly in the victim's mind memories of total dread remain, though in time the emotional stresses of the encounter diminish through a process of suppression, during which the victim of schizophrenic recall remembers

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That is how I have always argued, so far. I have spoken of a possible latent capacity for schizophrenia in everyone, one which in times of emotional stress can possibly break out in the period while the stress lasts. This is admittedly speculation, for such a process is

unknown to neurology and psychiatry. Where is this inner self? How can a situation of stress or an emotional condition provoke a hallucinatory experience? How does it happen that a person in such a situation suddenly behaves like a schizophrenic?

I have no complete answer to this question, but I have put together a chain of logically coherent ideas about it. I have, however, a problem with one missing link.

Perhaps I have come a step nearer this missing link in recent months, since I occupied myself with the Theory of the Origins of Consciousness through the Bicameral Division of the Mind, by Professor Julian Jaynes. According to his theory, in ancient times the human brain was organised in such a way that people's minds operated in two quite separate ways. A director and leader named God and a servant called Man lived together in the one brain. Man had his place in the left hemisphere (in which all speech functions were located) while God inhabited the right hemisphere where, in contrast to the left, no speech centre developed. Thus all important brain operations were established bilaterally and only the capacity for spatial discrimination was established in the right hemisphere. Jaynes says the two parts lived in mutual ignorance of each other's existence and he calls this human cerebral pattern the "Bicameral Mind."

Of course it is impossible to set out Jaynes' very complex theory of the two lobes in detail here; from simply reading this article the whole idea must seem almost incredible, so I must ask those interested in the theory to read his book and study his ideas, especially the weak points in the theory which might undermine the whole basis of his approach. I will try to set out below the main features of this Theory of the Origins of Consciousness through the Bicameral Division of the Mind.

Let us first go back in Time to when men first began to live in groups of about thirty members for social intercourse, which of necessity developed, according to Jaynes, at the time of the first ice age into an information exchange system. Speech, in fact, developed.

Let us now take a further step forward. Suppose a man is told to make a dam for fishing. He knows no "I", no personal consciousness for, if you believe Jaynes, this only comes later. So he cannot envisage it in his "inner eye" and has only the word itself as a reminder, which he repeats over and over to himself.

In time, all significant experiences the individual undergoes are stored in the right brain hemisphere, while in the left side (the more important) the speech centre develops. This explains why no speech centre arose in the right hemisphere, for the experiences were stored in verbal form, so that whenever the individual was in a situation where a decision was needed, then the previously stored knowledge from the right lobe would be expressed verbally and decide the choice of action. This store of experience, now also presenting itself in visual terms, becomes known to the individual as "God". On the neurological level it is so presented that the actual immediate experience, whenever it occurs, passes from the right hemisphere over the commissure connecting the halves of the brain into the left hemisphere as a form of audible

hallucination, so that the individual hears what "God" is saying.

In a theocratically organised State it becomes important for the king to hallucinate the voice of God, or of several gods, and that his subjects in turn hallucinate the voice of their king. Whatever the king does, his subjects hallucinate the same sort of things, and in his voice. Thus it is logical for them to put food in the grave of a dead king, for if he can still speak then naturally he also needs to eat. When there is a new king, the voice of his predecessor continues to speak through him, and also through his successors.

That is how tribal life, the organisation of a culture, operated. As people increasingly came into contact with other cultures and found new experiences in wider contexts, they encountered different forms of behaviour. Other people's Gods gave different instructions, other people had different kinds of traditions. Man found himself the possessor of a subjective consciousness, for which at the time he was not really prepared, but he got used to it in the end. Thus the "Ego" of subjective consciousness, which was the antithesis of the bicameral mind, developed as an internal analogue of the exterior world through the power of speech. God was struck dumb or gave contradictory orders, and the subjective man was uncertain how to behave; his decisions were undermined, his subjective evaluation of a situation and all the circumstances he could envisage were now controlled by the force of external events.

At the same time as all this was happening, the development of writing began to render superfluous man's auditory hallucinations, for he soon began to read written messages and had no further need of them. In the Old Testament God suddenly no longer gave his messages directly, but revealed them instead to his chosen servant Moses in writing!

At all events, the bicameral psyche becomes weaker, the auditory hallucinations fall silent and the individual increasingly asks himself why, when it had always been quite normal for the gods to give their orders directly, they are now in heaven, on Mount Olympus or some such place, to be addressed through prayer. The threshold at which the internal voices became audible was raised, so that such aids as self-hypnosis and drugs became necessary if one was to approach the gods. Later the voices of the gods could only be heard through the individual mediation of prophets, soothsayers and holy men; it became impossible for ordinary people to hear them any more.

Julian Jaynes believes that vestiges of the bicameral psyche continue to exist in the modern world and sets out his views in several of his books, including some on hypnosis and schizophrenia, which brings us back to our original theme. I quote Jaynes:

"Most of us live the greater part of our lives unaffected by these remains of the bicameral mind. Some of us hear voices once or twice in our lives, but in the case of just a few among us, as a result of a hereditary deficiency of the hormones which enable excretion of the biochemical waste products produced by stress, it takes the form of a very primordial and painful experience, the hearing of voices forcibly invading the mind and making the individual yield to them. At the same time, the boundaries of the self seem to become uncertainly defined,

Time is dissolved away and the percipient does things without even knowing he has done them, as spatial consciousness begins to slip away. He feels panic, yet this panic does not really affect him, for there is no longer an identifiable self to suffer it. One could say that he no longer has anywhere to go; he has reached a dead end where he is no more than a mechanical puppet without motivation, subject to manipulation by inner voices not his own. He is diagnosed as schizophrenic, but in reality he has regressed to the state of the bicameral mind."

Jaynes himself marks this paragraph as "much simplified" and abridged. He stresses that it is only through schizophrenia that a partial regression to the bicameral mind can occur. He further states that schizophrenia arises from a failure to reduce stress, so that the pristine mind-set appears to return again. But as Jaynes had previously written, "Some people (not schizophrenic) do on one or two occasions hear voices..." The trigger that sets off the voices is stress, he says, and we recall that stress in the bicameral mind was decisive in awakening the "gods". In normal people this stress is relieved before the voices from the right lobe of the brain can manifest themselves.

According to Jaynes' theory, emotional stress can become so high that it cannot be relieved soon enough, and this brings us back to the UFO abduction phenomenon. How did this occur in the best-known case of UFO abduction? Betty and Barney Hill were a mixed race couple, which at that time was in itself a big problem. Barney was ill and anxious about his forthcoming surgical operation. Both had personality problems to overcome. Betty was unable to bear children. They lived in a fantasy world and Barney was an aeroplane-freak. They had dabbled in the supernatural and seen science-fiction films. All this was stored up in a rudimentary "hallucination centre" in the right brain lobe which, according to Jaynes' theory, related to the left brain's speech centre. They were driving along together when the clouds suddenly parted to reveal the brightness of Jupiter; subjective consciousness overwhelmed the Hills ("Now what is that up there, and what can we do about it?"), so that a powerful charge of stress was built up, so great that it caused the "gods" to manifest themselves. The Hills had regressed to the bicameral mind-state, as other abductees have also done. They were no longer in a state of normal consciousness, had lost awareness of Time and were thus in a schizophrenic condition. So it is quite clear that both schizophrenia and hypnosis, which was first used in this case, both represent a regression to the bicameral state.

I remind myself how many abductees like Betty Hill have suddenly felt a trust and an attraction for the leader of the Aliens as their experience drew to its end. This is hardly surprising, for the "Alien" is a part of themselves, created from their own store of memories. Let me quote Jaynes' own words:

"The "gods" were in no way figments of the imagination, fictions of people's own intentional construction. They were wish-fulfillments originating from the nervous system, above all from the right hemisphere of the brain, in which the percipients met people who told them in intelligible speech what it was they had to do."

Hearing and obeying were, in the bicameral era, the same thing; but later, as consciousness developed, there grew up a divorce between hearing and obeying. God and Man became strangers to each other.

In every historical period people have tried by all possible means to invoke the "gods" again. Prayers, meditation, concentration on particular sacred objects or statues have all been made use of, and drugs too pressed into service to bring about the return of the "gods". Several UFO abduction cases (e.g. Sammy Desmond) have shown drugs to be a relevant factor where personality changes have been observed. Abductees have become introverted, occupied themselves with books about UFOs and the occult, for they were actually in search of something that has been lost, whether we call it bicameral function or, as is often the case, extra-terrestrial beings.

When, as Julian Jaynes asserts, godlike functions in the right half of the brain, effective even if yet rudimentary, are present, then the experiences of individuals from birth until they become ill, whether derived from sexual encounters or from the imaginative stimuli of fictional media such as films, will re-emerge when the stress level is high enough to release them.

In the light of this, it is not surprising that none of the many hypotheses put forward to explain the abduction syndrome is wholly satisfactory. The theory which claims the syndrome to originate in the bicameral mind is far more comprehensive, but unfortunately I must add that this theory too is only speculative and hypothetical, though none the less fascinating. I hope that research in this area will be intensively followed up, so that not only will all the UFO abduction stories be dismissed, but also that many other problems both past and present will be found to have been explained. But that is quite another matter ...

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(Translation [c] G.Millington 1992)

#### SURREY'S FIRST PICTOGRAM?

In mid-August 1992 a pictogram having a main circle 30 yards in diameter with a clockwise swirl was found in corn at Wanborough, just off the Hog's Back on the Guildford - Farnham road. A passage leading off the circle ended in a triple fork, so that the figure was similar to the 'Hand of God' pictogram found in 1990 at Alton Barnes. The main circle had three internal concentric circles of energy detectable by dowsing and in the opinion of the SIGAP group which examined it, the figure was probably not a hoax.

Omar Fowler recalled that in July 1968 a five foot diameter ball of light had been reported moving around in that same field, moving up to and over the A31 road.



By a strange irony, the subject most guaranteed to raise passions among astronomers today concerns something that may not exist at all: extraterrestrial life.

The planetary researcher Carl Sagan, for example, passionately believes in this quest to answer "one of the most basic questions there is". On the other hand, the mathematician Frank Tipler is so convinced that aliens cannot exist that he questions the motives of those who are trying to seek out alien life. Sir Martin Ryle, a former Astronomer Royal, was so worried that contact with a superior intelligence would destroy the Earth's culture that he argued for an international ban on scientists sending out deliberate messages to the stars.

As a result, it is difficult to find a book that gives a balanced account of the case both for and against ET's existence. Some authors have clearly nailed their colours to the mast, setting out to convince readers that theirs is the only sensible point of view. But many other supposedly even-handed accounts have reflected—surprisingly, no doubt—their author's beliefs.

That is why I welcome Emmanuel Davoust's contribution. It breaks little new ground

because there have been no important developments in the field for several years. What is important to me is that by the time I reached the last page of the appendix, I still had no idea whether Davoust believes in extraterrestrial life or not. From this book, you can soak up both sides of the argument without

worrying that the subconscious persuaders are at work.

Along the way, Davoust enjoys setting out all the main contributions to the debate, backed up by a bibliography so full that it would be useful even to the most professed expert on extraterrestrial life. (But why, oh why, is there no index?)

The origin of life is still a mystery, even on Earth where we can study living organisms. Most scientists believe that gases in the planet's early atmosphere were welded together to form simple organic molecules, and that these formed into cells in the "primeval soup" of the first oceans. But some researchers have suggested that comets may have had a crucial role. They may have dumped organic molecules onto the young Earth, or possibly even delivered living cells to our planet. So we do not know whether life would arise spontaneously on another planet like the Earth.

Even if some simple cells do appear, would they naturally evolve into multicellular and then self-styled intelligent beings? It is over to the evolutionists here, another hot area of debate among the specialists.

Astronomers bring in their own uncertainty when we start asking how many stars have planets like the Earth. They cannot detect any with today's equipment but that does not stop them from stating just how common Earth-like planets are in our Galaxy.

In 1946, Enrico Fermi put forward the strongest argument against extraterrestrials: "If they exist, where are they?" Our Sun is a latecomer in the Galaxy as a whole so, if other civilisations are common, there must be many that are older than ours, and could undoubtedly master the problems of interstellar travel.

Davoust takes the trouble to dismiss briefly UFOs and other supposed signs of visitors from space, and entertains us with a selection of the possible reasons why extraterrestrials, if they exist, might be avoiding us. They might, perhaps, be galacto-greens and not want to pollute their environment by launching spacecraft. Or perhaps they are so superior to us that they are already here, and exist in a form that we do not recognise. My favourite suggestion is that the aliens are watching the primitive human race from a distance, for education and

entertainment: "They do not enter for the same reason that we keep out of nature preserves on the Earth."

More fascinating than the sociology of a putative extraterrestrial race are the sociological effects of the search for ET on human civilisation. It has been undertaken mainly by highly motivated individuals with little funding. As the debate has ebbed and flowed in the US, Congress has twice cut off NASA's modest funding of the search for radio waves from alien civilisations and twice restored it. These radio searches have given the book its title: according to 20th-century Earthlings, the best frequency for communicating with other planets is near those emitted by water, which defines a meeting-place analogous to the water hole in the savannah.

In 1966, 34 per cent of the American public believed in extraterrestrial life. A poll of college students in 1981 showed that 90 per cent believed Earth was not the only place where intelligent life exists. Forty-two per cent thought we should try to communicate with intelligent beings on other planets. This figure dropped to 38 per cent for Protestants in the sample, as compared to 50 per cent for students with no religious beliefs.

While we wait patiently for the first contact with ET, the search for extraterrestrial intelligent beings is certainly proving to have something to tell us about our race. □

New Scientist 20.03.92

## Hands across the Universe

The Cosmic Water Hole

by Emmanuel Davoust, MIT, pp 206, £17.95

Nigel Henbest



Ingram Pinn

## Close encounters<sup>2</sup> of Branson kind

**TERRIFIED families** bombarded police with calls when a giant flying saucer with flashing red, white and orange lights hovered over their houses.

But they were simply having a close encounter with a startling hot-air balloon owned by tycoon Richard Branson.

It had been borrowed by a German TV crew to make a documentary

about flying saucers. Jeanette Tucker, of Bridgnorth, Shropshire, said she couldn't believe her eyes when she saw the 100ft UFO. "I heard my mum scream and we wondered if aliens were about to land."

Inspector Terry Lowe said: "It was lucky we didn't send out the riot van. People thought the Martians were coming."

Today 05.12.91

## UFOs guru sorts out the aliens<sup>3</sup>

**THERE are 70 forms of alien life**, but only four of them interact with humans, leading UFOologist Arthur Thomlinson told a meeting of the International Society of King's School, Bruton, on Saturday.

Mr Thomlinson, addressing a 200-strong audience, said the most important aliens were alpha humanoids (Greys) and beta humanoids (Nordic Blonds).

Western Gazette 05.03.92

BUFORA

NEWSFILE

SERVICE

As Fed File readers are well aware, Groom Lake is where the mysterious "Aurora Project" (hypersonic stealth spyplane) is said to be under development. Other stealth aircraft are also rumored to be based at Groom Lake as well. Flown to Groom Lakes (Watertown Strip), the EG&G people then board buses with blacked-out windows and are taken to Area 51/S-4, an even more secret part of the Groom Lake complex. S-4 is located a few miles South and West of Groom Lake in an area known as "Dreamland."

### "Snowbird" — Truth or Snow Job ?

This is where it gets strange. Many of the letters report that the EG&G technicians and scientists are involved in a secret project called "Snowbird." Before I explain what "Snowbird" is I want to go on record stating that I don't know the truthfulness or the validity of these reports; however, many of the letters all describe the same bizarre scenario. Either what's going on out in Dreamland is the fantastic truth or a carefully constructed package of disinformation generated to make those snooping into the Groom Lake and McCarran mysteries look like kooks.

If it is disinformation, it is clearly being used to protect a very secret project underway at S-4. Whatever the truth is, hopefully it will present itself in time as all secrets tend to do. I present these facts as they were presented to me. Only you can decide for yourself if there is any truth to be found here.

According to many letters from people who claim to know first hand, the Groom Lake Project Snowbird involves the test flying and

"reverse engineering" of captured flying discs that crashed in New Mexico in 1947. According to many letters, all with different authors and post marks, the discs were recovered near Reswell, New Mexico, in June 1947. The disc(s) have been in custody of the government since then but only now are scientists beginning

to understand the secrets of their construction. "Snowbird" involves the study of the saucers and the attempt to build working prototypes of them. These replicated saucers are supposedly being test flown at Groom Lake.

When I received the first letter stating what "Project Snowbird" was, my first response was to laugh. But as the letters kept coming in, and information from others looking into the mystery was reported, it became apparent that there are quite a few somebodies who believe or want us to believe flying saucers are being test flown from Dreamland. The same

bizarre story has surfaced from many sources, including the national press.

One man who says he worked out at Dreamland has gone public with his claims. A Robert Lazar of Las Vegas says that he worked for the U.S. government at S-4 and witnessed the flying saucers being tested. KLAS-TV in Las Vegas investigated Lazar and found that he is a scientist who has done work at government facilities like Los Alamos and Sandia Labs. Lazar has also appeared on several UFO programs that have been aired nationally claiming he saw the saucers being tested at S-4.

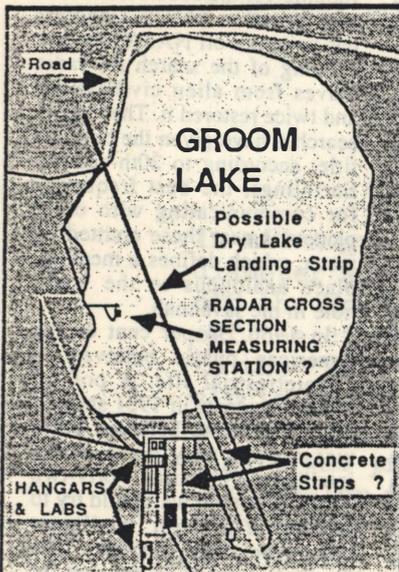
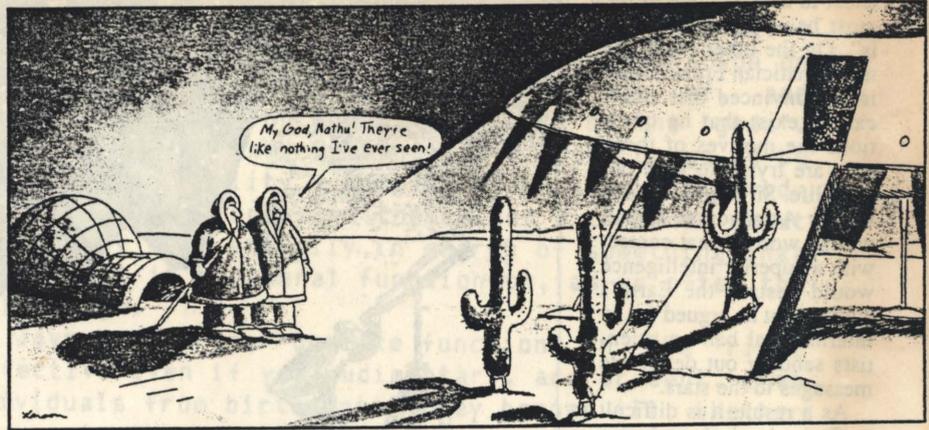
To add to the tale, sightings of strange triangular aircraft, possessing incredible flying capabilities, continue to be reported by the general public in the area. Multiple sonic booms have rocked the Los Angeles and Las Vegas areas at night, alarming residents and prompting calls to the FAA who cannot explain what caused them.

Even to those who do not subscribe to the UFO theory, it is evident that the U.S. military is testing some kind of incredible flying machine capable of Mach 5 or better speed. "Project Snowbird" could be a cover story to divert attention elsewhere or discredit those who have gotten too close.

I leave it up to Federal File readers to decide what is the truth behind these strange revelations. When it is revealed, be assured you'll read it in the Federal File first!

mt

Monitoring Times 03.92



### GROOM LAKE AREA 51/ S-4

Drawing based on Eros Data Center satellite photo.



Note: The extreme length of the dry lake runway suggests that hypersonic aircraft are being tested at Groom Lake. A mach 5 plus aircraft would need an very long runway to stop.