

I finally managed to obtain a copy of the Autumn 1980 edition of 'Awareness' (Vol 9 No 3) which contains an article titled "The Andreasson Affair" and "The Time Machine": Was H.G. Wells an Unwitting Contactee? by B.J. Burden MA. I'm not really certain how to react to this piece of literature, mainly due to some of the dubious aspects of the author's assertions. For instance, he states that the narrative contained in 'The Andreasson Affair' by Raymond E. Fowler (Bantam books, USA, 1980) 'is a direct account of a strange experience.' Since most of the strange experiences were recounted by the percipient under hypnotic regression, this does not seem very 'direct' to me! The author speculates on the fact that the American 1896-97 'airship' phenomena and Wells' 'The War of the Worlds' appeared at the same time, and so; 'Was Wells brain, I wondered, inadvertently picking up a broadcast on the cosmic waveband?' Here Burden seems to imply that the 'airships' might have been responsible, or connected with extraterrestrial signals, but there is no concrete evidence to support such an allegation, and I doubt that such an assertion could be proved conclusively anyway. Secondly we might wonder how Wells' brain became a cosmic receiver of these far-out signals - the annals of science have no such precedent. Surely if we employ two intangibles to support each other we end up with a construction akin to jelly.

On the comparison of 'The Andreasson Affair' with 'The Time Machine' Burden makes some interesting points. He compares the entities mentioned in both works, and shows that lemur-like beings and a green zone are also common to both accounts. He mentions that they have a similar interest in concepts of time, but this argument is not very strong because ideas about time are quite prevalent for a number of basic reasons.

Burden mentions some of the exotic themes used by Wells, which he claims could have been due to drug usage which liberated his mind of narrow-minded preconceptions. Although I would counter that imaginative people (and most of us are) have the ability to illustrate fantastic scenarios without recourse to hallucinogenic drugs. In any case many things could trigger off the imagination, such as meditation or some forms of illness, etc., without the necessity of drugs.

Indeed we could formulate the opinion that Wells and Andreasson (or other contactees) have related similar stories because they are using the same archetypal symbolic source - namely the depths of our own human consciousness. Another explanation is that the contactee related her story as a factual incident because she, unlike Wells, did not have the ability to express her fears and worries in a cogent manner. Such a mechanism is postulated by John Rimmer in 'Facts, Fraud, and Fairytales' (MUFOB No 9 Winter 1977-78). An even more mundane addition to this discussion is the possibility that Mrs Andreasson read 'The Time Machine' sometime during her lifetime and unwittingly incorporated it into her story.

It is my opinion that we should regard both 'The Time Machine' and 'The Andreasson Affair' as works of the imagination, and that this is their fundamental relationship. Although the way in which they came to be expressed are different due to the individuals involved.

The experiences of Andreasson, and most contactees, seem to be entirely subjective. So far no one has found a method of empirically verifying their stories, thus it seems a rather pointless exercise to compare such accounts with that of an author's and on the strength of such a comparison come to the conclusion that the author had a real experience which he unwittingly revealed through his literary fiction.

Despite my objections, I would recommend anyone to read 'The Andreasson Affair' and 'The Time Machine' and if you are curious you could always take a peak at Burden's article (I wonder if he wrote it to check the sanity of ufologists?)

The above discussion reminds me of Jenny Randles' assertion that the Fatima incident was a classic CE4 event. As I've proclaimed in an article (as yet unpublished) historically, geographically and culturally separated UFO or UFO type flaps or waves have many unique characteristics, and us ufologists have acquired the knack of lumping such data together unwittingly and blindly. At this rate we'll be making as many rash generalizations and mad theorizing as Erich von Drunken, if this trend is not counteracted by my super scepticism!

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