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WESSEX ASSOCIATION FOR THE STUDY OF UNEXPLAINED PHENOMENA



A VISITOR IN JANUARY ?

W.A.T.S.U.P. JOURNAL

JOURNAL OF THE WESSEX ASSOCIATION FOR THE STUDY OF UNEXPLAINED PHENOMENA

PUBLISHED QUARTERLY

THE OBJECTIVES OF W.A.T.S.U.P. ARE TO PROMOTE, INITIATE, AND SUPPORT SCIENTIFIC RESEARCH INTO UNIDENTIFIED FLYING OBJECTS AND ANY OTHER PHENOMENA WHICH MAY SEEM TO THE ASSOCIATION TO HAVE A POTENTIAL CONNECTION WITH, OR RELEVANCE TO THE U.F.O. PHENOMENA

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EDITORIAL

As you have no doubt noticed, we are no longer calling ourselves a newsletter and have applied the new title of "Journal" in place of this. On the strength of its contributors the publication has now outgrown its role of group newsletter and deserves the more ambitious title of "W.A.T.S.U.P. Journal". The Journal's survival naturally depends on a certain amount of "feedback" from readers, so if you wish to make any contributions in the form of articles, reports, book reviews or letters, they will be very gratefully received. As the Journal develops, I feel it can play a useful part in reporting U.F.O. sightings and other phenomena on a local basis. So here again you can help in supplying us with accounts of your own experiences or those of others in the field of the unexplained.

Although the investigation of U.F.O.s is a modern pursuit which utilizes today's technology, new trends in investigation have emerged and brought with them a consideration of our past legacy. Many are seeing a new significance in England's landscape through the works of Alfred Watkins, Guy Underwood and John Michell and are applying this to their approach of the U.F.O. subject. For numerous reasons the supposition that all U.F.O.s are extraterrestrial in origin is being questioned and some feel that the answer may be nearer home. A daring few have even gone so far as to suggest that the U.F.O. enigma is closely related to ley lines and the old pagan sites which mark out their course. This side of the argument has been strongly represented in three recent lectures given to the Group, "The Geodetic Significance of Stonehenge", "Good and Evil in Unexplained Phenomena," and "Ley Lines, Ghosts and U.F.O.s" * Two of these lectures suggested the possible connection between U.F.O.s and prehistoric sites. It is certainly no coincidence that their themes should be so similar and it is my opinion they reflect a growing interest in a less orthodox but no less scientific approach to the study of the unexplained. A study in which the movement of a dowsing rod and the awareness of atmospheres and impressions play as an important part as the reading on a geiger counter. If any readers missed the excellently presented talks mentioned earlier, they may catch up on the opinions of at least two of the speakers in this issue of the "Journal". Pete Elbro reviews "Stonehenge Decoded" by Gerald Hawkins which formed the subject of his lecture "The Geodetic Significance of Stonehenge". Elsewhere Ron Weighell who spoke on "Good and Evil in Unexplained Phenomena" enlarges his views on pagan England.

* Lecture given by Phil Grant.

Alfred Watkins	-	The Old Straight Track	-	Abacus Books
John Michell	-	The Flying Saucer Vision	-	Abacus Books
John Michell	-	The View Over Atlantis	-	Abacus Books
John Michell	-	City of Revelation	-	Abacus Books
John Michell	-	The Old Stones of Lands End	-	Garnstone Press
Guy Underwood	-	Pattern of the Past	-	Abacus Books
Colin and Janet Bord	-	Mysterious Britain	-	Paladin Books

Nick Maloret

A PREVIEW OF EGGARDON HILL - (April 6th, 1975)

Eggardon Hill has been the site of some strange happenings, one of which was described in the January, 1975 edition of the W.A.T.S.U.P. Newsletter. As Trevor and I happened to be passing the place on a journey back from Cornwall, we decided to take a look at the site in order to obtain some information of the location and what to look for in the visit with the W.A.T.S.U.P. Group.

~~The earthworks on top of Eggardon Hill is near the crossroads, (Ordinance~~ Survey grid reference SY.546 945, 1 to 50,000 series), mentioned in the previous Newsletter, and the roads leading up to them are quite steep and narrow with passing places which have to be used occasionally. Three of the roads are Class C and are fairly well surfaced and the fourth, which is indicated as a track, marks the northern boundary of the earthworks.

The earthworks themselves are a series of concentric banks and ditches, some of them 20' high with 30' spacings and an estimated 250,000 tons of earth has been moved to construct what is effectively a huge fortification, 1,300' long by 1,000' wide. This construction is at the centre of a semicircle of hills open to the S.W. and is about 150' to 200' above the valley below. The south facing slopes of the fortification are very steep and the vast amphitheatre has the property of directing the sound from the valley below to the top of the hill.

On the date of the visit there had been some local snow showers earlier in the day but despite the fact that all the surrounding hills were devoid of snow, the earthworks site was still covered to a depth of about $\frac{1}{2}$ ". This was probably due to the extremely cold 5-10 m.p.h. wind that was blowing from the north.

The top of the hill had quite obviously been levelled and was surrounded by a bank that was 1'-2' high. The first noticeable feature on the top was that there were shallow depressions in the ground, circular in shape, 3'-4' in diameter and about 6" deep. Approximately in the middle of the earthworks, we came across two oval mounds side by side, 6'-7' long, 5'-6' wide pointing roughly E-W. The mounds were about 1'-1 $\frac{1}{2}$ ' high and the most startling feature was the fact that the most northerly mound formed an easily recognizable face. The eyes were contrasted in the snow with the nose (a triangular patch of earth) and mouth clearly visible. The shape of the mound was almost perfectly proportioned and it appeared that the face was looking skywards.

Another feature that was not immediately recognizable as a whole, appeared at first sight to be a straight ditch about 1 $\frac{1}{2}$ ' wide, 6" deep and about 60' long. It was noticed however, that both ends of the ditch were joined, at an angle, to similar ditches of comparable width and almost the same length. After following these ditches, it was found that they formed a closed figure consisting of eight sides of equal length and equal angles i.e. a regular octagon about 150' across opposite corners. Nothing special was found at the centre of the octagon.

Near the western extreme of the earthworks a linear mound and ditch was found, 1' high and 1 $\frac{1}{2}$ ' wide running approximately N-S. The mound was found to be about 100' long and was broken into sections 20' to 30' long. To the west of the earthworks and beyond another ditch and mound, the hill extends in a most unnatural way. The top has been levelled off to give definite edges with parallel sides. It is unfortified and reminded me of a short, dare I say it.....air-strip. Up to this point, we had taken about an hour to complete a partial circuit of the site, and due to the extremely cold wind and the fading light, we decided to go back to the car.

General information on the area

The track that we had travelled along was found to be the outermost ring of the concentric banks and as a consequence, the road was only 8'-10' wide and the sides dropped steeply for about 4'-6'. Further on along the track it widens into a passing place and then downhill between two banks, making 3 point turns very difficult as we found later. The only parking space (hard ground) was the passing place which was about 300 yards from the crossroads. This could not be used in normal circumstances as the road is used by other traffic and also it is only just large enough for one car. The nearest place for a group of cars was 200 yards further down the road (down as in downhill some of the roads are very steep) and consists of soggy grass covered earth. Anyone who anticipates parking on this (not much choice) should take sufficient precautions to ensure that they can get their car off this area especially as it is likely to be cold, dark and possibly wet. The area in general is quite muddy as the ground is used for cattle grazing and wellington boots are absolutely essential.

To summarize the visit, we only expected to see a few earth mounds and very little else. What we did not expect was the vast scale of the earthworks and the tremendous atmosphere that existed over the whole site even in daylight. We left the place with the feeling (and a core sample of Eggardon Hill extracted by means of the exhaust pipe whilst attempting a 3 point turn in the passing place) that a return visit to the place was inevitable.

Trevor J. Stafford.
Peter A. Elbro.

EGGARDON HILL SKYWATCH

Following a report of a U.F.O. sighting and vehicle interference at Eggardon Hill, Dorset in September of last year, (investigated by Peter Hill and included in Issue 3 of this Journal), W.A.T.S.U.P. held a skywatch at the site on the 10th May, 1975. Prior to the skywatch, Peter Elbro and Trevor Stafford visited Eggardon and their impressions and observations concerning the area are given above. The May skywatch was attended by 18 members of the Group and began at 5.30 p.m. Weather conditions were very unfavourable. Starting with a completely overcast sky, things quickly went from bad to worse as the hill top became enveloped in a dense sea mist. Skywatching ceased at this point, mainly due to the sky being no longer visible! These conditions prevailed throughout the 6 hour vigil and needless to say, no U.F.O. sightings were made. Although skywatching was made impossible by the mist, we remained on the hill in case any of the "psychic" events reported at the site in the past should put in an appearance. The setting was certainly perfect for this kind of occurrence, but nothing was seen or experienced by anyone present. The skywatch ended at 11.30 p.m.

Nick Maloret.

MAN IN BLACK (COVER PICTURE)

On the evening of January 21st this year, I experienced something for which I can offer no logical explanation:

I had just arrived home from work and was chatting to my wife about the day's events, when from the corner of my eye, I saw a figure standing some 8ft to my left, but on turning my head, there was nothing to be seen. I explained that there was someone in the room beside us and as I was talking, it was still visible to me. By this time, I was beginning to concentrate more, trying to see more clearly. During this time, Brenda (my wife) asked me to look again directly at the figure and as she finished the sentence, it began moving its' head from side to side as if gesturing to say "No!" I watched for several seconds but finally temptation over-ruled and I looked toward the general direction and needless to say, nothing was to be seen. I looked away again and once more, the figure was visible but this time it raised its' right appendage (I cannot say hand, because it was not clear), and slowly faded out.

DESCRIPTION

The figure gave the impression of being male but this is only speculation. He was dressed in a long black robe of which there seemed to be no opening. His face was not clear but what stood out was what appeared to be white bushy eyebrows and a fairly substantial growth of white hair, which seemed to be all blown to one side. The arm when raised, appeared to have a hand, but this was hazy and although the robe did not seem to reach the floor, no feet were visible.

The whole experience lasted 4 minutes after which I experimented with geiger counter and ~~dowsing rods.~~

6.40 p.m. Geiger counter - reading normal
6.45 p.m. Dowsing rods - positive response
6.50 p.m. Dowsing rods - negative

Malcolm Handley.

A SIMILAR ENCOUNTER

The figure seen by Malcolm Handley bears a remarkable similarity to one which featured in a report on Page 16 of the Autumn 1974 issue of the B.U.F.O.R.A. Journal. This report involved a B.U.F.O.R.A. Investigator seeing a humanoid figure near his home three months after he had one night seen two similar figures at a distance, and witnessed a U.F.O. at Chingford in Essex. The first sighting occurred on May 11th, 1974, the second in early August. The following is a brief description of the figure in the B.U.F.O.R.A. Report:

Possibly female, 5'-5" to 5'-9" in height, it wore a long black "dress" which reached right down to the ground. No arms were visible, the face was completely featureless and it had long "blonde-whitish" hair (in this case shoulder length). The witness ceased looking at the figure and when he again looked it had disappeared. Unlike the figure seen by Malcolm, it remained quite motionless. Another notable difference is that the witness was able to look directly at the figure and still have it in view.

Nick Maloret.

BOOK REVIEWS

QUICKSILVER HERITAGE - P. SCREETON - THORSONS £4.50

"All things begin and end in Albion's Ancient, Druid, Rocky Shore."

Blake's ringing words head the preface to this work on "the mystic leys - their legacy of ancient wisdom", written by the editor of the Ley Hunter magazine.

Since Alfred Watkins drew public attention to the alignment of ancient sites around fifty years ago, explanations for the phenomenon have become complex and challenging, drawing on Pagan and oriental myth, occult lore and such practices as Yoga and acupuncture. Connections with the U.F.O. have ensured that many active groups, including our own, cover the subject in their field of research. The eclecticism of ley study, vague and nebulous as it may appear at first glance, is due to the striking consistency of detail in all these diverse areas. As a ley hunter of some years standing, Screepton is alive to its immense potential.

Watkin's discovery of the ley system is covered comprehensively, and the old man's mystical insight is underlined by his son, who claims that his father was well aware of the hidden significance of his discovery, but was prudent enough to keep quiet about it. Other sections provide an interpretation of the ley's megalithic era, and review theories, occult, scientific and psychological, which have a direct bearing on the mystery.

Screepton clearly cares about his subject, and avoids too many dogmatic statements, preferring instead to present basic information, personal speculation and a lacing of enthusiasm in the hope of kindling the reader's interest. I suspect he would be well pleased if he made ley hunters of us all.

No book which touches on archaeology and astral projection, megalithic structures and U.F.O.s can be said to be comprehensive and complete, but the brevity of individual sections is made up for by a lengthy bibliography. The attitude throughout is refreshingly honest. When Screepton reaches the bounds of his own knowledge, he frankly admits as much and calls for more informed contributions from all viewpoints. Sadly, I think the time when science and occultism will work side by side lies far in the future (though nearer than it was when this particular subject first came to light!)

Figures like Mary Ann Atwood, Underwood and Reich are dealt with adequately, and their theories reviewed with a mixture of respect and healthy reticence. Quicksilver Heritage provides, in a lucid popular form, the groundwork and encouragement for those who would find their own way in this fascinating field. And like other works on the spirit of our "Ancient, Druid, Rocky Shore" by more eminent names including Dion Fortune and Arthur Machen, it helps to re-awaken appreciation of a fast disappearing world that we all take too much for granted: Two worthwhile contributions.

The paperback, when it appears, will be considerably cheaper, but the hardback is excellently produced.

Ron Weighell

Intelligent and informed criticism should be welcome in any field of study; unfortunately, such a description cannot be applied to Mr. Evan's work.

Described as "a penetrating look at some of today's more bizarre beliefs," (including the "flying saucer cult"), the book is ostensibly a review of what the author thinks of as the lunatic fringe, but his inherent hostility to unorthodox beliefs in general prompts him to permeate each chapter with clumsy side-swipes at a wider range of subjects, including Yoga and dowsing. A little knowledge is a dangerous thing, and Evans leaves himself wide open to attack by eschewing reasoned argument in favour of derogatory terms like "cranky" and "weird".

His examples of "the dotty fraternity of saucer fans" are carefully chosen to present U.F.O. investigators and contactees as amiable cranks. U.F.O. study is futile anyway, as the Condon Report was "the final expose" of the U.F.O. myth. This view of the report is understandable as Evans uses the same journalistic ploy of debunking by selected example. The phenomena reported at Warminster are written off as "bangs bumps and flashes" caused by military activity. Since he pays lip-service to "tempered scepticism" we might ask whether motionless cylindrical objects and silent, slow moving globes of light are "bangs" or "bumps"? (We will give him the benefit of the doubt and admit that some skywatching exhibitionist may have been responsible for the odd "flash").

Where facts will not serve, Evans makes up his own. Someone should inform him that Jung's "Flying Saucers" does not start off with a hard look at U.F.O. flight capability, and Jung did not come to the conclusion that they were purely a psychic phenomena. In fact, Jung begins by relating them to the influence of the New Age and explains that he deals with the psychic aspect of the subject only because he is qualified to do so. I doubt whether Evans would have been so willing to drag Jung's name into the issue if he had read the work in question with care.

Contempt shows through his carefully cultivated air of tolerance. He suggests that the connections between U.F.O.s and leys is established by joining up saucer sighting points and seeing if they cross ancient sites, adding that the investigators cheat by moving the lines to make them fit. Dowsing - "watching the twists and jerks of a bent stick" - is another fake, for dowzers rarely submit to "scientific tests" and when they do they are generally "a ghastly flop". Evans never quotes his references when he makes such claims.

Wilhelm Reich's work was an extension from "barmy psychology" to "barmy cosmology", and Yogic meditation is placed in the same category as "lucky charms" and "nerve tonics", for it appeals to the "neurotic" and "insecure". This is where Evans puts his head on the block, for he knows nothing of Eastern lore. To describe "Om Shantih" as a "prayer" and a "mysterious phrase with an Eastern ring" is just comical. The triple structure and symbolism of OM is explained in the most elementary Yogic text, and Shantih would not be mysterious if he knew even a smattering of English literature; Elliot's footnotes to the "Waste Land" would have given him a clue to its use in the "mystic East!" If he flounders so hopelessly with common places, he has no right to comment on the quality of Yogic texts and practices. His description of Yoga "a form of self discipline" - is as shallow and fatuous as you are likely to hear and displays clearly his ignorance of its aims and even its psychology.

The occultist Gurdjieff is given the treatment, and no opportunity to make the man appear contemptible is missed. Hard pressed to explain why the eminent J.G. Bennett should respect him, Evans explains that Bennett may have been fooled by the impressive sound of Gurdjieff's voice, which, far from denigrating the old Russian, makes Bennett appear feeble minded in the extreme! In one passage

of marvellous irony, Evans quotes Gurdjieff's scathing description of Intellectual Man - "enormously pleased with himself" and thinking he knows "just about everything worth knowing" - Evans does not realise that he has just given a perfect description of himself. The old Mage's references to idiots also fox him, for he doubts that the word idiot is ambiguous or has any symbolic significance, showing that his knowledge of Sufi terminology does not equal that of the man he is discussing. The etymological roots of such words as "silly" and their relation to the image of the "pure Fool" might have given him food for thought. (Though on reflection, I doubt it!)

It would be tedious to go on cataloguing the often amusing mistakes on such topics as Krishna consciousness and the meaning of Mantra. I can think of only one good reason for purchasing this silly over priced book. It offers a valuable lesson to all who take part in the undignified struggle for scientific respectability. A man can be a "well known experimental psychologist" and "secretary of the brain research foundation" and still be ill-informed and narrow minded.

Ron Weighell

STONEHENGE DECODED - GERALD S. HAWKINS
Fontana 40P

The mystery of Stonehenge has been with us now for quite a few centuries and there cannot be many people in the British Isles who have not heard of this place. Gerald Hawkins, an Englishman who has now moved to the U.S.A., carried out a considerable amount of research into the origin and alignments of these ancient stones and in this book he has put forward a theory to explain the original purpose of Stonehenge.

The book starts with an account of the various legends and myths that have grown around Stonehenge (or "hanging stones", if you can accept the translation from the French) including those involving Merlin (of King Arthur fame), the Irish and the Druids. Many of these and other such tales being perpetrated by people such as Inigo Jones, John Aubrey and William Stukely (responsible for involving the Druids).

A detailed history of the site is given, as deduced from the results of scientific excavations, and also descriptions of the people (late stone age to early bronze age) who were responsible for the construction of Stonehenge. Since the 18th century it was known that the site was aligned on the mid-summer sunrise although it was not until the advent of the electronic computer and an enquiring mind capable of using such a sophisticated analytical technique that a greater astronomical significance was realised. Hawkins, with the aid of an I.B.M. computer, managed to discover significant alignments between the stones for the extreme positions of the sun and moon. Further investigations and computer time revealed equinox positions and also a 56 year eclipse cycle, corresponding to the number of Aubrey holes - previous to which no satisfactory explanation had been given for their existence.

The main part of the book is accompanied by a number of appendices which explain how the Stonehenge site could have been used as an eclipse predictor and continues with a discussion of Callanish (in Scotland), another standing stone site which also seems to have sun and moon alignments. The text is well illustrated and also includes a good selection of photographs of the Stonehenge site.

Altogether, the book contains a good deal of information that is presented in an interesting manner and my only criticism is aimed at the section on computers which I feel is over stated. The one sentence that justifies the whole book is on Page 206 and, I quote.....

"Any book about Stonehenge or any other megalithic monument should be dedicated to "Stone Age Man - Misunderstood, Maligned and Underestimated.""

Pete Elbro

"Of such great powers or beings there may be conceivably a survival..... forms of which poetry and legend alone have caught a flying memory, and called them gods, mythical beings of all sorts and kinds....."

Algernon Blackwood

Many famous - and infamous - figures of the last century have prophesied or worked towards the re-emergence of paganism, and signs suggest that, perhaps unwittingly, we are contributing to just such a change. The study of the unexplained, whatever its form, draws us sooner or later into the contemplation of mysteries once called "occult", and often brings in its wake a new respect for the beliefs of the ancients. This is not to suggest that the fashionable concern for the "environment" and experimentation on the sentience of plant life are the seeds of a coming pantheism, but Folk lore and Faery legend, eastern philosophies and the more visionary areas of psychology are all dealt with in our major U.F.O. magazines. We may be a minority, but we could point to the global status of Ufology and claim, with justification, that where the few lead, a growing number, including some governments, eventually follow. To many the inclusion of "fringe" subjects is only a lamentable weakness, but with a little open minded work we can discern curiously consistent patterns there that should not be ignored out of prejudice. Ghosts, leys and dowsing, as well as the U.F.O. itself, all link up strikingly with certain ancient beliefs. That Guy Underwood* was aware of the deeper aspects of geodetic force is clear from his bibliography, and the book in question is replete with significant remarks. Few people who have any interest in Yoga are unaware of the idea of Kundalini, or serpent power, and its implicit connection with the psychic faculties. There seems, on the face of it, no reason why this "serpent" should always be described as lying in 3½ coils, yet Underwood's patient dowsing produced the observation that at sites of ancient significance arcs of earth force can be traced, ending in 3½ coils. His claim that orchards for the cultivation of the sacred apple were planted on mazes following the pattern of geodetic spirals brings to mind those fine Greek drawings of serpents coiling around apple groves, and might provide a new angle from which to approach the well known tales concerning Eden and the Hesperides.

When Major R. Creyke used an iron rod driven into the earth to nullify geodetic phenomena, he hit upon a parallel to the use of needles in accupuncture, but more than this he provided a link with countless old pagan traditions. When entering into mounds where "faeries" dwelt, a knife thrust into the earth would

* Pattern of the Past - Abacus Books.

ensure safety. The use of iron to protect a child from abduction to the elemental kingdom was also commonly used. The idea of nullifying a mysterious force with "supernatural" or psychic effects by the use of metal rods can be traced as far as Hungary and the Zarnesti district of Rumania, where such a technique was sovereign against another fabled dweller of the shadow land, the vampire.

One of the most intriguing theories propounded to explain the peculiar nature of certain U.F.O.s and their occupants is that of inter-dimensional travel. The black dog and puma have enough ghostly characteristics to place them firmly in this category too. It is interesting that Underwood found the long barrow to follow the lines of a rare symmetrical pattern of primaries enclosing a long oval space resembling the vesica piscis. He describes this as a symbol of great antiquity and unknown significance. Antique it undoubtedly is, but its significance is well documented in eastern and western lore. Here the Christian and Tibetan Buddhist sources are in accord. Allowing for philosophical differences, (the western tradition talks of two intersecting circles representing "spirit" and "matter", while the easterner uses terms translated as "empirical" and "Universal" consciousness) a common background can be seen.

These intersecting spheres form the vesica piscis or Mandorla*, partaking of the qualities, and the potential, of both. Where the Buddhist might speak of limited physical consciousness and potential higher knowledge, (arja jnana), and the Christian the realm of the body and the realm of spirits, others may talk of the dimension to which we belong and that which only impinges on our own at certain times or places. The whole idea of the vesica as the symbol of a merging of two planes or levels of consciousness is worthy of meditation. It will remind us, if nothing else, that it is too easy to talk of every event as though it were purely subjective or objective, and misleading to write off, say a U.F.O. or a ghost because it appears to fit into the former category. Internal and external factors go to make up any experience, and the myth of a purely objective event fails to take into account the nature of the very being who perceives it. Careful filing of a sighting is useless unless we also ascertain the particular make of "rose-coloured glasses" through which it was seen.

After a recent psychic experience mentioned in the last issue of the Journal, a comment was made which suggests that there is often established some curious affinity, one might say relationship, between the "seer" and the manifested object: A feeling that the thing is connected in some subtle way to one's own being. Perhaps the idea of force or energy drawn off in order to manifest is an explanation of, or at least a rationalization of, this strange feeling?

Like the significance given to certain numbers, veneration of the vesica piscis as genetrix, as bringer forth into earthly existence, seems to have been based on observation of natural phenomena. When ancient peoples saw "faeries" on old mounds, or Paul Screeton, editor of the Ley Hunter magazine, saw a U.F.O. above one, an overlapping of two worlds or dimensions, fleeting but vivid, may have been recorded. From ancient Egypt, where the words tomb and womb appear to have been interchangeable and the mummy was prepared like a talisman for the return of life to the Celtic cults of old mounds, the dead, and elemental spirits, a shadowy pattern is traceable, and it continues to the present day. The diagrams of geodetic lines produced by Underwood are very similar to the forms Reich used to illustrate the manifestation in Nature or "orgone energy". The vesica piscis appears, as well as shapes like shells (which are found in ancient mounds). In the two most common forms used in ancient times to represent the primal energy in nature, the serpent and the curling horn, we find shapes relevant to both Reich's and Underwood's work. One interesting record of this knowledge is the Chaldean Oracles

* Not to be confused with the Mandala.

of Zoroaster*, where we read that the old conception of "God" was the energiser of a "spiral force."

Jung often dealt with the connections between ancient Pagan traditions and our study. It was he who suggested that for many the U.F.O. would afford an opportunity for mythological projections; "perfect forms", which could be conceived of as gods. This view of the phenomenon as a "living myth" developing here and now has proved a prophetic one. Several groups studying the U.F.O. have "got religion", but even outside such obvious (and often unfortunate) examples there is a great body of research attributing to the U.F.O. qualities and powers that smack of an "updated" Deity. It is sad that the more extreme religious groups throw all "fringe" studies into disrepute, for researchers tend to retreat into a rigidly "rational" and material pose for the negative purpose of defence, leaving perfectly valid subjects alone for fear of being labelled "eccentric". We know from personal experience that the scientific base for study is rejected only at risk, but the branches of science from which we draw should, because of the revolutionary nature of our subject, be those which enrich and expand human awareness and not those repressive elements based, as often as not, upon emotional inadequacy and supine conformity to a pre-arranged pattern. Too often our work lacks the humour and sense of proportion which comes with wisdom, and that very pagan thing, a healthy joy in life and its experiences. There are latent qualities in man which were quelled with the end of the pagan world, but which would enrich our work.

Nick Maloret spoke out in favour of one "much maligned human failing" - intuition, in the last issue of the Journal. He suggested that skywatches at ancient sites may well stimulate latent psychic faculties. With this Dion Fortune would certainly have agreed. She speaks of ancient places which still retain something of their old power over the minds of men. Another equally well known figure passed the same message through his own particular prism when he wrote, "Pan is not dead; he liveth, Pan!"

These old places have long been deserted, but the U.F.O. prompts growing numbers of people to study ancient cultures and spend hopeful vigils on hill and earthwork. The long-term results should prove interesting.

* Ancient Chaldean philosophy, mainly filtered through Greek sources.

Ron Weighell

Mrs. Lilian Martin was at one time a member of the Theosophical Society in Portsmouth. Included here are her memories of the Society and a description of their beliefs.

THE THEOSOPHICAL SOCIETY - by LILIAN MARTIN

I was about eighteen when I went to my first lecture on Theosophy. There was a series of four; they were entitled:

What is Theosophy?
The Brotherhood of Man.
Re-incarnation.
Karma - The Law of Cause and Effect.

They were given in a simple style, so easy to understand, and at the end of the fourth week I was accepted as an Associate, and later became a Member. The objects of the Society were something like this - first, the Brotherhood of Man, irrespective of race, creed, sex, caste or colour - this including respect for the animal kingdom. Secondly, to Study Comparative Religions, and thirdly, to Investigate the unexplained Laws of Nature, and the Powers Latent in Man.

A little note inside the magazine says that the Society was formed in 1875, with its headquarters in Madras, India, where they still are, so this year, 1975, marks its centenary. Its founder was Madame H.P. Blavatsky, herself the authoress of several books on Occultism. Some of these writings, contained in several volumes, have been material for students in Theosophy over the past hundred years. The English Society was formed later, and had for its leader and head, Dr. Annie Besant. I shall never forget the several occasions on which I saw her and heard her lecture. She was the wife of the Reverend Walter Besant, well known at the end of last century in Portsmouth where he lived, and in literary circles as a writer as well as a respected clergyman. Annie Besant died many years ago. Looking back, I could imagine that the parochial life of a quiet clergyman's existence was not enough for her wide and intellectual mind. She was a free thinker, and avid worker for equality, better working conditions, prison reform etc., especially where the welfare of oppressed women was concerned. She went to India, and there interested herself in their fight for freedom of government, their poverty and particularly was impressed with their religious culture. The first time I heard her speak was to a very large audience, the subject of her address was on Home Rule for India. She was a true orator. Young and impressionable as I was, the strength, the charm and the wisdom were unforgettable. An impressive figure in her long white robe in the Indian style. It was this link with India which fostered her interest in comparative religions - the ancient cultures of the East, the Indian religions in particular had a great appeal for her. Theosophy would embrace as well as Christianity, all religions, philosophies and science. The founder, H.P. Blavatsky, formed her writings partly on clairvoyant investigations, and those interested in the Occult and the unexplainable will find her work fascinating. Much of her work was collected and published after her death.

Knowing that certain aspects of thought have appeal for different people, the Society has various activities. One, the Theosophical Order of Service has been in existence for at least fifty years, with interests in child welfare, education, animal protection, vegetarianism, anti-vivisection etc. The Society has its own research centre, keeping abreast with the wonders of scientific findings as they are unfolded. Also its own Church and its retreats.

But to return to the Objects. The first is explanatory itself. Between the wars, I remember, when there was unrest in Europe, in India and Africa, members of the Society would make welcome immigrants and refugees of similar thought, encouraging them to take useful part in the England which had given them refuge. Many such have enriched the Society, and thus, our country with the culture and ideas they brought with them from their own lands.

Animal welfare has a very special place. Dedicated T.S. members are mostly vegetarians, no violation of life in any form of animal, bird or fish is used. Even insect and plant life is treated with consideration.

The theories of evolution and re-incarnation are studied. To some they explain the apparent unfairness of birth. The law of "Karma", a Sanscrit word meaning the law of Cause and Effect, coupled with the theories of evolution and re-incarnation, suggest that what we set in motion, whether in thought or action, has its results. Unexplainable sorrow or joy could be "worked out"

as Karma from a previous life. Similarly, what is not worked out in this life might be lived out in a future existence. The goal is "perfection", only to be attained through much travail and many lives. "Be ye therefore perfect", the Master said, and one may wonder how that may be possible in just this one life - considering problems of heredity, environment etc. The sincere student of Theosophy tries to find the "reason for being" in esoteric study, investigating the unexplained laws of nature. There is such a thing, it is put forward, as national Karma, even World Karma - the suffering and unrest so obvious. The universe they say, is passing through one of its cycles at the lowest point, and in the new Aquarian age will rise again, but only if deserved, earned. In other words, "As ye sow, so shall ye reap", the Master's own words. I think that the belief in the All-Highest, God, is one acknowledged by most members recognizing too that each religion has its own Master, or Masters. The emblem of the T.S. says, "There is no religion higher than the truth", but not as a dogma, but freedom to search and aspire. Each one must find his own way.

I have tried to give a bare outline in a few sentences. Many of the benefits of living, now taken for granted, such as child welfare, animal protection, modern schools and teaching, also the restoring of unadulterated natural foods, were fostered and encouraged in their young and growing years by the Theosophical Society, engendered in an unobtrusive, but very positive way.

The idea of "meditation" was encouraged many years before the modern cult, as a help towards serenity of attitude, to be in better "tune", to get to know the different planes or bodies which make up a person, and to learn to have them in control. There are several books which deal with this thought, "Man and his Bodies".

Yoga and Astrology are two of the sciences which come in for discussion. One could say the real object of the T.S. is a sincere quest for Truth along the lines of esoteric study, and to develop one's "Self" to the fullest.

Brotherliness, broadmindedness, yet with a self-imposed discipline, seems to radiate around those I have met in the Society, and though I am not now a member. I still keep in touch with several Theosophists, and am aware of the many joys, even blessings, the past contacts have brought into my life, for which I am grateful.

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CIGAR SHAPE U.F.O. OVER SAUDI ARABIA - by Peter Hill

I have received a letter from Dominic Peter Old of Rose Hill Boarding School in Gloucestershire which reads as follows:-

Dear Sir,

I would like to tell a true U.F.O. story which the British U.F.O. Research Association told me to write to you in Southampton.

In August 1973, I was living in Jeddah, Saudi Arabia. One evening, when I was in the garden with my mother and brother, we saw a light appear in the sky in the distance which we thought at first was a rocket. It then moved across the sky towards our villa. The object was quite low and we were certain it was not a plane because it was in the shape of a cigar with one light, making no noise but gliding very fast. I quickly called my father who is a Hovercraft Commander who watched the object through his binoculars. He said it was definitely not a plane, as he saw it disappear towards the desert.

The next day, my father came home from his base to tell us that another man and wife also saw it from their garden.

Yours sincerely,

Dominic Old.

I wrote to Dominic and asked him the colour of the object and he has replied that it was "blue-silver" like a cigar with a light blue tail.

EVALUATION

This appears to be a good quality report which satisfies several criteria for significant reports:-

- (1). We have five witnesses, three in one location and two in another. This rules out hallucination.
- (2). One witness (the father) would have considerable experience of aircraft and other artifacts in the sky and viewed the object with binoculars. His responsible occupation would motivate strongly against a hoax.
- (3). The cigar shape and the absence of noise are common attributes of some U.F.O.s.
- (4). The shape would eliminate astronomical phenomena.

In short, a good sighting, well reported of a genuine unidentified object.

The following was received from Patrick Moore in reply to a letter enquiring on his views concerning U.F.O.s.

THIS SHOULD RAISE A FEW EYEBROWS

I wouldn't bother about flying saucers if I were you - they are great fun, but that is all: I did give my own analysis of them in my book CAN YOU SPEAK VENUSIAN? - which David and Charles published recently, and I don't think I can add much to what I said then. But I would be sorry to see the demise of the U.F.O. believers, Flat Earthers, the astrologers and their kind - life would be very dull.

Patrick Moore,
Farthings,
39, West Street,
Selsey,
Chichester, Sussex.

.....
BELL-SHAPED U.F.O. OVER GOSPORT IN 1965

The witness, Mr. Kenneth Williams could not recall the exact date of his sighting but could only say that it took place one evening in early September, 1965. When I interviewed him on September 1st, 1973, he was aged 31 and worked as a printer for the Ministry of Defence. At the time of his experience, he was a keen photographer and regularly visited Farnborough to photograph aircraft. He felt that this interest had helped him to observe detail and enabled him to recall the features of the U.F.O. very vividly. During the interview, he further stated that the sighting was impressed on his memory. Consequently, Kenneth was able to give a fairly extensive account of the event, the sincerity of which I have no reason to doubt.

THE ACCOUNT. accompanied by his wife Jennifer and a friend, Mr. Leslie West, Kenneth Williams parked his Ford Consul at Gilkicker Point, Gosport. It was early evening, the weather was warm and the sky completely overcast as they sat in the car admiring the view of the Solent and the Isle-of-Wight. At approximately 7 p.m. Kenneth noticed an object in the sky due South West of their position in the direction of Ryde. It at first appeared to be moving towards them but stopped when attaining the equivalent size of a 1p piece at arms length. Following a further movement, the object again became stationary approximately due West of the observers. The witnesses then left the car for a better view, concluding as they did so, that the object was not as they had at first suspected, a helicopter viewed from the front, but a large bell-shaped form. Kenneth estimated the distance of the object at a quarter of a mile, or less, and its height at 400-500 ft. The apparent size of the object was then equivalent to a crown piece at arms length and its actual size was estimated at 20-25 ft high by 50ft wide. At this point, Jennifer became frightened and decided to return to the car, while the others continued watching the U.F.O. from the beach. The object was a dull bronze colour with closely aligned horizontal grooves covering its surface. It appeared to rotate silently and at some speed until gradually the rotation slowed down. With the slowing down of rotation, port holes became visible on the lower part of the object and through these emanated an intense florescent green light (somewhat lighter than the green of a traffic light). The witness considered that the object had an inner structure, also bearing port holes and that these lined up with those on the outside. The inner structure being either stationary or rotating in the opposite direction, creating a flashing effect at about 1 second intervals. Hovering level for about 1 minute, the U.F.O. then tilted away from the observers, the rotation once more increased and the port holes and light disappeared due to its rapid spinning. The underneath of the object was then visible and displayed three hemispheres (also bronze in colour), one at either side of the near edge and the other central to the base. At this point, the U.F.O. took off vertically and disappeared in 2-3 seconds. The duration of the sighting had been 2-3 minutes. Throughout, the witness sensed no feeling of apprehension, curiosity overcame this, he said. When I asked if he gained any impressions or feelings while watching the object, he replied that although he

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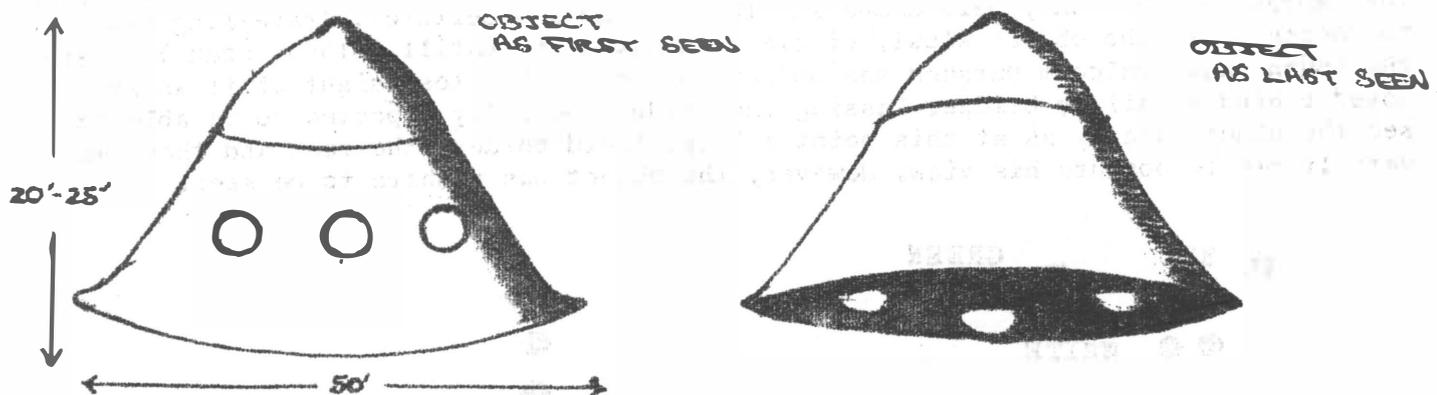
gained no impressions as such, he was puzzled by a couple of incidents. These, he considered, may have been imaginary and caused merely by the excitement of the moment. Firstly, while the object hovered at its nearest point, his voice and those of the others, seemed to have an echoed tone, which was sensed rather than audible. Secondly, again while the U.F.O. was at its nearest, he found he could not hear the water lapping on the beach, whereas before and after the sighting, the sound was quite noticeable.

According to the witness, observers were on duty in nearby Fort Gilkicker at the time, and it was likely that they also saw the U.F.O. However, the object would probably only have been in their view as it crossed the Solent, and out of their field of vision when hovering in the West. (When I visited the site, I noted that the observation tower on the Fort had only one window - facing seaward). I was unable to talk to either of the other witnesses as Mr. Leslie West has since moved and Mr. and Mrs. Williams are now separated. I wrote to Mrs. Williams asking if she would mind sending details of the sighting, or at least verify it, but I received no reply.

Needless to say, Kenneth Williams was convinced that he was not watching a helicopter or any known aircraft and described the sighting as the greatest experience of his life.

The witness lives in Rowner, Gosport, Hants. Full address on file.

Nick Maloret



ANOTHER SOLENT SIGHTING

Mr. Stephen Moth supplied the following report on December 16th, 1973.

Aged 21, he works as a boatbuilder and lives in Albert Road, Southsea. The occurrence took place sometime during the early summer of 1967, and is related in the witness's own words:-

"Myself and five friends were fishing at Hayling Island, opposite the end of Seagrove Avenue (Mengham). It was early morning, between 2 a.m. and 3 a.m. - a warm atmosphere and clear." "We saw a white flashing light in between the Nab Tower and the Isle-of-Wight, which we thought to be navigation lights of an aircraft." "The light moved slowly towards us and as it drew nearer, it gave the impression

of an aircraft about to crash." "There were several other anglers on the beach who immediately packed their equipment and left." "We also ran up the beach, looking at the object over our shoulders." "It was cigar-shaped, white in the middle with grey edges." "It then flew very low over our heads, veered to the left and appeared to accelerate away until we lost sight of it over Portsdown Hill." "There was no noise at all, and no change in atmosphere."

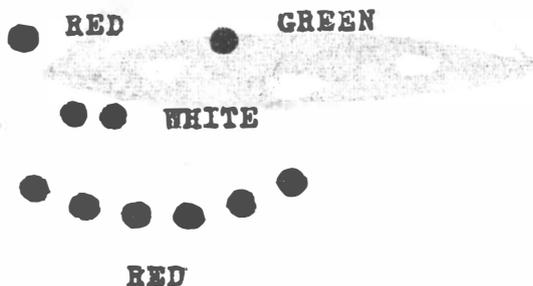
The duration of the sighting was between 10 and 15 minutes, travelling from South to North West, the object's apparent size was equivalent to the full moon as it passed overhead.

Nick Maloret

U.F.O. WITH REVOLVING LIGHTS AT FAREHAM?

At 5.45 p.m. on Tuesday, 7th January, 1975, Malcolm Handley was driving north along the Fareham Road with Fareham town centre about a quarter of a mile ahead of him. He noticed what he presumed to be an aircraft pass over the road in front of him from E.N.E. to W.N.W. It displayed an exceptional number of lights and passed from view slowly and without noise in approximately 15 seconds.

At 5.59 p.m. Malcolm again saw the object, but this time he stopped his car and got out for a better view. The lights covered an area equivalent to a sixpence at arm's length and were moving at an elevation of about 20°. It was dark and the sky was overcast so therefore, the shape of the object carrying them was indiscernable. Although most of the lights were no different to those of a conventional aircraft, Malcolm's attention was attracted to a horizontal and semicircular row of red lights below the others. These seemed either to be going on and off in sequence or were revolving around a circular body which was being viewed edge on. The lights also gave the impression that they were emanating through square apertures. Travelling from the North-East, the object slowly circled and moved off (still without sound) towards the South East. Malcolm pursued the object in his car but lost sight of it as it moved behind a railway bridge. Passing the bridge, he fully expected to be able to see the object again, as at this point a large field borders the road and there was very little to obscure his view. However, the object was nowhere to be seen.



Arrangement of lights according to Malcolm Handley.

Trevor Slater's description.

There were numerous other small lights but the witness was unable to place the position or colour of these.

MEANWHILE, BACK AT PAULSGROVE

At 5.45 p.m. on the same date as the above sighting, 15 year old Trevor Slater was at his home in Chaucer Avenue, Paulsgrove, when his brother Mark came in and told him he had been watching an unusual aircraft. John accompanied Mark outside and approximately in the North West they observed a vertical line of about 5 white lights

arranged in a semicircle. Equivalent in size to a sixpence at arms length they moved slowly from E.N.E. to W.N.W. Their elevation was estimated at 20° and seemed to remain the same throughout the sighting. Again the lights gave the impression that they were revolving around an invisible circular object which was edge on to the observers. No sound was noticed and the witnesses stopped viewing the lights after a period of 30 seconds.

Chaucer Avenue is situated approximately 2 miles East of Malcolm Handley's position when he viewed the object at Fareham.

It should be noted that the row of lights were red and moving horizontally when seen by Malcolm Handley, but were described by Trevor Slater as white in colour and arranged vertically. See sketches for comparison.

Nick Maloret.

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