

WESSEX UFO RECORD.

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A Bob Strong Photograph.

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E D I T O R I A L

As our Editor is unwell at present, I am filling his king-size chair and 'having a bash' at the Editorial!

Warminster, the so-called UFO Centre, is my subject. So much rubbish is being bandied around about the above town, it is getting harder and harder to sort the wheat from the chaff.

In terms of 'physical' saucer activity, there is no denying that Warminster is not the town it used to be. Perhaps some imaginative persons will disagree with me, but I cannot accept that there is much UFO activity in this area at present which can compare with the fascinating sightings of the late sixties. The majority of UFOs now logged here are LITS which, although interesting, are not particularly unusual.

However - I would like to emphasise this - there IS considerable psychic activity in this area, especially in the Starr and Cley Hill localities. Phenomena humourously called, 'The Mysterious Mist,' and 'The Electro-Magnetic Snake,' are not uncommonly witnessed at Starr Hill. However bizarre these occurrences may appear to the stranger, they have been experienced by many visitors here in recent months. Whether these manifestations are caused by unnatural geological conditions or by interlopers from another dimension of existence, they are still worthy of scientific investigation by trained persons of an unimaginative turn of mind. Unfortunately, some of these occurrences have been magnified out of all proportion (as if they weren't strange enough, anyway!) by some of those hysterical persons who go sky-watching expecting to be pounced upon by Little Green Men. Oh, for more rational, analytic minds in this business, especially at Warminster.

I am very well aware that certain persons in this field feel that Warminster has nothing to offer other than a bunch of imaginative cranks. I admit that we do have those (as does any prominent 'window' area) but certainly not in the profusion suggested. There are quite a lot of us who have spent a good deal of time logging sightings here over the past few years. Our statistics indicate that although the 'physical' UFO seems to have vanished, in its place has come a new (and I think) far more fascinating phenomena. The 'Invisible Walker' is part and parcel of this increased psychic activity. Its footsteps are regularly heard on both Starr and Cradle Hill and I recently witnessed its footprints impressing themselves in the mud outside of the barn at Starr. This and much more bizarre phenomena is occurring at Warminster almost nightly.

Why is it that no-one seems particularly interested? How I would love to see a properly conducted investigation into the strange things that are happening here. Perhaps it should be somebody like the Psychical Research Society who should visit us, as I feel the answer almost certainly lies in the fields of psychical research, not in the rather overplayed hypothesis of 'visitors from other galaxies.'

- Sally Pike -

BOOK REVIEW:

MYSTERY OF THE ANCIENTS Eric and Craig Umland Souvenir Press,
Price £3-25.

I quote from the above book:

The Mayas had television sets;
The Mayas do not fit the Earth's evolutionary scheme;
Deciphered Mayan inscriptions record events of 400 million years ago;
Meteorites are nothing more than fragments of Planet X which enter our atmosphere as shooting stars;
Mayan inscriptions have been found on the Moon - but have not been made available to the public;
Mayan language is not like any other on Earth for the simple reason that the Maya brought it with them from another solar system;
The Egyptian pyramids were Maya storehouses;
The U.S. government is aware of the existence of Mayan spacecraft;
Moses was a Mayan physician;
Mayan surgeons performed heart transplants;
The Moon's metal core was extracted by the Mayas;
Stonehenge is an astronomical computer - built by the Mayas.

The aforementioned is a sample of the blatant rubbish put forward as fact by Eric and Craig Umland.

Need I say more?

- Neil Pike -

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JESUS - MAN OR MYTH?

PART 1

- John Cleary-Baker -

Recently, in conversation with two friends, both of them widely read and travelled men whose opinions on most matters I would value highly, we fell upon the topic of Christian origins, when, to my amazement, I discovered that both of them entertained no doubt that Jesus Christ was a historical figure who had founded Christianity more or less as the New Testament narratives would lead us to suppose. When I ventured to point out that the historicity of Jesus may be called into question, I was met with utter incredulity and told that the writings of the Jewish historian Josephus established the fact.

If this is still the state of opinion among learned and cultured men, it is hardly to be wondered at that the man-in-the-street continues to disregard the fruits of modern scholarship so far as the problems of Christian origins are concerned.

In, "The Jesus of the Early Christians," by Professor G.A. Wells, (Pemberton Books 1971), it is suggested, with much plausibility, that Christianity arose out of a fusion of three factors. These were:-

1. Jewish Messianism.
2. Pagan ideas of a dying god.
3. The teaching of the Qumran Essenes.

I found myself very impressed by Professor Wells' theory, since it is virtually identical with the views I myself formulated as long ago as the mid '50's. Much of the text of this article is based upon the notes I then made, which have been lying in my files ever since.

If there was an historical Jesus, who lived and died in the early decades of the First Century A.D., there must have existed a record of his trial, conviction and execution at the hands of the Roman Authorities. Yet no evidence of such a record exists.

It was the duty of Roman governors to deposit a copy of their official diaries in the capitals of the provinces administered by them. Extracts of these diaries were forwarded to the Emperor at Rome. After inspection, these extracts were filed in round, wooden boxes and deposited in the Imperial archives, where they remained available for inspection by accredited persons.

The events which centred around the condemnation of Jesus, were, on the showing of the gospels, far greater in scope than a mere minor disturbance of the peace of Jerusalem. We read of a large crowd which hailed Jesus on his entry into the City, and of another and hostile mob which howled for his death outside the court, while he stood trial. Most important of all, with or without the consent of Jesus he was acclaimed by many as, "King of the Jews," which would automatically exalt these commotions to the status of insurrection and treason against Caesar and the Roman Power.

This being so, it is clear that the Procurator, Pilate, could not have failed to forward to Rome an account of the trial of Jesus and his subsequent condemnation and crucifixion. This account would eventually have come to rest among the "Acta et Commentarii Tiberii Caesaris."

It is important to note that the tone and content of such a report would inevitably have been hostile to Jesus. On the assumption that Pilate acted in good faith it could hardly have been otherwise. If the Procurator, for any reason, had not acted in good faith, he would still have been obliged to despatch a report of the transaction to Rome which would present Jesus in an unfavourable light, as a rebel and a threat to the security of Roman rule in Judaea. To have done anything else would have been to convict himself, out of his own mouth as a perverter of Justice.

The early Christian leaders seem to have entertained no doubt that a record of the trial and condemnation of Jesus existed in the Roman archives. They were naturally aware of the regulations pertaining to the despatch of official information to Rome. Believing as they did that the gospels were substantially correct in their accounts of Jesus, they had every reason to anticipate that the State papers would confirm their beliefs concerning the death of the Master.

Justin Martyr, about 150 A.D., appealed to the Emperor Antoninus Pius to have the account disinterred from the archives. Tertullian, a century later, referred to such a narrative as unquestionably in existence at Rome. Yet no such document was ever produced.

Would it have been lost before its arrival at Rome and its deposition in the State archives? It is very unlikely. More than one extract would have been made by Pilate's scribes, and despatched to the Capital by different routes.

Was it abstracted by some unauthorized person and destroyed? Again, this is unlikely. If such a thing took place it must have been at Christian hands, since, the report being hostile to the Christian position as we have seen it inevitably must have been, a pagan would have no possible incentive to destroy it.

The Church historian Eusebius, who wrote in 325 A.D., says that in the year A.D. 311, during the persecution of the Christians under Maximinus Daia, a document entitled, "Acta Pilati," was circulated through the Empire as anti-Christian propaganda. This is lost but appears to have been violently hostile and abusive from a Christian standpoint. As a counterblast, the Christians issued a forged "Gospel of Nicodemus," which presented the affair of Jesus's trial and death in a favourable light so far as Christian claims were concerned. The celebrated, "Letter of Lentulus," also seems to have been circulated at this juncture.

Eusebius says that the "Acta Pilati" was a forgery. There is good reason to believe that he was correct in this assumption. It appears, for example, that the "Acta" placed the trial of Jesus in the fourth consulate of Tiberius and the seventh year of his reign, i.e. in 21 A.D., whereas Pontius Pilatus did not become Procurator of Judaea until the twelfth year of the reign of Tiberius, A.D. 26. It is very unlikely that the Jewish historian Josephus, from whom the latter date is derived, would have been guilty of so cardinal an error.

Now it seems obvious that the pagans would not have forged the "Acta Pilati" if a genuine transcript of the trial of Jesus had been available in the Imperial archives. They would not have needed to have done so, since the real record would have served their purpose as well and would not have involved them in the risk of detection as forgers. Either an authentic record had existed and had been destroyed or lost, or there had never been such a record. The hypothesis of destruction or loss is improbable, whereas the view that no account ever existed is not in conflict with any of the available evidence.

If no evidence had ever existed, there is a strong presumption that no trial and execution of Jesus, as related in the gospels, took place at the time and in the manner alleged.

It is also to be noted that Tacitus, in his "Historia," while retailing various editions and rebellions raised by the Jews during the period of Roman rule over Judaea, mentions that all was quiet in that Country during the Imperium of Tiberius. This is remarkable on the assumption that he actually penned the passage we have cited in the "Annals," in the form in which we have received it.

Moving on to Roman historians of a later date, we are on less solid ground in that we cannot be sure that their accounts of Jesus are based upon documentary evidence. It may rather be that they quoted the prevailing opinions of their day,

and by the middle of the Second Century A.D. Christian opinion concerning the Founder of the Religion was unified and to some extent clarified, and was, furthermore, disseminated widely in the form of preaching and propaganda.

The following are, notwithstanding, of interest, in that they do not reflect contemporary Christian beliefs.

Celsus, author of a famous criticism of Christianity entitled, "Alethes Logos," "The True Word," said that Jesus was illegitimate, the Son of Mary and a Roman soldier named Panther. This appears to be a pagan version of a Talmudic passage which we shall later have occasion to notice. Celsus, whose book was destroyed by the Christians after the triumph of their Faith, wrote in the latter part of the Second Century.

Lucian, who was born at Samosata on the Euphrates in 120 A.D., speaks of Jesus as "..... the famous Magus who was crucified in Palestine for having introduced these novel mysteries to the world." He pours ridicule upon the Christians for their credulity and the ease with which they permitted any charlatan to lead them by the nose.

It should be noted that both Celsus and Lucian describe Jesus as a sorcerer and a fomenter of rebellion.

Sossianus Hierocles, who was Governor of Phoenicia and Bithynia, and Prefect of Egypt, wrote about 275 A.D. that Jesus had been overcome by the Jews after having committed highway robbery at the head of a band of 900 men. He used the word, "latrocinia," in this connection, which correctly implies leadership of a rebellion. Of course, rebels are apt to be robbers also, since normal sources of supply are cut off from them and they must needs rely on pillage to satisfy their needs. The association, the these various accounts, of Jesus with the ideas of rebellion and robbery, are interesting.

The fact is that a solitary passage in the "Annals" of Tacitus, with a couple of dubious references in the pages of Suetonius, are what used to be described, in florid fashion, as "Pagan evidences."

In his Life of the Emperor Claudius, Suetonius remarks:

"Iudaeos impulsore Chresto assidue tumultuantes Roma expulit."

That is to say, the Jews raised tumults at the instigation of "Chrestos" and were expelled from Rome. Now I am unaware that any Christian has ever sought to prove that Jesus was in Rome at any time, and certainly not after His supposed resurrection and ascension. It follows that the "Chrestos" who incited the Jews to riot has no more than a conjectural association with the Jesuine Movement. "Chrestos" is a Greek word and means "good," "excellent," or, "gracious," and was, incidentally, one of the titles applied to various pagan gods including Osiris and Serapis. The passage may, although there is no proof that it does, indicate the existence of a Jesuine Cult in Rome at the time of Claudius. As evidence of an historical Jesus it is neither here nor there.

In the course of his account of the Life of Nero, Suetonius writes as follows:-

"He likewise inflicted punishments on the Christians, a sort of people who held a new and impious superstition."

Again, the passage has no bearing on the question of the asserted historicity of Jesus. It probably confirms the testimony of the Pauline Epistles to the existence of a Jesuine congregation in Rome during the reign of Nero. The words used, "Superstitionis novae et maleficae," convey the impression of black magic, of which the Early Christians were often accused by their pagan opponents. So much for Suetonius.

Tacitus has a passage in the surviving portion of his, "Annals" relating to the reign of Nero, which has been the subject of much erudite controversy. The gist of it is that Nero, wishing to divert from himself the suspicion of having fired Rome, put the blame on the Christians.

"Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty, during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out, not only in Judaea, the first source of the evil, but even in Rome where all things hideous and shameful from every part of the World find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty, then, upon their information, an immense multitude was convicted, not so much of the crime of firing the City, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired."

It must at once be stated that this passage cannot be accepted as it stands. If it had existed in its present form in the original text of Tacitus, it would certainly have been quoted by the many Christian writers of the early centuries. Most of these writers were familiar with Tacitus and many of them dwelt on the Neronian persecution of their co-religionists. Yet it is not anywhere so quoted.

The fact that the style of the passage is typical of Tacitus proves nothing, for presumably there are good forgers as well as bad ones. However, against the view that the entire passage is spurious, must be reckoned the circumstance that its deletion would cause a marked and awkward hiatus in the narrative. The probability is that the passage is not so much spurious as amended and "padded" with interpolations. In its original form it may have been so worded as to suggest to Christian readers that their Sect was the one referred to, which would naturally, sooner or later, lead some advocate of the practice of "pious fraud" to gild the lily a little.

The words, "Auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat," must be interpolated, or the Early Christian Fathers would have seized with joy and relief on such a testimony to the reality of the life and death of their presumed Master. If they be deleted, and the substitution of, "Chrestianos," for, "Christianos," be allowed, I see no reason why the passage should not be permitted to stand as we have received it, with the additional qualifications that some lost phrase must have stood in place of the one interpolated. It may well be that Claudius's expulsion of the "Chrestian" Jews from Rome, was the explanation originally given by Tacitus for the temporary check to the, "mischievous superstition."

A Samaritan named Thallus was quoted by Phlegon of Thralles as having associated the crucifixion with an eclipse of the Sun which was visible in the Levant in the 202nd. Greek Olympiad. This eclipse coincided with a violent earth-tremor, which seems at first sight to fall into line with the Gospel narratives of the natural phenomena which accompanies the death of Jesus. It transpires, however, that whereas this eclipse took place in the year A.D. 29, its date was November 24th, whereas the date of the Passover in A.D. 29 was Monday, April 17th.

An account by the Pseudo-Dionysius of his having witnessed, from Heliopolis in Egypt, the eclipse which happened at the time of the crucifixion is complicated by the fact that he wrote in the Fifth Century. We can only suppose, as an alternative to branding the narrator as a common liar, that his optical organs were the subject of a miracle not less startling than the one he purports to have witnessed with their aid.

It is a fact, furthermore, that the Passover is a Full Moon Festival, and a solar eclipse at Full Moon is an astronomical impossibility

A certain Jacob, of a village in Palestine named Sekhanjah, told Rabbi Eliezar B. Hyrcanos, who told Rabbi Aquiba in 110 A.D., that in his youth, he, Jacob,

had heard from the lips of his teacher, one Jeschu-han-Nosri, a violent attack on the Temple priesthood. This would have happened, so far as one could ascertain, between about 10 and 30 A.D. As it stands the testimony is valueless. It is at third hand and furthermore the name Jeschu is a frequently-found one in Judaea in the First Century and earlier. It is not unlikely that a teacher of this name, who was, apparently, a Nasoraean, should have existed at the time stated. Attacks on the Temple priesthood were a stock-in-trade of Jewish religious reformers of the time. Any connection between this Jeschu and the Gospel Jesus is conjectural to say the least.

The Christian writer Irenaeus, who wrote about the end of the Second Century, knew, in his youth, the veteran Christian and martyr Polycarp, who, in his own youth, "had conversed with many who had seen Christ." Again, we have a testimony at third hand. Assuming the integrity of all concerned, which I for one do not question, we may ask, pertinently, what sort of experience of Christ the informants of Polycarp had to relate. Paul claimed also to have seen Christ, but his experience was a visionary one, unrelated to material intercourse of the kind which constitutes eye-witness testimony when retailed.

There are two Jewish historians whose works might reasonably be assumed to contain reference to Jesus, assuming that he actually lived and died at the time and in the manner related in the New Testament. The first of these is one Justus of Tiberias. He wrote in the decades immediately following the Roman Conquest of Judaea.

The actual works of Justus are lost to us, but we have the testimony of Photius, who states:

"That Jewish historian does not make the smallest mention of the appearance of Christ and says nothing of his deeds and miracles."

This is not exactly helpful to those who affirm the historicity of Jesus. We are driven back to the other major Jewish historian, Josephus, upon whom, as I observed at the beginning of this article, my critics who provoked it laid so much stress.

Flavius Josephus commanded a Jewish force in the early stages of his Country's life-and-death struggle with the Roman Power. Later he deserted his post and became a Roman captive. Finding favour with Vespasian, he became a prosperous landowner and an historian, whose works, "The Antiquities of the Jews," and "The Wars of the Jews," are justly celebrated as masterpieces of historical narrative.

It is beginning to look as though Josephus is the "last ditch" of defence for those who believe in an historical Jesus. If he fails us, we have only the Four Gospels to fall back on. None of these can be dated earlier than 70 A.D., i.e. they were compiled more than forty years after the events they narrate, after the sacking of Jerusalem and the Temple and the inevitable loss of much historical material and by authors unknown, who almost certainly were NOT Mark, Matthew, Luke or John.

In the "Antiquities," Book XVIII, Chapter V, occurs a passage relating to the death of John the Baptist. Its text is as follows:

"Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing with water would be acceptable to him, if they made use of it, not in order to the putting away of some sins only, but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when others came in crowds about him, for they were greatly moved

by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it should be too late. Accordingly, he was sent as a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure against him."

If genuine, there is nothing in this passage bearing very directly upon the Christians. It is open to doubt, however, whether it can be considered as genuine. If interpolated it was inserted into the narrative at an early date, for it was known to Origen.

It appears to break the continuity of the text. The passage immediately before it refers to the enmity between Aretas and Herod the Tetrarch and the letter of the latter to the Emperor Tiberius concerning the dispute. The passage which follows upon the end of the one concerning the Baptist, reverts directly to the same subject, relating how, on Tiberius's order, Vitellius prepared to make war upon Aretas in Herod's interest.

I should myself incline to the opinion that the passage about John was interpolated into the Josephan narrative at a date not later than the third decade of the Second Century A.D., probably by an Ebionite Christian forger. The Ebionites, who clung to the Jewish Law and regarded Jesus as no more than a prophet, seem to have entertained a higher regard to the Baptist than the Pauline Christians, to whom he must have appeared as an alien figure, of interest to Jews only and out of tune with the Gentile interpretation of the mission of Jesus.

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works - a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. When Pilate, at the suggestion of the principal men amongst us, had condemned him, those that loved him at the first did not forsake him, for he appeared to them alive again on the third day, as the divine prophets had foretold, these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

That is the celebrated "Testimonium" to Jesus, in Chapter 111 of the XVlllth Book of Josephus's, "Antiquities of the Jews," and the wonder is that it ever deceived even those whose beliefs were such as to incline them to accept Christian forgeries on wholly inadequate evidence!

Josephus was an orthodox Jew in his religious beliefs. Would an orthodox Jew, even today, write in such a manner concerning the Founder of Christianity? If he had written so, Josephus would have been himself a Christian.

The passage breaks the continuity of the narrative. It appears immediately after an account of the, "Affair of the Standards," by which Pilate created a furore in Jerusalem and slew many Jews who objected to the violation of the Holy City by the introduction into it of Caesar's effigies. Immediately after the end of the passage, Josephus continues:

" About the same time another sad catastrophe put the Jews into disorder....."

Was he, after having penned a glowing testimony to Jesus, describing the Teacher's life as a catastrophe? Or was he thinking of the affair of the Standards? Clearly of the latter. In other words, the passage concerning Jesus is an interpolation, added by a Christian hand.

Additional proof of this, if any be needed, is to be found in the writings of Justin, Clement of Alexandria, Origen and other early Christian apologists. These men were familiar with the works of Josephus. They would have been only too happy to have adduced anything they might have found in his writings favourable to the Christians, as proof of the soundness of their doctrines. Yet one finds no mention of the "Testimonium." Origen, indeed, around A.D. 250, states specifically that Josephus did not admit Jesus to be the Christ. Need one say more?

I have a theory that the same hand which penned the "Letter of Lentulus," probably about 311 A.D., was responsible for the "Testimonium." There is a hint of similarity about the style of the two forgeries.

I am of course familiar with the late Dr. Eisler's theories, one of which supposes that the passage we have been considering is not a straight interpolation so much as an amendment of a passage which in its original form was hostile to Jesus. I can only say that I consider the whole affair of the Slavonic texts of Josephus, on which Dr. Eisler's case rests, as sub judice at present. On the face of it, Eisler's reconstructions are too speculative to admit of ready acceptance by those who esteem proof above mere assertion.

In Book XX, Chapter LX, of the "Antiquities," is what purports to be an account of the murder of James the Apostle, by the newly-appointed Jewish high-priest, Ananus:

"Festus was now dead, and Albinus but upon the road; so he assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were most uneasy at the breach of the laws, they disliked what was done some of them also went to meet Albinus and informed him that it was not lawful for Ananus to assemble a sanhedrin without his consent."

Origen knew this passage and it is perhaps because of the phrase, " the brother of Jesus, who was called Christ....." that he concluded that Josephus did not admit Jesus to be called the Christ. It is to be noted that if the lines concerning James be deleted, the passage reads coherently as an account of Ananus's unlawful action in convening the sanhedrin without Roman consent, and the reaction of some of the leading citizens of Jerusalem to this step.

James the Just was of Ebionite antecedents, and I believe that this too is an early interpolation by Ebionite hands.

So much then for the "Testimonia Flaviana," on which some of the Christian apologists of an earlier day leaned heavily in their attempts to demonstrate the historical background of the Gospel accounts of Jesus. One of the three "Testimonia" is a blatant forgery of the early part of the Fourth Century A.D. The other two add little to our knowledge of Jesus if they be genuine, and, furthermore, their genuineness is greatly in doubt.

Letter to Wessex UFO Record from Julie Colborne of Upton Scudamore,
Nr. Warminster, Wilts.

The prime object of this letter, basic as it may be, is to provide food for thought, a subject for meditation - call it what you will.

Past history has woven a rich tapestry of cycles, advancements and declines, not only on a human scale, but involving all fields of life - animal, plant, etc.

Once more Man has reached a period that is crucial; everything, including news media, suggests this. But wait! Is this really a time to be afraid - or the reverse?

Mounting evidence shows that throughout the world, millions of responsible people are becoming aware of the inter-relatedness of the Universe. They justify their existence by teaching this knowledge in every aspect and level of life. To name but a few - biology, music, art, literature; in our Social Services, particularly in the combination of Eastern and Western spiritual teachings; also occult fields, etc.

Viewed in the present changing pattern of priorities and attitudes, surely this activity or energy cannot be without purpose - certainly no reason for despair.

So may a few questions be posed? Let us surmise that each of us holds a portion of the future in our hands. As all these units combine, is it not possible that we could be on the threshold of a new discovery concerning ourselves - a guide line, perhaps? Leading eventually to a new cycle of Unity and Peace incorporating Nature's Laws.

If by cultivating Faith and Hope, we could dispel many barriers of fear presently impeding us, would this not be beneficial?

As scientists, etc., continue to probe into unknown realms, today's fantasies may become tomorrow's proven facts.

Could this be a call for positive, unbiased, open-minded thinking? May you, the reader, decide.

THE JANUS SEX by D.G. MacDonald Allen.

Exposition Press, Inc. 50, Jericho Turnpike, Jericho, New York 11753.

"The true hermaphrodite, whether mental or physical, is of neither sex; but intellectual and cerebral hermaphroditism is common, and physical dualism is, on the whole, rare. The merging of sexual identities is not, in itself, degenerative and, artistically and culturally it has much to commend it."

The Androgynous Challenge

Write to above address for further details of this challenging book.

THE "ALI-PURPOSE" UFO

- Neil Pike -

Having been directly involved in UFO research for some years, it has been a major disappointment to me that no visible progress has been made towards the ultimate explanation of the enigma. In this instance, by 'visible' I mean the written word.

Whatever your approach to the subject, be it the Extra-Terrestrial Hypothesis or the more recently forwarded Ultra-Terrestrial Hypothesis, most of the literature available to the researcher is abysmal. Few authors have any scientific training; they fail to research adequately the oases they report; they present the UFO in the manner which best fits their own pre-conceived ideas; they credit persons with emotions and experiences which they did not have and sometimes cloak the subject with an aura of mystery and imagination which causes many intelligent readers to consider the subject the pursuit of idiots.

Unfortunately, the General Public seems to have implicit faith in the work of any author who is able to back up his ideas (however outlandish they may be) with a few hundred pages of 'supporting evidence' (however incredible that may be).

Cast your mind back to the mid-fifties when UFOs were thought to be extra-terrestrial vehicles. The literature of that period approached the subject from a scientific and factual standpoint. Writers contented themselves with descriptions of the craft as witnessed by civilian and military personell and analysed the occurences in such a way that by supplying the known facts, they hoped to substantiate the theory of visitors from other worlds.

Next followed the Von Daniken era. Although he was not the first author to promote the idea of visitors to Earth from other worlds, in the distant past, (Desmond Leslie had much the same ideas in Flying Saucers Have Landed) he was the first to catch the public imagination in a big way.

The UFO had now inextricably become part of our history and was no longer to be examined on its own merits. This approach opened up the floodgates. UFO's with their 'space' visitors were given credit for every unsolved archeological mystery on this planet - from the building of ancient monuments to the actual creation of Man himself!

In more recent times, the far more acceptable hypthosis has been put forward that UFOs may in fact be part and parcel of the psychic world. Once more the flood-gates are open! Persons with little or no knowledge of psychic matters are unleashing their ideas on the ever-suffering public. Apparently the most

ridiculous and bizarre claims become credible if it can be proved they have a psychic source.

It would seem that many people are prepared to accept the explanations of authors whose knowledge of the subjects they propound is nil, just because it has a greater air of mystery than that put forward by men of greater knowledge and training. Scientific methods of investigation are to be shunned. They are too 'specialised' and 'restricting' for study of the UFO. At least, that's what we are told.

But have you ever wondered why it is that the archeologist, who spends a great deal of time studying ancient ruins, has never come across evidence of this alleged UFO activity in our past? Perhaps they can't see the wood for the trees, so intent are they in categorizing all things within the pre-conceived concepts that they promote!

Why is it that the men who truly comprehend Einstein's Theory of Relativity have not realised that here lies the power source of the UFO?? Again, one must suppose that they are so immersed in the study of the Theory that they fail to realise its implication!

Have the psychic researchers, with all their knowledge and documentation, failed to realise that many of their cases of psychic activity are identical to some sightings that ufologists report?

Whilst I will concede that ideas have to be amended in the light of new evidence, I fail to see how the observation of flying saucers should have such an important bearing on so many subjects. UFOs appear to act as a catalyst to many people, giving them the power to realise latent knowledge on almost any topic.

Harsh words, you may feel, from someone who has never attempted to write a book. Perhaps so, but I am interested in obtaining facts relating to UFOs and associated phenomena - not in collecting sensational tales and ideas with a view to publication.

Is it really surprising that the scientific community has shunned us for so long? For all their faults and dogmatism, they do deal in facts, based upon documented research projects. Many are specialists in a particular field of study. When they are confronted with the ufologist, they find themselves in the presence of a person who very often lacks even the most rudimentary scientific knowledge and seldom is a specialist in any of the known sciences. This person then offers theories based on a little unselective reading,

perhaps some sky-watching and a whole lot of wishful thinking.

The point that I am trying to make is that if an author wishes to link UFOs with, say, for arguments sake, the building of ancient monuments, he should consult an archeologist and also study the more credible literature available on the subject.

The research should be thorough. Not based on a little light reading and a lot of conjecture.

After a while you learn the art of sifting UFO material into fairly definite categories: the incredible, the doubtful, and (hopefully) the truthful. Eventually the reader finds his own level of acceptance and centres his opinions about this point.

How much better it would be if this filtering process could be done away with. Books should be written around facts, as opposed to conjecture - and conclusions should be arrived at by the same process.

Doubtless, many people would find such an approach rather tedious and unexciting but this is as it should be. Remove the glamour and sensationalism, strip the subject down to its bare bones and then see what material remains. Study and research are often boring. The rewards are found in the solution of the problem.

Ufology should rediscover its basis in fact before we all lose track of what it is we hope to solve!

TALES OF TWO WORLDS

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An American Sees Warminster UFOs.

- Arthur Shuttlewood -

There is scant evidence, especially of a tangible and testable nature, that UFOs originate from extraterrestrial sources and crews are of humanoid physique. Frankly, on Warminster area assessment alone over the past ten years, I strongly doubt whether more than a small minority hail from worlds similar to the earth planet. Most belong to a normally invisible realm that interpenetrates our own denser sphere, peopled by entities who can materialise or vanish at will because they belong to a vastly different dimensional scale and existence level, even if of the same genus and species basically.

That inveterate compiler of freakish oddities that seem wholly disconnected from natural phenomena, Charles Fort, said of the worldwide incursions of UFOs: "I think we are property. I say we belong to something. That once upon a time this earth was a no-man's land: that other worlds explored and colonised here and fought among themselves for possession. But now it is owned by something - and that something owns this earth and all others have been warned off."

He is not the sole shrewd chronicler and investigator of unknown incoming intelligences to conclude that the aliens are so at variance with anything we know that to try and describe them in language everyone understands is an impossible task In essence, our owners, creators (and genetic controllers?) in the cosmos are not merely from another world but another type of universe, their laws of chemistry and physics foreign to ours. They can break time and space barriers, travel anywhere in the galaxy by hyper-dimensional links not yet without our own scientific horizons, and normally remain invisible to our circumscribed vision which fails to see beyond the spectra of the ultra-violet and infra-red.

Some psyche-dominated and spiritual thinkers believe they are pure thought energy forms and can be anywhere at any time they please. The weird corollary is that they can actually appear in physical form when they wish - and in this atomic and molecular cell-changing manner have been responsible for nearly all legends of heavenly angels and great white gods from the skies which have originated from various countries and been scorned in these so-called more enlightened times. Looking at certain UFO testimony and flight patterns in retrospect, some deep thinkers say Ufonauts are totally uninhibited by physical limitations such as bodies.....

It is reassuring to us at Warminster to have many corroborative and confirming sighting stories from other sectors of our globe, that largely exonerate us from

cruel jibes and cynicism we constantly encounter from the know-alls and experts. Testimony from people like Bryce Bond, a journalist, radio announcer and teacher of para-psychology in New York, for instance. He came to Warminster in August of 1972 and has written and broadcast the following experiences in his words:

"August 26th, 1972. Warminster at this time of night, even for a Saturday, was somewhat deserted. Only a few people ambled along the narrow streets. I felt that I had eyes on me all the way. It was a most unusual feeling.

"The small narrow streets, with high brick walls, sky overcast, town strangely quiet - maybe a prelude to what I was about to experience on that eventful night! After walking a short distance through narrow archways and flower-lined paths, I was amazed how lovely it smelled and how clean it was... On the hill, some of the skywatching group had their telescopes set up on tripods, others had binoculars and cameras ready. The thing that really struck me was how friendly everyone was. A good portion are very curious, another percentage are thrill-seekers, and the remainder? Well, they just enjoyed being there with this warm, loving group of spiritual individuals, sharing stories and conversation.

"UFOs have been here for eons of years. History is filled with reports of strange glowing craft, of landings and contactees. But due to negative programming of these ancients, and fear of the unknown being magnified out of all proportion from mouth to mouth, it spread right into modern times. Only in these times we blame television and motion pictures for doing the damage: creating near mass-panic in the mind, showing these UFOs as hostile, coming down from the heavens to devour, murder and rape - and to gobble us up!

"This travesty, of beings who are thousands or even millions of years ahead of us in technology, intelligence and spiritual intent! What the masses do not understand, they fear. When they fear, they shoot and run. There are numerous reports that UFOs were shot at, out of panic ... even by the military. Put yourself in 'their' shoes and think: what would you do if you went to their planet, or dimension, or universe, or another period in time?

"We drove over to Starr Hill, another ancient burial mound area. This sector is where the Romans built upon, with a few of the remnants still in evidence. The location was down in a valley, wheat fields all around and high hills and ridges. The sky started to clear, filled with thousands of beautiful stars and still no UFOs. It was getting awfully late and still I had not interviewed

Arthur Shuttlewood. My voice was getting weaker, my head clogged up due to the cool dampness. I got his attention and we crawled into one of the nearby cars to keep warm while I interviewed him for American radio listeners.

"He was telling me that, only a few nights ago, three large entities about eight feet in height were seen down in a little hollow, to which he pointed. While in their presence, people felt a great warmth exuded from them, they were engulfed by it and the scent of roses and violets was very strong... All of a sudden, while Arthur was speaking, his conversation went to a peculiar light that just appeared in the field in front of us. He was somewhat blasé about the whole thing. Arthur then said quietly: "I'm very glad you are here tonight, Bryce. There in front of us is a UFO. Notice the triangle shape and the coloured lights going around? That is a very good sign."

"It then started to lift in a weird pattern - then just disappeared! I was flabbergasted, for it was so close....While describing that one on tape for American listeners, another one popped up about 25 degrees along the horizon. This one was very brilliant white, while the other was a blaze of coloured lights. The intensity increased as it raised itself very slowly, did a little dance in the sky, then took off and disappeared. But, before it did, Arthur jumped from the car, borrowed a flashlight and sent Morse code to it. It in turn sent back the same signal that Arthur flashed out. Then it flew off. This was the highlight of my British trip: a close sighting: yet I honestly felt spiritually close to the lights in the field."

Bryce began interviewing other watchers as to what they had witnessed. "I turned off the recorder and made a mad dash into the field, went into a light trance state and asked higher intelligence to please make contact again. Leaving the group, I made my way down to the hollow, where two nights before, three entities were seen. Again I went into a light trance state for what seemed to be a few minutes only.....

"I was wakened by my friends, who thought I had gone. I must have been there for about an hour. I truly do not know what transpired while I was there or in trance. I told my friends I would return shortly and they went back to where the others were standing near the farm barn. I then made my way slowly back to the parked cars and people. Now here is a strange thing: The wheat in the field next to me as I walked back up the dirt road was about waist high.....

"I walked along the road very close to the fence. Suddenly I heard a noise - like something crushing the wheat down. There was no breeze blowing that night. I looked over. The moon had just come out, shining very brightly; and there,

before my eyes, a large depression was being formed in the growing corn. The wheat was being crushed down in a counter-clockwise position. It too was shaped like a triangle and measured about 20 feet from point to point.

"I stood there a few moments and experienced a tremendous tingling sensation: the same sweet smell: being engulfed by warm air.... Not fully understanding what had happened, I walked up the road to get Arthur, my host. Speaking of the field, Arthur pointed out some landing impressions in the section fronting the barn. A circle about 30 feet in circumference, with another depression spotted, but this one in a long cigar shape. All the depressions, recently made and noticed, were in a counter clockwise fashion.

"After all this, I was very happy and thankful. My mission had been a success," confided Bryce, who is also research editor of Beyond Reality, a leading USA psychic, occult and metaphysical magazine, and nationwide interviewer of Uri Geller, whose affinity and liason with natural cosmic energy elements has been authenticated scientifically in Britain and America.....

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Pseudo-Archeology and UFOs.

- Dr. John Cleary-Baker, Ph.D. -

The book stalls are full of works purporting to establish that extra-terrestrial visitants were responsible for most of the civilizations of antiquity. Robert Charroux and Erich von Daniken compete with Kolosimo, Tomas and my friend W. Raymond Drake in this field.

I respect the sincerity and integrity of these theorists, but am unable to subscribe to their highly-coloured interpretations of various archeological constructions and artifacts.

The celebrated Nazca Lines, for instance. There is no sound reason to assume that these represent anything more than attempts by a pre-technological culture to communicate with its' gods, assumed to dwell in the sky.

Stonehenge may well represent an astronomical monument of sorts, but where would be the point of Space-dwellers causing this gigantic edifice to be constructed, when all the information it embodies would be readily available to them in handy tabular or mechanical form.

It is a little pointless to ascribe the construction of the Great Pyramid of Gizeh to Space-ships, when Egyptian monuments illustrate the methods used by the builders to propel the great stone blocks from quarry to site and when, indeed, we actually possess specimens of the ropes used by the pyramid-builders for the purpose, found preserved in a cave in the dry Egyptian atmosphere, during the course of the second World War.

It may well be that the civilizations which flourished in the valleys of the Nile, Euphrates and Indus were the inheritors of knowledge and skills derived from earlier cultures, obscured from our vision by the mists of time. Be that as it may, we have absolutely no evidence what-so-ever that our present scientific and technological achievements were ever duplicated in any earlier epoch of human history.

Inevitably, of course, the diversity of human talent will occasionally have been responsible for inventions which were ahead of their time. One may sight as an example, the steam engine constructed by Heron of Alexandria. We must also take into account, however, the failure of the

ancients to "latch on" to the conception of steam power, which might have transformed the face of a society which derived its impetus from slave labour and in the end decayed and fell because of it.

Pseudo-archeological Ufologists would have us believe that almost everything in the ancient world was instigated by Flying Saucer denizens. If so, it is remarkable that we have no more proof of the fact than be inferred from cloudy and dubious evidences, which usually turn out upon critical examination to be no evidences at all.

I am aware that these views will prove unpopular with those who love to live in a hazy atmosphere of romantic notions and dogmatic asseverations. In my contention, however, it is the business of the UFO-researcher to concern himself with sound evidence and real facts, even though these may not afford the scope for roseate theorizing about the cultures which have preceded our own.

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