

MAGONIA

NUMBER ONE (INCORPORATING MUFOB 56)

AUTUMN 79



LO HE COMES IN CLOUDS DESCENDING

Religious and secular millenarianism By John Fletcher

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AUTUMN 1979



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MAGONIA is an independently published magazine, devoted to a broad examination of the UFO phenomenon. It is published by the Editors, and has no connection with any other UFO magazine or group. Views expressed by contributors are not necessarily shared by the Editors.

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EDITORIAL

Welcome to MAGONIA! The curious double masthead above is our way of emphasising the continuity of MUFOB and MAGONIA. We are well aware that MUFOB is a name that has developed its own ambience (or even notoriety) in the ufological community. It has in some ways become rather more than a magazine, and has perhaps epitomised a particular approach to the UFO enigma. We hope that this character will continue with MAGONIA. Any changes that are made will represent a broadening of approach towards a wider perspective, and not an abandonment of any of the lines of enquiry which have given MUFOB its distinctive qualities.

In this first issue of MAGONIA we have an article by John Fletcher which examines the religious and social background to two great 'waves' of visionary experience. Although the second of these is often described in a UFO context, Mr Fletcher looks behind the phenomenon to examine the sort of world the people who saw these 'UFOs' were living in, and how this structured their beliefs and expectations. This is not a 'UFO article' in the conventional sense of the phrase, but is rather one which extends our understanding of the circumstances under which people experience a wide range of visions and events, some of which we have chosen to

label with those three emotive letters U - F - O.

Although we intend to widen our horizons into approaches which until now have seemed to fall outside the traditional limitations of our study, MAGONIA remains very much a UFO-oriented journal. We shall be continuing our examinations of high-strangeness close-encounter and 'psychic-contactee' events, and have another major investigation of such a case, by Nigel Watson, ready for our next issue.

We are sure that those who have enjoyed MUFOB in the past, and found its approach stimulating, will continue to appreciate its qualities in its new manifestation as MAGONIA.

The result of the Cutty Sark Essay Competition can only have come as a surprise to those who knew nothing of the panel of judges. It was entirely predictable that an essay like James Oberg's winning entry should collect first prize. Equally predictable were the outraged responses from ufologists, as demonstrated by the letters column of *New Scientist*.

Oberg's points are valid, although he

Continued on page 8

Lo! He comes in clouds descending.

JOHN FLETCHER

Millenarianism, the active looking forward and expectation of the imminent end of the world, is an extremely common human outlook. We tend to associate it solely with Christian belief, where it is enshrined most spectacularly in the Book of Revelation. The outlook, though unacknowledged, is equally held by agnostics and atheists - it is a constant in human nature. In politics those on the right say that things have never been worse; with positive relish they declare that we are on the edge of an abyss and unless a strong man takes over haste and lays down the law in no uncertain terms, then God help us. Those on the left see what they assume to be the ever increasing chaos - any quick glance at newspapers over the last hundred years will show that things are no more nor less chaotic than they have ever been - as living proof that the end of our present society is at hand, the revolution is nigh, and then paradise shall descend and we shall all live as brothers and sisters in Eden. Those in the centre are as millenarian as anyone - just vote for me, just forgo that pay demand, just stifle this natural instinct in the name of the common good, and somewhere just over the horizon is the Promised Land.

Nearly all of us, somewhere inside us believe that if only one or two things could happen, then there would be a miraculous transformation of society, and everything is going to be an eternity of coming up roses.

Since the earliest times, man has wished to be aware of the approach of catastrophic changes in his life. Much of megalithic technology provided an accurate forecast of cosmic events. The Anglo-Saxon Chronicle was originally started by monks to ensure that an accurate calendar could be computed and observed in religious ceremonies. The coming of comets was as important as the passing of kings - the first often precipitating the latter. Fred Hoyle is now garlanding us with a theory that

each passing comet drowns us in a new and deadly strain of bacteria. Comets were traditionally harbingers of disease and plague. Eclipses of the sun interfere with the balance of gravitational pulls, and caused earthquakes and volcanic eruptions, which in turn, through the amount of dust in the atmosphere, can seriously affect the weather and crops in ensuing years.

Scientists have for some time now equated vigorous sunspot activity with poor weather conditions on Earth. In a *New Scientist* article (Our Inconstant Sun, 18th January 1979), Dr David Clark has traced back records of sunspots by Chinese astronomers for 2000 years. What is unusual is not only that these two phenomena (sunspots and bad weather) do correlate, but that the but that the onset of bad sunspot cycles also, time and time again, correspond with the overthrow of one dynasty and the start of another. In all traditional societies, they king or queen was seen as a representative of the heavenly powers on earth, and should a messenger such as a comet or earthquake be seen or experienced on earth, it was taken as a sign that the overthrow of the mighty was imminent. Plague and famine were signs of bad rulers, who were sacrificed to assuage the angry gods or forces. The death rate amongst Anglo-Saxon kings at times of hardship is phenomenal. As Shakespeare puts it in *Richard III*:

The bay trees in our country are all withered,
And meteors fright the fixed stars of heaven;
The pale faced moon looks bloody on the earth
And lean-looked prophets whisper fearful change.
These signs foretell the death or fall of kings.

In tribal societies, where the kings or queens were sacred rather than possessing political or military power and ruled by

consent, then changeovers and replacements were usually accepted without undue fuss. However in feudal society, when kings ruled by force, change was effected by force, then the roles of prophecy and portent changed. For the rulers, they would have to reflect the permanence and legitimacy of that rule. For the ambitious and powerful who wished to usurp power they would need to fortell a new star rising. For the underprivileged and exploited at the bottom of the pile, the prophets would be looked for to promise sudden change, violent revenge and better times to come.

This position was further aggravated by the arrival of Christianity, a monomaniacal, monotheistic religion, which, to be crudely cynical for a moment, relied for much of its selling power to possible converts on its promised contract between God and believer. A promise that God would soon come, in person to rule in glory, create paradise on earth, overthrow the mighty, punish the wicked (especially the powerful), and reward the faithful. What is more, the actual coming is described in graphic detail, with armies marching through the skies, lightning flashed, thunderclouds, flying scrolls, etc.

Such writings not only gave consolation to the poor and downtrodden, they actively gave them hope; and the worse their situation grew, the greater was that hope. Even until well into the nineteenth century any halfway decent thunderstorm could be sure to bring the poorer elements of a district out into the streets, on their knees, imploring the Lord for mercy.

For several centuries in the late Middle Ages and up to the Civil War, it was a capital offence to possess any books or manuscripts of prophecy which fortold the overthrow of the King - secular prophets like Mother Shipton, Richard Nixon (sic!), and Nostradamus, using astrological predictions being considered especially subversive. With the Bible however, the authorities were faced with a particular problem. A significant part of their power rested on a belief in divine sanction, provided by the Bible. And yet within itself, the Bible contained the seeds for their overthrow. Theology and dogma aside, the main reason for opposing the translation of the Bible for so long was the scaring thought that the faithful might actually read it!

With the Civil War, both secular power - through the King - and religious power - through the Archbishop of Canterbury - came toppling down. The sale of prophecies boomed as never before. A foreign observer of the time described the English as being 'half-dead with prophecy'. In 1651, with a total eclipse of the sun, the rich left London in droves, and the end of the world was expected. It was believed that with the overthrow of Church and King, Christ's

descent to earth was imminent. Several people came forward proclaiming themselves as Christ or as the prophets of His second coming fortold in Revelations. With Satan's stranglehold broken, there were reports from all over England of flaming portents and marching armies filling the skies, heralding the Apocalypse. As always in revolutions, before the party men take over, there was that amazing hiatus during which people actually demand the impossible and are transformed with energy and imagination.

I will deal with the millenarianism in one area - Somerset - in some detail. Somerset where there was a flourishing wool trade, was probably the most politically and religiously radical area in the country. As the revolution gradually foundered, and as it became increasingly obvious by the late 1650's that the monarchy and the Church of England would be restored, the psychological pressure grew amongst believers for Christ to march with His army to succour the faithful on earth. The pressure began to manifest itself in various psychic and paranormal phenomena. There was an outburst of witch-hunts, prosecutions and executions; especially in areas where nonconformist craftsmen were prevalent. In the most famous case at Shepton Mallet, two women were executed on the evidence of a young boy who claimed they had bewitched him and caused him to fly through the air - a spectacle observed by several witnesses.

Then came a series of sightings of second suns in the sky, second moons, and armies marching through the skies and giving battle, as reported in a previous MUFOP, which preceded the Act of Uniformity in 1662. By this time not only had the counter-revolution succeeded by the restoration of Charles II, but Anti-Christ, in the shape of the Church of England, was coming back to preside over every parish, while their own Nonconformist pastors were being banished or imprisoned. If Christ was to come, then it must be before the Act of Uniformity became law. Despite the return of 'Anti-Christ' however the West Country, and Somerset in particular, remained a hotbed of sedition. Astrologers, prophets and non-conformists were unceasingly brought to trial, imprisoned, or whipped round the town on market day. For twenty years the whole West Country was coming to the boil of the Monmouth Rebellion, when once more Civil War radicals and millenarians would rise. In May 1683, only two years before Monmouth landed, there were large scale outbreaks of possession and witchcraft in villages like Spreyton and towns like Barnstaple, amongst the Nonconformist weavers. At Spreyton a man was hounded by spirits and thrown from his horse in front of witnesses by invisible beings and propelled through the air.

There were hags and apparitions which came and haunted the entire village, and poltergeist activity.

Some idea of the millenarian atmosphere in the West Country just before the Monmouth Rebellion can be gauged by the letters Andrew Paschal, the Rector of Chedzoy in Somerset - a parish contiguous to Sedgemoor - wrote to the antiquary John Aubrey:

"Before our troubles (the Rebellion) came on we had such signs as used to be deemed fore-runners of such things. In May 1680 there was that monstrous birth at Isle Brewers, a parish in Somerset, which at that time was much taken note of - two female children joined in their bodies from the breast down. They were born May 19th, and christened Aquila and Priscilla. May 29th I saw them well and likely to live. About at the same time, reports went of divers others in the inferior sorts of animals, both the oviparous and viviparus kinds. But perhaps many of these, and the other odd things then talked of, owed, if not their being, yet their dress, to apertition and fancy. In the January following Monday the 3rd, at seven in the morning, we had an earthquake, which I myself felt here. It came with a whizzing gust of wind from the west end of my house which shook it. This motion was observed in Bridgewater, Taunton, Wells and other places, and near some caverns in the Mendip Hills and was said to be accompanied by thundering noises.

"In the end of the year 1684, 12 Dec., were seen from this place, at sun rising, parheli, and this when in a clear, sharp, frosty morning there were no clouds to make the reflection. It was probably from the thickness of the atmosphere. The place of the fight (Sedgemoor) which was in the following summer, was near a line drawn from the eyes of the spectators to these mock suns"

This system of aligning aerial phenomenon with important political events was one used by Aubrey himself. He notes that on 1st May 1647, at Broadchalk in Wiltshire, two rainbows appeared circling the sun. On the 3rd June 1647, Cornet took his prisoner Charles I (a vastly important symbolic political act) from Holdenby to the Isle of Wight. From Broadchalk the Island lay exactly in the direction where the rainbows intersected. Again at the end of 1688, when the landing of William of Orange (a sort of moderate Monmouth) was expected daily, Aubrey noted two balls of light appear in the sky above Bishop's Lavington in Wiltshire.

As the negro spiritual has it (many black slave beliefs had West Country origins, white slaves - often condemned Monmouth rebels - historically preceding them on Southern plantations):

And the Lord hung a rainbow, as a sign,
Won't be water, but fire next time.

What I have been trying to do so far is describe how in a religious society, well versed in the Bible, political and social strains often express themselves in visionary, ecstatic and transcendental states of mind. Since not only the natural world - through comets, eclipses, etc. - but also the Lord God Almighty, through fiery chariots, Armies of the Apocalypse, etc., has decided to his immanence and power in the sky, then there can be no surprise when the faithful, convinced of the immanence of the End, see evidence of it writ large across the heavens. Because religion, or at least a literal interpretation of the Bible no longer has such a hold over large parts of the population in the Western world, this does not mean that the desire for a complete break with the past and a deus ex machina to descend and change everything, has gone away.

It is in this context that I wish to examine the Ohio Airship flap of 1897, particularly in reference to an excellent article in the Winter 1978 edition of Pursuit magazine, by Andrew E Rothovius, entitled 'Analogies of the Propagation Waves of the Great Fear in France. 1789, and of the Airship Flap in Ohio, 1897'. I should stress that I have been unable to get hold of contemporary newspapers from Ohio, and my deductions of Ohio society at this time were garnered from Bristol Central Library. Perhaps any American reader might be interested in following it up.

Rothovius's article describes in some detail the spread through provincial France, on the eve of the outbreak of the Revolution, of reports of massacres of French civilians by foreign invading troops. The reports were all similar. A exhausted man, his clothes in disarray, would run into his neighbouring village, saying that he had personally witnessed the complete destruction of his own village and the massacre of its inhabitants by troops. This would create panic and the news would be passed on to the next village in a similar manner. Gradually, villagers of the second village picked up courage to visit the first, supposedly ransacked, village. But here they would discover that everything was normal. When taxed with this, the messengers from each village would refuse to believe it, swearing that they had personally seen the attacks take place. These wild panics spread across the country in a series of waves, often taking several weeks before they petered out. However, one thing should be noted: these panics only took place in those parts of the country where the peasants had not actually risen in physical rebellion against the crown and their lords. Where this had taken place the rumours did not spread. In the areas which did not rise the rum-

ours seem to have acted as a sort of pseudo-rebellion.

Rothovius draws parallels between this phenomenon and the spread of the reported sightings of airships through Ohio, following the lines of the railroads, and spread by farmers as they went by railroad to their local market town. There are however two points on which I wish to take him up. The first is on the question of the visions being prophetic, in that they were of relatively sophisticated airships at a time when no such craft existed. While it is impossible to prove anything either way, I would argue that precognition is in no way demonstrated by these sightings. Secondly, Rothovius portrays Ohio and its residents as 'tranquil' at the time of these sightings. I will show that this was very far from being the case.

The nineteenth century was an age of scientific and technological revolution, a process that still continues. It also saw the advent of the mass-circulation newspaper. In the changing world of today, the art form we look towards to explain our changing society is science-fiction - whether we are talking about the esoteric buffs, or the watchers of 'Blakes Seven'. There is a feeling that science-fiction is something new, or at least only goes back as far as H G Wells; the trouble being that science fiction has a form of built-in obsolescence, losing its appeal as time proves its prophecies hopelessly wrong. In fact science fiction was both more widespread and more avidly consumed in the 19th Century than it is today (see Patterns of Expectation, 1644-2001 by I F Clarke, Cape 1979) Its vehicle was the popular press. This public hunger for science fiction was proved as early as 1835 with the notorious Great Lunar Hoax of the New York Sun. The editor, keen to boost his circulation, printed a series of stories purporting to come from South Africa, from the mouth of the famous English astronomer Sir John Herschel, who had witnessed through his telescope abundant evidence of teeming life forms on the moon. Each story gave graphic, highly imaginative descriptions of the life supposedly observed there. Within a few days the Sun became the largest circulation newspaper in the world, and stayed that way even after the hoax was discovered. (It would be interesting for some American Fortean to pursue the question of whether there was a simultaneous outbreak of reports of strange and exotic life forms here on Earth. Again, whether Edgar Allan Poe's wildly successful hoax of 1844 - also in the Sun - of a fictitious three day crossing of the Atlantic by balloon, led to an outbreak of airship reports.)

In a world in which society was changing daily by the forces of new technology there was not only an immense demand for information on the latest technology, how it worked, what it looked like (a demand satisfied in England by such magazines as the Illustrated London News), but also for huge wads of imaginative fiction which would allow the public's consciousness to come to terms with this whole Autre Monde - the title of a contemporary French magazine which did precisely this.

The wildly successful literature of those like Verne, whose work was printed and reprinted over and over again in the popular press, fulfilled this need. Science fiction however, not only provided fantastic, thrilling descriptions of the power and influence of contemporary technology, but also it drew on and reinforced and re-invigorated certain basic human myths.

Consider the myth of another civilisation living below us under the Earth's surface. Common in classical times and Celtic mythology, it was first disinterred in modern times by Baron Holberg's Journey to the World Underground, in 1741, and rapidly became a staple of European and American fiction. In 1818 Captain John Symmes sent his famous memorandum to the governments and principal institutions of the world proposing an expedition to the centre of the Earth. He stated: "I ask one hundred brave companions, well equipped, to start from Siberia in the fall season with reindeers and sleighs." Entrance to the underground world was to be found at the north pole. Poe's story "Ms. Found in a Bottle", Verne's Journey to the Centre of the Earth, and countless imitations kept the myth alive in the public sub-consciousness into the twentieth century. In California in the late nineteen thirties a playboy named Joe Bell started his Mankind United movement by preaching that a race of little men with metal heads who lived in the centre of the world would tell cultists what to do, through his revelations. Mainly they seemed to tell his quarter of a million followers that they should present Joe Bell with large sums of money. Finally, in our own day we have the group of cultists who believe that UFOs come from a hole in the Earth at the north pole.

Thus popular science fiction not only visualised and explained the effects of the latest technology to its mass readership, it also nourished basic myths within the human soul. One of the great fantasies of mankind - at least amongst men - is to dream of fighting and making war, where with the press of a button one send whole nations into oblivion. Science fiction of course pandered shamelessly to this fantasy (just as it does today) and the full panoply of Verne's futuristic technology were

wielded with gay abandon against opposing nations or revolting natives. The 1860's and 70's, the heyday of Verne and his imitators, was also the great age of imperial expansion, when national psyches were being whipped up for the first time by the mass popular press, into a frenzy of insecurity and its invariable concomitant, aggression. It was an age of social Darwinism, of the intellectual legitimization of one race - be it Anglo-Saxon, Teutonic, French - massacring, conquering and subjugating other races, because they were inherently inferior, had black skins, long noses or ate garlic.

Science fiction was not only fun. Those ambitious for power and influence began to use it to scare and manipulate the public into accepting their demands - usually for increased militarization. The first and most famous of these attempts was probably Sir George Tompkins Chesney's The Battle of Dorking, published in 1871. The first writer seriously to take stock of the advances in modern weaponry and to imagine its use in modern warfare, Chesney wrote a graphic and powerful description of a well-armed France invading and devastating Southern England, as an attempt to scare the British into adopting a programme of national conscription. His book was successful. It was published and serialised in England, New York, Philadelphia, Toronto and Melbourne, and translated into Dutch, French, German, Italian, Spanish and Portuguese, and provoked seventeen counter-attacks and imitations in English alone. It produced a host of imitations - scare stories like Erskine Childer's Riddle of the Sands about the threat of a German invasion - which led not only to a far greater sense of national identity, but to the creation of a war psychosis.

In the USA the most famous perpetrator of the militaristic scare was an Admiral Mahan, who in successive books showed how the key to imperial power in the past had always been sea power, and that if America was to stand the aggression of acquisitive foreign powers and take its rightful place in the race for colonial power, the America should scrap its rundown fleet of coast-guard vessels and start building battleships - quick! Since his views coincided rather neatly with American big-business, which needed access to cheap raw materials, then the battleships were built rather quickly. Soon the US had a new battle fleet, which needed someone to fight. Eyes fell upon the local sick man, Spain. Spain's Caribbean and Pacific colonies looked in need of some strong, virile rule. This sudden encouragement of a war psychosis amongst the American people coincided with an newspaper circulation war between the Pulitzer newspaper chain, and

the Hearst papers, Hearst himself was rather friendly with the tycoons of the Sugar Trust, who were casting covetous eyes on Cuba. Hearst decided his interests lay in whipping up war fever by portraying the alleged barbarities of Spanish rule, and damning the faint hearts at home (mainly the Pulitzer papers) who were unwilling to take a stand against these 'outrages'. By 1879 Hearst's campaign had provoked the nation to war, and Hearst was on his way to winning his own circulation war.

The papers were filled, not only with photos and descriptions of the war, but with ripping, stirring, futuristic yarns of technological derring-do, in which Anglo-Saxon supermen patrolled the world in flying machines and airships, crushing 'lower races' into submission.

Many of these tales of young men conquering the world were written in the name of socialism. The young men were nationalist socialists who would conquer the world for their particular race in the name of socialism. Thus after technology had been used briefly in a destructive fashion to get power into the hands of those idealistic enough and competent enough to use it, science would then be applied to bring the secular millenium about, here on Earth. Science was the religion of the nineteenth century, technology promised the millenium, and mass popular science fiction served as the holy scriptures. Airships had been foretold, therefore in popular consciousness there was no reason why they should not be fore-seen.

In 1897 Ohio was in social, political and economic turmoil. It was everything but 'tranquil'. From the time of the Civil War Ohio had become the centre of the American industrial revolution, and was politically dominated by the interests of steel, oil and coal, which in turn were intimately associated with Washington. The majority of American presidents were to come from Ohio until the 1920's. There were several unsuccessful attempts at a state level to break the business strangle hold on the levers of power and break the economic monopoly. In the first of a series of deep slumps there was a bitter railroad strike in 1877, the violent Hocking Valley coal strike in 1884, the 1892 Homestead Massacre of steelworkers in contiguous Pennsylvania, the extremely violent Pullman strike of 1894, and Jacob S Coxley's famous march to Washington in 18 4 to protest against unemployment. He dubbed the marchers the 'Commonweal of Christ' and took as his slogan 'Peace on Earth, Goodwill to Men, but Death to Interest on Bonds'. The march was unsuccessful. By 1897 industrial Ohio was well into the worst slump in its history. The Protestant church was beginning to

show an interest and concern in social and economic matters in Ohio. In 1882, Washington Gladden started his 'Social Gospel' ministry in Columbus, which was to last thirty years, and have a profound effect on congregations and ministers throughout America. It gave attention to economic and social reform and criticized the creed of economic individualism and greed.

The airship was spotted in rural Ohio where farming was likewise going through a profound depression. The price index for farm produce had fallen continuously since the Civil War. In 1866 it had been 140, in 1896 it had fallen to 56, due to the opening of new farming lands in the Far West and abroad. Farming in the Mid West was in chaos. The Kansas saying: "In God we trust, in Kansas we bust" held true for the whole of the Mid-West, where, it has been calculated that during the 1890's, 90% of all farms changed hands.

This general impoverishment of the Mid-Western farmers - most of them ran-rod straight Protestants - resulted in the rise of the political movement known as Populism. This movement blamed the slump on the extortion of railroad barons - who exploited their monopoly on transporting the farmers' produce to market - an on an international conspiracy of financiers who kept the price of gold artificially high, and thus kept ordinary people in continual debt and penury. The Populist Party, which was to sweep America, was formed at Cincinnati in Ohio in 1891. It was given a great impetus, firstly by the financial panic and collapse on Wall Street in 1893, and then by the Gold Reserve Crisis of 1895. In 1896 with the American industrial and agricultural slump reaching its depths, the Democrats nominated a populist, an ex-preacher and Protestant minister, Williams Jennings Bryan, to run as their presidential candidate. Denounced as an anarchist and revolutionary, in November 1896, only five months before the airship sightings, Bryan made a famous speech concluding: "You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold". Bryan lost the election narrowly - it was a contest between the monied East, the creditors, and the impoverished West and South, the debtors.

If, at the height of the depression, politics failed, what else was there to turn to? Due to the inadequacies of the Bristol Central Library, I lack definite proof, only the strongest circumstantial evidence, that Ohio and the American Mid-West, in the spring of 1897, was in the grip of an intense non-conformist religious revival. The Lord was at hand.

Perhaps he did not come in the old protestant way to save his chosen people, his army marching triumphant across the skies. Maybe over the years the imagery of Christian and secular millenarianism had become confused or changed in the public mind. The people were still desperate and hoping for an immediate change in their situation. In a secularised, industrialised materialistic society, their God was now symbolised by scientific and technological wonders rather than the cumbersome imagery of the Book of Revelation, but their desire for the millenium, for salvation remained precisely the same, and that desire took precisely the same form of transcendent images seen in the skies.

There has always been this element of suppressed desire - often idealistic - in the sightings of unexplained aerial phenomena. The Portuguese vision of Fatima took place at a time of intense agricultural depression and poverty.

The little green men, when they climb from their craft of beam their messages down through mediums more often than not express the most admirable and sensible of messages - that nuclear weapons are an abomination and should be banned, that man is killing himself by polluting the world he lives in, that people should love one another.

Until governments and the powerful cease being wicked, corrupt and destructive, until men and women can live with dignity and good-neighbourliness and equality and each is the master of their own destiny, then I venture to say that psychic engines of retribution will continue to trundle over the horizon and through the clouds.

At whatsoever time this eventually does come about, of course, the millenium will finally have come - I expect.

Editorial. From page 2

may be guilty of sins of omission by concentrating his attack on one approach to the subject, and implying that the methods he deprecates represent the only way the problem is being tackled by ufologists.

MUF0B received some criticism for taking what some people thought was a rather flippant attitude to the Cutty Sark offer. This was generally seen at the time as 'good publicity' for ufology. One major UFO organisation attempted to identify itself quite strongly with the competition. Ironically, it was an official of this organisation who was amongst the first off the mark to denounce the winning entry.

MAGONIA's informants indicate that if the judges' decision had gone to the other front-running entry (it was apparently a narrow decision) the ufological ructions may have been even greater!

INT CAT

AN INTERNATIONAL CATALOGUE
OF TYPE I UFO RECORDS

COMPILED BY PETER ROGERSON

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891 21 June 1959 2000 hrs
THE WILLOWS near PRETORIA (TRANSVAAL
SOUTH AFRICA) A housewife saw on her farm, a saucer shaped object "the size of a house" at 4.5m alt. about 90m away. The object was illuminated by an orange glow from its interior, like a dying fire, and a green light from the side. After a few seconds it disappeared at great speed, apparently following the contours of the ground. The witness refused to give her name through fear of ridicule. (FSR 5,6, p.19 - Pretoria News 22 Jun 1959)

892 26 June 1959 1110 hrs
WHITEFIELD (GREATER MANCHESTER, ENGLAND) Mr R Taylor (22) of Westminster Rd Whitefield was walking down Alexander Ave when he observed two men, 1.8m tall, walking ahead of him. They were dressed like cyclists, with tight-fitting trousers and heavy boots, and Taylor was surprised by their long blonde hair. The men turned a corner, and when Taylor looked they had vanished. (DIGAP files)

893 26 June 1959 1845 hrs
BOIANAI (NEW GUINEA) The Anglican missionary, Rev. William B Gill had just finished his dinner and was coming out of the door of his mission-house near the beach, when his attention was caught by a very bright sparkling object near Venus. As the light descended, Gill and teachers Stephen Gill Moi and Ananis Rarata saw it shining like a lamp and hovering between 90-120m. away, where it was the apparent length of 'half a hand'. It changed to dull yellow and could be seen to be circular, with a number of legs, a wide base, narrower on top, and with a shaft of blue light which shone up into the sky. Men came out of the object and appeared on top and were illuminated by a kind of glow. The craft was surrounded by smaller objects moving erratically and swinging like a pendulum. At 2130 hrs the object wavered

then departed at high speed. (UFOs in Two Worlds, p.14 - Norman Cruttwell - William Gill in FSR 66, p.3 - Cruttwell in Lor IV, p.101 in Olsen 3-67 - APRO Nov 1961, p.5)

894 27 June 1959 1800 hrs
BOIANAI (NEW GUINEA) Medical assistant Annie Borewa alerted the other members of the mission staff to a luminous object accompanied by two smaller lights. Two beings were working on the large object, a third was leaning over the rail. When Gill and others waved at the being, it and three companions returned the gesture. The machine swung, apparently in response to light signals. The beings then went below. Two emerged later to carry on working. After some minutes Gill went inside for dinner, and the strange craft was later seen only in the distance. (References as above, add FSR 5,6, p.7 - Brisbane Sunday Mail, 16 Aug 59)

895 Summer 1959 Evening
TURNER (MAINE) On a clear evening with a bright moon, Emily Deneault, a microelectronics operator, was in her drive when she heard a humming sound and saw lights flying low over a field 300m away across a road. She thought it was a plane about to crash until she realised that the lights had stopped and there was no sound. As she alerted her son Robert, her step-father Alex Blanchard and her sister Rita, the object floated down into the field, its lights going out. Another object then appeared and hovered over the landed one. The objects, identical in shape, resembled two saucers joined by a rim of dark glass. Intensely bright blue lights revolved round the rim, making Emily's eyes water when she looked at them through binoculars. The objects themselves had a dull grey-silver colour. The one on the ground floated up to join the other, and they moved away at terrific speed. The next morning a small area of burnt grass was found. (Fuller Ib p.53 - Ray Fowler)

896 Summer 1959 Late evening
(LINCOLNSHIRE, ENGLAND) Four RAF personnel were returning to their bomber base when they saw a light in the distance just above ground level. Further on they turned a bend in the road and encountered a machine the size of a Vulcan bomber, hovering above ground about 20m from the road. A beam of light projected from the underside of the object, in which vague movements could be seen. As the car's headlights struck this beam it was drawn up gradually into the craft. When the men reached their base they inquired if any air craft had made a forced landing. When they found that none had they decided to keep quiet about their experience through fear of ridicule. (FSRCH p,p.16 - Terence Collins)

897 Summer 1959 (appx) 0015 hrs
PAN DE AZUCAR (CORDOBA, ARGENTINA)
Mrs Stutz and Mr & Mrs Rossi were camping in a valley bordering the Pan de Azucar. It began to rain heavily so the two ladies went out to fetch in some belongings, when they saw a strange opaque mass coming straight towards them. When only 15m from them it changed course rapidly and vanished into the night. It resembled the wingless fuselage of an aircraft with a number of small rectangles along it. It flew at 8-10 m, emitting no sound or light. (FSRCH - Uriondo 13 - CADIU - letter from eyewitnesses)

898 July 1959 1100 hrs
MILFORD HAVEN (PEMBROKESHIRE, DYFED, WALES) Insurance agent Mr D J Harris was walking down Charles Street when he heard a whistling noise and saw an enormous metallic grey object 4.5m diam descending slowly at 15m alt. on the right hand side of the road. The object was elliptical, spinning very slowly. It appeared to be made of a substance like weathered aluminum. Around the maximum diameter was a row of deep flutings. The object moved behind a 20m tall chapel steeple; when Harris got round the corner it had vanished. (FSR 20,2,p.10 - F W Halliday) DATE POSS. 1960

899 13 July 1959 (appx) 0005 hrs
SUCHS (LERIDA, SPAIN) Antonio Domingo (40) saw an object surrounded by a glow, on an estate 25km from Lerida. It was spherical, 80cm diam. hovering motionless at 15m., and illuminating the country like daylight. It started moving in a west-east direction and Domingo panicked when he heard an explosion. His brother 3km away could only see the glow. (B29 - CEI)

900 13 July 1959 0530 hrs
BLENHEIM (MARLBOROUGH, NEW ZEALAND)
Mrs Frederick Moreland, on her small farm outside Blenheim on Old Renwick Road, got up at 0500 hrs to milk the cows. After lighting the steam sterilizer and switching on the lights and radio, she got her torch and went out to the cows, which were bedded down beneath a row of pine trees by the boundary fence. The morning was cold with a hard frost, and as she walked to the cows she noticed a green glow in the sky. She at first thought this was the moon, until realising it was in the wrong part of the sky. The whole area was bathed in a brilliant "horrid" green light, as two green objects descended rapidly. She became terrified, and ran for shelter behind the pine trees. A disc-shaped glow, with two indented green lights underneath descended. The air became warm from two bands of orange coloured flame which shot out from the middle. When the machine stopped

within a metre or so of the ground, the flames stopped and the two bands began revolving in opposite directions at great speed, making a low humming noise. The object was 6-9m diam. A white light then seemed to be switched on in a transparent dome, illuminating two figures dressed in skin tight silvery or aluminium suits with huge helmets. The rear figure was leaning forwards on his hands looking at something in front, then sat down. As he did so, the machine tilted slightly, the bands stopped whirling, disappeared, then reappeared projecting orange beams. The object then shot upwards at high speed, with a high pitched sound. A hot peppery smell was left behind. Several other people in the locality also saw strange lights in the sky. ((Olsen 3-65 - Maney & Hall, p.291) + FSR 5,6,p.20 + Vallee IIC,p.24 - Nelson Evening Mail 22 Jun 59 :: Hervey Ia,p.181 - Rev. Lionel Browning :: New Look p.29 :: Basterfield & Chalker AFSR 2,p.7 - Lionel Browning - first hand)

901 14 July 1959
PRINCE OF WALES ISLAND (QUEENSLAND, AUSTRALIA) Aboriginal hunters reported the landing of red glowing object on a hill on the island. Other hunters saw a similar object near Karumba Lodge. (M492 - AFSR 1, 1 :: FSR 8,5,p.24 - Courier Mail 18 Jun 62)

902 2 August 1959 (appx) 0100 hrs
CULLEN (MAGALLANES, CHILE) Juan Soverzo, a worker for the national petroleum company (ENP) was taking readings of the level of the petroleum storage tanks when a light came overhead which made him run away, leaving the tank hatchways open. The light seemed to follow him. (Heiden - Petrovitch - Armando Uribe)

903 9 August 1959 1955 hrs
CULLEN (MAGALLANES, CHILE) Mr and Mrs Armando Uribe and their 11 year old servant girl were returning from Sombrero camp to their home when the truck ran out of fuel. The girl saw a light and they thought it was another truck; then realised it was a bright, scintillating light, swinging like a pendulum. As it approached they saw it came from a vertical metallic 'egg', with two shafts of white light pointing downwards, spotlighting patches on the ground. From the top of the egg was a rose coloured contraption like a megaphone, on what appeared to be an extended chain of metallic pieces. Mrs Uribe and the girl were terrified. As Uribe got out of the truck the object changed position as if to observe him. He walked to the back of the truck, apparently paced by the object, but when he picked up his rifle and aimed it, it receded rapidly, vanishing in seconds. The moment it had gone a truck appeared to take them back to camp. Next day he return-

ned to the area, and calculated from the topography that the object was 1.5m wide, 2m high, only about 60cm above the ground, and 120m from the truck. (Lor III,p.14 - Uribe first hand)

904 12 August 1959
CANAVIEIROS (SALVADOR, BRASIL) An unconventional vehicle resembling an army tank was seen on the Canavieiros swamps. The director of the 'Fishermans' Colony' took photographs from a distance. (UFO Critical Bulletin III, 5, p.4.)

905 13 August 1959 2130 hrs
FREEPORT (TEXAS) A bright flying object passed low in front of a car as the engine and headlights failed, and landed in a wooded area. Six witnesses in two separate groups saw the object, and the police were called. The dense underbrush prevented observation of the site. (M495 - Maney & Hall p.193 + UFO Evidence p.75 - APRO Bulletin Sep 59)

906 25 August 1959 1100 hrs
WERDEHL-EVEKING (NORDRHEIN-WESTFALEN, GERMAN FEDERAL REPUBLIC) Near Hagen, Lutz Holtman approached a bright object in a forest, and fainted when he got close to it. When he regained consciousness he saw it take off silently vertically. It was round, had tripod landing gear, two rows of bright openings and was about 30m in diameter. (M495 - UFO Nachrichten Oct 59)

907 September 1959
EURAMO (QUEENSLAND, AUSTRALIA) While driving a tractor near Euramo, Max Menzel saw a large, brilliant, conical craft, about 10m long hovering above the cane tops, illuminating a nearby house with a red-orange light. (Hervey Ia,p.101)

908 September 1959 Evening
DUNOON (ARGYLESIRE, SCOTLAND) Patricia Murchison (14) and Linda McCulloch, went for an evening walk to Sandbank, 3km away. Walking home of the High Road they saw two objects in the sky. The girls were frightened and ran to hide in a field at Ardnam Farm, but the two objects descended until they were just above the telegraph lines. The girls ran away, but the objects followed them until they jumped into a ditch where the objects still hovered over them, and retreating then returning. After some time the girls stopped a car driven by Mr and Mrs Henry English of Paisley, who also saw the large round objects. (Chapman Ia,p.40)

909 7 September 1959 Morning
WALLINGFORD (KENTUCKEY) Postman Walter Ogden observed an elliptical shape hovering over the ground. It rose vertically emitting a blast of flame, then sped away horizontally. A stained ring 30cm wide enclosing a circle 4m diam. was found

(Maney & Hall p.111 - Flemingburg Fleming Gazette 17 Sep 59 + UFO Investigator Nov 59 :: UFO Evidence, pp.97,138,151 - Leet)

910 13 September 1959 0105 hrs
GILLS ROCK (WISCONSIN) Ronald H Daubner (28) a papermaker, was collecting worms for fishing, when he was shaken by a tremendous pulsating noise so loud that it made his ears hurt. He saw a large yellow ring of light, with eight very bright blue lights just inside the circle, themselves surrounding a ring of large red lights, which resembled an exhaust. The whole was rising vertically from a field 3km away. The witness only saw the one aspect of the object, which reminded him of the underside of a rocket. The blue lights appeared to have the strength of 300kw bulbs. (Olsen 3-66 + Official UFO Guide, p.152 - Atic)

911 27 September 1959 1855hrs
MARIANNELU D (SMALAND, SWEDEN) Gideon Johannsson, an electricity sub-station chief-fitter (59), went out of his house to investigate a power cut, when his 25yr old son Wolf directed his attention to a blinding white light hovering over a three story building. At first he thought it was a plane crashing, then a helicopter, as it descended quietly, smashing a maple tree, then hovering 30cm above the street, rocking like a boat in a swell. GJ approached to within 3m of the object and saw an unusual compact white light shining through a large window revealing two beings inside. They had very high-crowned heads, large, "very beautiful" eyes, long thin noses with small nostrils, small mouths and lower jaws and pointed chins. They wore white uniforms with black belts crossed over their shoulders and chests. They were the size of 14-year-old boys. One loosened his belt and began to work on some kind of instrument. The being finished this work, and GJ gestured at him, getting no reply, except a sense that the beings were reading his mind and that he had an impression of the interior of the craft. Soon it moved away, the witness following for 25m. It then vanished on the spot, creating a noticeable air pressure. The object was described as oval, 3.5-4m long, 2.5m high, light blue, metallic with plates at least 8mm thick, and gave the witness the impression of being 'hand made' in some simple manner. A strange glassy deposit was found on power lines. The witness later suffered from a prickling sensation in his lower abdomen, followed by glandular trouble and loss of appetite. GJ had previously had other UFO and Fortean experiences. (FSR 16 6,p.14 - Anders Liljegrän - UFO Sweden Newsletter no.2 - Sokaren 5/69 + 9/9 - Ewart Martesson (gives date as end Oct) :: Saucers Space and Science 59,p.9 - Soren Andersson :: Lor V p.128 - Rehn

912 2 October 1959 (appx)

GLENORA (BRITISH COLUMBIA, CANADA) Gaynor Wilson (14) was riding in a field when she was terrified by a brilliant light overhead which illuminated the ground. She called her father, who saw the two strange orange objects and heard a high-pitched hum which hurt his ears. (FSR 6,1,p.15 - Vancouver Sun 5 Oct 59 :: Vallee Ib, p. 140)

913 19 October 1959 1815 hrs

POQUOSON (VIRGINIA) Mark Muza (15) and Harold Moore Jnr (14) were hunting, 2km into the desolate Big Marsh area, when Muza heard a whirring noise and saw a circular object descending with a rocking motion. It had a dark centre, encompassed by a 15cm wide silvery rim, metallic and glowing as if self-illuminated. As the object descended to 15m Muza fired three shots at it from his 12-bore shotgun. The shot hit it with a metallic sound. The machine then rose up spinning like a top, making a sound like a tornado at a speed too fast to estimate. (UFO Commentary 1,1, p.11 :: FSR 7,6,p.27 - Newport News Daily Press)

914 19 October 1959 2130 hrs

PINKAL (RIO GRANDE DO SUL, BRASIL) Real-estate dealer and retired police officer Cavalheiro Mendes, was holidaying at his beach house. Unable to sleep, he went for a walk on the beach "nudged by an unexplainable urge". Almost immediately after going outside he saw a huge light 300m away. He felt impelled to walk towards it, realising as he did so that it came from a glowing disc shaped object resting on the ground. From behind this object came two helmeted beings. He was unable to distinguish further details because of the light. He got the idea the beings were communicating, telling him not to resist. He found himself paralysed, and the only memory he retains of the next two hours is of someone scratching his forearm with a kind of instrument. When he recovered sensibility the time was 2330 hrs and he was nearly back at the beach-house. After some weeks he began to suffer increasingly from anxiety and depression. He sought the help of two investigators with military backgrounds, but refused to be hypnotised. (PI41 - GGIQANI 1,3 + Carrion,p.75, gives date as above but indicates only one being :: Lor II p.199, gives date as late Nov 61)

915 22 October 1959 Dusk

CUMBERLAND (MARYLAND) An actor, his commercial artist younger brother and the latter's fiance - an author and illustrator of childrens' books - were in a car, when the actor pointed out a circular metallic disc giving off a blue green mercury type light around its edge, at the 2 o'clock position to the right. The younger

brother, who was driving, braked, but left the lights, engine and radio on. The disc descended to 15m, then moved left until it centred the road, still at 15m. They heard a vibrating hum. The two men were about to get out when the radio, lights and engine failed, and attempts to restart were unsuccessful. After some minutes the disc shot straight up and forwards, made a 90° turn, and vanished into the clouds edge on. As it did so the car started functioning again (Lor IV,p.104 + Maney & Hall p.103 + UFO Evidence,p.75 - Newark Evening Post 5 Nov 59 - Whitney Bolton)

916 25 October 1959

FORT WILLIAM (ONTARIO, CANADA) While driving back along the Trans-Canada Highway towards Lakehead from a hunting trip, west of Fort William, Victor Arnone, Ray Disguiseppa and John Defilipo, of Port Arthur, noticed a white, spinning, oval light, 12m ahead and above the car. The light stopped when they stopped the car, and moved on when they restarted, sometimes ahead, and sometimes behind the car. Finally it veered away and disappeared. It remained with them for 50ka (FSR 6,1,p.17)

917 Late October 1959 1800 hrs

AUBAGNE (BOUCHE DU RHONE, FRANCE) Mrs Moullet, her 6 yr old twins and 9 yr old daughter, who were living on the Route D' Eoures, La Font-du-Mai, Aubagne, saw an object descend. Through a porthole in the craft they saw up to 20 tall, well proportioned people. They wore white overalls, with short sleeves and 'pfficers collars'. They had clear skin, blonde, wavy hair, and faces "more beautiful than any seen before". They seemed to smile at the witness. The machine disappeared with a vibration, leaving a trail in the sky. The experience lasted about 10-15 mins. (Bonabot - Gaard - LDIN 125,p.10)

FURTHER INTGAT ABBREVIATIONS:

- KEEL I - Keel, John A. 'Strange creatures from time & space.' Fawcett, NY, 1970
- KEEL II - Keel, John A. Operation Trojan Horse. Souvenir Press, London, 1971
- QUINCY or Q - Quincy, Guy. Special annotated Catalogue of Landings. Unpub. MS.
- DIGAP - Files of Direct Research Group on Aerial Phenomena, Manchester, England
- CRAMP - Cramp, Leonard. Piece for a Jig-Saw. Somerton, IOW, 1966.
- SBEDV - Sociedade Brasileira de Estudos Sobre Discos Voadores. Walter Buhler, Rua Sen. Pedro Velho 50, AP 201, Rio de Janeiro, Brazil.
- U - Uriondo, Oscar A. Preliminary Catalog of Type I Cases in Argentina. In FSR CH 12 at seq.

The ethical ufologist

BERTHOLD E. SCHWARZ, M.D.

An aspect of UFO research which has been little discussed by ufologist is the ethical basis of much investigation. As hypnotic regression techniques and deep background investigation of percipients are seen increasingly as tools of ufology, the need for adequate discussion of the may ethical and moral dilemmas that may arise becomes more urgent. The editors of MAGONIA, in an attempt to provoke such a discussion, have invited Dr Berthold Schwarz to raise some of the questioned that need to be answered. We hope that our readers will address themselves seriously to some of the most important issues that Dr Schwarz raises. We will be happy to publish readers' contributions, and hope that this may begin a serious forum on the many vital questions involved.

How can the UFO researcher be more responsive to the variegated data that is often associated with UFO experiences? How can he best discharge his responsibilities to the witness, himself and to his colleagues? Publish reports? Presentations at symposia and open meetings? Newsletters or private means?

How does the witness balance the need to protect the anonymity and confidence of the UFO witness (contactee) with the need to publish all the relevant data about the experience? How does the investigator cope with the issue when some of the evidential material might already have appeared in the popular press, and anything that he might say could reveal the identity of the witness? In analogy to good medical practice and the Hippocratic oath, how does the investigator follow the ancient principle of 'first do not harm' so that the witness is not unnecessarily subjected to criticism and ridicule from those who do not understand the total situation, or particular parts of the account - foreign body material - that might be outside the particular reader's expertise?

How does one obtain the UFO data and then proceed into often intimate and at times highly charged personal data and maintain, in alalogy to medical practice, the principle of informed consent? That is, would the purported witness tell as much if he were aware of the consequences of his detailed account?

How does the investigator reconcile an exclusionary approach for the sake of brevity in his report, with the consequent omission of significant material because "it seemed inappropriate or it might offend"? Or, because of the investigator's own blind spots, how can he minimize omitting significant detail? For example, in previous years many UFO reports were concerned chiefly with the astronomical aspects and little attention was given to the often bizarre experiential, psychopathological, biological or paranormal sides to the encounters. How are these often delicate interfaces handled so that the contactee's health (and rights) is protected and the associated information of the experience is made available for investigators of disparate backgrounds?

In studying UFO cases, how does the researcher determine the cut-off point between foreign body 'crazy' material, coincidence, and synchronicity? How is the data determined and evaluated so that the researcher maintains an open-minded attitude of maximal sensitivity for psi material? How does he combine a general knowledge of UFOs with an awareness for their possible paranormal aspects; and in his dealings with the experients and their families how does he maintain a healthy balance between empathy and sympathy?

These questions are illustrated by the use of hypnotic-regressive techniques. Although hypnosis is as easy to master by many as it is easy for many to handle the surgeon's scalpel - that is the least of it. For the problem of interpreting trance material often pertains to an understanding of the personality and psychodynamics profile of the witness - the unconscious

14
life as seen in dreams, free associations, lost memories, reflexes, psychosomatic ailments, etc. Since sometimes these data are, highly personal and tied in with material that would superficially not appear to be related to the UFO encounter, who is best qualified to elicit and analyze this information; and again, how far does one go in this probing so that defences are not pierced and the witness is not harmed?

Any UFO research that harms the witness is morally indefensible and in the long run always self-defeating. But where is the line drawn? What price is to be paid? For example, it might be economically feasible to travel a great distance, hypnotize a contactee, collect relevant trance data, and then leave. An article would then appear in an appropriate journal and the readers might be curious. However, what happens to the contactees, or those who related their 'forgotten' UFO experience while entranced, when they come out of the trance and they are left out on a limb? The investigator-hypnotist has left them and they have no professional helper close-by to pick up the pieces. Again, an analogy to medical practice: unless one is prepared to follow up and show a responsible attitude to the hypnotised contactee, it might be inadvisable to use what could be considered a 'hit and run' technique.

How useful is trance data when taken apart from the psychological, social, biological matrix of the witness's life? In relation to this how are the interests of the witness, research and researcher best served when it is desirable or mandatory to conduct long-term follow-ups for possible later effects and developments, in reference to their original experiences or to future repeated UFO contacts? How do the investigators become aware of the role of the unconscious in so many of these events - their own unconscious as well as the various mental mechanisms in the witness? How are skills developed for this type of investigation?

How does the researcher appraise the roles of subjective reality, unconscious lying, or the way the experience is coloured by the witness's psychodynamic makeup? How is fraud, conscious or unconscious handled so that the dissemination of such knowledge can spare future investigators from endless wild goose chases, and there is maximum separation of signal from noise? If the deception is unconscious, the dishonesty could be tied in with the UFO experience, and be tied in with the psychopathology of the witness, and thus any tampering with this facade could damage the witness's self-esteem and respect, and beyond that, their ability to function

in society, support a family, and remain self supporting.

What can be gained by an investigator having an 'ego trip' at the expense of an emotionally disturbed, alleged UFO contactee?

If there is conscious deception, either for financial gain or notoriety, what is the best way of tackling it? What are the possible legal consequences of alleged libel and slander? Should the researcher be liable to malpractice prosecutions?

How does the trained investigator who uses hypnosis, cope with the often highly charged emotional exchanges of unconscious feelings between himself and the contactee? It may be necessary for the researcher to continue to use hypnotic techniques to obtain data not otherwise accessible, but in a way that the witness and researcher do not suffer unfortunate emotional and physical consequences.

How is the researcher to handle data which might be connected with national security? Who is such data to be passed on to? How can one handle material that might be related to a crime - either one committed in the past, or the possibility of a future criminal action? Irresponsible reporting may not only harm the individual UFO experient and researcher, but as the history of past epidemics of St Vitus' Dance, cults of religious fanaticism, etc have shown, the social implications of 'mismanaged' UFO research could possibly account for major national and global social disruptions.

In summary, what would comprise a suitable code of ethics for the conduct of UFO investigations, that would be comprehensive, humane, and applicable to most situations?

Regular readers may remember our review some issues back (New Series 13) of the unfortunate Sun-Gods in Exile; a work which purported to be the story of a race of space beings stranded in Tibet. We thought this was a load of nonsense, and that the publishers had a mighty nerve putting it out as non-fiction. Now we hear from our informants (we have them everywhere!) that Cheshire County Libraries agree with us - they have firmly catalogued the book and shelved it in their science-fiction section.

We were also interested in Neville Spearman's advertising for this book. Shortly after our review came out an advert appeared with the cheeky headline "No matter what the reviewers may say about this fantastic book - and they will say plenty - read it today..."

LETTERS

Dear Sir

Many thanks for what amounted to a fair and at times almost flattering review of UFOs; a British Viewpoint (by myself and Peter Warrington) in MUFQB Summer 1979. I think however, I might take the opportunity to explain more fully the proper method of integration of the final chapter (which you appear to have been somewhat at odds with).

Firstly, I should note that in fact it is not the final chapter - as it is followed by three pages of summary which evidently superceeds Chapter 14. These "Conclusions" as they are labelled were not referenced by your reviewer - whereas they are of some consequence to the book. I will cite just two important passages therefrom: "...The concrete, physical evidence for a real phenomenon in forms such as ground traced, photographic or radar images does exist, but it is very scarce and indicates either a very rare phenomenon or a basically non-physical one." "...our conclusions were that we needed to look firstly at 'earth-based' phenomena before proposing exotic alternatives from external sources. The evidence in favour of these exotic theories does not seem to exist, but this may not necessarily indicate that it is not present if we do not look hard enough..."

These points do, I think, clarify the implications of the book and the position of both writers is not significantly different to that proposed by Allen Greenfield in his excellent, thought provoking article in the same issue of MUFQB.

I appreciate why you take exception to chapter 14 - and no doubt many hard-core ufologists will do so as well (but for totally different reasons!) The essence of the chapter was however missed by your summariser. The ideas proposed there were fully admitted as speculative (p.232) and by no means certain to be correct. They were also clearly stated as possible solutions IF there was an "exotic UFO" (which subsequent conclusions tended to indicate may not be the case). Again two quotes from the misunderstood chapter will suffice

"The variety of human imagination seems to provide a much better solution to the infinite range of UFO entity observations than a real menagerie of alien beings" "...it should be stressed that the authors remain sceptical, and are yet to be con-

vinced of the existence of any advanced civilization..."

UFOs; a British Viewpoint was a position statement, which no doubt we will update in the not too distant future. Like Allen Greenfield, our ideas have amoeba-like qualities, and are different now from those expressed in this book (written in the main between Autumn 1976 and Summer 1977). That, in ufological terms, was aeons ago! I might propose that interested readers wait to see a new book (which I am writing alone, prior to Peter and I compiling a sequel to "British Viewpoint"). This will give some insight into how we now stand.

I hope that I have gone some way to helping an appreciation of the correct approach to Chapter 14. We thought we had made it clear, but obviously had not done so. I am grateful for this opportunity of illuminating the position for any potential readers.

Yours sincerely

Jenny Randles
Irlam, GM.

Dear John/Peter

Thank you for the latest issue of MUFQB, which I read with great interest, even if not total agreement. It is an excellent counter-blast to the ETH, and uninformed opinion generally. The sceptical attitude is a wholly admirable one, providing it exists to remedy excesses elsewhere, and does not become an object of belief in itself - which regrettably seems to have happened to MUFQB.

I am no authority in ufological matters, but I do know that there exist many cases which it is not reasonable to dismiss on the present evidence. The sightings and encounters described in The Uninvited seem to be just such instances.

I was very glad to see the review. I had not expected to, as your reviews/articles in the past have been loath in the extreme to admit to anything happening 'out there', and after reading the book I could see no other reasonable explanation.

The style of the book is certainly a little disquieting, but pending a more scientific investigation it is all we have. Clive Harold is presumably accustomed to writing in this style (not being a regular reader of Woman's Realm, I wouldn't know) and did not specifically adopt it to fals-

ify or sensationalize the reported happenings, so it is merely unfortunate.

Assuming the chronological sequence in the book is correct, the very first event of the saga is the sighting by Mrs Coombes of an aerial light that performed unusual actions in the night sky. Later came the newspaper accounts of sightings elsewhere, and also later the poltergeist activity. Opening, and eleven months later closing, on lights in the sky, an aerial presence is obvious throughout, and although it subsequently develops its manifestations, it itself is not a subsequent development of other phenomena. It is certainly interesting that the newspapers became full of similar happenings from the same area, but even assuming the Coombes' experiences were shaped by these you then have to explain these earlier reports, and what gave rise to them. As, indeed, you do with the shifting of cattle but as no causal link has been shown between the Coombes experience and that of others around, the linking becomes one of time, and thus almost by definition, synchronistic.

The moving of cattle 'witnessed' sometimes by several people, and several times in one day, is mind-boggling. It is very interesting that this resembles tales of witchcraft panics from past centuries, but establishing an archetypal pattern says nothing about its mechanism, nor its incidence in what is conventionally regarded as reality. An old belief has been resurrected. In view of what is reported as happening, I am not surprised. In view of the evidence presented, any attempt to present it in terms of a theory is suspect. Perhaps 'fairyland' and 'magical' happenings should be understood in terms of descriptions of events rather than delusional beliefs based in misunderstandings of unusual perceptions. However strong the belief system in the Coombes family, I simply cannot believe in its power to convince them and their visitors, in broad daylight that a large herd of cows, which they had looked at minutes before, could still be there and not be seen; or alternatively that they cows had never been locked in the paddock, although they had seemed to see it happen; or any of the other theoretical possibilities.

For this illusion to be sustained for a moment is unlikely enough, but for it to be repeated and accompanied by all the physical tramping about the area is more unreal than the report itself.

A poltergeist (whatever that useful term might actually mean) could cause electrical disturbances and move objects, but it is ridiculous to suppose that the human body contains the energy to move one hundred cows again and again. UFOs,

giants and all the rest of it provide no evidence of extra-terrestrials either; instead there is a genuine mystery of unheard of effects on physical objects that cannot be explained.

I must conclude that your review gives a very biased view of the book, with the aim of defending an inadequate theory against conflicting probabilities. Sociologists, psychologists and even parapsychologists could not cover an area sufficiently to deal with these happenings and would only have tended to divert attention away from what was happening to what each expert saw as the way the universe functions.

I believe you project an over emphasis on the three fields mentioned in their relevance to the UFO phenomena. As specialised disciplines they can only make a contribution to something that lies at least partially outside their field and should only be regarded as legitimate and binding approaches with the greatest caution. The case for calling them in rests on the fallibility of witnesses: and experts too are human.

Finally, I must approve the change of title to MAGONIA for the reasons given. MUF0B was a most valuable and thought provoking magazine. After 49 sound issues, wishes for the future may seem superfluous, but all the same, good luck, and keep it coming!

Yours sincerely Peter Williams
East Sheen, SW 14.

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'THE LAW OF TIMES'

PETER ROGERSON & ANDERS LILJGREN

The famous 'Law of Times' has often been discussed in the UFO literature, but as far as I know, no attempt has been made to check if the 'evening' peak varies with the length of daylight throughout the year. The UFO records generated by the 1967 wave were known to obey the law, so I selected records from Gordon Emery's summary of that year (1), in which the time was given of events from June to November. Other months had far too few cases to generate meaningful results.

The resulting table of percentage distribution shows clearly that the evening peak moves markedly earlier as the hours of darkness close in. Similarly, as dawn gets later the reports spill out later into the morning.

TABLE ONE

Hour:	Monthly %age of cases each hour						
	JUN	JUL	AUG	SEP	OCT	NOV	
00	0	4.1	5.4	4.1	4.5	1.6	
01	11.5	12.2	5.4	6.1	1.5	4.8	
02	3.8	10.2	3.6	4.1	4.0	-	
03	11.5	4.1	5.4	2.0	4.0	1.6	
04	-	-	-	6.1	11.9	3.2	
05	-	-	-	2.0	4.0	4.8	
06	-	-	-	-	7.0	-	
07	-	2.0	-	-	6.0	8.1	
08	-	-	1.8	-	1.0	3.2	
09	3.8	2.0	-	4.1	2.0	3.2	
10	-	-	-	-	1.0	-	
11	3.8	-	-	-	1.0	-	
12	7.7	-	1.8	-	0.5	1.6	
13	-	-	1.8	-	0.5	-	
14	-	-	-	-	1.0	-	
15	-	-	-	2.0	1.0	-	
16	-	4.1	5.4	2.0	2.0	4.8	
17	-	-	-	-	3.0	8.1	
18	-	-	1.8	4.1	5.5	8.1	
19	3.8	4.1	1.8	6.1	15.9	12.9	
20	15.3	6.1	3.6	10.2	9.0	9.7	
21	3.8	14.3	16.1	20.4	6.0	12.9	
22	19.2	22.4	25.0	22.4	3.5	3.2	
23	15.3	14.3	14.3	4.1	4.5	8.1	

TABLE TWO

Macro provinces	Summer		Spring/autumn		Winter		Total Cases
	Cases	%	Cases	%	Cases	%	
Gotaland (south)	73	40.1	49	26.9	60	33	182
Svealand (middle)	57	29.2	63	32.3	75	38.5	197
Norrland (north)	28	22.6	48	38.7	48	38.7	124

1. EMERY, Gordon. The Great Wave of 1967. Published by T E Hill, Meopham, Kent.

This strongly suggests that in low strangeness cases (which dominated the 67 wave) the law of Times is a function of the hours of daylight, rather than some function of a physical constant.

I hope further studies may be undertaken to find out if high strangeness records will tend to show similar trends. I strongly suspect they will.

It should be noted that the September - October shift is strong because of the large number of records generated by the late October flap. (PR)

Since the above was written, we have received the most recent issue (number 16) of the Swedish magazine AFU Nyhetsblad which contains part three of a statistical study of Swedish UFO reports. This looks at variations in the 'law of Times' throughout the year, with particular reference to the areas of Sweden north of the Arctic Circle. We reprint excerpts from the English translation of the article, with grateful acknowledgements to Researcher Anders Liljgren and AFU Nyhetsblad editor Hakon Blomqvist.

Sweden stretches from the 55th to 69th parallels. In the south there is a much more even relationship between the hours of light and darkness than in the Arctic regions. In the south the minimum daylight time of a January day is about 29%, while north of the Arctic circle, there is a 100% dark day.

These differences would seem to have some effect on the UFO phenomenon, which is predominantly luminous, nocturnal phenomena. The Arctic would be expected to have a high rate of sightings in winter days, and a lower rate in the extremely light ('midnight sun') days of summer. To test these assumptions, Sweden was divided into three macro-provinces: Norrland, the northernmost counties; Svealand, the middle portion of the country and Gotaland, the southernmost part. Further, the year was divided into three groups of months of similar proportions of light and darkness: Summer = May, June, July and August; Spring/Autumn = March, April, September and October; Winter = January, February, November, December.

Results, derived from our SweCat catalogue are shown in table 2. We observe the seasonal changes are almost as expected.

When the reports for each 'season' are projected onto a time-of-day graph, winter activity peaks in the 18-19 hours interval, with a secondary peak between 22 and 23 hours. The spring/autumn pattern peaks two hours later (20-21 hours), and for the summer season there was another lag; top activity was now between 22 and 23 hours.

Times of day curves were compared for the three designated 'macro-provinces'. Norrland cases showed a higher tendency to occur during 'daylight' hours than cases from other parts of Sweden. There were distinctive peaks at 06-07 in the morning at 14-15 in the afternoon, and at 18-19. Top activity was between 20-22 hours, while for the rest of Sweden the peak activity came one hour later (22-23 hrs). Throughout the 23-06 interval there were less than average cases for Norrland, and there was not one single case occurring during the 03-04 interval of the night in the Norrland counties.

It seems in conclusion that it is premature to take the Vallee time law as a rule for the time pattern at any particular point in the world. It might be interesting to study a larger sample of cases from Arctic regions (Scandinavia, Canada, etc) where the sun is below the horizon for part of the year. What are their time patterns? (AL)

BOOKS

BOYCE, Chris. Extraterrestrial Encounter: a personal perspective. David and Charles, 1979. 199 pp., 8 plates.

This book makes a refreshing change from the run-of-the-mill accounts of 'life on other worlds' which devote pages and pages to the evolution of life, popular astronomy, and searching the skies with 'uniquely rational' radio telescopes.

Boyle makes the valid point that all our assumptions about extra-terrestrial intelligence are hopelessly anthropomorphic. We have no right to assume that hypothetical 'advanced mental life-forms' have anything whatsoever in common with us. Civilization, science, mathematics, technology, even consciousness itself, are human phenomena, which may be quite inapplicable to 'others'. Of course, Boyce must in a sense break his own rule in order to make any meaningful statement about 'AMIs'.

He tends to discount the extraterrestrial hypothesis for UFOs, although some

of his speculations could provide some nice theories for ET ufologists. But they would be well advised to take seriously his warnings about anthropomorphism before talking about 'craft' 'belonging to' extraterrestrial 'intelligences' 'travelling' to Earth 'using' 'advanced propulsion systems'. Everything in quotes in that sentence is an unwarranted anthropomorphism. (PR)

SHUTTLEWOOD, Arthur. More UFOs over Westminster. Arthur Barker, 1979. 152pp. £5.50.

SHUTTLEWOOD, Arthur. UFO Magic in Motion SphereBooks, 1979. £1.10

Mr Shuttlewood's latest offering consists mainly of UFO reports quoted or paraphrased from various books, newspapers and correspondents. He complains about 'rebukes and unkind criticism from cynics and sceptics', yet he fails to submit the reports he presents to any sort of critical analysis or evaluation. How can one take seriously a report which states that a UFO 'journeyed at an estimated speed of 732 miles per hour'?

The UFO reports are interspersed with undisciplined and ill-informed pseudoscientific speculations, and where Shuttlewood does introduce an interesting idea he fails to develop it. He apparently believes that God is not omnipotent: "He cannot control every mobile creature in the gamut of individual and corporate 'workmanship' displayed through all infinity in an immeasurable universe; so there must of necessity be able deputies..." He does not say where he got the idea from, nor does he take the obvious step of using it to develop a rational theodicy.

It is not Shuttlewood's odd ideas which attract the scorn of the critics, but his failure to define and develop them and set them out in an orderly manner. (JH)

BRIAZACK, Norman and Simon MENNICK. The UFO Guidebook. New English Library 1979. £4.95

This purported reference book on ufology is wholly valueless, as the authors appear to have almost no knowledge of the subject which they discuss. What can one say about a book which does not even give a mention to Jacques Vallee, Charles Bowen, Ted Phillips, V-J Ballester Olmos, and devotes just a few lines to Allen Hynek, but which gives over nearly a whole page to Erich von Daniken? Indeed, the whole book seems heavily weighted towards the ancient astronaut brigade.

The book is padded out with all sorts of 'definitions' of common terms from a variety of fields, none of which definitions possess much merit. To add to the

farce, the authors invent a whole galaxy of terms, which look like defections from a fifth-rate SF pulp.

We can only suggest that if ufologists refrain from paying out their hard-earned cash on rubbish like this, maybe publishers will stop paying the hacks who 'write' it. (PR)

PUGH, Randall Jones and F W HOLIDAY The Dyfed Enigma; UFOs in West Wales Faber & Faber, 1979. £5 95. 186 pp.

The Welsh UFO wave which peaked in 1977 seems to have given British ufologists their long-awaited counterpart to the great American flaps of the 50's and 60's. Certainly, in terms of published books the Welsh wave in unprecedented in this country. The present book is the second to come out, and others are in the pipeline, or promised.

It is interesting and revealing to read the Pugh-Holiday book in conjunction with the Clive Harold paperback reviewed in the last MUF0B. This book is a more general view of the complex series of events. It is written for the most part in a sober, rather dry, 'UFO report' style, that fits into the traditional idea of a serious 'UFO book'. Much of the reportage of individual experiences is in the form of transcribed conversations between Pugh and the percipient.

A substantial part of the book is given over to speculation on possible links between ley-lines and the prevalence of UFO reports in this part of Wales, and a look at comparisons between aspects of the wave, and traditional Welsh legends and folklore. This is presumably the work of co-author Ted Holiday. Much of this material is quite fascinating, and leaves one hoping that someone is ready to take over the fields of research that Holiday was moving into before his recent sad death.

However, in many ways, these two aspects of the book fit badly together, and provoke the feeling that two separate books have been stitched together.

I read this book immediately after the Harold book, and was struck by some of the differences in emphasis. Although Pugh-Holiday deal at some length with the Ripperston Farm experiences, the picture that emerges is nowhere near as dramatic or traumatic as in The Uninvited. It is rather amusing, when one realised that the two sets of investigators must have been almost falling over each other at Ripperston at times, neither gives even a passing reference to the other in their respective books!

This inevitably leaves one to speculate on which account is 'truer' about the Coombes family. I think conventional UFO wisdom would say that Pugh-Holiday present the most accurate, objective account of the individual events, and also gives us some

sort of comparison with other events in the area at the time. But I am tempted to wonder whether an 'objective' attitude is the right one to adopt when trying to understand the intense personal and subjective responses that a series of high strangeness UFO events can arouse in percipients. Certainly, Harold's book gives us much more of the apparently 'irrelevant' personal details of the Coombes family, its internal relationships and its outward aspect, which ufologists are beginning to realise are of vital importance when attempting to make sense of the intense subjective responses to the UFO experience.

Even with two full-length books going into great detail about events in a very small area over a comparatively short period of time, we are in no position to make any definite statement on what actually 'happened' in Dyfed in 1977. How much less able are we, therefore, to make any sort of rational deduction from the rather hit-and-miss accounts that make up most of the UFO reports we have to study. The wealth of detail serves only to emphasise how little we can comprehend the picture. Nevertheless, this book records an important part of that picture. (JR)

HARRISON, J F C. The Second Coming: popular millenarianism, 1780-1850. Routledge Kegan Paul, London, 1979. 277 pp. £9.95

It is now generally recognised that contemporary belief systems have deep historical and cultural roots; therefore J F C Harrison's study of industrial revolution millenarian cults offers valuable insights into current beliefs - as well as being a fascinating historical study.

Broadly, Harrison distinguishes between 'Intellectual' millenialists, who speculated about the date of the Second Coming of Christ, or who believed in the coming of the Kingdom by gradual evolution; and the folk millenarists, who were adventurists who went out to proclaim the imminent physical coming of Christ and the rule of the saints. This belief in the imminent transformation of the human condition and the inauguration of a 'post-historical', paradisaical era, is the hallmark of millenarists in a wide variety of cultures.

The author centres his study around two eighteenth century figures, Richard Brothers and Joanna Southcott. Brothers was a former naval officer, who on conversion to a Quaker belief system, declared his pacifism and refused to swear an oath which would have allowed him to draw his naval pension and suffered much hardship as a result. Soon he was having ecstatic visions and proclaimed himself a direct descendant of James, brother of Jesus, and hence Nephew of the Almighty and King of the Hebrews. He wrote pamphlets calling on the

20
King to abdicate, for peace to be declared, and that the trials of radicals and agitators be ended. For his pains he was locked up in a lunatic asylum.

Joanna Southcott was a country woman with a local reputation as a 'wise woman' and seeress, who in 1792 seems to have begun what we now term 'automatic writing'. Soon she was on the way to becoming the expectant mother of the new redeemer.

Harrison does not see in these people and their followers examples of individual psychopathology, but aspects of a broad social tradition. This millenarian tradition grew out of a working class culture, in which omens, signs and prophecies abounded, and radical religious ideas were fairly widespread. Millenarianism arose as a response to rapid social change, providing an ideology by which people could interpret the bewildering events around them.

There are clear parallels between the call of the prophet and that of the shaman. One of Joanna Southcott's successors, John Wroe, was "visited with... trances or visions, at the commencement of most of which he was struck blind and dumb, his eyelids became as firmly united as if they had naturally come together, and his tongue fastened in his mouth..." Sometimes these fits would last for two or three days. Here we can see echoes of the shaman's initiation-

1112
ary illness. What separates the prophet from the shaman, is that while the shaman preserves the cultural universe of a largely static society, while the prophet proclaims a fundamental change in society. Of course, if the existing society begins to change rapidly, the shaman may be forced into a prophetic role. This seems to have held true for Joanna Southcott and Mormon leader Joseph Smith.

Harrison compares the English millenarians with American cults such as the Shakers and the Millerites, although the treatment of the American scene is of necessity somewhat superficial; and rounds the book off with an examination of the cultural bases of madness and sanity. He points out that the condemnation of the 'prophets' as insane by the 'respectable classes' made little impact on folk culture, to which the dividing line between madness and inspiration was very thin.

Though the author ends his work at 1850 the phenomena he discusses is still very much alive. Prophets are still inspired to automatic writing, speaking in tongues, delivering messages to the world and warning of doom. Some of these may be in a more secular setting, interpreted as warnings from 'space brothers', for instance, but the essential phenomenological character remains remarkably unchanged. (PR)

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