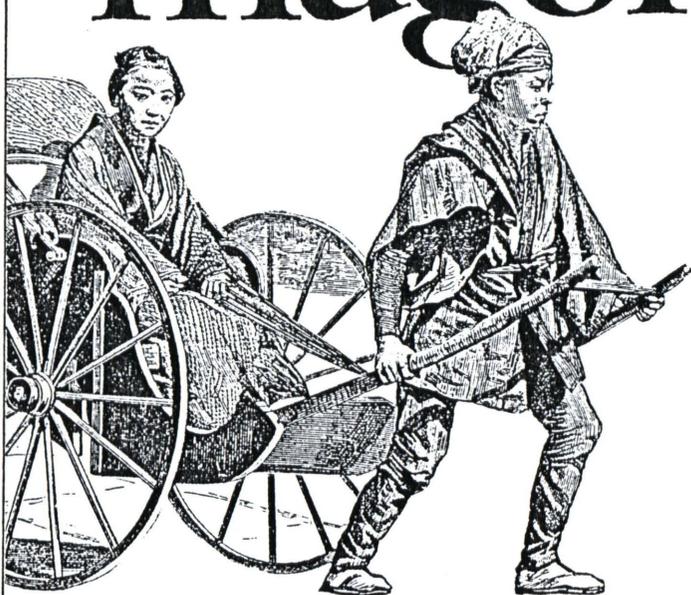


# magonia



In taxis, buses or even rickshaws, meet  
**The Phantom Hitch Hiker on Public Transport**

*Michael Goss*

**The Little Man of Reneve**

*Hilary Evans*

**The Nazi's Occult Mentors**

*Roger Sandell*

**A Spanish Encounter Re-examined**

*Ian Ridpath*

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Letters § Reviews § Notes

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EDITORIAL

NOTES

LET US begin by apologising for the delayed appearance, and slightly shorter format, of this issue of *Magonia*, due to the chaos and trauma of moving house. Please note our new - and highly significant - address. Whether the spirit of England's greatest mystic (or biggest fraud, depending on your point of view - *Magonia*, as always, prefers to be charitable), from the site of who's house the magazine is now published, will have any effect on the journal remains to be seen. For the moment we urge correspondents and exchange magazines to amend their address files as soon as possible to avoid causing any problems for the entirely guiltless family now living in Alric Avenue. I mean, how would you like it if the postman kept putting unsolicited UFO magazines through your letterbox? - the nudges, the winks, the knowing looks from the neighbours? Intolerable for any sensitive soul!

\* \* \* \*

APOLOGIES are offered to both D. Scott Rogo and Paul Eno for the suggestion that the latter was the alter ego of the former, made in our 'Journals Review' column in the last issue. We are pleased to confirm that Paul Eno exists very much in his own right; and although Scott Rogo does sometimes contribute to *Fate* magazine under a nom-de-plume, it is not that of 'Paul Eno'. Our thanks, also, for their forbearance. Paul, whilst correcting our facts, asks for our subscription details; and Scott Rogo sends his correction in an envelope charmingly franked with two USA 'Love' stamps (right). Maybe the Royal Mail could issue a 'Sorry' stamp?



OUR slightly shorter size this issue means that we are without some of our usual columns. However Peter Rogerson, Nigel Watson, and the Amazing Mr. Rune will be back soon. We hope for the next issue you will have a little less to wait and a little more to read.

Just when you thought it was safe to bring your car out of the garage... the Phantom Hitch-Hiker is back on the road again. And this footloose, footwear spectral traveller of the world's highways is still going through the timeless routine of hitching rides from unsuspecting motorists - by preference friends of the narrator's friends - and vanishing with the same spectral ease that foaf-lorists everywhere have come to expect. So blasé has this repetition left us that yet another article on the theme may leave us close to the proverbial feat of supplying fossil fuel to Newcastle; yet there is one aspect of the Hitch-Hiker which merits a moment's pause. For in the constant effort to modernise, to keep pace with fresh travel developments and opportunities, he/she/it has learned to use public transport.

# THE HITCH-HIKER ON PUBLIC TRANSPORT

MICHAEL GOSS

HITCH-Hiker legends are still handled according to the model promoted by Richard K. Beardsley and Rosalie Hankey, whose California Folklore Quarterly paper not only brought the wide distribution of this itinerant road ghost to the attention of other collectors, but also brought it to heel - in the sense that the four main versions of the legend defined by them provided a workable means of classifying each fresh example as it occurred [1]. (For readers new to the game, these variants were: Version A - the Hitch-Hiker identified as the spirit of a deceased road accident victim who haunts the scene of her demise and usually on the anniversary of that terminal event; Version B - the Hitch-Hiker, who may well be an old woman or a nun, vanishes after uttering some sort of prophecy; Version C - another deceased girl, often encountered at a dance or bar, who borrows some article of clothing from the 'witness' which he later retrieves from her grave; and Version D - the Hitch-Hiker is a deity, e.g. the Hawaiian goddess Pele). The popularity and logicity of this classification scheme doesn't prevent researchers from realigning material to demonstrate other common patterns or submotifs, however. As just hinted, a new or new-ish category looks at the way in which the Hitch-Hiker eschews the normal privately-owned vehicle and boards a public one - a bus or taxi.

Unless ghosts are endowed with either a spiritual indemnity from fare paying or a spectral season ticket, these excursions on public transport seem to imply that, technically speaking, the beings concerned are not true hitch-hikers. The whole point of thumbing a ride, as many would agree, is that you aren't going to pay for it; whereas these ghost appear quite willing (again, technically speaking) to conform to custom by handing over their cash. In practise, as we are about to discover, they frequently find ways to avoid this expense - ways that would leave human free-riders dumb with envy, if not with disbelief. Additionally, folklorists perceive too many points of uniformity between these yarns and the more typical Hitch-Hikers to allow the motif to set up as an independent story. Rather, the Phantom Hitch-Hiker on Public Transport is a variant form and moreover one which could have been predicted. The viriity, relevance and continued popularity of the tale as a whole depends on its ability to update certain details, one technique of which is to portray the Hitch-Hiker travelling by means of the most common (and credible) kind of transport pertaining to the age and culture against which the story is set. Hence, the bus or taxi is a perfectly legitimate ploy.

4  
I was reminded of this thanks to a cutting from the Sunday Express of 16th February 1986 (p.2) forwarded to me by Bob Rickard of Fortean Times. Now the Sunday Express has a decided fondness for the Hitch-Hiker, chronicling his or her latest stopping-off points wheresoever on the globe they may occur; in the space of just seven weeks in 1979, for example, it gave us two near-classic specimens: the adventure of Roy Fulton outside Dunstable being upstaged by motorcycle cop Mahmood Ali's confrontation with the vengeful spirit of the beautiful Nesslera Begum at Peshawar, Pakistan. Continuing its tradition of picking up more Hitch-Hikers than are dreamed of by the average foafolrist (or motorist), the Express now had this little gem to unleash on its readers:

#### GIRL GHOST ENDS LAST BUS TRIP

Taipei: A Taiwan bus company near Tainan, 200 miles south of Taipei, has been forced to cancel the evening run to an isolated village because of a ghost. Passing through tall, shadowy, sugarcane fields, the driver picked up a young girl passenger, but by the time the bus journey ended the girl had vanished. The company's other frightened drivers insisted a Taoist priest exorcise the haunted vehicle before it was used again.

Connoisseurs of the Phantom will relish this latest addition to the canon. Not only because it is always pleasant to be able to mark up a new locale among the already diverse settings registered for the story, but because it has certain elements which, without being absolutely unique, help it to escape the overall stereotyping that usually accompanies the Hitch-Hiker narrative. The careful, slightly artificial scene-setting - 'an isolated village...tall, shadowy sugar cane fields' - creates a sort of 'Orientalised Gothic' effect which subsumes claustrophobia and menace; unlike most Hitch-Hiker venues is, say, the United States or Britain, the incidents is placed away from crowded civilisation in the night-time haunts of all imaginable kinds of inhuman forces and beings. Malaysian stories are also rich in 'wilderness' settings; a lonely strip of road through dense forest is the most likely place for a driver to be thumbed down by a Hitch-Hiker...and she may easily turn out to be a *langsuyar* or vampire spirit. The final note about the Taoist exorcism is another nice orientaling touch.

But the very fact that the ghost has created work for Taoist exorcists is a clue to the fact that the Hitch-Hiker has taken on a fresh role: it is now an agent of localised hysteria. Formerly its impact was confined to one person, namely the motorist-hero who stops for the girl at the

roadside. The shock element, the hero's realisation that she is no girl at all but a supernatural being, may be implicit in these more typical stories - we would naturally expect the hero to be 'shaken up', even if the narrator omits to inform us of as much - or overt, as when we hear that he took to his bed soon afterwards with a high fever, went insane, died...or all three. (A common fate for victims in Beardsley and Hankey's Version C tales, incidentally, and virtually inescapable if you meet a *langsuyar*.) But that is the *personal* fate of a single person; the Hitch-Hiker presents no threat to the community *en masse*. The Taiwanese case is one of several recent stories to depart from this comfortable ethos. Here we read of a fear that severs a [vital?] communications link between Tainan and the 'isolated village' once night descends: a situation which conjures forth Jim Corbett's remarks about the siege-mentality that grip-ped Indian jungle settlements when a man-eating tiger was on the prowl.



The malevolent, disruptive influence of the ghost seems to me a fairly modern or novel feature of Hitch-Hiker stories. It has surfaced a few times in European examples, usually taking the form of some statement suggesting that a species of localised hysteria is rife, corroborated by allegations that motorists have been panicked into acts of dangerous driving. At Griefnau, Germany in 1973, a police chief was said to have imposed a ban (and £200 fine) on spreading the story of an ominous old lady in black - one of the prophecy-and-vanish school - who made one witness almost swerve into an approaching vehicle and terrified parents into keeping their children off the road regardless of whether it was night or day. Better still, the young male Hitch-Hiker whose prophetic powers were limited to an announcement of the Second Coming allegedly inspired drivers at Ekenassjon, southern Sweden to "speed down the road without stopping for traffic signals, police said. Or they go miles out of their way to avoid what they call the ghost's favourite cross-roads for hitching a lift". (*Guardian* 31 October 1980, but papers from the USA to Japan carried the same story, presumably as a Hallowe'en filler). It will be intriguing to see if this submotif of Hitch-Hiker Menaces Community - always a *remote* community, notice! - undergoes any further development.

5  
The Taiwanese Hitch-Hiker's trend towards public transport cannot be seen as a totally modernist or modernizing piece of innovation. In their original 1942 paper Beardsley and Hankey give an undated version from Du Quoin, Illinois where two lads bringing a bus from one town to another through a rain-storm stop to pick up a girl in white; she vanishes routinely after letting slip her address which they subsequently visit (also routinely) to learn that she has been killed in a car-crash four years previous. (In fact the bus is about the only original feature in this yarn). More ingenious is the tale sent to me by Paul Screetion in response to my appeal for Hitch-Hiker material a few years back [2]. The girl-ghost flagged down a United bus driven by a Mr Weatherall at a place called Pittington End near Haswell Plough, Co. Durham, requesting to be dropped at Sherburn Hill and apologising for the fact that she'd no money to pay her fare. Mr Weatherall reasoned that the young lady had been "put out" of a car (by a frustrated boyfriend?) and took pity on her penniless plight - a charitable act ill-repaid, when he found the passenger had vacated the moving bus. Not surprisingly the terrified man was glad when other people got on shortly afterwards. It's interesting to read that although the witness claimed to have heard a story about a girl who had died in a tragic accident in this area, the police could not confirm the rumour... nor for that matter, had they previously heard anything about this Phantom Hitch-Hiker.

Another ghostly passenger who travels free of charge is an old lady dressed in a dark grey cloak: an apparition seemingly less place-bound than the average spectre, according to Jack Hallam's description of her activities [3]. Perhaps bored with her perambulations around the ruins of Oxney Court overlooking St Margaret's Bay near Dover, she has been known to venture out onto the Deal road where she was once picked up by a double-decker. In a novel variant upon the mundane techniques of fare-evasion, she went upstairs and vanished before the conductor could collect her money.

But in the next specimen the phantom spurns such paltry behaviour; she vanishes, of course, but not before handing over her fare which (as Steve Moore pondered when passing the relevant clipping on to me) may disappoint purists. This short item is from Singapore's *Straits Times* of 22 May 1956 and another example of Hiker Hysteria. Malay women in Kampong Mahmudiah and Jalan Mariamah (Johore Bahru) are supposed to have cultivated the habit of locking their doors every evening at 7 p.m. for fear of a supposed ghost, a very beautiful female who used strong perfume. She was seen (and very likely smelled) boarding a bus from the town centre, buying a ticket,

taking a seat... but somewhere near the Malay graveyard en route for Kampong Mahmudiah she disappeared. Eastern stories are highly prone to mentioning graveyards a Hitch-Hiker embarkation or disembarkation points - a rather theatrical element which is meant to arouse the readers'/listeners' sense of unease and prepare him for the supernatural denouement - and generally assigned to the 'C' variants of Beardsley and Hankey. Police spokesmen, whom folklorists regard as 'authority figures' invoked to inject a specious credibility into urban legends are apparently available in Eastern climes also, but the quoted comments which end the article make it plain that there was no official cognisance of these disturbances. The reference to a perfumed, vanishing spectre brings to mind a Malaysian case testified to by *Weekend* reader Cedric Davidson-Acres, who claimed to have encountered his silent, frangipani-scented and needless to add disappearing Hitch-Hiker amidst the forested roads to Kedah Bridge [4].

But when the Phantom Hitch-Hiker travels by public transport, it is more usually by taxi. Ignoring citations of taxi drivers duped by Gary (Indiana's) celebrated Cline Avenue Ghost [5], early cases include Beardsley and Hankey's two prophetic nuns-in-cabs (Case 18:Chicago 1941; Case 19:San Francisco 1942), both of whom were 'identified' when dropped at their respective convents; the the SF version the driver identifies his erstwhile passenger from a life-size statue of the Virgin Mary. ("After the sister explained the identity of the statue, he went to the police-station to check his sanity". Where else would you go to check your sanity?). The same folklorists' Example 33 offers an undated Washington variant in which a deceased woman travels home by taxi every anniversary of her death - leaving her bereaved husband to answer the driver's ring at the doorbell, relate the harrowing story... and pay the fare as well. In 1941 Haruo Aoki heard a similar tale from a Guntaku Cab Company employee, the scene this time being the Korean city of Kunsan [6]. The driver has to pick up a cashless girl at the municipal crematorium - hmm! suspicious in itself - and takes her to a (named) hardware store, into which she goes on the understanding that she will reappear shortly with the fare for her trip. "Because Mr Shimo had kept a store at the same locality for many years and was a respected citizen, the driver waited outside without any misgivings"... until his patience frays at the girl's failure to come back. On knocking at the door the hero suffers the doom of a typical Version C witness: there is a sob-story from the bereaved mother and the identification of the absconded fare from a picture of the deceased upon the wall. Oh yes, and the driver

dies (of shock?) not long afterwards.

The inference is that the Kunsan story was an American import to Korea and this may also account for the 'Nightwalker of Nago', another taxi hailing Hitch-Hiker represented in a spate of cabbie stories from around Neha, Okinawa in the early 1960s [7]. The Nightwalker, a woman in her twenties, with close-cropped hair and black slacks, always appeared on a mountain road between the US Marines' Camp Schwab and the fishing village of Nago, to which she asked to be taken. According to several taxi-drivers (who are, for once, named) she said nothing else before vanishing in the approved mysterious manner. As such it is one of those oddly truncated Hitch-Hiker stories in which the phantom simply appears and then disappears - a purposeless procedure which is anathema to her folklore relatives, who value their identity enough to give drivers sufficient clues like addresses for them to discover it in due course. There is no indication of her motive beyond that: no connection with a tragic accident, no identification-data and, unfortunately, no hint that the researcher tried to challenge the assumption that the tale was more than another piece of relocated folklore.

On a more comic level is another Malaysian example courtesy of Steve Moore and Bob Rickard yet again [8]. Before the scented ghost of Johore Bahru had time to leave footprints (or tyre-marks) a 64-year-old 'driver' named Lam Huat of Kuala Kangsar was entering into a financial transaction of a very unfruitful kind with a lovely young woman who wanted to be taken to a spot near the - wait for it! - Hokkien cemetery, to which end she hoped to hire his trishaw; an ethnic equivalent of the taxis we have been considering. Lam, who'd been sitting on the kerb wishing he had just a few cents for a cup of tea, didn't think it odd that the girl weighed so little and when the mile-long journey to the cemetery gate was over he gladly pocketed the two dollar-notes she gave to him. Pedalling back to town scarce able to believe his luck, old Lam examined the cash. Horror of horrors - shades of faerie gold - the two notes were burnt scraps of paper, crumbled ashes! The *Straits Times* reporter observed that Lam trembled as he displayed them. Perhaps he should have expected nothing better, since Steve Moore pointed out to me that the burned paper obviously demonstrates that the ghost had paid Lam in 'spirit money', or cash burnt at some Eastern funeral rites to make it servicable for the dead. Even so, it seems a shabby trick to play on an elderly trishaw-man, who could hardly offer the charred bits of paper in payment for his cup of tea.

A great part of the Hitch-Hiker's charm is the way in which each reworking of the story is told in a charmingly artless way which suggests that nothing like it has ever been spoken nor heard anywhere, anytime before. Let's close with a 'Report from the Readers' contribution in *Fate*, December 1983, which possesses this endearing quality. The *Fate* reader was Swarnakamal Bhattacharyya of Parangas, West Bengal and the narrative which he found in a local paper dated 21 April for the preceding year is my first clue that the Phantom Hitch-Hiker has thumbed a ride as far as India.

The Hiker - this time a tall, robust man in khaki uniform - was wont to hail a taxi after midnight and occupy the back seat, from whence he whispered to the driver, "Nothing to fear". Which was extremely debatable, since the moment that the taxi slowed to round a bend near the Calcutta Racecourse the man at the wheel would notice the backdoor opening "and the phantom would slip out and disappear" (Why? He could have vanished just as easily and more spectacularly from where he was. Why did he need to alight before doing it? Oh, never mind).

Detectives [sic] didn't wax enthusiastic when they received the first report of the kind; it was only when 'two or three' other taxi-drivers complained of identical-sounding misadventures that they took to the trail and for lack of clues among the living 'shifted their attention to the land of the dead'. It was recalled by 'an old experienced officer' that an Inspector of Armed Police had been killed on the spot where the ghost was reported to wait for a lift and, wonder of wonders, his description tallied with that reassuring cab-hailer.

At this juncture the writer refers to the Hindu tradition that the souls of accident fatalities 'suffer terribly in the other world and the detective recommended the performance of religious rites to ensure the salvation of the afflicted soul'. Would that our police...

So far Swarnakamal Bhattacharyya had done a good job in telling a quite conventional Hitch-Hiker story with a sprinkling of improvisations - the driver's observation of the cab door opening is unusual, although there is something like it in one of the Uniondale, South Africa tales. But his conclusion showed a nice disregard for folklore tenets, where hitch-Hiker victims are traditionally anonymous and not available for further comment: he flourished a named person who had well and truly met the apparition and was prepared to talk about it. Or rather, he nearly succeeded in doing so...

Continued on page eight

## A Spanish close encounter re-examined

### Ian Ridpath

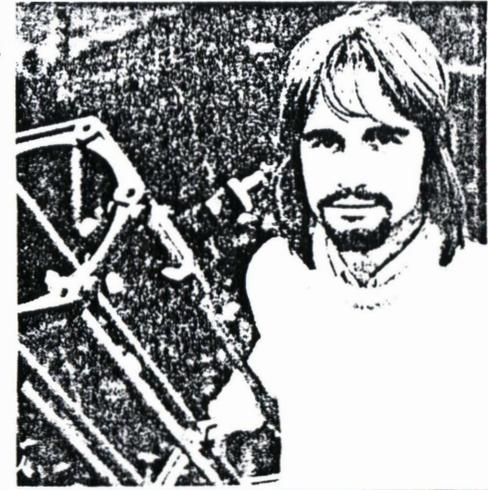
EVERY UFO researcher knows that the dazzling planet Venus is the single most common culprit in UFO sightings, yet it still catches out people who should know better. I found the following example in *The Encyclopaedia of UFOs*, edited by Ronald Story, where it appears under the heading 'Serena Encounter' as an example of a genuine close encounter of the first kind, in which (according to the case investigators) the UFO seemed to exhibit intelligent control and produced electromagnetic and physiological effects.

In brief, Mr and Mrs Antonio Serena plus their three daughters were driving home one evening from a visit to friends near Valencia, Spain, when they noticed an intense white light that chased their car along 40km. of road for an hour. After following them on the right as they drove south-westwards, the UFO then zig-zagged in front of them before it finally descended to an estimated height of 7 or 8 metres and extended landing gear. As the UFO came closer, the car's lights began to fail, and the engine experienced ignition problems after one of the children became violently sick. After another car approached from the opposite direction the UFO moved away, and eventually it disappeared.

This case was investigated by Willy Smith, then professor of physics at Lycoming College, Williamsport, Pennsylvania, in conjunction with two Spanish ufologists, Miguel Guasp and V.J. Ballester Olmos. The three researchers assign this case to the 'high-strangeness' category. Their report takes up two and a half pages of the *Encyclopaedia of UFOs*, more space than is devoted to celebrated cases such as the Travis Walton abduction and the Tunguska event. The researchers rate it very highly indeed.

By chance, I discovered that they had previously written up the story in more detail in *UFO Phenomena* vol. 3 no. 1, an annual review of ufology published in Italy which is

British author and scientist Ian Ridpath.



presented in the style of a scientific journal. This earlier paper contains an important clue to the identity of the UFO that is not given in the *Encyclopaedia* article. The authors note that on the date of the sighting (February 22, 1977) the planet Venus was approaching its maximum brilliancy in the evening sky. Yet they reject Venus as an explanation on the grounds that it had set at about 9.30 p.m. on that date, whereas the UFO sighting did not begin until about 9.30 and lasted until 10.30.

The setting time of Venus on that date was indeed about 9.30 GMT. However Spain, in common with most of western Europe, keeps time one hour ahead of GMT. Therefore Venus was, after all, visible as the Serenas drove home, and its setting time of 10.30 matches the time at which the UFO vanished.

The 'chase' of a car by a bright celestial object is a familiar theme in ufology. A map of the event, given by Smith, Guasp and Ballester Olmos shows that during the encounter the Serenas were heading southwest, towards the direction of the setting Venus. The road was winding, which would cause the planet to appear to zig-zag in front of the car, as they reported the UFO to do. The UFO stopped moving when Mr Serena pulled up the car for his teenage daughter Carmen to vomit by the roadside. A mixture of travel sickness on the winding road and excitement over the UFO seems a plausible explanation for Carmen's stomach upset.

There does seem to have been something genuinely wrong with the car's electrical system, for the following day Mr Serena found that his car battery was dry. Smith Guasp and

In reality, taxi-driver Ali of Behala, Calcutta could only presume or assume that the figure he'd seen at the haunted spot in 1975 was the Hitch-Hiker everyone was talking about in 1982. It did not attempt to stop his cab and for all we know he may not have been any kind of phantom whatsoever. Still, he had been asked if he'd ever seen one 'on this or any other road' and...well, the Figure was the best he could do by way of a positive answer.

No man is a hero to his valet, nor most likely to his wife - especially when he starts rambling on about road-ghosts he has met. Ali's spouse responded to his confidences with a rebuke and a critical query as to whether he'd been drinking. "Believe me", vouched the man who almost picked up a phantom Hitch-Hiker. "I had not touched a drop - but without saying a word, she poured cold water on my head".

Serve him right. Phantom Hitch-Hikers should be seen and not heard - unless you are a folklorist, when the reverse applies. Or something like that.

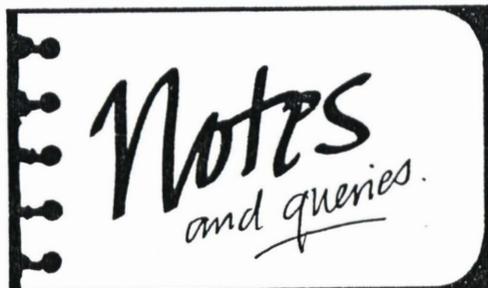
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7. 'The Phantom Hitchhiker of Okinawa', *Fate*, July 1961.
8. 'Old Lam felt for the cash and shivered - he'd carried a ghost', *Straits Times* (Singapore) 2 May 1956. [They don't run titles like that in our papers, do they?]

## Continued from previous page

Ballester Olmos attribute this to the UFO, for they do not think that Mr Serena, who's job is that of a bus-driver, and maintains his car conscientiously, would let his battery run dry. However, that is what must have happened - unless, of course, UFOs are now given to topping up their own batteries from passing cars.

In short, all the aspects of this 'high strangeness' case can easily be attributed to prosaic causes. The original failure to solve the case stems from an elementary error in the setting time of Venus. It demonstrates that even the endorsement by a professor of physics of a close encounter involving electromagnetic and physiological effects is no guarantee that a genuine UFO is involved.



PROponents of astrology are inclined to cite Sri Lanka as a society where astrological omens and predictions are regarded as such a normal part of life that they are used to direct many commercial and political decisions. The present sad conditions on that island do not suggest that this has been a particularly helpful form of decision making, and it seems that the Sri Lankan Government is now attempting to counter at least some of



the astrological superstition. A new stamp, issued to mark the reappearance of Halley's Comet, depicts the comet as a goddess visiting the sun-god, but also carries, down its right-hand edge, a sort of astrological government health warning: "Comet Is No Omen".



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# THE CASE OF THE LITTLE MAN OF RENÈVE

HILARY EVANS

## a Fairy Story with a moral

If, ten years ago, you had been a subscriber to the highly reputed *Phenomenes Spatiaux*, you would have been pleased to find that dramatic sightings were not confined to the sensational media. For here was a case which, while there were no indications of a UFO, certainly seemed to involve an entity not of this world.

As so frequently happens, the case dated from thirty years earlier; though as happens less rarely, the witness gave interesting reasons for the delay, as we shall see. Regrettably it was a single-witness observation: on the credit side was the fact that the solitary witness was the local cure, know in the report at the Abbé X. He served as parish priest in the small village of Renève, a village of fewer than 400 inhabitants near Dijon, from 1936 to 1947. This was his account:

"On a fine afternoon in April 1945 I went out hunting for mushrooms. Towards 6pm I was on my way home when I saw a likely-looking spot, and I was actually on my knees for a closer inspection when I suddenly saw a little fellow 15 to 17 cm tall, running swiftly to one side of me. He seemed out of breath and alarmed, though not so much so as to prevent him passing within 30 cm of me, giving me an intense look as he did so.

"My first reaction was to grab hold of him, but I didn't because of a sort of stalk or spike which he carried, which was taller than him by about 2 cm. He disappeared into a nearby copse, without my being able to stop him, much as I would like to have entered into communication with him. I returned home kicking myself for not having made more of my opportunity."

He planned to return the following day either in hope of seeing the entity again, or at least of seeing if there were any traces, but bad weather prevented him.

He described the entity as 'a miniature man', with a man's proportions, seemingly of 70 to 75 years of age. It was grey-haired, bearded, chubby-cheeked and with a very expressive face. It was wearing a one-piece suit, seemingly of rubber, although thirty years later he felt it might have been plastic.

The entity made no sound during the twenty seconds the sighting lasted. The priest had the impression that it was both nervous of and curious about himself. He never felt any doubt that he had seen something 'real' - not a ghost or a visionary being, not a robot.

What did he think it was? At the time, influenced by recent reading on the subject of evolution, he felt that he had seen some kind of primitive being related to man, that had failed to evolve. But when he told his story he was met with indifference, even scepticism. "It's no fun being considered mentally sick or subject to hallucinations," he said, so he gave up trying to tell people about his experience; but he always hoped that one day a learned society might take an interest in the case.

"Had anyone reported a flying saucer or something of that sort in the area," he said in 1975, "I would have thought along different lines, and not been sidetracked into thinking it was some offshoot of the human species; instead I would have concluded that this remarkable apparition was an extraordinary being. In such a case, of course I should have behaved quite differently - I'd have hurried to report it to the gendarmes, so that they could investigate it formally."

It was a great relief to him when, having learnt of the existence of GEPA, the French group which publishes *Phenomenes Spatiaux*, he found people ready to listen seriously and sympathetically to his story and, moreover, provide him with a plausible explanation for what he had seen.

But just how plausible was that explanation?

Renève falls within the area covered by ADRUP, the *Association Dijonnaise de Recherches Ufologiques et Parapsychologiques*. ADRUP consists of a small group of enthusiastic researchers who interest themselves in anomalous happenings of all kinds, publishing their findings in *Vimana 21*, an excellent review which combines lively writing with solid documentation.

Apart from coping with new cases as they come in, ADRUP also reviews outstanding cases of the past, and carries out such counter investigation as may be feasible. The last time anything remarkable happened at Reneve was back in the sixth century, when a Visigothic princess named Brunehaut was punished for her misdeeds by being dragged naked behind an untamed horse until she died.

The more recent case of the Abbé X seemed more susceptible to re-examination. ADRUP's members felt that GEPA had come somewhat prematurely to their conclusion that the priest had encountered an extraterrestrial. After all, no UFO had been seen, the entity had never left the surface of our planet; and that though creatures of that size do not normally wear clothing, many dog-owners provide their pets with winter coats, to say nothing of organ-grinders' dogs and other showbiz canines.

At the same time, ADRUP saw no reason to doubt that the Abbe had indeed seen a very real 'something'. Their investigations established that the priest was still alive, though no longer living at Renève; and they were able to interview him. What bothered them was a certain ambiguity about what he thought he had seen. Though he had abandoned the 'unevolved human' hypothesis in favour of the 'extraterrestrial' according to the report in *Phenomenes Spatiaux*, and though he now referred the ADRUP investigators to the article there - "You've only got to read what M. Fouéré has written, it's very good" - this seemed to be contradicted by something else he said, to the effect that it hadn't been an extraterrestrial: "You mustn't think of it as a little green man". In other words, even if the entity had come from a flying saucer, it was essentially human in appearance. Even if he had managed to grab hold of it, he told ADRUP, he wouldn't have exhibited it at fairs, it was a human being...

On the way home, turning over in their minds what the priest had said, the investigators' minds began to consider possible alternatives. And perhaps it was his remark about fairs which got them thinking on the lines of a monkey that might perhaps have escaped from a circus. For the appearance of some kinds of monkey is remarkably human,

and moreover, human in the way that a very old man looks, grey-haired and bearded.

So ADRUP started looking into the possibility that there had been a circus in the Renève area. But letters to every possible source of information produced negative replies. 1945 was, after all, the final year of the war in Europe, and few if any circuses had got going, and there were none reported in the Dijon area. Additionally, the kind of monkey most often featured in circuses wasn't the most likely one to match the Abbé's description.

But further talks with the villagers opened up another line of investigation. M. Huot the butcher, knife in hand, told them that in 1945 a regiment from French North Africa had been stationed in the neighbourhood. A new train of thought suggested itself: African regiment... African continent... exotic animals... monkeys... What about a regimental mascot?

The next task was to establish which African regiment had been stationed near Renève; which brought them up against bureaucracy as only the French know it. Each department they contacted dodged the question on grounds of official secrecy or some such, until eventually they found themselves back where they began.

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### *What bothered them was a certain ambiguity about what he had thought he had seen...*

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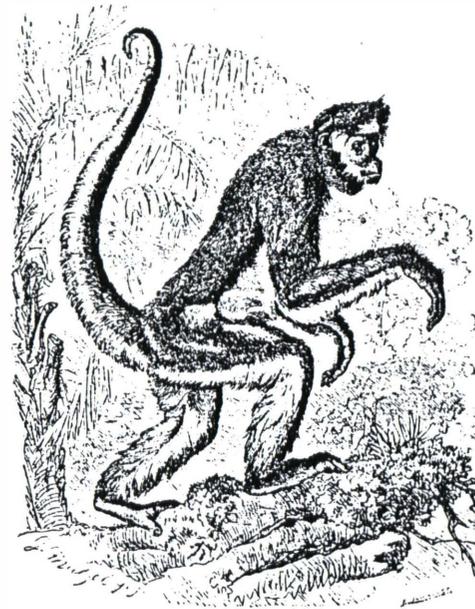
Then luck came their way. A local historian, who had previously said he was unable to help them, phoned to say he's just remembered that there had been a girl of the district who had married a soldier from the regiment that had been stationed locally. The wedding had taken place at a church 7 km north of Renève. A visit to the mayor not only confirmed the marriage but produced the present whereabouts of the couple. And a letter brought them some suggestive information.

The husband, then in Regiment CTA 154 of the Armée de l'Air, had been stationed at Reneve from the end of 1944, through the early months of 1945 (the Abbe had had his experience in April 1945). And yes, there had been a regimental mascot.

A German Shepherd dog.

BUT the dog had been stolen (Query: who in their right minds would steal a German Shepherd dog from a regiment of tough soldiers? But we'll let that pass...); and to replace the dog they'd found a *monkey*.

And not just any old brand of monkey, but one of the marmoset type which was most liable to resemble the Cure's 'little man'. The grey hair, the beard, the wrinkled face but chubby cheeks, the frightened but inquisitive eyes, all matched. The sticking up spike could have been the creature's tale; and as for the clothes, yes, said the soldier, they would often dress it up in clothes. And he added



that it was perfectly possible that the monkey might have escaped from where he was kept in a mill not far from where the priest had seen his entity.

It was, to say the least, a remarkable coincidence that, at the time of the priest's sighting, there should have been in the vicinity a monkey of the kind most likely to be described as 'human' in appearance, wearing lothes, liable to be wandering around on its own, and just the right size.

#### **The Moral**

So ADRUP send their dossier to the Abbe for his comments. He wrote back, politely but firmly: "Your theory is ridiculous, and stems from pure imagination. I am sorry to be in total disagreement with your theory, which quite simply doesn't ring true. So let your little monkey rest in peace, and let the little humanoid of Reneve rest in peace..."

Oh yes, there is a moral there.

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# NOTES ON HYPNOGOGIC IMAGERY

KEITH BASTERFIELD

THE hypnogogic state, on the awake/sleep interface, has received scant attention from professionals. The most detailed review of the state, conducted by Schacter (1976) noted that "There are no standard experimental procedures, comprehensive theoretical systems or well-know empirical controversies" (p.452). Holt (1964), Hebb (1968) and Tart (1969) all noted the lack of discussion in the psychological literature on the subject.

Likewise, writers on the paranormal do not seem to have paid much attention to the scattered accounts which perhaps indicate a relationship between the two topics.

Monroe (1974), and American businessman, writing of methods of entering his numerous out-of-body experiences (OBEs), related that the 'borderland' sleep state was "perhaps the easiest and most natural method..." (p200)

Carrington, a world renowned psychic researcher, co-authored a work with another prolific experimenter of OBEs, Muldoon. In this book they wrote that. "In other words, most projections will be more successful - consciously - if they begin in the hypnogogic state, when coming out of sleep." (Muldoon and Carrington, 1968, p.70)

Psychologist Palmer (1978) in an in-depth article on OBEs suggested that the OBE almost always occurs in the hypnogogic state.

The experience going under the title of an incubus attack - the sensation of lying paralysed whilst an invisible entity presses on your chest - has been ably explored by Hufford (1982) who spent ten years gathering first-hand reports of such events.

He found that: "The state in which this experience occurs is probably best described as sleep paralysis with a particular kind of hypnogogic hallucination (p.246)

Another psychologist, Gooch (1984) in exploring the theme that we haunt ourselves also came across people who reported having been set upon by invisible entities. One of his subjects was experimenting with the hypnagogic state when, "...I was seized from behind by a man-like entity," the adventures with which are related in Gooch's book. (pp.19-22)

"The history of hypnagogic images, interpreted supernaturally as 'visions', 'omens' and precognition, rather than naturalistically, is probably a long one", wrote McKellar and Simpson as long ago as 1954.

Again McKellar (1972) commented "Interesting is the fact that contemporary twentieth century people also report imagery that could well provide subject matter for beliefs in witches and frightening supernatural beings." (p.45)

**"Out of the Body Experiences  
almost always occur in the  
hypnagogic state."**

So, a number of people have related various aspects from under the paranormal umbrella, to the hypnagogic state. Just what is this state? It is an altered state of consciousness and is found on the awake/asleep interface, particularly when falling asleep. As one relaxes, lying down with eyes closed, a region of consciousness is entered where visual, auditory and even tactile and olfactory imagery can occur. The contents of these images may be of the events of the day or contain bizarre elements. Little control is available to the percipient of its appearance, departure or content, which can be frightening to the viewer.

The imagery ranges from simple patterns of coloured light to complex, integrated scenes. Objects perceived may seem strange, appear to be viewed from an unusual angle, or have extreme clarity of detail. One may imagine that with these combinations, some extremelt bizarre accounts can be generated.

Commonly experienced hypnagogic imagery is that of seeing 'faces' in the dark or of hearing one's name called.

The area presents much potential for research, and the purpose of this article is to draw researchers' attention to this little-studied state. The author has accumulated a number of relevant refernces, and would be very happy to correspond with anyone interested in taking up the challenge of studying the topic further.

# MOORE BY LUCK THAN JUDGEMENT

THE LAST of the astrological chap-books that flourished in huge numbers in Stuart and Tudor times, *Old Moore's Almanack* continues to appear each year as it has done since 1697, with its traditional daily lists of the births and deaths of bizzarely assorted notables (including this year, Omar Khayyam, Omar Sharif, 'Legs' Diamond, Himmler, Cardinal Richelieu, Berthold Brecht, Ken Livingstone and Alvin Stardust) and other equally curious historical anniversaries (including the opening of *The Mousetrap*, the abolition of the Spanish Inquisition, the independence of Chad, and Pele's 1,000th goal), its advertisements for lucky Irish clovers, gambling systems, and remedies for baldness, and its mysterious distribution system, apparently consisting chiefly of men hawking it round pubs and underground stations.

GOOCH, S. *Creatures from Inner Space*. London, Rider, 1984.

HEBB, D.O. 'Concerning Imagery' *Psych. Rev.* 1968, 75(6):466-477.

HOLT, R.R. 'Imagery: return of the ostracised.' *Am. Psych.* 1964, 19: 254-266

HUFFORD, D. *The Terror that Comes in the Night*. University of Penna. Press.

McKELLAR P. and Simpson, L. Between wakefulness and sleep: hypnagogic imagery. *Brit. J. Psych.* 1954,45:266-276

MONROE, R.A. *Journeys out of the Body*. London, Corgi, 1974.

MULDOON, S. & Carrington, H. *The Projection of the Astral Body*. London, Rider, 1968

PALMER, J. The out of body experience: a psychological theory. *Parapsych. Rev.* 1978, 9:19-22

SCHACTER, D.L. The hypnagogic state: a critical review of the literature. *Psych. Bull.* 1976, 83(3):452-481

TART, C. *Altered States of Consciousness*. N.Y., Anchor.

Contact Address: GPO Box 492, Adelaide, South Australia, 5001.

However, this year, amid the usual vague predictions of impending disasters and sensations, *Old Moore* seems to have, so far at any rate, secured a surprising number of hits. In January he anticipated the Johnson Mathey affair and the opening of the Westland crisis with the prediction that: "City investors will be alarmed by widescale fraud", and "the government will suffer from the exposure of secret dealings". For February with the Westland affair at its height he foresaw "a tremendous boost to the opposition, the Government will overreach itself. There will be disruption in the Commons and a major backbench rebellion". He also anticipated the major international story of the month with "a crisis in the Philipines will enter a dangerous phase". For March, and the U.S.A.- Libya battles

**Foulsham's Original**

## OLD MOORE'S ALMANACK

FOR THE YEAR **1986** FOR THE YEAR

DR. FRANCIS MOORE'S ALMANACK  
Prophetic Hieroglyphic Engravings  
WEATHER GUIDE—SUN & MOON TABLES—FAIRS  
FLAT & CHASE RACE WINNERS 1986  
YOUR BIRTHDAY FORTUNE IN 1986  
LUCKY BINGO DATES 1986



1986

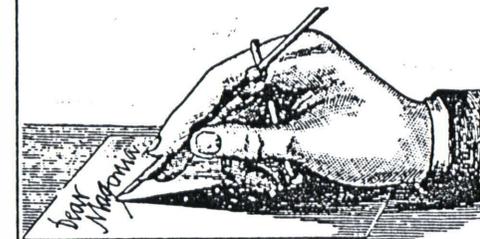
1986

in the gulf of Sirte he wrote "The USA will enter a reckless mood and a military confrontation is likely"; and as oil prices fell to the lowest for more than a decade, he was predicting the biggest crisis in OPEC's history. At home his prediction that the government would be accused of illegal sales seems fairly close to controversy over British Leyland and the Prime Minister's share dealings.

For the future it seems we may expect some form of setback for the government in April (the Fulham by-election?), an East-West arms agreement in June and increased US intervention in Latin America in July. And for those sufficiently impressed to risk their cash, the second favourite will win the Derby.

Roger Sandell.

## LETTERS



Dear Editor,

Many thanks for the review of my latest piece of literary work, *The Brentford Griffin*, in your December '85 issue. However, I just had to tear myself away from solving a few more mysteries of the universe to make clear a certain statement made within the aforementioned review.

The reviewer quoted and used Robert Rankin's description of my first visit to Brentford to investigate the alleged griffin sightings, which I mentioned and explained in the booklet and which originally came from a Rankin piece in the *Magonia* issue of May '85. It read (or insinuated) that I "arrived hotfoot, with a ghetto-blaster, instamatic and the usual bevy of nubile lady acolytes".

Now such an insinuation, although amusing, is highly inaccurate and will, I am quite sure, not allow your readers a very high opinion of my investigation procedures, or the booklet, so I thought I would put the record straight, so to speak.

Let's start with "usual bevy of nubile lady acolytes". What did this mean? I turned up on Robert's doorstep, before we moved on to Brentford last March, with Caroline Wise editor of *ASSAP News*, John Merron of the *Ley Hunter* magazine and a friend of Caroline's, and Cesca Potter, an artist and authority on religious and mythological symbolism. A hand picked team of investigators, no less! Yet Robert implied I had some sort of reputation. God, I hope I haven't [*Magonia* unreservedly withdraws its suggestion that Mr Collins has any sort of reputation! Ed.] Anyway, I do not think John Merron likes being referred to as a 'nubile lady acolyte'! Oh, and I had better explain that the 'ghetto-blaster' and 'instamatic' were to record the proceeds of the day - normal practice for us investigators!

I hope this has helped to give your readers a clearer idea of the author and

Continued on page 15

# INTRODUCING "BOLIDE"

HILARY EVANS

IT IS possible that many UFOs may turn out to be the product of (1) a physically real stimulus combining with (2) the percipient's mental response to that stimulus resulting in (3) a part real, part illusory, image, which the percipient describes as, and believes to be, wholly real.

The response will be as varied as the minds in which it occurs; but the originating stimulus which provides the trigger is likely to be one of a finite, and possibly very limited, number of causes.

Many phenomena are described by percipients as 'balls of light'. This catch-all label is no more than a description, but it is sufficient to show that many phenomena generally considered as distinct may have qualities in common. Whilst these may be limited to outward appearance, it is open to conjecture that there may be further correlations relating to structure, behaviour and physical nature. Whether study confirms the differences or the similarities, it will in either case contribute to our understanding of the phenomenon.



In any case it would seem that this is the facet of the UFO phenomenon which is most amenable to scientific study. The work of Persinger, Devereux and Mattson, together with the critiques of Rutowski, Mauge and others; the investigation of project Hessdalen, Project Identification, and the various spook-light manifestations; the researches of Corliss, Gaddis and the McClures, and most recently Clarke and Oldroyd - all these testify to the degree of interest currently being shown by researchers from many disciplines.

Since it is by no means certain to what scientific discipline these phenomena relate, it is no easy matter to co-ordinate research into their nature. Meteorology and the earth sciences are manifestly involved, but hardly less so are mythology and anthropology on the one hand, and on the other physiology, psychology and parapsychology. Yet almost certainly the vast majority of practitioners of these disciplines are unaware of the phenomena occurring on the fringes of their field of study, not of their potential relevance of their work.

It is to remedy this situation that there has been set up a project called BOLIDE - a happy acronym for Ball-Of-Light International Data Exchange. BOLIDE is neither a society nor a publication; it is simply a means for sharing and disseminating information which seems related to the various phenomena which come into this deliberately undefined category.

The area of study ranges from the relatively 'hard' phenomenon known as ball-lightning (albeit its nature is far from being well understood) to the all-but-taboo manifestations of the seance room (where 'spirit materialisations' frequently commence as BOLs). Between these extremes are all kinds of unexplained phenomena - spooklights, min-min lights, marsh lights, will o' the wisp and feux follets, St Elmo's fire, foo fighters and many more - along with a number of incidents which seem to fit no category at all, such as the extraordinary 'light pillar' reported from Finland in the *Nordic UFO Newsletter* (1985/2)

Nobody is claiming that all these phenomena are basically one; indeed nobody is claiming anything at all at this stage. More data is needed; and for this it is essential that we should all be aware of such data as exists, without assigning it prematurely to this or that pigeonhole.

BOLIDE will seek to do this by circulating gatherings of data supplied by its contributors, which may take the form of articles in learned journals; press clippings with or without confirmation; private research reports from groups or individuals; or personal speculations and hypotheses. The only criterion will be a possible relevance to the subject as a whole. These data will be sent out at irregular intervals, as they accumulate, to subscribers who will pay only the cost of copying and mailing: the initial subscription is £10/\$15/FF120.

Even though at the time of writing many of those invited have not had time to reply, response has already been enthusiastic. BOLIDE already has subscribers in France, Spain, Norway, Sweden and Canada as well as England and Wales.

Further details can be obtained from BOLIDE's co-ordinator, Hilary Evans, I tranquil Vale, London SE3 0BU, England.

A preliminary reading-list of easily accessible material (all available at the ASSAP library):

Clarke & Oldroyd, *Spooklights, a British Survey*, (obtainable from the authors (£1.50): 6 Old Retford Road, Handsworth, Sheffield, S13 9GZ.

Corliss, William, *Lightning, auroras, nocturnal lights*, one of the catalogues in the Sourcebook Project series, PO Box 107, Glen Arm, MD 21057, USA.

Devereux, Paul. *Earthlights*, Turnstone, 1982.

Continued from page 13

investigators who spent an awful lot of time and money in seriously attempting to get to the bottom of the Brentford Griffin mystery, before it was carelessly cast without question into future coffee-table books on alien animals and other 'unexplained' phenomena.

Keep up the good work.

Yours faithfully,  
Andy Collins, Wickford, Essex.

Dear Editor,

I cannot think of a better reply to Steuart Campbell than to quote Professor Richet: "Our own conviction - the conviction of men who have seen - ought properly to convince other people; but by a curious inversion of roles, it is their conviction, the negative conviction of people who have not seen - and who ought not, one would think, to speak on the matter - which weakens and ultimately destroys our own conviction!" (*Proc. SPR* vol. xiv. 156).

On page 25, line 6 a sentence seems to have dropped out, as 'everyone' has no antecedent; apparently it does not include me! I cannot speak for Professor Morris, but Dr. Beloff (whom I know well) is happy to publish my articles in his refereed Journal (JSPP). May one ask whether Steuart has actually read the original reports of materialisations by Richet, Schrenck-Notzing, Delane, and Gelay (to mention but a few)?

In *RIP* I reported personally observed (and photographed) physical traces of a 'hand': it is not a 19th century phenomenon to be dismissed lightly with a few sociological clichés about people wanting to believe (in disembodied hands??). In our own century we have had Einer Nielsen, the Schneider brothers, and Helen Duncan.

At the end of the day there will, I fear, always be those who prefer Bunge's witticism about Occam to Steuart's perseverating incredulity.

Manfred Cassirer  
London.

Gaddis, Vincent. *Mysterious fires and lights*, McKay, NY 1967 (also available in paperback)

McClure, Kevin and Sue. *Stars and rumours of stars* (obtainable from the authors at 11 Asquith Boulevard, Persinger & Lafreniere, *Space-time transients and unusual events*, Nelson-Hall, Chicago, 1977.

Project Hessdalen report (obtainable from Odd Gunnar Røed, UFO Norge, Boks 14, N-3133, Duken, Norway. Rutledge, Harley. *Project Identification*. Prentice-Hall, New Jersey, 1981.

Specifically on ball lightning: Barry, J.D. *Ball lightning and bead lightning*, Plenum, NY, 1980, and Cade & Davis. *The taming of the thunderbolts*, Abelard-Schuman, 1969.

JACQUES Bergier and Louis Pawels' *The Dawn of Magic*, first published in 1960, originated many themes that have continued to recur in popular works on occultism and pseudoscience. Not the least influential section of this book was one that re-interpreted the history of Nazi Germany and proclaimed that occult beliefs, ritual magic and contacts with secret societies were central to the thinking of Hitler and his entourage.

Other writers eagerly took up this theme, to produce a body of books that Nicholas Goodrich-Clarke describes in terms that will be familiar to students of ancient astronauts or Bermuda Triangle literature:

"A complete ignorance of the primary literature was common to most authors and wild claims and inaccuracies were repeated by each newcomer to the genre until an abundant literature existed based on wholly spurious 'facts'"

## THE NAZI'S OCCULT MENTORS

ROGER SANDELL

Undeterred by this, Mr Goodrich-Clarke has attempted to discover the factual basis behind these claims. In doing so he traces and documents in detail the story of the Ariosophist groups in Germany and Austria from the 1890's to the early 1930's. This movement involved three main bosses: Guido von List's *Armanenschaft*, Lanz von Liebenfels' New Templars, and Rudolf von Sebottendorf's Thule Society.

The beliefs of these bodies were similar. The ancient Germanic people had possessed knowledge of occult secrets and ritual magic. The Roman Conquerors and the Church had attempted to suppress this knowledge, but it had never been totally forgotten; during the Christian era its secrets had been hidden in such forms as the symbolism in the coats of arms of the Mediaeval German aristocracy, and the rituals of the Knights Templar. However the nineteenth-century unification of Germany and its emergence as a world power was the

# THE OCCULT ROOTS OF NAZISM

THE ARIOSOPHISTS OF  
AUSTRIA AND GERMANY  
1890-1935

Nicholas Goodrich-Clarke



THE RACIST AND NATIONALIST  
FANTASIES OF GUIDO VON LIST AND  
JORG LANZ VON LIEBENFELS AND THEIR  
INFLUENCE ON NAZI IDEOLOGY

beginning of a process of renewal in which the old secrets would be rediscovered.

List, Liebenfels and Sebottendorf all backed up their ideas by eccentric scholarship which possesses quite extraordinary similarities with some more recent fringe beliefs. Von List drew huge patterns on maps to prove that mediaeval churches, and natural features were remains of vast prehistoric sites, in a manner similar to those of present-day earth mysteries researchers. His belief that mediaeval witchcraft concealed pre-Christian mysteries forced underground by a rapacious Church is held today by mystically inclined feminists. Von Liebenfels' contention that the Old Testament contained cryptic references to a sinister ancient orgiastic cult that promoted sex between superior and inferior races recalls John M. Allegro's attempts to find evidence in the Bible for another mysterious orgiastic ancient cult, this time based on hallucinogenic drugs.

The similarities between many of the ideas of the Ariosophists and Nazism are clear. As well as believing in German racial superiority, the Ariosophists were also anti-semitic and in 1905 von Liebenfels was already advocating genocide. However, there were also many points of difference. The Ariosophists believed that the new era would be ushered in by the work of a small, secret elite, whereas the Nazis advocated mass political action. Nazism made a demagogic appeal to the working class, while many of the Ariosophists had, like other nineteenth century racists, believed that not only non-Europeans but their own working classes were racially inferior. The Nazis suppressed Freemasonry, whereas the Ariosophists believed that its rituals preserved the ancient Germanic mysteries. (In 1935 the remaining Ariosophists, like the Masons, fell victim to the Nazi proscription of secret societies).

Is it possible to trace direct connections between the Ariosophists and the Nazis, as has been claimed? To some extent it is. Himmler took many Ariosophist ideas seriously and maintained a research bureau on such matters, presided over by K. M. Wiligut, a self-proclaimed psychic archeologist, whom he promoted to general rank in the SS; but Himmler's interest in these matters was widely regarded as eccentric even by the rest of the Nazi hierarchy. However it does seem likely that Hitler met von Liebenfels on one occasion in pre-1914 Vienna. He may have been familiar with the writings of von List, and there is no doubt that the swastika was first used as an emblem by Ariosophists. However, all of this does certainly not serve, as is sometimes alleged, to establish occultism, still less Satanism, as is sometimes sensationally claimed, as the real force behind the Nazi Party, any more than one might make a similar claim for the British Labour Party, on the basis of the involvement of the Theosophist Annie Besant in the Fabian Society, or the Spiritualist beliefs of Kier Hardie and the Swedenborgian ones of Ramsey MacDonald.

The ideas the Ariosophists shared with the Nazis, such as anti-semitism and a belief in racial superiority were common ones in the nineteenth century. The main distinctive strand in Nazi beliefs that may be regarded as having been transmitted by the Ariosophists was its apocalyptic overview. Von List had based part of his ideas on mediaeval German beliefs of the coming Emperor (often identified with a resurrected Frederick Barbarossa) who would slaughter the Jews and other enemies of God, and institute a Messianic kingdom. (These ideas and their influence on peasant revolts in the Middle Ages are described in

detail in Normal Cohn's *Pursuit of the Millennium*.) It is scarcely fanciful to see ideas of the 'thousand year reich' and the 'final solution' as twentieth century apocalyptic ideas; but apocalyptic beliefs are part of a Christian tradition rather than an occult one, and today are being maintained in the US by those who proclaim themselves foes of occultism and satanism.

Nicholas Goodrich-Clarke's study concentrates very specifically on occult beliefs, and has little to say about alleged Nazi interest in pseudo-scientific ideas such as eccentric cosmology, another subject in which many undocumented claims have been made and where genuine research might prove interesting. Ellic Howe's study of astrology in the Third Reich provides a look at part of this territory. Tales of Hitler consulting astrologers seem to be without foundation. There certainly was a strong German astrological movement in the early 'thirties which saw a battle between traditionalists and those who wanted to create an explicitly Nazi astrological movement, but this situation was no different from what happened in the arts, the churches and universities.

### *Experiments were made to discover the location of British ships at sea by map dowsing.*

On one occasion Hitler did send a message to a national astrological conference, but this seems to have consisted of the sort of generalities that a totalitarian head of state might send to any national gathering, and did not stop official suppression of much astrological literature in the 'thirties.

When World War II began, German intelligence did enlist the services of astrologers, but this seems largely to provide technical assistance for the production of bogus almanacs and editions of Nostradamus circulated in occupied Europe purporting to foretell German victory. Individual Nazi chiefs had an interest in astrology, but it is not clear that these were any more significant than the astrological beliefs of Mackenzie King, the Canadian war-time P.M., or the Spiritualist beliefs of RAF chief Lord Dowding.

It does seem to be true that experiments were made to discover if British ships at sea might be located by map dowsing, but ironically this seems to have been provoked by inaccurate reports that British intelligence used such methods - a situation rather similar to what appears to be the reality behind the so-called 'psychic arms race' between Russia and America.

# ASTROLOGY & THE THIRD REICH

A Historical Study of Astrological Beliefs in Western Europe since 1700 and in Hitler's Germany 1933-45



**ELLIC HOWE**

## MAGONIA BACK NUMBERS

Many back numbers of Magonia and its fore-runner MUF0B are still available from stock, although supplies of some issues are very limited, and of necessity this is reflected in the price charged. Copies which are out of print are available as photocopies at about £1.50 each, depending on the number of pages (send SAE for more specific details). Please add postage at 12p. for each two copies ordered.

MUF0B new series: 2, 4, 6, £1.00 each  
MUF0B new series: 8, 9, 10, 11, 13, 75p. each.  
MUF0B new series: 14, 15, £1.00 each  
MAGONIA: 1, 2, 3, £1.00 each  
MAGONIA: 5, 7, 8, 9, £1.25 each.  
MAGONIA: 12, 18, 19, 20, 75p. each  
MAGONIA: 16, 17, 50p.

In addition to his study of astrology under the Nazis, Howe's book also gives a very interesting account of the nineteenth century background to contemporary astrology. For reasons that are not really clear, astrology seems to have survived in Britain throughout the nineteenth century in the world of popular publishing, largely aimed at the working class, with some overlap with the fields of working class self-education and popular science. By contrast, on the continent astrology died out entirely in mid-century, to be revived as a preoccupation of wealthy occultist intellectuals with the emergence of theosophy. (Interestingly, Howe also shows that the idea of the tarot pack having occult significance seems, far from being 'traditional lore', to have originated in the same circles at the same time.)

Both these books show that the study of occult-type ideas and their influence are interesting and significant parts of contemporary history. (Indeed, the influence of Theosophy on twentieth century ideas seems to be a subject of more importance than is generally realised.) Perhaps with what appears to be a slackening off of worthless paperbacks on this field, this branch of study may attract more serious work.

Nicholas Goodrick-Clark's *The Occult Roots of Nazism* is published by Aquarian Press at £0.00. Ellic Howe's *Astrology and the Third Reich* is also published by Aquarian at £5.95.

Also available from MAGONIA are copies of *The Evidence for Alien Abductions* by Editor John Rimmer.

"A much-needed examination of the abduction problem in all its aspects, relating the claimed experiences to abductions in other contexts, such as fairy kidnappings and white-slave rumours, analysing abductee types and describing the attempts to find hard evidence for such experiences.

Also available is *The Evidence for Visions of the Virgin Mary*, by Kevin McClure: "Kevin McClure sifts the evidence for and against the authenticity of Marian apparitions and presents lucid, objective accounts of eight key visions."

Both books are available at £2.95, post free, from Magonia, John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14. Please make cheques or postal orders payable to 'John Rimmer' or 'Kevin McClure' according to the title you want. \$\$\$\$



## FROM THE UNDERWORLD

THE real excitement of research is the finding of a case, event or experience that, after sound investigation, defies rational explanation. A case that gives you a shiver down the spine and says that there's something out there, something beyond our own existence, the sort of case that makes all our efforts worthwhile, and makes us look more like scientists than fanatics.

Way back when there seemed to be a lot of these cases. Admittedly many of them would have impressed only someone as innocent and credulous as my younger self, who didn't realise the depths perfectly respectable people will sink to in the course of making a living out of writing. But even so, there was so much research, say fifteen years ago, so many case histories written in an orderly and scientific fashion that defied careless criticism, and there is patently so little now. For some years I've been wondering what's happened, and this survey of magazines and journals in print has provided a number of clues. I think I've sorted it out at last.

The difference between the paranormal now, and the paranormal during the first years after I became involved in 1968 appears to be this. No longer are the same numbers, or the same quality, of intelligent, inquiring people looking at claims of paranormal events and experience objectively, assessing them, reporting on them, acting as intermediaries with the wider world, making it informed and aware that things are still happening which cannot readily be explained.

Instead (and there are of course exceptions to this judgement) the erstwhile investigators have been drawn into their area of investigation. They are believers. They are involved. And instead of objective judgements, and the pooling and comparison of research, we find ourselves reading the theology and apologia of a variety of belief systems, systems based on what were once well-defined areas of investigation. Holistics rules, O.K.

These changes are very clearly reflected in many of the publications that have come my way in the past three months, and undoubtedly the best example of a fine journal disappearing up its own principia is *Flying Saucer Review* (£9.50 for six issues from The Editor, FSR Publications Ltd., Snodland, Kent, ME6 5HJ). Once the doyen of UFO journals, the latest issue features several reprints from other publications, letters masquerading as articles, ravings masquerading as letters, and the editor's usual pathetic fulminations about Satanic UFO entities. First stop the Mountains of Madness, no doubt, but it all derives from the premise that the reality of UFO and UFO entity experiences is beyond doubt, and bears no further examination. What matters to *FSR* seems to be the communication and interpretation of that experience.

Four journals in the Earth Mysteries field are much more pleasant, nicely produced - caring for our heritage, loving the land. But what *The Ley Hunter* (£4.00 for three issues from PO Box 13, Welshpool, Powys, Wales), *Earthlines-Welsh Border Mysteries* (£4.00 for 4 issues from 7 Brookfield, Stirchley, Telford, Shropshire), *Source - the Journal of the Holy Wells Group* (£2.70 for three issues to Mark Valentine, 35 Grafton Way, New Dunston, Northampton, NN5 6NG), and the *Glastonbury Communicator* (£1.00 an issue from Sunrise Wholefoods, Glastonbury Experience, High St., Glastonbury, Somerset) also have in common is a similar involvement, writing from a world where assumptions about the existence of design and intelligence and direction in the lie of the landscape are taken for granted. Their aim is not to convert or convince. Whatever happened to the great Earth Mystery debates of a decade or so ago?

I did have high hopes of the magical journals I was sending for. Often these are fine case resources, first-hand reports of exotic experience, with hints of a ritual manner in which such experience can be initiated. Magic is, after all, about making events occur in accordance with will, whether it be by empathy with the natural order, or by domination over it. However, I've been disappointed, though there are still some more titles on the way in this field. *The Cauldron* (£2

from M. Howard, 4 Llysonnen Cottages, Llysonnen Road, Meidrim, Carmarthen, Dyfed) and the evergreen *Quest* (£1.20 from Marian Green, BCM/SCL Quest, London, WCIN 3XX) continue to possess a credibility relating to careful and concerned pagan experimentation. But the formerly sharp and offensive *Lamp of Thoth* (excellent value at £1.97 an issue from L.O.T., 4-8 Burley Lodge Road, Leeds, LS6 1QP, sent with fascinating equipment lists) and the sensitive, funny, thought provoking *Aquarian Arrow* (£1.00 from BCM Opal, London, WCIN 3XX) both seem a little smug and self satisfied now. Still worth having, I'd hasten to add, but unlikely to give us any insights into the extremes of human experience. A little like shopping at Laura Ashley now it's big and famous - the quality's still great, but you don't leave the shop feeling you've found something special any more.

What's actually stirred me from my apathy? In what direction would I want to point someone who I wanted to involve in our areas of research? Well, two good UFO magazines for a start, the first of them British, and a little reminiscent of early *Magonia*, or its predecessor MUF0B. This is *UFO Brigantia*, maybe not the snappiest of titles - the journal of the West Yorkshire UFO Research Group, which you really ought to subscribe to at £3.60 for six issues from Andy Roberts, 84 Elland Road, Brighouse, W. Yorks., HD6 2QR. This is a neat A5 magazine, literate and original, with real sighting reports, historical research of good quality, speculation, and a sense of adventure and purpose missing too often at present. Real research and consideration, stretching way beyond the limits of a local group, and open to contributions from writers who can put a decent article together, too.

Any UFO journal edited by Jerry Clark, and also involving Allen Hynek and Richard Hall has to be good, and *Intentional UFO Reporter* is certainly that. At \$30 for 6 issues from Center for UFO Studies, 1955 John's Drive, Glenview, IL 60025, USA, it's expensive, and someone over there clearly believes that large print, glossy paper, and natty line drawings lend a respectability that is worth all that money. Personally I would prefer it at half the price, litho on A£, but I.U.R. seems to be where the best of US research is going to appear, so anyone seriously involved ought to make the effort to subscribe.

Other than that, lets close with one neat US publication, and one downright shame. 'Heretic' is a role that's always appealed to me so maybe I'm predisposed to the *Heretics Journal Bulletin* (free, but do make a donation, from PO Box 12347, Seattle, WA 98111, USA.) Politics somewhere between pagan and green, persecution, Children's Liberation, cults-

the stuff of American freethinking over the past twenty year compiled by a caring and intelligent individual. Provokes thought. Good for the brain. Reads better than fish.

When I say downright shame, I mean the sad waste of a lot of resources clearly sunk - and I fear that's the right word - into a new British news-stand magazine. As *The Unknown* pulls away steadily from a shaky start to become a popular and worthwhile publication containing genuine research material, much of it from the old *Unexplained* mafia, there appears *Beyond Science*, dear at £1.50, but similar in production quality and presentation to the best of *Alpha*, and using colour as well.

It must have cost a fortune to secure the distribution it has, especially with so little advertising content; it's just sad that the content resembles *Prediction* at its most bland, and its articles evoke all the excitement of watching paint dry. Unknown writers, limp treatments of a wide range of 'occult' subjects, pages of wasted space that I'm sure many decent, committed writers would be willing to fill for little or nothing. The second issue appears to be as wishy-washy as the first, and I just can't see it surviving summer. (It'll probably sell a million now!)

I'll be around next issue - any correspondence is happily received.

Please  
note—  
Our new address is:  
John Dee Cottage  
5 James Terrace  
Mortlake Churchyard  
London SW14 8HB

# REVIEWS



GRAVES, Tom. *The Diviner's Handbook*. Thorson's, 1986. £2.99.

This is not a book which sets out to argue the case for or against divining; the reality of the phenomenon is taken for granted, and this is, as the title implies, a straightforward 'how to do it' manual. As such, I suspect that those who do accept the reality of this facility will find this book invaluable; those who reject divining as mumbo-jumbo may experiment with bent coat-hangers as much as they like with no result other than a devastated wardrobe. Those, like your reviewer, who attempt to balance the alleged practical results of the process against the difficulty of seeing how it could possibly operate, will find this book little help, and must wait longer for a truly balanced survey of the arguments - in the Aquarian 'Evidence for' series, perhaps? Those who feel they do have the necessary abilities and skills for dowsing would be advised to consult this book, with its straightforward instructions and explanations, and try their luck. J.R.

MATTHEWS, Caitlin and John. *The Western Way*. Arkana, 1985.

Most cultures have evolved their own systems of spiritual self-development. In this century, and particularly in the last twenty years, an explosion of literature has brought into the public domain systems of meditation, ritual and self-development from every culture. The benefits of this unveiling have been the cross-fertilisation and revitalisation of systems which were in danger of becoming fossilised. However, in the past, the secrets of

each method were carefully guarded, and to good purpose: to one unprepared a particular path may be ineffective and even dangerous. These difficulties redouble if one tries to follow a system which evolved in a culture quite different to one's own.

Caitlin and John Matthews, who both have had deep experience of several paths, have in this book developed a system of specific value to Westerners. The sub-title of the book is "A Practical Guide to the Western Mystery Tradition", and such is exactly what it is: practical and written from experience.

A series of progressive exercises is given which seeks to put the practitioner in touch with the source of his being; each exercise is explained both to purpose and methodology. Having been fortunate enough, long ago, to have received instruction in one of the exercises from the authors, I can personally vouch for their effectiveness. All in all one of the most intelligently written guides to the Western way.

Amidst this paen of praise I must strike one note of disappointment: I have long given up expecting East European names to be written correctly in books in English, but to spell the famous anthropologist's name as Malinowski and then a few lines later as Malinowsky indicates that a proof-reader should be spoken to. Wojtek Gaworzewski

EVANS, Hilary. *Visions \* Apparitions \* Alien Visitors*. Aquarian Press, 1986. £6.99

Kevin McClure's encomium on the hardback version of this important book appeared in *Magonia* 18. There is little to add on the appearance of a paperback edition, except to say that there is now even less excuse for any *Magonia* reader to be without this essential reading. J.R.

CLARK, David, and OLDROYD, Granville. *Spooklights: a British survey*. Privately published, 1986. £1.50 (Available from 6 Old Retford Road, Sheffield, S13 9QZ)

Considering the current amount of interest in earthlights this booklet comes at just the right time. David and Granville are easily the most industrious British researchers into a wide range of historical Fortean reports. As might be expected from them there is a solid concentration on the stories themselves rather than on making them conform to one theory. Most of their sources are newspapers, but these are supplemented by material from magazines, and books on folklore, as well as some on-site investigation. Lacking the sensationalism that clutters many UFO and

Fortean books, *Spooklights* makes an easy and entertaining read, that shows intelligent use of its material.

Most of the booklet deals with the 'luminous owl' scare that took place in Norfolk in the winter of 1907/1908, and the lights which plagued the Burton Dassett hills in early 1923. In addition there are cases from Ireland that preceded the 1913 British phantom airship scare; lights over Dartmoor in the summer of 1915 thought to be caused by German spying activity; lights observed at the same time as the 1905 Welsh reports; and lights off the Durham coast that caused shipwrecks from 1865-66.

The introduction and one short chapter survey the various explanations that have been offered, and although the compilers quote favourably Hilary Evans's suggestion that these lights might be the manifestation of some form of intelligence, at they end express the hope that more work will go into attempting to solve this mystery.

Perhaps the authors could have spent some time discussing why or how these mysterious blobs of light get mixed up with stories of black dogs, cloaked figures, witchcraft, ritual murder, enemy spies and airships, fairy treasure, spirits of the dead, religious revivals, earth tremors, megaliths, ghostly battles, apparitions, etc., all of which are noted in the booklet. However this is a minor criticism.

Whatever your theoretical orientation, this is a great source of information which should inspire more work on the subject. It sets an excellent example for other researchers, and provides a fascinating glimpse into Magonia.

Nigel Watson

BAUER, Henry. *Beyond Velikovsky*. University of Illinois Press, 1984. \$24.25

Henry Bauer, best known for his bibliographies of Loch Ness Monster literature, has written an excellent summary of the Velikovsky affair. I suspect that he started out sympathetic to Velikovsky, outraged by the actions of his more extreme critics, who organised book boycotts, sacked people and attacked Velikovsky without actually reading his work. This makes Bauer's critique of Velikovsky all the more damning, as he is revealed in these pages as a man who argued with total authority on subjects with which he was totally ignorant.

A new revelation to most of us is that V. was the author of a pseudo-scientific work called *Cosmos Without Gravitation: Attraction, Repulsion and Circumduction in the Solar System*, written in 1946, four years

before *Worlds in Collision*. The general argument of that work seemed to be that electromagnetism and not gravitation held the planets in orbit. His rejection of gravitation was based on a list of 25 anomalies. It takes Bauer eleven pages to dispose of just one of these, admirably making his point that the proper demolition of pseudoscience is an immensely time-consuming business.

Bauer shows that many of V's so-called predictions are largely trivial, and were often just thrown in without any demonstration as to why the should occur.

There was no reason why V. should have been listened to by scientists: he had no expertise in the fields in which he was writing, no conception of what kinds of evidence scientists considered to be valid, and had no conception of the accepted canons for publication. Perhaps one can pitch this a little stronger that Bauer does: scientific journals regularly receive unsolicited manuscripts of often considerable length and turgidity, on subjects about which the authors are almost totally ignorant. They do not have the time or inclination to take them seriously; why should they have to do so just because this particular one received a ballyhooed commercial publication? Faced with this situation the scientific community could not just drop everything and spend weeks on a detailed refutation, yet it felt compelled to respond. The result was a selection of often very foolish, dogmatic and ill-considered rebutals by people who knew "in your guts you know he's nuts", but found it very difficult and/or time consuming, to prove it. Without this onslaught it is probable that Velikovsky would have faded into obscurity: with it the legend of the martyred genius was born.

Many of Bauer's conclusions about science, the confusion between scientific knowledge and truth, the reasons why unorthodox claims are rarely taken seriously, have a wider application to many 'fortean' fields. For example, he points out that, while not ideal, the tacit consensus of experts in a given field is the best way of judging claims in the real world; that science cannot deal with isolated anomalies that run counter to the theories built up from scores of well established facts; that eyewitness testimony and the 'testimony of tradition' in particular have a very low status within science.

Bauer also shows the numerous semantic tricks which both believers and sceptics resort to in order to sway opinion.

There are certain weaknesses in the book - the account of science is perhaps simplistic and over idealistic. The power of world-

view to mould observation and 'fact' is not emphasised. More importantly, I do not think Bauer really deals with the external factors which gave emotional power to the arguments on both sides.

But the main problem with the book, like so many I have been reviewing lately, is the price: beyond the pockets of most individuals and even most libraries. The British Lending Library still purchases some in our field, but they are cutting back. PR

WOOD, David. *Genesis; first book of Revelations*. Baton Press, 1985. £15.00

Over the last ten years TV programmes and a book by Henry Lincoln and others, *The Holy Blood and the Holy Grail*, have dealt with the mystery of Rennes la Chateau, in the South of France, where a Catholic priest named de Saunier appears to have made some mysterious archeological discovery in the 1890's which made him rich and enabled him to renovate the old village church in a style full of cryptic decorations hinting at some great secret. The story is clearly a strange one, reminiscent of *Raiders of the Lost Ark* and, in the absence of detailed citation of source material, one can only wonder how much it owes to the elaboration of gossip or deliberate confusion by some of those involved.

However, Mr Lincoln has argued that the tale is in some way linked with the mysterious manifestoes of a secret society calling itself the Priory of Sion that have appeared in France since the 1960's. If such an organisation really exists it is no doubt part of the curious underworld of Masonic-type groups or dubious Catholic orders of chivalry (worlds which sometimes interpenetrate and, as the P2 scandal has shown, may be linked to the murky world of ultra-right politics and intelligence). However at this point Mr Lincoln throws caution to the wind, takes the wildest claims made in these manifestoes, adds more of his own and ends up with a solution involving a line of descent back through Mediaeval French kings, to Jesus himself.

All of this is restraint itself compared to David Wood's treatment of the mystery in his sumptuously produced book. He begins by establishing the church at Rennes la Chateau on a series of lines which he draws on maps of the area. Like most such exercises the result certainly proves that it is possible to draw lines on a map, but beyond this remains obscure.

More remarkable discoveries await the reader. The hills to the north of Rennes when seen on a relief map resemble the shape

of a horse (actually they resemble a character from the Moomin family children's books more closely, but never mind). Moreover, near the horse's backside is another hill formation shaped like a serpent or sperm (or for that matter a tadpole) a combination on whose significance Mr Wood, perhaps mercifully, remains vague. However, if he is to be believed there is certainly a lot of this sort of thing about at Rennes la Chateau. Another geometrical construction around the landscape represents, we are told, the vagina of the Egyptian sky-goddess Nut, whose name has a certain aptness in the circumstances, and one can only wonder how long it can be before some Gallic Madame Whitehouse is attempting to ban indecent landscape geometry.

The Rennes mystery is linked with the mysteries of the Holy Grail, which it would seem is linked with some form of castration ritual, the technicalities of which are gone into in some detail. Further clues to the mystery are found in the paintings of Leonardo da Vinci, the Bible, alchemy, the Rubaiyat of Omar Khayyam and the rules of chess. Mr Wood seems reminiscent of the music-hall comedian who travelled around a lot because with an act like his he had to, but one cannot help thinking that if this book were a music-hall act it would at some point have attracted the attention of the man in the wings with a long pole with a hook on the end!

In view of Mr Wood's preoccupations described earlier, one expects the worst from a section headed 'Did the earth move?' but this is in fact a rehearsal of the evidence for cosmic catastrophe in ancient times, the relevance of which to his subject is not obvious beyond the apparent fact that the geometry of Rennes indicates the position of Atlantis and ancient extraterrestrials from Sirius may somehow be involved in all this.

Henry Lincoln contributes a forward which when read carefully - "whether it be proved right or wrong I am bound to say 'amazing'" - suggests he is as baffled by it all as I am. R.S.

LEAHEY, Thomas Hardy, and Grace Evans. *Psychology's Occult Doubles: psychology and the problem of pseudoscience*. Nelson Hall, Chicago, 1983. \$25.95

The 'occult doubles' of the title are phrenology, mesmerism, spiritualism, psychical research and contemporary therapeutic cults. Each is examined to see to what extent the label 'pseudoscience' applies. The treatment of phrenology is long and sympathetic; the authors making the point that the central

ideas of its founder, Gall - a materialist theory of the mind, contains little that would seem odd today. The 'bump-reading' of cranioscopy was a corollary, although later practices elevated this into a central principal.

In contrast the treatment of Spiritualism is superficial and dismissive, being written off as a fraud, largely on the confessions of former medium Lama Keene. The major problems presented by such mental mediums as Piper and Leonard, or physical mediums such as Palladio and Home are simply ignored.

Parapsychology is much more respectfully approached, and the Leaheys consider it methodologically at least, to be at worst an overambitious pre-science, at best a science. However, as regards content, the jury is still out. They suggest two major problems confront parapsychology, parapsychologists, and their critics, who both tend to see the study in terms of naive falsification - the 'one white crow' type of argument. On the contrary a successful research programme will not be overthrown by a few contrary facts. Secondly, a new generation of parapsychologists, in their eagerness to be 'scientific' and to harmonise parapsychology (or paraphysics) with quantum physics, are in danger of isolating themselves from the emotional depths of anti-materialism of the founders, and backing themselves into 'scientism'.

"Furthermore, the materialist scents the religious wolf in scientific sheep's clothing, which threatens their freedom from the hellish tyranny of faith."

The account of the views of Popper, Lakatos and Kuhn in the introduction is perhaps the most lucid I have seen. I actually understood what Lakatos is talking about. P.R.

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**BECKFORD, James A. Cult Controversies: the societal response to the new religious movements.** Tavistock, 1985. £8.00

An extremely interesting study of the new movements and society's response to them. Particular emphasis is placed on the processes of disengagement from the new religions (especially from the Unification Church), and how those who disengage are forced to adopt the role of 'incompetent' by their families and community. The public response to the cults in the UK, Germany and France is discussed.

Beckford concludes that conflicts between the liberal capitalist state, and groups with often anti-liberal collectivist ideologies, are unavoidable, and it is in the nature of our secular society that such conflicts are couched

in psychological, medical and sociological, rather than theological, terms.

A point which emerges from the book, but which I think is not commented on, is that cults and parents both share a belief that the young recruits are immature and need to be protected from external evils by fairly coercive methods. The hostility between the two groups may be a result of their rivalry as agencies of coercive protectionism.

*Magonia* readers will find the discussion of the 'psychic' experiences of ex-Moonies [pp.164-7] of great interest, and relate them to the general discussions of writers like Hufford, and others. P.R.

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**BROMLEY, David G. and J.T.RICHARDSON.** (eds.) *The Brainwashing/Deprogramming Controversy: sociological, psychological and legal perspectives.* Edwin Mellin Press, N.Y. and Toronto. \$49.95.

Twenty-one issues on various aspects of the deprogramming controversy; all but one of the essays are American oriented, but have a growing relevance in the U.K. Behind many of the fears generated by the new religions in the west is perhaps the fear that they may do to us what we (or our missionaries) did to them. Contemporary fears about brainwashing echo age-old fears of 'bewitchment', 'enchantment', etc., which have been mentioned in *Magonia* in vastly different contexts. P.R.

**DEMOS, John Putnam. Entertaining Satan: witchcraft and the culture of New England.** Oxford University Press, 1982. £26.50 (paperback £8.95)

A very detailed psychological, sociological and historical analysis of witchcraft in colonial New England. Demos draws his material from cases outside the Salem witch scare. The origins of witchcraft accusations are seen in the context of individual and collective crises. One feature of the witchcraft experience was that of 'violation' - witches were pushy, intrusive people, whose intrusions reached the point of violating the psychic and psychological integrity of the 'victim'. Some of the accounts include classic poltergeist effects, such as "rattlings, shakings, breakage, sudden disappearances", and as in modern cases, 'naughty' children are seen as a potential explanation. The section on psychology leans heavily on Freudian orthodoxy, which negates the effect for non-believers. P.R.