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Strange Encounters on Merseyside
What Happened at Scoriton – Part 2
Mythology
Round and About



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Editorial



The events around Warminster throughout the 1960s and into the 1970s probably marked the high point of interest in UFO phenomena in the UK.

From this era the events surrounding the reports made by Ernest Bryant around Scoriton are probably one of the few cases which stick in peoples' memories. In the last issue of the Journal, Norman Oliver outlined this case. He follows up in this issue with more information, highlighting some of the inconsistencies in the original reports and goes on to offer a very interesting explanation. In some reader's minds Norman's explanation might be controversial, but it does seem to fit the facts and Norman was one of the original investigators. So it is not just some armchair theory.

The fact that Bryant died soon after the events - from a brain tumour - lessened the status of the case in many researcher's eyes. They reasoned that if he had a tumour, perhaps his judgement had been affected; or it was some form of hallucination. Other people considered that Bryant's UFO experiences were completely separate from and not affected by the tumour.

However, Norman's article shows the case in a whole new light. Perhaps the most worrying aspect is the apparent collusion of other senior investigators in the deception. What Norman's article also shows is that careful and detailed investigation can, at the end of the day, generally uncover the truth.

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This now leads us on to another question!

The interest in UFOs in this country was originally built, apart from cases from abroad, on a few key events. Apart from Bryant's case, there were the Warminster events. Most famous of these was the Faulkner photograph of the 'Warminster Thing'. Yet John Spencer came across a witness who gave evidence that this was a hoax.

Then there is the UFO photograph taken near Sheffield by Alex Birch in 1962. Originally, Birch denied it was a fake, then ten years later he said it was, and more recently he seems to be saying again that it is not a fake. At best, it is unreliable evidence.

Many of the foundations of our subject appear to be flaky. However, I remain convinced there is a genuine phenomena here, that will only be revealed by careful investigation. Key to this will be the study of areas of repeated reports and by studying the more tangible parts of the phenomena, such as vehicle interference cases, photographs and ground traces. It will also be necessary to carefully study cases where UFOs interface with other paranormal phenomena.

Steve Gamble

Strange Encounters on Merseyside

Notes taken from the book
'A Different Sky' by Tony Eccles
(2003, Bluecoat Press)

Tony Eccles

The visiting extra-terrestrial exists, not entirely in fact, but in a cultural belief that has slowly developed over fifty years. In this modern age of science, where we have a good understanding of why things happen, science still has a problem of tackling the close encounter experience. It appears to be the consensus that alien beings belong either to the world of fairies – in other words, the imagination – or that it is a psychological problem where people are suffering from a range of illnesses whose symptoms include vivid hallucinations. This view is incorrect and inaccurate. Almost all witnesses are normal healthy individuals, so why does mainstream science take the stance that there is something wrong with them and not the reality we live in?

The answer is simple; there is a lack of data and a hard body of evidence to work with. This dilemma riles the scientist, for they cannot study a phenomenon if there is little to observe, and this can also upset the witness as they deem their experience to be vital evidence, if not proof.

Consider the story of Karen from Aigburth. Her first experience took place in November 1996. Karen and her husband were visiting Liverpool to pick up a new car she had just bought from a garage there. Before going back to their home in Birmingham, they had their evening meal with Karen's parents. As they said their goodbyes, Karen was asked to call her parents as soon as she got home, just so they knew she had safely returned. This was normal, as Karen often travelled up from Birmingham to see her family.

Later, Karen was driving her new car out of Liverpool along the M62 motorway and she was heading for the exit onto the M6. It was getting quite late in the evening. Karen had her sleeping baby daughter in the back of the car and her husband was in the old car in front. The journey should have taken roughly an hour and a half. They were approaching the Gemini Business and Shopping Park, which was on the other side of the motorway. Karen spotted a mysterious vertical brightly illuminated white cigar-shaped object that was slowly hovering over the roofs of some nearby houses. As it shone extremely bright in the sky, Karen caught sight of the other motorists in front, who were also watching this spectacle. Karen remembers seeing their stunned faces. Karen watched the UFO for only a few minutes as the traffic was moving. There were no lane closures, there were no accidents, and it was a straightforward journey home. However, when they got home Karen got the shock of her life when she noticed the time: it seemed like their trip had taken an extra hour. The following day Karen contacted a national daily newspaper and told a journalist what had happened. She was told that several other people had telephoned the newspaper to report a UFO that fitted the exact description Karen had given. Karen was then told that Manchester Airport's only comment was that their staff were completely baffled by these sightings.

¶ find time loss extremely interesting. People can normally go through the day without noticing any sense of time: a day can seem to drag on, and sometimes it can pass as quick as a flash. If we think about this carefully, it is very easy for us to let our minds wander for what appears to be a brief while only to find out that a good length of time has flown by. People generally aren't very good time-keepers. But what can account for an hour of missing time? If you go on a regular journey, a person can normally judge how long it takes. An hour of time is quite substantial, and losing one hour is very difficult to explain. Karen must have encountered a delay of

some sort and this was not the only time Karen had experienced time loss.

In 1997, Karen was travelling with her daughter. She was driving towards Liverpool heading northbound on the M6. Karen was then living in Maghull at this time but she had to go back to Birmingham for the funeral of a close friend. Karen left Birmingham at 7pm, and she was expecting to get home at about 8.45pm. During the trip, Karen observed that the sky was a strange colour, it was bright orange and she hadn't seen anything like this before, this didn't look like the normal colour of a sunset and she felt mesmerised by it. Before long, Karen was on the final stretch of the M57; she was nearing Switch Island near Aintree. Karen's daughter suddenly woke up and asked her for the time, Karen looked at the car clock and noticed that it was already 8.45! Karen found herself on the A59, the last leg of her journey, and she was only five minutes away from home.

Just as Karen was driving through Aintree, she came to a place where a tall church stood. Karen's jaw dropped when she suddenly caught sight of a dark triangular craft hovering directly above the church. From the belly of the craft shot three beams of bright cobalt blue light, which shone down upon the church building itself. Karen abruptly applied the brakes as all of the cars in front of her had completely slowed down. The driver in front was leaning out of the window to get a better look. The UFO was no longer in view for it had simply disappeared. Uncertain of what to think, Karen continued on her way. Karen was soon at home and she checked the clock in the hallway. It was ten o'clock and it should have been only nine. Karen's parents called her: they were worried, as she should have called them an hour ago. They thought that something bad had happened to her. Indeed, something quite incredible *had* happened to her and Karen ~~was~~ realised that another hour of her life was missing! What made the experience all the more real was the unexpected marking that appeared on her face. Staring at a mirror, Karen was quite unnerved by the large distinctive orange-red tinge that covered her face!

Another fascinating account of strange encounters comes from a nurse who lives in the Bootle area. Penny, a woman in her late thirties, told me of a number of incidents that had taken place at her home. Penny lives with her husband, children and two dogs, and the household have accepted these strange occurrences as normal. She recalls one night when all of her family had gone to bed and she clearly remembers being awake and aware that something else was in the bedroom with her. She felt a sudden weight press down against her body and she was transfixed to the bed, totally paralysed. Next to her lay her husband deep in slumber; Penny was unable to wake him, for she had much difficulty in trying to move.

The thing was at the end of her bed; it appeared to be very tiny. Penny was feeling extremely frightened, her heart was beating very quickly and her hands felt numb. As the creature moved around the room, Penny caught sight of its pale white skin. The creature was engaged at examining the contents of the room. Its behaviour was strikingly odd. Penny could see its face and its eyes, which were large round black pits; and the light coming through the window reflected off their glass like surface.

It began to rummage through the clothes in her drawers and then it moved quickly to the side of the bed. It was focused on something on the bedside cabinet. Penny was drawn to its actions. All she could hear was its finger slowly dragging along the bottom of the pot-pourri container. Then Penny could clearly see that the creature was staring at her, Penny was almost in tears, as she still could not move or scream.

The creature turned and was bent over Penny's face and it appeared to be peering deeply into Penny's eyes. It raised one of its hands; its fingers were long and pointed. Penny wondered about what was going to happen to her. With one of its fingers the creature reached out and touched the middle of Penny's forehead. In an instant

all of Penny's fears disappeared, she began to feel calm and relaxed, she felt like she was a pet being stroked by its master. It all seemed like there was purpose to this encounter, as though this sort of event was frequent. Penny felt that this creature had the task of checking on her to see if she was healthy. The woman felt quite peculiar, as she was certain this creature was communicating with her through her mind! All of these thoughts seemed to be burrowing deep inside her mind. Penny also believed that this creature did not want any fuss, it just wanted Penny to be compliant.

It was then that a bright light entered the room from the window. The strange creature left Penny and stood within this very bright illumination. In an instant the creature was gone and Penny was able to move. She got up from her bed and went to the window. It was through this that she received a further shock. For there, hovering in the sky in front of her house was the UFO.

Penny describes it as a huge clumsy-looking metallic ball with only a single row of portholes: the craft resembled a World War Two sea mine. Penny looked to see if she could see anything within the UFO. Although uncertain, Penny believes she had watched someone walk past one of the portholes. The UFO did not look spectacular, it was not highly reflective and sleek, and to Penny it was a disappointing sight.

Yet, this object pulled Penny's curiosity as she could see all of the nuts and bolts that were holding the craft together like some primitive form of engineering. How odd was this for what was supposed to be a technologically advanced spacecraft? The area around the window was lit up by sharp yellow light that emanated from a porthole of the craft. Penny was very surprised to see that the creature was floating outside the window. It slowly thrust one of its arms through the glass of the window. There was no breakage of glass and it appeared that the creature had the ability to pass through

solid objects! Although no words were heard, Penny felt the creature was saying good bye to her and she sensed that one day this being would return to her.

This case is interesting, as it obviously includes an account of sleep paralysis and the experience continues when she is able to move about and out of bed. It seems to imply that the whole experience was happening whilst Penny was in a hypnogogic state of sleep. The visual imagery of the entity is typical of reported 'alien' encounters from the last 25 years. Does this mean that the witness was merely having a dream and that the entity belonged to the fantasy-prone part of her mind? Should we then discount the whole experience because it took place in the sleep state?

I haven't come across many close encounter cases from the Merseyside / Cheshire area over the last ten years but here is one account that was reported to me in 2002. It was the 20th September, at around midnight: a woman by the name of Gene was leaving her friend's house in the Calvers area of Runcorn. It was close to midnight. The journey to her house would only take five minutes or so. As soon Gene reached her car, she trembled with fear but there was no rational explanation for this. However, once she got herself inside she locked all of the doors. She hadn't felt like this before. Gene drove away slowly in the darkness of the night. The road descended slightly, and ahead, there was a bend.

As Gene turned into it she caught sight of a brilliantly illuminated stick that appeared to be upright by the side of the road. This unusual marker attracted her attention and as she drove towards the stick, Gene noticed that a tall black-cloaked figure was standing behind it. Standing upright at what she estimated to be seven feet tall, the creature was looking straight at the woman as the car strolled slowly by. Its head was strangely visible; it was elongated and its forehead seemed quite long. Its skin was a marble greyish green, but what struck a further chord of fear within

Gene was its black pitted eyes. it was as if the sockets lacked any eyes. but Gene felt she was being watched very carefully by this thing. It had a very tiny nose and a slit for a mouth, but it lacked any other type of feature.

Upon returning home, Gene had been quite shaken up by this and she decided to call her friend. At first the phone rang, and her friend picked up the receiver and said hello. This was immediately followed by a strange voice which asked, 'can you please hold the line?' The line then went dead. Later, Gene tried to reach her friend but he had no recollection of her calling him several minutes before, nor had he heard any strange voice on the phone. The paranormal, it seems, may have fixed its attention on Gene. Not for the first time, as Gene believes other things have happened to her - like the frightening chase she had with a mysterious black car on Speke Road whilst observing a huge saucer-like craft that same night.

Close encounter witnesses may also experience weird anomalies happening to them, such as poltergeist activity in their homes. Witnesses tend to be very normal people with normal jobs - however, there is something important about them that makes them a focus for such unusual activity. These witnesses do not go looking for such events, nor do they wish to have such encounters. So why do some people have these encounters, and many of us don't? I think in our society people have different roles to play so that our society can function properly. We have our practical needs, but we also have our emotional and spiritual needs. I believe that these close encounter witnesses are fulfilling that role, they belong to a movement of people who exist in many other cultures around the world, and they may be responsible for bringing us closer to our more human selves.

I feel that these people act like modern day shamans: these are people who are in tune with their environment, and the landscape we are all a part of. It is these people who have been selected to see these beings, they have been invited to take part in a huge cosmic game, possibly the age-old belief of good

fighting evil. I am guessing here, but there are some clues in the testimony of the witness's experience. It should never be taken at face value; the belief of abducting aliens is a perfect example. I do not accept that aliens are doing this; I do think that another intelligence is trying to tell people about how real it is, although we know very little about it. It is through these witnesses, these modern day shamans, that we become more alert about the world we are living in. We are, in essence, waking up to the other realities that lurk on the fringes of our own. For some reason, another intelligence is making itself known to us and maybe one day we will gain some answers. As one witness put it to me, maybe we are not meant to understand, maybe we should just accept the reality of it and realise the significance that these 'aliens' may have more to do with us than we think. It may have to do with a profound event, such as the evolution of the human being, and that these 'entities' are guiding us to ensure our future survival.

At this moment in time, all I can say is that the evidence does support the belief that there is another intelligence at work here. That, for reasons not obvious to us, we are being included in a major cosmic game.

I can offer no more answers than that, except to say that we should pay slightly more serious attention to the UFO witness. These shamans who may be in contact with our ancient gods, who may be conveying a serious message to us all, have been invited to look where few can look, to gaze into the depths of an alien world, indeed, a very different sky.

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What *DID* happen at Scoriton?
Part II
Norman Oliver

The promised detailed report from Scotty on the examination of the 'pieces' did not materialise and for some reason that no-one could quite fathom, Scotty began to be 'at odds' with Eileen on matters not directly associated with the Bryant affair. I made further visits to him on one or two occasions, but more of that in a moment.



George Adamski

About a month before *The Scoriton Mystery* was due to be published, I read and re-read through the various claims and the investigations into them, and it seemed to me that, notwithstanding the 'matching-up' of the pieces and the accuracy of the psychometric readings, we had taken Bryant's claims too much for granted because he had been given an excellent character reference by Major Boycott, landlord of *The Tradesman's Arms*, where he was now working – indeed, at one point,

as well as giving him a good character Major Boycott had said, '*It would be completely out of character for Mr Bryant to start a publicity stunt. He is a very level-headed and intelligent man*'. However, Bryant had never wanted his wife involved in the matter, and neither had we approached previous employers concerning his character.

Bryant, incidentally, had never claimed any further experiences other than one towards the end of February when he said that he'd been out 'walking the dog' when he kept hearing a faint voice in the distance which sounded as though it was calling 'Ivan, Ivan' and he couldn't account for it. Maybe someone calling a dog, maybe not, but it was apparently unusual in his eyes. He had, he said, his daughter's portable tape recorder with him at the time since, following hearing of Philip Rodger's tape recordings (referred to in *NBJ 9*) he wondered if he might be able to receive any. Apparently the 'Ivan' was recorded but subsequently 'wiped'. Anyway, I decided to do some probing....

Firstly, on March 3rd, 1967 I wrote to the farmer, Mr. Webber, from whose field the 'pieces' had been picked up and in one of whose cottages Bryant had been living at the time. Bryant had said previously that 'Mr. Webber was not too keen on being interviewed and on all and sundry examining his field'. In this letter I posed the question – with reference to the 'sighting' claim: 'Do you know of any natural phenomenon which could have caused the markings, scorchings, withered branches etc. in the field and on the hedge and trees?' His reply, dated March 8th 1967 ran as follows:

Dear Sir,

Thank you for your courteous letter of the 3rd. instant, which as you say was somewhat of a surprise, as I was hoping the incident you mention had now been forgotten.

The explanation of the matter is quite simply that the burning of the grass was caused by a bonfire of hedge clippings and parings, which also slightly burnt the hedge. The tree

referred to has been dead for some years and the blackening was most likely caused by lightning.

It should be quite obvious to any sensible person that the suggestion which has been put forward is the product of a fertile imagination, as on an inspection of the spot in question, the reason for the scorching is quite apparent.

I sincerely hope the matter is now closed, as I am getting a little tired of people coming and going on my property as and when they feel inclined without permission.

Yours faithfully (signed) D.WEBBER

Now, several times during our meetings with Bryant he had referred to having been told by his doctor when he consulted him on occasion, that he (the doctor) had had 'Flying Saucer Experiences', but that the doctor had brought the subject up and Bryant had not referred to his own claims. I thought this worth checking out and accordingly on March 4th, 1967 wrote to the doctor in the following terms...

Dear Dr. Y.,

...The matter concerns Mr.E.A.Bryant of Scoriton (formerly of Hawson Farm Cottage) who, over the last year has told of some very remarkable occurrences which he alleges happened to him in April and June 1965 ... I am writing to ask if you can confirm what he told me. I realise, naturally, that you cannot divulge any medical details: however, briefly, this is what Mr.Bryant said.

Having seen a Flying Saucer, met and spoken with the occupants in April 1966, he visited you a few days later because of migraine and double vision and was surprised when you introduced the subject, saying that you yourself had seen them (he tells me he had said nothing of his own experience at the time). Recently he also added that you had been driving one evening when your car headlights suddenly appeared refracted or bent – also at the time of a sighting. I am naturally concerned as to whether Mr. Bryant's statements are

accurate .and would be extremely grateful if you could confirm or deny them. Should they be true, I will certainly not mention your name in connection with Flying Saucers unless you allow me to do so. Should they be false, I would be obliged if you made no mention of my own enquiry to Mr. Bryant.

My concern is to obtain confirmation or denial of Mr. Bryant's veracity in this context...

*Yours sincerely
Norman Oliver*

A case of 'bent headlights' had been reported two years earlier near Bendigo, Australia and had been quoted in the *BUFORA Journal, Summer 1966* and as Bryant was then a BUFORA member, he would have seen this.

The doctor's reply, dated 9th, March 1967 read as follows:-

Dear Mr. Oliver,

Thank you for your letter of 4th, March. I cannot recall for what medical reason Mr. Bryant came to see me last year ... I am sure that he never mentioned to me he had spoken to the occupants of a flying saucer and I am equally sure that he brought up the subject of flying saucers.

It is true I believe flying saucers may in fact exist as I have seen two very unusual flying objects in the last 10 years, but I have never had the headlights of my car refracted or bent, and in fact Mr. Bryants story is completely inaccurate and I do not know where he got all his facts from.

My own experiences with flying saucers are quite unrelated in time and place ... there may be more to flying saucers than most people imagine.

As I have said before I feel that Mr. Bryant's reports are completely inaccurate and

certainly some of his statements concerning my experiences are completely untrue. I shall be grateful if you will ... not mention this to Mr. Bryant.

*Yours sincerely
Dr. Y*

The letter was typewritten, but at the bottom was a handwritten and signed 'P.S.' reading:

This is a note from Dr. Y's partner who employed this man as a gardener handyman for some months – he is a notoriously bad witness and can 'tell a tale' (i.e. fabricate) (Signed) Dr. 'X'

At a further (recorded) interview with Bryant a few days later, I questioned Bryant further about the doctor (without referring to the correspondence) and he again related that the doctor had had the 'bent headlights' experience: that the doctor had brought the subject up and further said that the doctor had told him he'd had flying saucer experiences at Buckfastleigh and Sidmouth – Bryant's veracity and reliability were beginning to wear a bit thin! The next morning I phoned the doctor and told him what Bryant had said, playing over the relevant part of the recording to him. The doctor listened in astonishment, then laughed his head off and said "There's absolutely no truth in it other than I told you in my letter."



Norman Oliver

It then transpired that Bryant had actually been employed by the doctor's partner for three days a week between the years 1961 and 1963 as a gardener, working for the rest of the week with a family who had then left the district. However, this conflicted with the time he was supposedly working at Dartmoor Prison. I had, though already also written to the Prison Governor there, the relevant part of my letter reading:.....

I understand from Mr. Bryant, now resident near Buckfastleigh that he held the position of prison officer at Dartmoor between the years 1954 to 1963. though it may not have been quite a long period as this, he also tells me he was at another prison. but did not wish to speak of this because of the Secrets Acts: also, that while employed at Dartmoor he resided at Ashburton and terminated his employment because of housing difficulties...

As it turned out, I should have written to the Home Office – the letter, which I had written in March had been forwarded to them from Dartmoor and I received the following information in a reply dated April 24th. 1967 from the Home Office in Marsham St. London S.W 1:--

Dear Sir,

Re: E. A. Bryant

Your letter addressed to the Governor of H.M. Prison, Dartmoor, has been passed to this Department for attention.

Mr. Bryant was employed in this department as a Prison Officer Under Training from 4-10-54 until 25-11-54 when he resigned. We have no knowledge of his working in another Prison prior to service at Dartmoor.

As you will see by the dates given above he was only employed for a short period.....

Yours faithfully...

Bryant's prison service, then, amounted not to seven years, but seven weeks!

A further *interesting* 'aside' was that, on writing to John Theobald, then editor of the *Plymouth Independent* concerning the whereabouts of the 'Adelphos Adelpho' message originally in the glass phial! Theobald told me that further enquiries by him had thrown some doubt on Bryant's reliability and he had therefore not followed the 'sighting and pieces' story up. Firstly, Bryant had told him on one occasion that he was not really sure if the sighting had taken place. Secondly, that the policeman at Hoine, near Scoriton, told him that Bryant had at one point said quite definitely that there had been no sighting of all! (At this time, of course, Bryant would not also have come out with the 'Saucer' and 'Yamski' claims.) It would seem that even Bryant was not giving himself a good reference!

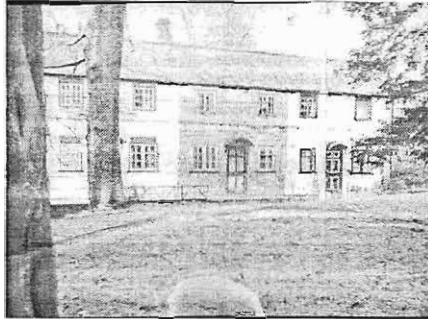
You will recall that Bryant had also told us that he'd recently been a member of Totnes District Council so I decided to check the authenticity of this by writing to Totnes R.D.C. between 1960 and 1966. They replied, and were good enough to give me all the names of Totnes Councillors who had held office during those years. The name of Ernest Arthur Bryant was not to be found anywhere!

Only one person, then, had given Bryant an excellent reference – indeed any sort of reference at all! That had been Major Boycott, landlord of the *The Tradesman's Arms*. Why? This I shall come back to later.

I was not, of course, the only researcher making frequent visits to see Bryant or to make other enquiries over this period. Following a talk I had given to BUFORA about the claim, a number of others went down to see him and make enquiries. To my knowledge these included, apart from those already involved: John Cleary-Baker, Ken Rogers, Edgar Hatvany, Captain Ivar Mackay - all BUFORA Committee members. Ron Caswell from IGAP: investigators from CONTACT U.K. and a number of independent researchers including Bob Erskine, a friend of mine, also made visits.

The last area of investigation before a rather dramatic development took place concerned the House at Yeovil. Now, when speaking with

Westward TV's representative David Middlemiss after they'd interviewed me outside this house in March 1966, he'd said that the original item had been passed onto other regions and he also believed there had been a small piece about it in one of the popular Sunday papers. Well, it now occurred to me that Bryant had said he took both *The News of the World* and *The People*. Could he have picked up all the details he'd given us from either of these papers?



The house at Yeovil (centre)

So – I started off by assuming it had been reported in *The News of the World*, and that it would have been in an issue soon after the showing of the original TV item on June 23rd. 1965. Having searched through back issues up to August 15th. I wondered whether it was worth while continuing and stopped looking. A few days later I mentioned my search to Ken Rogers who, at the time was both a newspaperman and on the BUFORA Committee and, as a consequence of the former knew exactly where to look. In the 'Missing Persons' file of his own paper there was a cutting from *The News of the World* dated August 22nd – the week after I'd stopped looking!

This cutting was no mere paragraph – it was headed **House of Mystery** in inch-high letters and covered over three columns. Bryant couldn't have missed it if he'd tried!

The article confirmed that the name was Tom Jones and it stated that he, his wife Kathleen and their four-year-old son Terry disappeared from the 100-year old terraced house at Ilchester Road, Yeovil. Bryant's description of the interior was exactly as per the article.

Another cutting came to light at this point, but one from *The People* dated March 31st. 1957 – some eight years earlier (that house had certainly been left unoccupied for a long time!). In this cutting it stated that the couple were known to have been quarelling and of Mrs. Jones and the son it read (this was in 1957)

Until a year ago, Mrs. Jones is known to have been in London with her mother, Mrs. Hickey. They lived in a basement flat in Folkestone Road, Walthamstow and they had the boy with them. Then the two women and the child also disappeared.

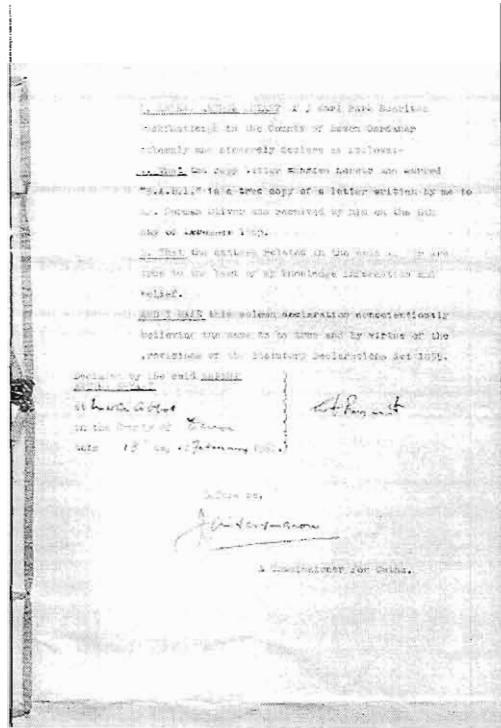
This certainly indicated that no extra-terrestrial abduction had been involved, whether for procreation purposes or otherwise, and, indeed, Tom Jones was eventually traced as having been a patient in a mental hospital in Carmarthen since 1955!

My last conversation with Bryant – which I recorded – was on April 29th. 1966. We went over a lot of ground previously covered and Bryant contradicted a number of things that he had told me previously – for one example, he had given three totally different service numbers for Sergeant Tom Jones at different times, of all of which he was 'absolutely certain'! For another, when asked who first told him of the 'Yamski / Adamski' association he said it was Ron Caswell of IGAP. Since Ron hadn't known anything about the case until I told him myself quite a while after Eileen Buckle and

I had spoken to Bryant about Adamski, this was clearly not the case.

Despite Bryant having signed an affidavit on 18th February 1967 to the truth of his encounters and a further document on April 29th stating that further information he had

given was completely true, it now seemed obvious, that, though there may have been some grounds for his having seen 'a bright light in the sky' on the second occasion, the 'pieces' and the April encounter with 'Yamski and the Venusians' were a complete hoax. But – why did he decide to 'reveal' the contact months after the August sighting? The answer is, quite simply, that he had three 'accomplices', two of them well versed both about Flying Saucers and Adamski. The third – well, I'll come to this shortly and also to the reason for the hoax and for Bryant being a 'contactee'



Bryant's Affidavit

First, though, on May 6th. 1966, Bryant had complained of feeling unwell and by May 12th. had been admitted to the Frenchay hospital in Bristol where he had brain surgery for the removal of a tumour and there was very little hope of recovery. On May 27th, having had a severe cold and not been able to get down

before, I visited Bryant in hospital along with Eileen Buckle and others.

Eileen Buckle was particularly concerned that since her book *The Scoriton Mystery* had just been published, Bryant's condition might affect this. After visiting Bryant, however, I called on his wife and family myself, something Bryant had always requested that no-one should do. A complimentary copy of the book had been sent to Bryant and his wife had read it. She confirmed the opinion of others I'd approached and said it was complete fiction.

Information about a number of things was given – such as the date they'd had TV installed; that they'd been living at Marl Park at the time of the 'sighting and pieces' and, indeed, since 1963 and not, as Bryant had said, since just after the sighting, that Bryant had seen the Westward TV programme about the Yeovil House and even written to them about it! Most damning, though, was that in 1964 he'd purchased a wooden box full of gadgetry from a Naval Surplus store in Doncaster. There were almost a hundred of pieces altogether and those that he claimed were picked up in the field had almost certainly originally been amongst them. It was obvious why Bryant had requested no-one should visit his wife and family. It *did*, however, beg the question as to how 'Scotty' Newton's pieces came to match those we'd taken to him. However, this point, together with the psychometrist's 'reading' were both easily explainable as will be seen.

Towards the end of that June, Bryant's friend, Mr. Goundry Clark rang me to tell me that Bryant had died on June 24th 1966, co-incidentally a 'Kenneth Arnold' anniversary.

Following Bryant's death and the further information then obtained from Mrs. Bryant and other sources, BUFORA decided it would be appropriate to appoint a sub-committee to come to some sort of conclusion about precisely what had happened at Scoriton and to what degree Bryant might have been hoaxing. It was decided that the sub-committee be chaired by Eric Biddle, a well-known researcher

at that time. The other members included John Cleary-Baker, (John, at the time BUFORA's Journal Editor, had always expressed strong misgivings about Bryant's claims); Nigel Stevenson, a Founder Member of BUFORA and its then Research Officer; Captain Ivar Mackay (who was shortly to assume BUFORA's Chairmanship); Ken Rogers; Eileen Buckle and myself. It should be remembered that, at the time BUFORA's Committee (not then a 'Council'), numbered twelve in all, so half of the Committee members took part.

After various meetings, submissions and deliberations, the following alternatives were proffered:

1. The story could be taken as true in the way Bryant told it – that he had a visit from benevolent beings who would eventually use him as the vehicle for the disclosure of 'revelations' destined to be of great importance to the world.
2. We could say that Bryant was a fraud pure and simple, and that he had made up the whole story after reading some UFO literature and, possibly, after a genuine UFO sighting.
3. As we knew that Bryant was suffering from a brain tumour, we could accept the view that his alleged experience was hallucinatory.

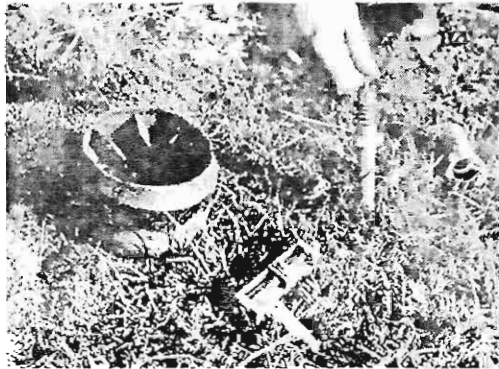
We could say the whole of his experience was hallucinatory in the sense that it was the result of hypnotic influence exercised by some external intelligence(s) – whether connected with UFOs or not – for some purpose of their own. We could only conjecture what that purpose might be, but it was at least possible it might be a clumsy attempt to lull us into a false sense of security as to the real eventual aims of UFO entities.

Actually, none of these alternatives was the right answer, though two had some relevance,,, but before I relate what I believe to be the complete answer to the whole affair, let me refer to two of the major 'sticking points' indicating that Bryant's claims could well be true, namely the psychometric readings of the 'pieces' and their 'identification' by Scotty.

An interesting suggestion was put forward by Gerald Aspin concerning the second psychometric reading – which more or less 're-lived' the Mantell occurrence. He pointed out that, at the time, he believed Bryant's story and, for some weeks prior to our collecting the pieces from him, was aware of the Mantell association. He had handled them a lot. Could then, what the second psychometrist picked up have come from *him*? Certainly a possibility, but I believe myself the following is more likely:-

Psychometrist 'A' in South-west London had been visited on occasion by Eileen Buckle BEFORE the 'pieces' came on the scene. She would certainly have been aware of Eileen's interest in our subject and consequently casually introduced the words 'Flying Saucer' into her reading to see the response. On receiving a positive one and, again almost certainly Eileen having referred to the Mantell case, a more-experienced Central London psychometrist was suggested, one who conveniently found a 'window' in her six-month waiting list. Prior to Eileen having a consultation with THIS psychometrist, anything Eileen had told psychometrist 'A' about the 'Mantell association' could well have been relayed by her to psychometrist 'B', this lady then 'genning-up' on Mantell – resulting in the very appropriate 'reading'.

Now, so far as the examination of the pieces by 'Scotty' is concerned, this is what happened. It was really quite straightforward. We were NOT matching together pieces picked up by Scotty following the Mantell crash – we were matching our own! It came about this way:



The Fragments

The reader may recall that when we'd returned to London with Bryant's 'pieces' we thought there should have been more. Well, there should. Unbeknown to us, Edgar Hatvany, who had driven us all down to Exeter in order to pick them up, had kept back some of them. Working at Heathrow, he had contacts he'd thought might be able to give an opinion on them. This, however, we were completely unaware of. Shortly before we contacted Scotty, these pieces were borrowed from Edgar by another researcher, with the ostensible purpose of having a friend try to identify them. The aim was to lead us away from thoughts of a hoax, for this researcher was one of those involved in hoaxing the whole story. Edgar himself had nothing to do with the hoaxing. Since Scotty's 'pieces' were returned shortly after we'd been shown them, despite asking Scotty for another look several times, they were never again available – he'd always tell us they were 'at the lab.' They were by this time, of course, again with Edgar, our hoaxer having returned them to him.

Now, as to Scotty himself and his claimed scientific degrees, on the evening I obtained a 90-minute recording of him at his home, he had said the name of the university in Germany where he had obtained his degrees. I later contacted the university, and during the

years he should have been there, he was unheard of – there was no record at all of his having ever studied there. Also, Scotty would frequently come out with scientific inaccuracies. For example, he once told me that the Moon's gravity was one seventieth of our own. I picked him up on this and said, "Don't you mean one seventh, Scotty?" He maintained the 'one-seventieth', which was completely inaccurate. Others visiting him also found numerous inconsistencies. 'So – with Scotty and the researcher who had supplied the pieces, we had a 'hoax within a hoax' – a very opportunist one!

Right, so the whole of Bryant's story was a hoax! Surely not on his own, though?

No – there were four hoaxers in all. With the exception of Bryant, I believe their quite laudable aim was to test out investigators, quite possibly with the intention of 'revealing all' at a later date. However, the psychometric readings: the fortuitous advent of our 'mad scientist' Scotty, as well as the publication of the book caused them to delay this until it became impossible to acknowledge without creating enormous problems for themselves.

So, who were the four? In order of hoaxing, so to speak, they were the following:-

- Bryant himself.
- Captain Ivar Mackay, BUFORA's Chairman and CONTACT UK member
- Major Boycott, Landlord of *The Tradesman's Arms*
- Ken Rogers, BUFORA Committee member and CONTACT UK member

It is quite possible that Bryant DID see a light of some sort after reading about an earlier sighting at Exeter. However, being Bryant, he decided to embellish it with his 'finding' of the pieces, further complicating the issue by including a 'phial peg' he had picked up from *The Tradesman's Arms*, then writing the 'Adelphos Adelpho' message that was in it (the writing is very similar to Bryant's), having come across the words in one of the *Orbits* borrowed from Mr. Goundry Clark of Water-leat. It's quite

possible none of the pieces was ever put in the field at all, but that he just produced them from his 'box of gadgetry'. At this point it should once again be emphasised that Bryant DID possess a remarkable resemblance to Adamski – with the resultant 'contact hoax' springing from this.

Well, where do we go from here? At the time, Bryant was employed at *The Tradesman's Arms*. Major Boycott, the landlord, was told by Bryant about his sighting experience and the pieces, since the report was shortly to be published in the *Plymouth Independent*, this paper being taken by Major Boycott. When Major Boycott read the account he sent a copy of it to a friend of his – Captain Ivar Mackay who he knew had an interest in flying saucers. How come they were friends? They had met in India when serving in the Army together in much earlier years. What, of course, immediately struck Captain Mackay on receipt of the article, was the photograph of Bryant, which, as previously emphasised, bore a remarkable resemblance to Adamski.

At this point Ivar Mackay would have told Ken Rogers about the claim. Both of them were also prominent members of CONTACT U.K. and were informed far better than most on all aspects – such as the robe and rose and, indeed, that Adamski had once said he would return again as a youth - of the Adamski saga. It was here, I believe, that it was Ken Rogers who suggested the idea of a hoax. Ken had told me that he enjoyed making up false reports to see how Research Officer Nigel Stephenson would react. In fact they often tried to outdo each other in this direction as Nigel himself had told me on more than one occasion.

Captain Mackay decided that if they made up a really good one, it would test out BUFORA's capabilities in Investigation and Research – it SHOULD have been picked up from the returned questionnaire, but, of course, unexpectedly I spotted it before it was sent on; and from there things spiralled

to a point where it would look pretty bad for them were they to acknowledge the hoax.

Ken Rogers took further advantage in a very opportunist way when, after having himself come into contact with Scotty, he realised that he was a hoaxer also, so, whilst I don't believe he told him all of Bryant's claim, he DID relate the Mantell part of it. Then, via a message from Ken's friend Pete Willsher (so as not to implicate himself) Eileen and I were brought into contact with Scotty, at which point Ken borrowed the 'pieces' from Edgar Hatvany and passed them to Scotty, who did the rest.

Concerning the 'phial peg', Ivar Mackay was the only person originally known to have had access to any of these. I suggest that, some years previously, he had given some to Major Boycott to use and that Bryant had 'borrowed' one when working at *The Trademan's Arms*.



Ernest Bryant

Three final points. First, remember that

Bryant told us that on occasion he'd been walking his dog when he heard a voice call 'IVAN'. Was he trying to tell us something?

Secondly, Fairly late in the proceedings I received in the post a copy of *The Scoriton Mystery* cut in half, together with some handwritten verses indicating there were 'four plotters' involved. This was when I began to check on others than Bryant. In my opinion, the handwriting of the verse was that of Dr. Doel, who had relinquished the BUFORA chairmanship to Ivar Mackay. I tackled Dr. Doel on being the sender and, though he denied this, the writing was almost identical. It's my belief that, on taking over as Chairman, Ivar Mackay decided to take Dr. Doel into his confidence and the 'book in two halves' and the poem from the latter were a roundabout way of telling me about it.

Finally, When it was suggested a sub-committee be established to sift through the affair, the first two to volunteer were Captain Mackay and Ken Rogers. Who better to mislead the others?!

The investigations into the affair were both the worst and the best I've ever made. They taught me a lot, though, including that there are many more things that may crop up than may be covered in an Investigations Manual or Course, one of the reasons I have subsequently always myself checked out reports made to me personally as a 'freelance' investigator. One point I would emphasise. Never show to a claimed experimenter that you may doubt either their reporting ability or their veracity, though you may well doubt both. You will more than likely be given no further information – relevant or otherwise!

I sincerely trust I may never again come across a case as complicated as this one.

Captain Mackay, incidentally, died whilst I was still gathering data and I deemed it not to be in the best of taste to reveal the foregoing at that time. Some years later, Ken Rogers also died.

MYTHOLOGY

John Spencer

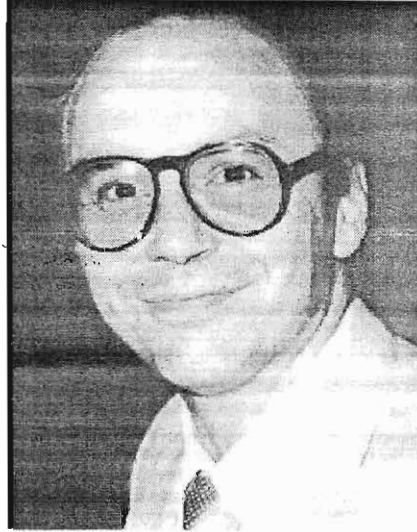
(This is the text of John's presentation given following the AGM in July 2004)

This talk started as a simple description of what I believed to be the mythological aspects of ufology and why I thought them important enough to be investigated properly. But over the past months – and even years thinking about it – I have noticed that a debate has raged, primarily on the Internet but also in many UFO groups such as BUFORA, which effectively seeks to reject all but the hardest aspects of UFO research – researchers running scared of scientific criticism and boxing themselves in to limited areas of the subject – mainly lights and discs in the sky – and rejecting such as the paranormal interface, and even lately the abduction phenomenon. So I have altered my presentation slightly not just to present my views as I hold them, but also to enter my part in that debate as to why we should indeed research very widely into these 'high strangeness' areas.

To some degree this is a debate about the scientific principles which many believe should be at the foundation of UFO research. BUFORA, the British UFO Research Association, states this scientific principle in its published aims. Aim One is – and I quote – "To encourage, promote and conduct unbiased scientific research of unidentified flying object (UFO) phenomena throughout the United Kingdom". The other two published aims incidentally are to collect and publish such data and to share it world-wide with like-minded groups. I am the vice-Chair of BUFORA and have supported the Association by serving on its management committee for almost 25 years, so you can see I fully support those aims.

But I am not sure that we are all certain as to what would fulfil those aims. Scientific research – yes! But there are many sciences. And I believe that we are in danger of becoming restrictive in which sciences we find acceptable and which we seek to reject; that is partly what my talk today is about. This problem arises

because over the last fifty-seven years since the Kenneth Arnold sighting in Washington State USA in 1947 the subject has evolved, it has migrated, into areas which at the time would probably never have been thought possible. There are many that believe it has encompassed areas it should not have got involved in.



John Spencer

(Photo: John Shaw)

Let us look at a few cases that illustrate this point.

Firstly, the very famous McMinnville Case from 1950. On 11th May in that year an object passed over the Trent farm near McMinnville in Oregon. Mrs Trent was outside feeding rabbits and she noticed the large disc-shaped object flying towards her. She called her husband who brought their camera and the Trents were able to take two black and white photographs of the object as it passed silently across the sky. Even the Condon Committee – for all its faults – was forced to admit they were unable to dismiss these photographs, and in his Findings William Hartmann concluded that

the photographs were consistent with the Trent's description of the object. The Condon report conclusion was "This is one of the few UFO reports in which all factors investigated, geometric, psychological, and physical, appear to be consistent with the assertion that an extraordinary flying object, silvery, metallic, disc shaped, tens of metres in diameter, and evidently artificial, flew within sight of two witnesses." To be fair, these conclusions were later diminished, but even more modern analysis seems to confirm that some real, physical object was in the skies and was photographed by the Trents.

Let us ask the question of ourselves: is this the type of report that we might regard as a genuine UFO case about which we as individual researchers or as organisations should concern ourselves?

I believe most of us would answer YES to that question.

But before we dig further into that, let us look at a second case. This case is a very famous case and one I have selected partly for that very reason - it will be known to many of you - but also because I have been able to keep in touch with the witness over the past fifteen years or so to watch this case develop. Indeed the witness has stayed with my family and I and only recently exchanged e-mails so my knowledge of the case is pretty well up to date. It is the case first written up by Budd Hopkins in his book 'Intruders'; that of Kathie Davis. Her real name, now well-known, is Debbie Jordan-Kauble.

Regressive hypnosis sessions over a period of years revealed the following history of multiple abductions in Debbie's life, and in her family.

Firstly, there is some suggestion that she may have undergone an unexplored UFO experience when she was two or three years old; she had recurrent dreams of her mother protecting her from a threat from the sky by

hiding her in a closet. At the age of approximately six she wandered away from her Detroit home and appears to have been abducted by a small, large headed, grey skinned alien who uses a small device to make a sharp cut on her leg. Debbie has a scar to the present day on her leg. Throughout this event it appears that the aliens implanted a false memory of the event occurring in a strange house where the alien was seen to be 'a little boy' At the age of sixteen Debbie encounters three young men who act in an odd fashion though there is only a tenuous UFO connection suggested which seems to hinge around the fact that the car they were in glided over a potholed road without being too bumpy and that perhaps its lights were not the pattern expected from a normal vehicle, although Debbie at one point suggests this is because one of its headlights were out. Of the three boys they met it was said "that the two men (who never spoke, who were never introduced by name, and whose appearance no one could remember) stood 'sort of like guards while the blond guy ran things'". Hopkins asks Debbie about the fact that she suggests they 'smiled with their eyes'. He says that was "a phrase I'd heard, in other UFO cases: 'their mouths never moved, they smiled with their eyes'".

Two and a half years later, in December 1977, Debbie is in a car late at night in a rural area. The occupants of the car see an oddly flashing light and the driver stops; Debbie is taken aboard a landed flying saucer where she is subjected to her first gynaecological operation. The sighting of the UFO is consciously remembered, as a series of flashing lights, but the remainder of the session is revealed by hypnotic regression. The suggestion is made that Debbie and one of her companions were abducted separately while the third occupant of the car was 'switched off'; Hopkins refers to this switching off as an ability of the aliens for deactivating people they are not concerned with in order that they can attend untroubled to those that they have abducted. Under hypnosis Debbie manages to 'peek a look' at the alien conduct-

-ing the operation and she describes it as 'it's just him it's the same face'. She later explains that this is the same small grey faced figure she had seen before. The operation apparently consisted of a penetration into her uterus which she found distinctly unpleasant, with no erotic experience whatsoever.

A short time later, in March 1978, Debbie is again abducted and undergoes a second gynaecological operation. In this particular case she was abducted from the home of a friend late at night. Hopkins' interpretation of this is as frightening as it is crucial; he believes that in the 1977 abduction some months earlier Debbie was artificially inseminated and that in the March 1978 abduction the unborn foetus was removed. Hopkins says 'I guessed what had happened, and shortly after I brought Debbie out of the trance she confirmed this. They had taken her baby.' A year or so later, while pregnant with her son, Robbie, Debbie is abducted from her own apartment and taken into a flying saucer. At least one purpose of this abduction appears to be clear; a needle-like object was inserted into her nostrils and appears to have deposited a small circular object deep into her nose. Hopkins suggests that these could function as 'locators', in the mode of the small radio transmitters zoologists attach to the ears of hapless, tranquillized elk to trace their wanderings":

In 1980, Debbie is pregnant with another son, Tommy, and throughout the pregnancy she receives a series of indecipherable phone calls at regular intervals. Hopkins draws no particular conclusions from these but points out that no hypnotic exploration of these events has been made. Hopkins does suggest a somewhat eerie connection to the UFO incident, however; he points out that the voice on the telephone was moaning and guttural, that Tommy apparently had a speech defect at birth and Debbie apparently believes that her son sounds much like the mysterious caller.

On 30th June 1983 the incident occurs which in fact inspires Debbie to contact Budd Hopkins. A UFO lands near her parents' home apparently leaving physical traces in damage to

the garden. It appears from Hopkins' narrative that he believes that the UFO was in Debbie's garden, dark and unlit, and that she saw one of its 'balls of light' which was surveying the area and which resulted in her suffering from a blast of radiation which later nauseated her.

Hopkins states 'when Debbie returned and went outside to look for intruders, she herself became the object of the white lights attention'. During this abduction Debbie also recalls having a probe inserted in her ear in what he believes is an implantation similar to the nasal implantation of four years earlier.

Three months later Debbie undergoes what Hopkins describes as a 'two step abduction ... unique in the UFO literature'. It seems that Debbie was lured out of her house on the pretext of a visit to the local store but somehow steered to a UFO, which she only 'sees' as the store. The salesman she is dealing with is actually the small grey skinned alien. The actual motive for this stage of the abduction is unclear but it seems she is being forewarned of something that will happen later on. Sure enough, when she is at home later she is transported out of the house and into a UFO. During this second stage of the abduction she is subjected to some medical examination, part of which cuts her neck which will later leave bloodstains on her pillow. When she reawakens she is in her own backyard in her nightgown. During this latter stage of the abduction she later recalls, apparently without the use of hypnosis, that she was shown a small child which she believes is her daughter created by alien manipulation.

Just over a month later in November 1983 Debbie has a 'particularly interesting dream' in which she believes she is undergoing some physical inspection by an alien. It seems possible from this that she is having ova removed from her by the aliens. It appears, however, that on this particular occasion there was a simultaneous abduction of her younger son, Tommy. An

alien apparently came through the wall and 'switched off' Robbie while he attended to Tommy. Hopkins believes this may have been part of a 'tagging' operation. It is possible that Tommy was abducted from the bedroom and taken aboard a UFO during this incident. In February 1986 Tommy's abductions apparently continue when Debbie sees the alien figure emerging from the bedroom where Tommy was sleeping. Earlier in the evening her other son Robbie had been frightened by a dream of a red tarantula in his room and was then sleeping with his mother leaving Tommy alone. Hopkins speculates that this was deliberately done to isolate Tommy ready for the abduction. In April 1986 Debbie has another remarkable dream, in this case she is abducted again from her home and is again shown a baby. She is told that in fact there are nine babies although she is only shown two. In a bizarre sort of bonding operation she is allowed to name them and touch them. Later that year UFO sightings and a serious nosebleed in Robbie's case indicate that perhaps he has now become the object of abductions.

I have stressed the detail deliberately because anyone familiar with the abduction patterns being reported, principally from America, will recognise many motifs in her story. Screen memory, missing time, decoy objects such as the red tarantula, and of course the familiar gray aliens with large bulbous heads and huge black dominating eyes. Anyone familiar with the work of Dr John Mack and David Jacobs will recognise that Hopkins is not alone in his findings in many cases similar to Debbie Jordans.

I first spoke with Debbie when I met with her at the MUFON conference in America in 1990. She confirmed the accuracy of Hopkins book, and added, "A lot of what goes on with my family, in the neighbourhood and everything, and all the people involved is not in the book. Because there was so much material that it was almost impossible to get it all down without being

confusing. It's almost like you've got to be there and you've got to see them ... to even believe it. And if there wasn't so many damn people to talk to about this ... if it was just me I would be down to The Seven Steeples right now, that's the local madhouse".

Debbie referred to her experiences with 'witness support', "When I started working with Budd and I started getting into this network of being with people like me that had had the same memories and stuff. I can't say that I got better. I guess you never get better but I changed. I grew. I could cope even better and the anxiety is gone. I must be on the right track because something certainly made a big turn-round in me. If you knew me six or seven years ago and you knew me now ... ask anybody that I know. I am not even the same person." She had nothing but praise for Hopkins and his handling of her traumas. "I love him. I mean he's like almost second family after all this time. He's been very good to me. I know how hard he works and how emotional he gets about everything. I don't always agree with his opinion of something. I feel like he has helped me to get control of my life for maybe the first time. He has opened doors for me, you know, and he has helped me learn things and his whole family has treated me and my family so good and I have a tremendous amount of respect for him."

Debbie's case is of course not uncommon, and there are even comparable reports in other cases. For example, the light Debbie saw in her parents' garden in 1983 was 'revealed' to be a landed craft. On 3rd January 1979, at Mindalore, Johannesburg, South Africa a mother and son Meagan and André Quezet encountered a strikingly similar object. Both cases include the description of an upright bullet shaped object with a hatch for entrance and exit, standing on legs spaced equidistant around the base.

So now we might ask our same question again: is this the type of report that we might regard as a genuine UFO case about which

we as individual researchers or as organisations should concern ourselves?

Here we might get a mixed reply, but I suspect that many of you would argue that this was a 'true' UFO case. Certainly it is typical of cases that are the main thrust of research in some organisations and with some individuals, and it is probably the most publicised side of the subject to appear in the media in recent years. For many people, this is what UFO research is really all about. In fact, in Budd Hopkins' foreword to Debbie Jordan and Kathie Mitchell's book 'Abducted!' Hopkins comments: "What Debbie's account revealed is no more or less than the central reason for alien interaction with humans. Despite deep alien curiosity about human sexuality, about our basic maternal and paternal instinct, and about the way human beings form relationships with one another, it is our genetic make-up that appears to be the focus of alien attention."

Hopkins many years ago suggested to me that logging reports of lights-in-the-sky and daylight discs was no more useful than taking the numbers on the getaway car without knowing what the crime was; he believes that the abductions are the real area of study. And many agree with him.

Now let us look at my final case - Number Three. It concerns a man I shall call Albert, which is not his real name. Albert lived - he died about five or six ~~few~~ years ago in fact - with his children in a small, rented suburban house in the middle of England. His wife had left him some years earlier. He was not a very well-off man; he had little money and a not particularly well paid job. He worked as a repair man on a conveyor belt in a factory that bottled and distributed milk. But Albert had a secret - at least it was a secret at first - a secret which he eventually came to share with just about anyone who would listen to him. It was a very convoluted secret and could alone form the basis of a talk twice as long as I have here today so I shall be brief though I apologise if the brevity makes this story all the more ridiculous sounding. Albert was, he told me,

one of the most important people in the world. He took me into a locked room in his house - one into which even his children were only sometimes especially privileged to be allowed into - which he called his 'knowledge room'. The walls were covered in drawings and photographs of UFOs and of star patterns. There were models of UFOs around the room. When Albert spoke to me he was dressed in a black robe not unlike a monk's habit, and he had a special medallion which had been given to him by 'higher alien beings' along with his special knowledge. Also around the walls were pictures of cows, and pictures of women naked above the waist. You might think that at least some of Albert's thinking was normal enough for a man, but you would be thinking on the wrong lines. Albert's obsession was not with women's breasts but with the fact that they carry milk, and of course cows make most of the milk we drink in our part of the world. Albert explained to me that his factory was not a milk bottling factory at all, that was only its disguise. When the day of reckoning came - Armageddon, presumably - the factory would convert itself into a flying saucer, would collect the chosen few who had followed Albert's teaching, and would lift off to take them to a better and safer place. Albert, as the repairman who kept the machinery working, was of course in a sacred position. I won't bore you with more details of the milk connection and the cows but you will get some idea of the scope of my interviews with him if I tell you that it involved Egypt and even more ancient civilisations that we might - perhaps slightly unfairly - call the belief in Atlantis.

Now I will ask you the same question: is this the type of report that we might regard as a genuine UFO case about which we as individual researchers or as organisations should concern ourselves?

I can't be as certain how you would respond to that, such a case receives mixed reviews.

But I know that a great many people would say NO to that question.

They would say that this was a case for a psychiatrist, or counsellor. That Albert had become attached to the UFO subject, but that we should not attach ourselves to him. They might - and with slightly more justification - argue that there was very little of a scientific nature that we could do to study Albert's case whatever we believed. We must take it or reject it on his testimony. At least with the Trent photographs we could do some scientific analysis on the pictures. Though we must remember of course our own many-times stated rule that a picture is only as good as the testimony that comes with it. So perhaps even with the Trent case we are virtually only down to the testimony of the Trents and our judgement of whether they could have faked the photograph or not.

So now let us look at all three cases and see why we view them differently. Our responses are dictated by what we perceive to be threats to our world-view. And I must say at this point that I believe many ufologists - those who might call themselves 'purists' - will reject the third case and some even the second, preferring to restrict this subject to objects in the sky as it first started out fifty years ago. We, as ufologists, like to think of ourselves as ground-breakers and frontier-breakers of science, but I am going to suggest that an element of cowardice is penetrating the subject.

The first case - the McMinville case representing lights-in-the-sky or daylight discs generally - is not particularly threatening to our way of thinking. If it turns out to be a government experiment under test, then it is already within 'our' control, 'our' being humans generally. If it turns out to be some as yet unknown atmospheric phenomenon, then we also see little basic threat in that; we have ceased to fear the elements in the way that we used to believe the Norse Gods could throw lightning at mortals as punishment for sins. We might have a healthy respect for the extremes of weather, but it doesn't cut into our basic fears. And if the object should turn out to be

an extra-terrestrial spaceship on reconnaissance, then while that might be very exciting, it is my belief that a knowledge of extra-extraterrestrials is no longer frightening to us. Indeed, most people I think take the view that aliens must exist somewhere in the universe. These three possibilities of course only represent a few possible explanations for such sightings but probably the front-runner ones. So whatever the object turns out to be - or whatever we think it might turn out to be - we are not threatened by it. Hence we feel comfortable accepting that we can investigate it. Another very clear reason why we can investigate it is simply because we know how to investigate it - or at least we think we do. It appears to be physical, and therefore measurable. We can log time, date and duration of sighting. We have a photograph, and this can be subject to analysis. And we have testimony that doesn't offend or frighten us from respectable people so why should we reject it out of hand? All good scientific stuff. Very comfortable.

But let us look at the second of our cases; that of Debbie Jordan-Kauble. She claims that these objects - or something similar - landed in the grounds of her home and that the occupants - let's call them aliens for the sake of argument wherever it turns out they come from - took a personal interest in her. They intruded into her life, they virtually raped her, if we take as a definition of rape that they inseminated her apparently against her will and created children using her body. For Debbie Jordan-Kauble this was a very frightening experience at the time, though there have been subsequent changes in her attitude that I will come to later. But what about us? We have to decide whether to investigate this case and, if so, how to investigate it. Are we threatened at the basic level - the level that creates insecurity in us as humans? I believe the answer is: NO. For someone who is not an abductee this vicarious experience is akin to watching a horror movie on the television or in the cinema. There is a monster that theoretically could attack us, rather as the dinosaurs in Jurassic Park could attack us were we in the park like the people in the film, but at the same time we know that we are not in the

that park, we are safe at home watching the television. And something in that protects us from the reality as described by Debbie. So do we have anything to fear from it at a basic level? No, again. If we take the most extreme possibility then the aliens are an invasion force seeking to dominate the Earth, nothing is more likely to - as the British would say - stiffen the sinews not to mention the stiff upper lip - and unite us in the fight. The late President Reagan was on record as commenting that such a threat would indeed unite all the peoples of Earth. And the invaders are after all only these aliens that we have all agreed probably exist somewhere. So there is no particular change in our world-view forced on us by Debbie's account. We may be forced to accept things we hadn't accepted before - an invading force of aliens for example - but it fits our world-view - after all we've seen invading aliens before, in many many films. So we can investigate this case without threat.

What about the third case, the case of Albert? I believe there are many ufologists who would reject that case as the meanderings of a delusional mind, and decide not to investigate it. But I think part of that problem is that this case would force us to review our world-view if it turned out it were true. We would have to accept that the aliens, if that is what they are, are not just invading Earth-space in the manner of H G Wells' Martians, but rather that they are interfering with the mind^s of humans at a very deep level. And that they have selected one or a small number of people to be more special than other people - and for other people I mean you and me. And that the world that we think we understand and can therefore control (always an illusion I think, but that's beside the point) that world is out of our control and - more significantly - in the control of someone else. It would offend our religions though in fact I think they could survive it, and it might affect our financial and other institutions though less I suspect than many people think. But it would greatly affect our everyday world-view, and I think that makes it unacceptable for research in the eyes of many.

There is a more practical reason for such filtering which we should also consider; the media. In the 1940s and 1950s the lights-in-the-sky and daylight disc sightings attracted a degree of ridicule from the media but on the whole it was viewed as the academic question of 'is there life out there?' (I'm sure I don't need to remind you that whatever ufologists have shouted at the tops of their voices for fifty years, the media have always seen the UFO subject as one of debate about aliens.). But when the contactees started claiming all sorts of trips around the solar system in spaceships and contacts with benign aliens in remote places, the ridicule started in earnest and the subject gained a dis-respectability that it has never fully recovered from. I suspect that some UFO researchers are running afraid of media reaction. I don't believe we should. Inasmuch as we believe that a subject should be studied, ~~then~~ it is our duty to study that subject with or without the blessing of the media.

But that brings us to what subjects we should legitimately study.

I believe that the cases that I outlined earlier represent quite different aspects of the UFO phenomenon, but all important and a genuine part of this subject. They are all quite separate parts of the subject, and they must be understood to be so or the research becomes confusing. And they must be researched quite differently in order to make sense of them. But if we properly divide these sections up and examine them properly, ~~then~~ I believe we stand on the threshold of a wealth of riches.

The key question I think, when deciding what we should or should not research, must be: "Will I learn anything valuable about ufology from this research?" If the answer is 'yes', ~~then~~ the research is valid.

Let me set out my division of the UFO phenomenon as I see it.

The first section is the hard reality of UFO sightings. These are the daylight discs and the lights-in-the-sky seen either distantly or up close. We know that such sightings have certain characteristics such as an average number of witnesses above two, and in some cases many people share these sightings. There are many other individual characteristics but generally it seems that such sightings have objective reality - even if we still must debate what that reality is - and they are witnessed in what we might call a normal frame of mind. By normal I would suggest that we say that such sightings take place within a situation of consensus reality so that were a different person on the spot, they would also see something similar to what the actual witness reported. Such objects can be photographed, and often are. They might leave ground or other traces even injuries on witnesses, and often do. These are the hard core of sightings that many people constitute the only valid part of the subject for research.

But I would go much further, and turn now to the second area which is the abductions and related 'personal' experiences. These are largely, though not exclusively, single witness experiences and rarely independently witnessed. I'm not yet convinced of the veracity of any claims of independently witnessed abductions. These have different characteristics to sightings; they often appear to arise during an altered state of consciousness although there is debate as to whether the encounter causes the state or the state causes the encounter. There is some evidence of a strong personal component, so that for example if I was in that location instead of the witness, I might have a different experience, or no experience at all. But I do not mean that to suggest that the experience is imaginary. I believe it arises in areas of the natural world that we have yet to investigate properly. It is an area where other paranormal experiences arise also; channelling, some ghost and poltergeist reports, shamanic experiences, some other religious phenomena, for example. I shall come to this later.

The third area which I believe to be a valid area of study is the paranormal interface itself. There are many witnesses who have developed - or self-report that they believe they have developed - psychic or other attributes. They may be correct, or they may be suffering from delusion. But their claims must be studied for two reasons. Firstly because they might just be right. Secondly because even if they are wrong, they might still be changing in ways that are beneficial. I will come to that later also.

The fourth area is mythology in its purest form. This is the area which many reject as unnecessary, and for some is even offensive. But I don't mean to say that UFOs are a myth; I mean that UFOs are shrouded in mythology and that this is as valid an area of research as any other. We can learn a great deal about our subject from such a study, and perhaps a lot about the world in which we live also.

Of my four categories - moving out from hard sightings to myths and mythology, I would like to focus the rest of my talk on the last two. The first two - sightings and abductions - are well understood by most people with an interest in the subject and need little extra explanation. But I would like to make the case for the paranormal interface, and the mythological interface.

Firstly, the case for the paranormal interface. "A Near Death Experience mixed with a UFO experience would be the best way to describe it." Whitley Strieber described to me his impressions of one aspect of his lifetime encounters. He added: "The Near Death Experience and the appearance of ghosts and so forth are very intimately involved with the alien encounter."

In 'Breakthrough' Strieber relates that he received 139,914 letters following the publication of 'Communion' and that "people were not reporting the scenario of abduction and manhandling that is so often referred to in the media and UFO publications". He describes the 'classic' abduction as 'rare' and comments "people report interactions at a far higher level of strangeness".

The paranormal interface represents experiences that offer the prospect of rich pickings for appropriate study of UFOs and the people involved in the subject. If these experiences are not the result of contact with extraterrestrials, ~~then~~ what are they? There are several areas to be considered.

Marks of abductees

A strong evidence put forward in support of the physical reality of alien abductions is that many of the abductees have marks on their bodies which correspond with their belief about what happened to them on the flying saucer. Scoop marks in the skin which are so strange and so unique that they could only be alien; where the other-worlders took skin and tissue samples. Bleeding from the nose or ears where probes are believed to have been inserted into the head. Warts around the genitalia (as in Barney Hill's case) where instrumentation was clamped during examination. Something like a radiation burn is alleged to have affected Villas Boas during his encounter of 1957. But set this against the evidence of religious stigmata: in this phenomenon the marks of Christ's crucifixion spontaneously appear on the skin of stigmatics. Stigmata can be - rightly - regarded as a form of psychosomatic illness; self created. But it deserves a special classification because of the intensity of belief needed to produce the effects. Many UFO abductees exhibit, in my experience, the same sort of passions. Not always the passion of blessing as is normal in stigmata, but an equal passion of belief, of fear, of fascination, that could create a stigmata which matches the belief of the witness. If they truly, truly, believe they have been probed and sampled, they could manifest marks to match that belief.

If the evidence of stigmata and UFO marks are true, and are linked, ~~then~~ we have at our fingertips a chance to study not alien intervention, but the most complex workings of the human mind. Many people accept that we can heal, or assist our bodies to heal, cancers and the like with the right attitude of mind. The claims of abductees might be a way to study such possibilities.

Ghost phenomena

A direct involvement of other paranormal areas is indicated by several cases we have investigated where ghost or poltergeist phenomena is reported during experiences. Whitley ~~or~~ ^{re}Strieber had extraordinary ghost sightings linked with the experiences he described in his books 'Communion', 'Transformation' and 'Breakthrough'. He told us: "We have had cases at our own home where there were aliens being encountered by people in the living-room and in the basement right below them two people were waking up to see the ghost of the woman who had died a few years before " Yet he never discussed this aspect in his early books. (He only touches on it in 'Secret School'.) "Something that I didn't report in Communion because I did not know quite what to make of it, was that an old friend of mine [who Strieber later discovered was dead at the time] was with the visitors during the experience. I saw him and even talked to him. ... The presence of this individual during my encounter experience I suppressed not because I thought it was something that I shouldn't say but because I just couldn't understand how to fit it in with what I was writing. I couldn't understand it. I didn't understand well enough. But now that I understand it better, I'm fairly sure that his presence there was an artefact of the experience."

We do not yet understand the widely reported phenomenon we call ghosts; perhaps by looking at something at a tangent - from the side - through ufology we might learn something about this other mystery.

Channelling

Channellers have never gained acceptability amongst 'scientific' researchers because of the nature of their claims. They deliver generally asinine messages from aliens telling us what we already know, or what it

appears the channeller himself or herself personally fears or desires.

But when we divorce ourselves from the ETH and attach ourselves to the spectrum of the paranormal, we have comparative studies to assist us. The channellers have close - virtually identical - parallels in the worlds of religious and spiritual channelling. The same effect is apparent; the channel receives messages that reinforce their own beliefs and desires. What we seem to be learning from the message, and the manner in which it is given, is that there appears to be several 'layers' or 'compartments' in the mind where information is stored. Channelling is highly likely to be a complex - even brilliant - way in which the conscious mind can access information in its own subconscious compartments. But because it feels like new knowledge and new ideas, it seems to come from without from beyond the grave to be God-given or alien-sent.

Autistic savants who can perform extraordinary mathematical feats apparently without reference to what we might call 'normal' functions of the brain seem to be doing something akin to channelling. While the actual messages of channelling may be of no use to ufology whatsoever, the process of channelling may in fact be an incredible short-cut to learning how to use the brain far more efficiently than we do at present. And the best research material for understanding this is in our own databases.

Further into the right brain

It is possible that the right brain houses the special qualities that make us 'superhumans' but that unfortunately our move towards rationalism and technology has cut us off from those abilities. The paranormal, in this model, becomes those rare 'blasts' when we perceive with the right brain, and see the world quite differently - and then try to make sense of it with the left brain and all the attendant problems that brings, as described above.

In the UFO Experience field I have worked with many abductees who have found that following their experiences they have undergone life-changing effects such as: vegetarianism; ecological concern; desire for artistic expression such as music, art and sculpting, a need for 'New Age' associations with Earth and the Universe, and so on. And it is not just desire, the talent also appears suggesting a real change is underway - one gardener, following such an experience, started painting and selling his paintings for thousands of pounds.

Another, Bryan, became a successful graphic designer. Debbie Jordan told me in 1990. "I was interested when you and Budd were talking ... about the creative, the artistic ability. I've experienced that, you know. Budd says he doesn't know whether it comes from within us or may be external. But it's as if, because of the traumatic experience, you develop a heightened sense of awareness of what goes on around you, which kind of breathes in and affects other things I developed a heightened sense of what goes on inside me in my head and in my heart. And it continues to grow. It's like somebody put a seed there and now it's grown, you know. And I'm not saying they put the seed there, maybe it was already there."

More recently, I spoke with Debbie and she explained her most recent feelings, and her changing view of her experiences. "The experiences changed from once being a physical experience to being more of a mental, psychological, psychic and spiritual level ... I have come to find on my own things that were taught in Hinduism and Eastern religions and stuff that I didn't have any knowledge of at all."

Debbie described what she called 'virtual reality' dreams; very realistic, and exhausting. They acted as a form of 'schooling' for her. "It's like going to school. It opens ... my mind. It's changing everything about me inside. The way I look at life and God and myself and my fellow man. And my world and my future and it's changing everything about who I am inside."

I don't think that aliens have come here to educate Debbie. That makes little sense to me, nor the notion that she is a somehow specially chosen person as some abductees might claim. But I do believe that Debbie, by focusing on this subject and being helped by empathetic people around her, has used the subject to educate herself in a way that no formal schooling or reading could possibly achieve. This is a further rich area for understanding; again not of aliens but of the way the human brain can work when challenged strongly.

As to why it should work; well I suggest that the mind, when faced with a potentially frightening alien abduction scenario, activates faculties not previously realised. Perhaps it happens as a defence mechanism, the brain draws on its latent abilities in case it needs them. But once the right brain is 'triggered' perhaps it stays active - and the artistic and other expressions are a by-product. But they also remain as a clue to the mechanisms that might be involved.

The Near-Death Experience

A comparison to the NDE can be seen in one of the claims of the early contactees, Orfeo Angelucci. In 'Saucer Diary', I Norkin comments of Angelucci: "He had been taken up in a balloon shaped spacecraft to a great height above the Earth and then given the opportunity to view it from that height ... It was a beautiful sight, but Orfeo said he wept unashamedly. The realisation came that underneath that surface beauty was a sick humanity suffering from untold misery. He didn't want to come back but was told he had to because it was now his mission to tell the people the truth ...". This is very similar to the claims of NDE where people are confronted with the choice of going on into death or coming back, usually to fulfil a perceived mission, personal or otherwise. For example in Raymond Moody's book 'Life After Life' one of several accounts of a person undergoing an NDE: "I wondered whether I should stay there; but as I did, I remembered my family, my three children and my husband. Now, this is the part that is hard to get across:

When I had this wonderful feeling, there in the presence of that light, I really didn't want to come back. But I take my responsibilities very seriously, and I knew that I had a duty to my family. So I decided to try to come back".

There is a large body of work building up on the similarity, and possible interconnected nature, of the abduction and NDE. For example, as examined in 'The Omega Project', by Kenneth Ring I don't use this to justify the extreme claims of contactees such as Angelucci, but I wonder if in rejecting all the bad baggage that such claims brought to this subject we missed an opportunity to study something valuable. Maybe the contactees did not really meet with beautiful blond aliens and travel about the solar system with them - I think they probably didn't - but maybe some of them at least connected with their own minds in strange ways, in ways that shaman^s have experienced for centuries, and in ways that we could benefit from understanding

I must now move to the last category; the mythology of UFOs.

There is a mythology surrounding belief in aliens. Whether or not we have or have not been host on Earth to extraterrestrials, there is no doubt that many people live their lives as if that were a fact. Not just those who believe they have made contact with aliens personally, for whom the belief must be a certainty in their own minds, but also for those who believe in the literal truth of their stories. Fifty years ago, before the dawn of the Space Race, the idea of aliens was almost exclusively the purview of science fiction; anyone who offered the suggestion that there must be life 'out there' somewhere was thought to hold very curious beliefs. Today, there is an almost universal acceptance that in an infinite universe intelligent life must exist somewhere. We are living in a world that believes in aliens. As such there will inevitably be mythology surrounding the truths.

I think there is an important reason for this that we must come to understand.

In 1843 John Stuart Mills published his work 'A System of Logic' closely followed by Darwin's 'Origin of Species' in 1858. These works advocated dependence on rationalism, and on the five known senses. They rejected the value of anything that couldn't be measured as such. But if the West believed that the rational approach was the right one, and it has taken to those principles with vigour, then it has also cut away from under itself a belief in God. God cannot be scientifically proven, God depends on faith and intuition, and does not 'perform on command' under laboratory conditions

Old myths die and are replaced. Sometimes they're resurrected. Hybrid forms of myths combining the old and the new form arise either because times have changed, or because cultures have mingled.

So this shift to rationalism and dependence on only that which could be validated by science can be held to have been the most important single issue in the creation of UFOs as a phenomenon. By destroying the supernatural, the gods, and the traditions that could not be 'scientifically proven' a new set of myths - UFOs - were created for a small but growing group of people across the world because they seem to offer reconciliation between the old and the new. The gods are back, but they use technology. They fit the traditional design of myths centring on supernatural beings, near-gods, but they come in measurable, predictable, even fallible, flying saucers. And the culture that understands them is the culture with the greatest future, and the most correct set of values.

Myths are allied to rituals in order to explore the edges of human experience. For example, shamans use ritual such as deep rhythmic drum beat, drugs, and dance to enter into alternate states of consciousness where they meet with and interact with supernatural and god-like figures we would

otherwise regard as mythical. UFO contactee experiences occur in this realm at the edge of reality though spontaneously rather than derived.

Myths allow for a world where the taboos can be challenged. In the world of myths - for example the Roman myths - incest, murder, cannibalism, rape, etc are acceptable. Equally, anything can happen aboard a flying saucer; it is not your responsibility, and if you have to play your role in procreation for the aliens, then that is acceptable and cannot be 'frowned upon' because it is in a situation where you were not to blame.

Myths are an expression akin to art. They allow for exploring thought, to project the world as we perceive it or would like it to be. They combine the conscious and the sub-conscious. The most thought-provoking research into the after-effects of the abduction experience suggest that these aspects of the mind are being triggered by UFO encounters.

And myths not only explain the way the world works; they create it. An individual's responses to the world will be based on their belief about it. Their understanding of what they believe is true, can be true, or ought to be true will colour their way of interpreting what they see around them. This is particularly true when the observed data is incomplete or ambiguous. Myths can be built around 'stories', or realities - that is the nature of much of the ambiguity. For example, even if it were true that UFOs represent the visitation of aliens to Earth, much of what we think we understand is still mythology - as detailed an understanding as many UFO researchers would like to think they have is simply not possible. We understand less about animals that occupy the world with us than many UFO researchers think they understand about aliens.

These UFO myths reflect the fact that people intuitively know that science, rationalism and analysis ~~has~~ failed to reach the soul of mankind, that while they may answer trivial details - and make them seem important - in

fact they do not answer even the most basic questions. These new myths - the New Age and its more modern successors - are trying to re-establish the basic values we as a society so desperately need. In his ten-volume work 'The Republic' Plato considered whether or not one myth could be constructed that would be believable and meaningful to the whole world. In modern times perhaps UFOs are a step on the road to the fulfilment of that postulation.

In recent years scientists seem to have fought back against the idea of myths as necessary. Science, many argue, can provide all the mental stimulation people need: can be fascinating and fulfilling. I don't understate the value of what science offers, but I believe that some non-scientific concepts have equal importance for people. Historical consistency shows us that every culture has created myths. A 100% score surely tells even the most ardent sceptic that myths must be fulfilling some need; a need that is deeper-seated than the transient needs of politics or society. And we in the West have come perilously close to losing our attachment to these values expressed through myths; the UFO phenomenon has provided a way back into the mythical, shamanistic world. This does not mean UFOs are a myth - myths don't return on radar and some UFOs do - but their meaning has a purpose far beyond their 'reality', and that is a real part of the modern world.

We can see that this new, emerging, myth is comparable to 'old' myths in a great many ways.

Consider historian Robert Graves' description of the two purposes of mythology: "The first is to answer the sort of awkward questions that children ask, such as: 'Who made the world? How will it end? Who was the first man? Where do souls go after death?'The second function of myth is to justify an existing social system and account for traditional rites and customs." A belief in aliens, and the attendant implications that there are other worlds,

other sciences, answers some direct questions. Ancient astronaut theory helps us to 'answer' - I use the word mythologically of course - the question 'who was the first man', for example.

Interesting to consider his comment 'to justify an existing social system'. Mythology can help to create a social order, but Graves rightly points out that it starts by explaining the existing ones. There can be little doubt that one aspect of belief in aliens, that governments have deep knowledge of their existence and are covering that up from public exposure, is an 'explanation' for many which 'explains' why governments cannot be trusted. For many people this is just what they want to hear. What Nixon did with Watergate was not only to create distrust in governments - though he did that clearly enough - but also to create an excuse for almost every occasion. If something goes wrong, someone will say it must be a corrupt government; if you can't prove that it was a corrupt government, that just proves how corrupt they are! Probably no distrust of governments is as well publicised as the belief that the US government has retrieved crashed flying saucers and is studying them in technological facilities within the US, even working with living aliens in top secret locations. The fact that the evidence for such belief is flimsy to say the least doesn't deter those who wish to, or need to, believe.

Graves also points out that "One constant rule of mythology is that whatever happens among the gods above reflects events on Earth". Again, we must turn to ancient astronaut theory to see how this is being promoted at the present time. The gods treated the Earth as an experiment and created humanity; sometimes they come back to see how their experiment is progressing. Religion, myth, and the scientific method all rolled into one.

Graves states: "Myth, then, is a dramatic shorthand record of such matters as invasions, migrations, dynastic changes, admission of foreign cults, and social reforms." In other words, the major social,

cultural and political upheavals of the time. In the present day we must assume modern myths would encompass technology, politics, mass communication, and so on. In olden times gods threatened or protected seafarers - the great unknown areas of exploration. It is hardly surprising that new gods are space gods - watching over our attempts to explore the 'final frontier'.

Mythological motifs

We can even see similar motifs arising between 'old' myths and the UFO / alien beliefs.

Domain

The gods lived in inaccessible places. The Greek gods, for example, lived on Mount Olympus. This was, at the time, thought by the Greeks to be the highest mountain in the world and quite inaccessible to mortals. The Japanese gods traditionally lived on high mountains of which Fujiyama was the most sacred. Such domains were thought to be special in their qualities: Homer said of Olympus "Never is it swept by the winds nor touched by snow; a purer air surrounds it, a white clarity envelops it and the gods there taste of a happiness which lasts as long as their eternal lives". Many contactees and abductees also claim to have been shown, or taken to, the aliens' home worlds; and they are usually very special worlds - no disease, no death, no war or conflict. They are out of mortal reach - we need an invitation by the aliens to get there. Only 'special' people get to visit there.

Hybrids.

The belief that aliens are creating hybrid alien/humans is mirrored in contemporary science fiction. Belief in the hybrid breeding programme of aliens is a largely American invention, and so it is also an American motif. Star Trek for example contains many hybrids: Mr Spock (human and Vulcan), Data (robot becoming human); Troi (half human / half Betazoid) and many others and we can see that America is a country

coming to terms with its own hybridisation of Native Indians and White Settlers. That is thought-provoking enough, but we can also find parallels in mythology; the gods were prone to creating human/divine offspring. Zeus, for example, took several mortal women as his partner. The first of these was Niobe; their son was Argos - presumably therefore a hybrid. In the modern version we sometimes have artificial insemination - but this is only applying technology to an old theme.

Screen memories.

The Greek gods were masters of the art of disguise, of which screen memory seems to be a modern version. For example, when Zeus became enamoured with Europa, he disguised himself as a bull so that he might approach close to her while she played at a water's edge. She was impressed by the bull's air of gentility combined with majesty. Europa embraced the animal, even climbed on his back when he knelt down for her, then he leapt to his feet and bounded across the waves, abducting the girl.

Channelling

The oracle at Delphi and many 'wise women' parallel closely the belief that we today receive messages from the gods - in our context the aliens. Many of the contactee messages could as easily have been delivered at Delphi.

Cleansing

The myth of the Great Flood, a myth that arises all around the world often with a Noah-like figure in the starring role, is basically a myth of cleansing. The gods were unhappy with the impurity of Mankind and sought to wipe the Earth clean and then re-populate it. Ancient astronaut theory takes this literally, but certainly it is a myth that many cultures have incorporated. Mesopotamian myths, for example, include the same story where four gods planned the flood but a fifth, Ea, revealed the secret plan to a man named Ut

Napishtin; the Noah figure. Ut Napishtin, like Noah, built an ark to protect species. Greek mythology from the same general area has a similar tale where the Greek hero Deukalion and his wife Pyrrha survived a flood sent by Zeus to destroy all mankind.

The contactees and some abductees have indicated that they believe that the aliens are warning us to mend our ways or suffer extreme consequences. One contactee, Marian Keech, even gathered a group around her based on a belief that aliens in a flying saucer would come down and save the chosen ones from a great flood.

Greater and lesser gods

Most mythologies acknowledge a hierarchy amongst the gods. In the reports of the abductees there are also hierarchies. The saucers contain leader-beings and doctors, examiners, workers, 'robots' etc - the tall beings and the short beings - suggesting a hierarchy.

It seems that in both the mythology and perhaps the flying saucers accounts the same need is being addressed; a hierarchy provides for certain gods (or aliens) who maintain the 'mission', while there are others that can 'bend the rules' and sympathise more with mankind. Consider the alien leader who wanted to give Betty Hill a book to keep but who had to bow to 'pressure' from his crew. For the abductee, there is the possibility of taking some element of control if there are fallibilities among the alien crew.

What will be the pantheon of gods embraced by a fully developed flying saucer mythology? It is not yet clear. Although we have a rag-bag collection of entities, they do not seem to have definitive purposes yet, as did the ancient gods. But perhaps we begin to see something in the Nordic (good) and gray (evil) divisions: the Nordics such as Adamski's Venusian were beautiful and caring, and the grays seem to be demonic and shadowy. Certainly the basic conflict of good and evil is begging to be catered for.

The Underworld

The way in which the afterworld or underworld has migrated is a lesson for us in flying saucer mythology. In 'The Odyssey' Circe says to Odysseus "The Afterworld lies at the extremity of the earth, beyond the vast Ocean". The earth was at that time perceived to be a flat surface surrounded by a River Ocean. Beyond that was the land of the dead where the sun's rays could not penetrate, the soil was barren and no living thing could exist. Such was the tradition of the epic poems. But as navigators and sailors crossed the oceans and discovered inhabited lands there, so the afterworld was removed to a new position. The Kingdom of Shadows was thought then to exist within the centre of the Earth. To reach the underworld required exploration of caverns deep into the earth. Certain rivers were held to flow to the underworld.

In flying saucer mythology we were first told that the aliens came from Venus, sister world of the Earth as it was then thought to be; but as it became clear that we were actually able to explore such regions and indeed found them quite inhabitable, the realm of the aliens was moved further out of reach; to either other dimensions or to worlds in far-off places where we could not explore.

The Greek Hero

The Greek myths contain a strong presence of the Hero. He was mortal, a man of strength, courage and wisdom who could more or less take on the gods - within certain latitude. Did not Adamski share much with his aliens, and travel with them in their spaceships, even helping them to fight battles because of his great wisdom? Did not George King of the Aetherius Society do similar acts?

Missing time

In the Celtic tradition of Ireland a supernatural world could be found within a SID - burial mounds and tumuli. Time had no meaning within a SID, a minute in a SID could be the equivalent of several mortal

years, or several months or years in a SID could be only a minute in mortal time. In the Celtic otherworld there was mortal perfection. Food was abundant, unpleasantness did not exist whether in people or in nature, all were immortal and could not suffer illness or wounding. In the myths, man enters the world sometimes by force or by invitation of the gods. Humans were invited into the SID to help the rulers to fight an enemy, and were rewarded with the love of a divine woman. Sometimes humans would break into the SID to steal treasure

All of these have their parallels within flying saucer reports.

The Future of UFO research

LITS, Objects in The Sky, crash retrieval lore, real and perceived government involvement, mythological contexts affecting cultures and individuals, and a host of 'affiliated' subjects. 'UFOs' have certainly become a complex subject in its fifty-odd year history. Many 'purist' researchers believe the subject now embraces far more than it should. Perhaps so, but for the foreseeable future that is the subject and researchers must deal with the world that is rather than the one they wish for. We can best approach the next fifty years by not being hidebound by one belief, but by travelling along various paths represented by these components of what we currently label 'UFO'; each path leading to fundamental and important discoveries about us and the world around us.

J Allen Hynek once said of UFOs "I would not spend one additional moment on the subject of UFOs if I didn't seriously feel that the UFO phenomenon is real and that efforts to investigate and understand it, and eventually to solve it, could have a profound effect - perhaps even be the springboard to a revolution in man's view of himself and his place in the universe". In its fifty-seven year history to date it has become a subject more complex than he probably imagined when

he made that statement. Nonetheless it seems that those years have proven his prophetic statement correct.

In conclusion: I believe that we should not restrict our proper, scientific research to a range of phenomena that happen to fit a prejudicial viewpoint thrust on us by present-day science alone. As Hynek also said "...there is a tendency in 20th-century science to forget that there will be a 21st-century science, and indeed, a 30th-century science, from which vantage points our knowledge of the universe may appear quite different". Providing we don't see everything as a pathway to UFOs-as-aliens, we are offered valuable and exciting material for a proper understanding of the broadest scope of this subject, and for an understanding of mankind generally that would benefit us all. But we must not be hidebound by a belief that UFOs are aliens. If we take channelling for example; within that context the messages received by channellers is either from the aliens, or from a delusional mind. It is when we get outside of that mindset that we can see channelling as a pathway to accessing the brain in an efficient way. And so it would be, I believe, for many areas of the paranormal, and for an understanding of mythology not for its own sake but as a way of understanding our modern social, political, economic and cultural structures.

So I do not want to see a devotion to contactee claims, wild and strange beliefs and fantasy stories. Nor do I ask anyone to embrace these kinds of areas within the hard studies of objects and lights in the sky. But I do want to press the case for these highly strange areas to be examined within a separate and rational framework.

Creating that rational, and indeed scientific, framework which will allow us to do this work in the future is the real challenge for the next decades of UFO research.

ROUND and ABOUT

Norman Oliver

Much has been made in the press recently concerning a compilation – as part of an advertising campaign for *Grolsch Lager* – by ufologist and author Nick Pope, of the top 40 vantage points in the U.K. for UFO sightings. Not surprisingly, perhaps, in view of the number of UFO-related events reported in and over the area during the last few years, Bonnybridge romps home in first place for Scotland. Also high on the list comes an old friend of mine – Warminster – whose enduring record of reports and UFO interest in the years since the late 1960s. must be something of a 'flap' record!

Featured high on Nick's list too are The Great Orme in Llandudno, Denbigh, as well as Liverpool and Manchester. Nick comments that "It is difficult to arrive at a precise number of sightings in any one place as there is no central collection data point ...However, the listed hotspots exhibit up to 20 more sightings than anywhere else."

From Loughborough, Leicestershire - also included in the top 40 - comes a claim, reported in *The Loughborough Echo* on April 23rd, 2004 from Robert Stephenson of Selbourne Street. Robert was prompted by the list to relate his own abduction experience. He claims that, some two-and-a-half years ago whilst asleep, he was beamed into a spacecraft. Now aged 61, he said he was told his abductors were humans from the future. Some of the occupants, however, bore a marked resemblance to the 'Greys'. Apparently, during his abduction he was given a 'medical', in the course of which probes were inserted into his mouth, seemingly to examine his stomach. As a result of this, Robert was not very kindly disposed towards his captors and *The Echo* quotes him as saying "They got fed up with me because I was making a nuisance of myself. They didn't like me because I was aggressive."

A 'Time Lapse' would appear to have been involved also; since when he was returned to

his house, no time had passed. "It seemed like it was three days, but no time had gone by", Robert said.

The Earth Chronicles Expeditions is the latest work to come from the pen of Zecharia Sitchin, Sumerian scholar and author of *The Twelfth Planet* and numerous other books featuring his belief that mankind was created by the 'Nefilim', the inhabitants of this 'rogue' planet. A lengthy review appeared in *The Daily Mail* of May 3rd.

A feature of the book is an artefact, found some seven years ago by the author to be held in a Turkish museum and, as a result of his persistence, to have been put on public display. ²

Perhaps in some ways reminiscent of artefacts 'rediscovered' in earlier years by Von Daniken, the item was believed to have been uncovered in the course of excavations at Toprakkale in south-eastern Turkey and has an estimated age of some 3,000 years. The author tells us that "it resembles a model of what can best be described as a cone-nosed rocket ship. There is a segmented, streamlined hull and a cluster of what appear to be five exhaust cones leading from an engine at the rear. In the centre of the ship is a solo pilot."

This pilot, we are told, wears a "ribbed one-piece 'pressure-suit' which completely 'hugs the body' and ends in gloved hands, whilst there are boots on the feet. The figure's arms are folded, whilst the legs are bent upwards towards the chest. Unfortunately, over the years, the head has been broken off...."

The Earth Chronicles Expeditions.
Zecharia Sitchin. Published by Bear & Co. £19.99.

An article in *The Denver Post* of April 24 2004 by Andrew C. Revkin claims that dozens of scientists and officials at the Goddard Space Center of the National Aeronautics and Space Administration in

Greenbelt Md. were sent an e-mail on April 1 'by Goddard's top media relations officer'. This e-mail, it seems, instructed that 'no-one from NASA is to do interviews or otherwise comment on anything having to do with' the film *The Day After Tomorrow*, the disaster movie that opened last May 28 in which global warming from accumulating exhaust and other gases sets off an instant ice age.

The article tells us that 'although she did not disavow the email message, Gretchen Cook-Anderson, a spokeswoman at NASA headquarters, said that the agency would make scientists available to discuss issues raised by the film.'

Looking at the date of the alleged e-mail, though, perhaps one would be justified in wondering whether April the first is celebrated in America in the same way as in the U.K.!

At a MUFON (Mutual UFO Network) meeting in Brookford, North Carolina. 78-year-old Kate Hearn related her experience of what happened to her one day in a tobacco field back in 1937. This is what she claims then occurred:-

As Kate was picking weeds with her children, she turned around and saw something like a hundred 'little men'. These were human-like creatures, about 4 feet tall and wore white and red uniforms. They were talking to one another.

Excited, she turned to her children to get their attention, but when she turned back again the strange beings had vanished.

Kate insists that her experience was true and no delusion. Assuming her age and her account were correctly reported, though, one presumably unconnected detail intrigues me. Since she is 78 and the experience occurred in 1937, does she hold the record for the earliest age to give birth, since she said she was then accompanied by her children who must have been at least two or three years old at a time when Kate herself would have been only eleven?!

Home Test for Parallel Universes

Sam Sachdev, writing in the web monthly science magazine *Allsci* explains – with some assistance from David Deutsch and his book *The Fabric of Reality* – just how this may be done.

You need a red laser pointer or a flashlight with a red-coloured filter, and a relatively dark, large room. Fold a piece of paper in half and place it on a table so that one half is perpendicular to the table. Then, using a book to rest the laser pointer on, aim the pointer at the paper. Mark where the red light hits the paper. Using a pin, punch two holes on the mark as close together as you can. Then, aim the pointer at the two small holes. In the one large red dot there should be seen five distinct shadows.....

Sam goes on to explain firstly, why this is and, further, to tell you to punch two more holes parallel to the others, when it will be seen that two of the shadows disappear. This, and again Sam explains the reasoning – with the aid of Deutsch – shows that a parallel universe is blocking the light.

Asked why we don't detect such universes around us, Deutsch tells us that the answer "can be found in the quantum-mechanical laws that govern them". Every particle, for instance, has counterparts in other universes and is interfered with only by those counterparts. Any other universe, therefore, can only be detected when the particle in, say, our universe converges with its counterpart in another universe. The path of the particle and its counterpart have to be exactly right. They have to separate and join together again, as in this experiment and the timing has to be right...

True or not, it makes fascinating reading and those interested should either search out Deutsch's book *The Fabric of Reality* or look through Sachdev's whole article – web site <http://www.allsci.com/parallel.html> for further information.

Irish Spacecraft. Two men working high up on a radio mast in County Monaghan claim that on June 26th, last a delta-winged craft traversed the sky at ultrasonic speed, reaching the horizon in just a few seconds. One of the men was Miles Johnston of the *Irish UFO Centre*, the other, rigger Terry Malone.

Johnston said *'I am convinced it was a man-made advanced spacecraft – we had a good, long look at it in a clear blue sky.'* Malone agrees and confirms that the object was *'absolutely enormous'*. *'It was huge, high and travelling at some speed'*, he said. *'I've seen B52s going over and you can hear them buzzing, but there wasn't a sound from this thing and it was gone in an instant.'* Report in *Belfast News* via *Filer's Files* No.28.

From Joseph Trainer's *UFO ROUNDUP Vol.9 No 26* comes this item from Portugal.....

The Portuguese military fired a ground-to-air missile at a luminous UFO that passed over their country during the early morning hours of Monday, June 7, 2004.

Portuguese ufologist Gregario Sao Xavier reported that 'the cigar-shaped UFO' was tracked on radar. It moved in a south to north direction and it was reported in the Portuguese newspapers that 'a target on radar' was found at three separate military bases.

These included Beja, south of Evora, and north of the Algarve region, near Lisboa and Oporto, the second largest city in Portugal. The news was released by a colonel in the Portuguese army. The same day, one report came from a civilian identifying the trajectory of the unknown object as coming from north to south, and a cigar-shaped form was described.

Some days later, it was reported on Spanish and German TV that an official of the Portuguese Army confirmed that a missile had been launched and that what most people had seen was trailing smoke from a missile launched at the object. Visual contact with the object was made at the base in Beja, Gregorio added. 'A week later, the photo of a cigar-

-shaped object appeared in a popular Portuguese magazine. A few days later military officers charged with the investigation of the object closed the case.

One of the most curious aspects of the case was the multiple sightings of a radar-domed AWACS plane provided by NATO, this being seen flying offshore just west of Cabo de Sines 120 kilometers south of Lisboa.....

NBJ readers may recall that Evora was featured in an earlier NBJ when an unknown microbe was found in Angel Hair following the sighting of a saucer-shaped UFO over the town.

On 10th June 2004, *Florida Today* – <http://www.floridatoday.com/!NEWSROOM/indexcox.htm> - featured an article by columnist Billy Cox, entitled, "Ronald Reagan's Legacy Goes Well Beyond This World."

Cox first refers to Reagan's 1976 campaign promise to 'make every piece of information this country has about UFO sightings available to the public and scientists', then goes on to say that 'What made Reagan's angle so compelling were his repeated allusions, as if he were speaking in code to the gatekeepers of classified operations.'

Reagan's personal sighting was in 1974 when aboard a Cessna Citation aircraft at the time of his governorship of California. What he – and his pilot, Bull Paynter – then saw was at first a white light when over Bakersfield. This light, at the time some few hundred yards from the plane, began to 'elongate', accelerating away at an angle of around 45 degrees. Paynter had said, "The UFO went from a normal cruise speed to a fantastic speed instantly."

The *Florida Today* article goes on to tell us that it was clear this incident stayed with him

as Reagan went on to employ extraterrestrials to his advantage during key moments of his presidency, citing, for example, the Geneva summit in 1985, when he told Soviet Foreign Minister Eduard Shevardnadze that if it was ever discovered that ETs were planning to attack, both nations would form a quick alliance. Shevardnadze had agreed. Reagan had later recalled to a high school class in 1985 "I couldn't but say" (to Soviet Premier Mikhail Gorbachev) "just how easy his task and mine might be if suddenly there was a threat to this world from other species from another planet", extending this analogy during a speech before the United Nations General Assembly in 1987.

The article finishes by referring to Reagan's alleged comment to Steven Spielberg after *E.T: The Extraterrestrial* had been screened at the White House, this being; 'You know, there aren't six people in this room who know how true this really is.'. Producer Jamie Shanders had said that Spielberg told him the story, but Spielberg refused to discuss the incident in the media.

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Recent sightings

Ernie Sears

A close and therefore trusted friend was having a break from her hospital night shift at 3.05 am in late November 2003, and having a smoke outside, looking out over the Hampshire countryside on the Southampton outskirts, was startled to see a 'huge' very bright object passing quickly over the sky before her, quite low down and apparently descending behind houses to the west.

She assumed, she later related, it was a meteor. It is true, as I investigated, a meteor shower was forecast around then but I was puzzled slightly by its alleged 'descent'.

However, a week later, in the same location but coming off her shift at 7.15am she was attracted to a bright "star" very high up to the north. It suddenly moved from a standing start and began a series of manoeuvres that took it to all four corners of the night sky before it vanished from its original point up into the night all at very fast speed and soundless. I logged this one as "unidentified"!

At our UFO Group January meeting the subject came up and someone suggested maybe "IT" was performing for the witnesses benefit! Coincidentally, the lady, in fact is a serial witness of such things and much, much more, going back to childhood and including a mystery pregnancy etc. It wasn't too long after we first met some 5 years ago that she began to talk to me about weird 'dreams' etc that I was able to show her from my vast library and my own experiences where the TRUTH lay. She was, not surprisingly, shocked! The more she confided in me the more amazed I was!

I spotted an interesting sighting report in my Mirror newspaper in Jonathan Cainer's "Psychic Page". Jon is a professional astrologer and much else and covers UFO's often while his horoscopes on my Gemini birthsign are incredibly (think about it!) spot on with what I am actually involved in at that

very daily date! This UFO incident took place on ~~the~~ 26th December 2003 and involved a huge, silent, grey "balloon -like" object descending slowly and silently towards a church steeple in Indiana, USA, witnessed by three police officers. It shot straight off with no noise in the encounter which lasted less than a minute. Jonathan's comment was that 'this year will be a bumper year for alien encounters'.

EDITOR'S NOTE:

I picked up the following case, which appears to be the same one mentioned in Ernie's article, from Filer's Files #04-2004 (Skywatch Investigations) published by George A. Filer, Director MUFON Eastern on January 21, 2004 (Website : www.georgefiler.com)

Indiana – Investigating Sighting by Three Police Officers

HUNTINGTON -- Roger Sugden who is a MUFON investigator writes, "I was the first to look into the Huntington UFO affair. I went to Huntington the very next day after the story in the Herald-Press. I had two MUFON investigators with me: Doug Egolf, and Gene White. We talked with the editor of the paper to verify the facts of the story, then went to the police station and talked with one of the police officers who was an eye-witness. We found him to be very credible and perplexed at what he had seen. The newspaper report stated, "Officer Chip Olinger was warming up his car December 26, 2003, when he reported seeing a circular object in the sky and radioed officers Greg Hedrick and Randy Hoover, who also saw it. All three say they watched as the object moved out of the northwest, drifted toward a church steeple, then shot straight north without a sound in an encounter that lasted less than a minute about 2:30 pm. The trio describes the object as about the size of a hot-air balloon or a backyard trampoline. They said it was low enough in the sky that Olinger thought it might crash into the steeple."

"We were not able to talk with the other officers, or the other eye-witness who is a pilot who

viewed the object from his car, and told the police officer that it was very low, below 1000 feet, and that even in good daylight, he could not identify what it was, also that its size was larger than a Cessna aircraft." We talked with another man who claims he saw a hover disc Mylar balloon, however, this has been ruled out due to the difference in the times that the objects were seen. The investigation is ongoing.

An interesting note: The land that the church is built on was given to the church by Miami Chief Richardville. Perhaps it was an old sacred site, and he knew that it would remain so by giving it to the church.

Thanks to Roger Sugden ASD/CFI MUFON.

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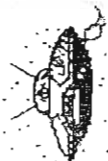
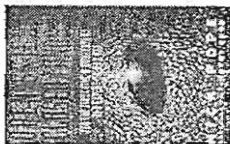
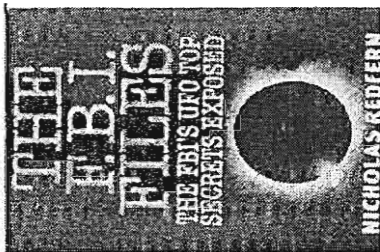
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BUFORA was founded in 1962, as a federation of regional UFO groups throughout the UK. Many of these groups were formed in the 1950s. These included the British Flying Saucer Bureau, founded in 1952 (which is believed to be the UK's oldest UFO group), and the London UFO Research Organisation formed in 1959 and the largest UK organisation at the time. In 1962 the group was known as the British UFO Association, changing its name in 1964 to the present British UFO Research Association. BUFORA became a company limited by guarantee in 1975. This means that in the event of BUFORA being wound up each members undertaking to cover any outstanding debts is limited to £1. It was intended to be a prelude to seeking charity status. BUFORA is registered under the U.K. Data Protection Act, and amongst other things membership records are held on a computer database. (It is the policy of BUFORA NOT to release membership records to third parties.)

BUFORA is run entirely by volunteers, relying solely on its members to fund and carry out its investigation, research and educational activities. The day to day running of BUFORA is in the hands of a Council of Management drawn from the members.

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- To encourage, promote and conduct unbiased scientific research of unidentified flying object (UFO) phenomena throughout the United Kingdom
- To collect and disseminate evidence and data relating to unidentified flying objects
- To co-ordinate UFO research throughout the United Kingdom and to co-operate with others engaged in such research throughout the world.

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BUFORA organises a regular programme of lectures on a variety of UFO related topics. As dates, times and locations can vary it is best to enquire about the current programme.

Members receive free of charge, six issues per year, of its regular publication 'New Bufora Journal', which carries details of investigated reports and results of research projects.

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Some BUFORA publications are also available through Spacelink Books, 115 Hollybush Lane, Hampton, TW12 2QY England

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Nearest Tube is Warren Street, and the Euston Tube and main line stations are a few minutes walk. Tickets, which can be purchased at the door and include a mid-lecture buffet, are £5 for members, and £7 for all others

Sat 13th November: Mark Rosney - "The Pinocchio Factor"

Mark, a researcher from Merseyside, will be discussing a 1995 Runcorn UFO case in detail, charting the initial event and the subsequent "Chinese whispers" and downright fabrications that have turned an interesting, but mundane, sighting into a full blown abduction and technology retrieval story.

The 2005 lecture programme is being arranged.

Provisional dates for your diary: Jan 15, Mar 12, May 14, Jul 16, Sep 10, and Nov 12.

Booked speakers include Jon Downes, Andy Roberts, and Dr. Gail-Nina Anderson. Others to confirm.

For more, or updated, information on BUFORA lectures, call

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