

THIRTY YEARS AFTER KENNETH ARNOLD

A SUMMING UP OF THE UFO SITUATION

Pierre Guérin

The personal view of the UFO phenomenon by a high-ranking French scientist, Dr. Guérin, who has already made a number of contributions to *Flying Saucer Review*. This return to our pages is especially welcome. Dr. Guérin is an astrophysicist, Maître de Recherche with the French National Council for Scientific Research (CNRS), and is a member of the official French investigatory team GEPAN. This article was specially sent to *Flying Saucer Review* and the translation from the French is by Gordon Creighton.

TO claim to any originality whatsoever is made in respect of the present article. Nothing new is offered, and it is admitted very frankly that the article owes everything to the excellent work already published by others. The sole merit to which the author sees himself entitled resides in the fact that he has synthesized the work done by others, clarifying and ordering facts and ideas, and setting them out in such a fashion that this confrontation leads to the automatic self-elimination of a certain number of shaky "hypotheses" in favour of the only conclusion that, in the present state of affairs, can enable us to account for the whole of the data to hand.

The UFOs which we shall be discussing here are of course those that still remain after the ruthless elimination of all cases where there has been confusion with known objects or known phenomena, and of all hoaxes, as well as of the (infrequent) cases of pathological hallucination. This "hard core of irriducibles" represents anywhere between 1% and 15% of all reported UFO sightings, depending on which sources one is using – which means at least several tens of thousands of UFOs over the past hundred years, not to mention those of previous centuries.

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If one judges by the writings of the contemporary ufologists, Ufology is at present in an impasse. The best of the ufological reviews faithfully reflect this situation. Thus, for example, in the French language UFO publications, we more and more frequently find, one after the other:-

a) An article by such and such a physicist which – within the compass of the classic interpretation of the UFOs as extraterrestrial space-probes that are coming here to study us – aims at explaining those physical aspects of the UFO phenomenon which seem at the present moment already **capable of being made to fit our own present-day knowledge of magnetohydrodynamics and particle physics**. This being no doubt done in the expectation that new

advances in the field of theoretical physics will reveal for us the final secrets of the UFOs' propulsion.

b) A polemical piece by this or that ufologist who, while quite convinced of the physical reality of the phenomenon, lays emphasis rather on the deficiencies and the improbabilities of the classic extraterrestrial interpretation and on the nature – at the same time "paranormal" (in terms of the sociocultural context) – of the ufological manifestations. Which manifestations are forthwith blithely lumped together with parapsychological materializations (from entirely human origins) of flying objects and humanoid entities exemplifying our own unconscious imaginings at each stage of our development.

c) A critical study of a few inconclusive UFO cases, presented by a ufologist who has probably never been out in the field and investigated any serious cases, and whose conclusions, unjustifiably extended to the whole corpus of UFO reports, suggest that all the eyewitnesses could have "dreamt" their sightings as a result of the effect of some natural stimulus involving no intervention by any unidentifiable and artificial object of non-human provenance. All of which is in the end tantamount to denying the existence of the UFOs, and simply brings us back to the views so dear to the hearts of the late Dr. Menzel and of Klass and the "rationalist" intelligentsia, so-called...

None of the holders of these contradictory interpretations seem to be prepared to make the slightest compromise. The positions are all fixed, the discussion has become a dialogue of the deaf, the anathemas and excommunications begin to fly, though each of them of course self-righteously denies that the criticisms could apply to himself.

Such a state of affairs is naturally not peculiar to ufology: we have seen similar situations throughout the whole course of human history. It has happened every time when the development and acceptance of new concepts – which alone can make it possible to account for the *whole* of the observational data – have lagged far behind the actual accumulation of those data. A *global* interpretation of the

facts, being unattainable on the basis of the old postulates — now found to be inadequate or faulty — was consequently impossible. But the unwillingness of the human mind to abstain from seeking explanations for the facts presented to its sagacity is equalled only by its reluctance to question already accepted ideas. It is therefore led to seek, at any price, *reductionist explanations* based on those accepted ideas. And naturally it is never possible to do this except at the prices of rejecting a portion of the observational data, that is to say, those data that don't fit the established postulates. The "explanation" provided will of course be a different one depending upon which group of data is rejected. From which the result is the burgeoning forth of several mutually antagonistic models, none of them fully deserving of this name, inasmuch as the peculiar feature of a genuine model is that it fits the facts or, to be more precise, it fits *all* the available observed data — which is by no means the case with ufology, where each model relies upon only those data that serve to verify it.

As I am going to show by a critical examination of the various ufological models at present in vogue, such is precisely the situation prevailing today in the world of ufology. This is because the whole ufological picture, extremely vast, complex, and full of pitfalls, is now beginning to be well known, after thirty years of accumulation of the data by the UFO investigators (whose labours can never be praised enough), *without however our philosophic and scientific ways of thinking (which are lagging far away behind the problem and its implications) having themselves experienced the resultant evolution.*

The Inadequacy of the Classic Extraterrestrial Model (UFOs — Space Craft)

This model, which was chronologically the first to be proposed by the ufologists — and which is still adhered to by many of them — equates the UFOs with sophisticated extraterrestrial vehicles making the journey to Earth across interstellar space and capable of landing here their humanoid crews, whose objective is to take specimens of minerals, vegetables, animals, and indeed even humans too, for study and analysis. I say that this model errs not only on account of its anthropocentricity, being copied only too closely from the ideas that we ourselves have today, on the threshold of the Space Age, regarding the exploration of the planets, but also — and most particularly — because it is at variance with too many well-established facts for it to be tenable in this form.

To begin with, the immensity of interstellar distances is such* that, at a speed which has *got to be* less than the velocity of light (with all due deference to the tachyon space-ship fans!) a craft coming here from another inhabited planetary system would require tens, or hundreds, or even thousands of years to make the journey from that system to ours. And this would hold good whatever the level of the technology of our visitors, assuming that when travelling from one point to another, they effected the trip as we ourselves do, by covering a trajectory through a

four-dimensional Space-Time. For, in this Space-Time, the speed of light is a limit speed that no moving body could possibly attain (and, even less, surpass) without an infinite expenditure of energy (a well-established result of relativistic physics, and one that is highly unlikely to be falsified by future discoveries, which will perhaps transcend it, but will not invalidate it).

Consequently, and following the hypothesis — accepted nowadays by *all* astrophysicists — of a plurality of inhabited solar systems, one may indeed *expect* visits to Earth by Extraterrestrials, but these visits would necessarily be on the average very widely spread out in time, for example, say, one visit every 5,000 years, and could only be carried out by gigantic cosmic vessels heavily stocked with food and fuel for such long journeys. The UFOs, which are very small (a few metres in diameter on the average) and whose average frequency of appearance here is registered in terms of days and even of hours when a Wave is taking place, have quite obviously nothing in common with such star-ships. If, by way of objection to this, we were to suppose that the UFOs are launched from great mother-ships cruising in the offing of our Solar System, it would still be necessary to explain why it is that so many UFOs are being seen, and so often. Willy-nilly, the fact has to be faced that a journey to the stars (in the classic sense of a sustained movement) involves a degree of difficulty and a time-duration that present no common measure whatsoever with the sort of problems, and the time-duration that would be involved in journeys of exploration from Earth out into our Solar System. It is indeed not certain that such trips could be visualized as realistic enterprises *even in that form*, since, beyond a certain distance, they would inevitably involve the problem of *non-return*.

There is a second line of argument which is invoked against interpretation of the UFOs in terms of the classic idea of extraterrestrial probes in the likeness of our own probes: analysis of the evolution in the shapes and behaviours of the UFOs throughout recent historic times shows that these shapes and behaviours are, to some extent,† modelled on certain Science-Fiction stories that were already in existence prior to the UFO sightings in question, but not known to those particular eyewitnesses, just as though the UFOs were somehow concrete expressions of human technological dreams as has recently been demonstrated in masterly fashion by B. M. Meheust.¹ This would imply (if the eyewitnesses' observations of UFOs are not all hallucinations) that the UFO is not a space-probe sent out to discover us

* While it requires only eight minutes for light to reach us from the Sun at the speed of 300,000 kms per second, 4 years are needed for it to get to us *from the nearest star*, and 100,000 years for it to cross the diameter of our Galaxy!

† With the exception — in our view — of the "flying discs." For some of these were already observed in Roman times, and they were also seen in the last century. It would look therefore as though the "flying saucer" type were an invariant in the phenomenon.

and study us, since the Intelligence — whatever it may be — that is introducing the UFO into our environment already knows us sufficiently well, and possesses a sufficiently good mastery of the laws of matter to be able to concoct the appearance of that matter in line with some of our own thoughts! We are not of course denying — indeed we were ourselves the first to suggest it² the possibility that there is some hallucinatory component in the situation and that this hallucinatory component is artificially induced by the UFO phenomenon in close-encounter witnesses (encounters of the so-called “Third Kind”). This would account very satisfactorily for certain facts that are well known to investigators. Nevertheless, hallucination is not the complete explanation: the American “airship” of 1897 was not only observed at very close quarters by witnesses who were isolated, and, as one may grant, conceivably were hallucinated by the phenomenon, but it was also seen at a considerable distance, high in the sky, by countless witnesses who were more astonished than frightened, and apparently in full possession of all their faculties. These people, without ever having read Jules Verne, nevertheless described the craft as a “retro” flying machine in the purest style of the “Vernesque” dream of the period.□ An exploratory space-ship built on a distant planet by Extraterrestrials desirous of discovering Earth and studying any inhabitants it might possess would obviously not have been contrived, in order to cross interstellar space, in so inefficient a shape as the *Albatross* of Robur le Conquérant!

In the same order of ideas, the alleged behaviour of the present-day extraterrestrial humanoids aping our own astronauts by gathering plants and stones§ (but with no precautions whatever) quite obviously belongs to some sort of “cinema show” in which we ourselves are also involved, and has no relation whatsoever to the sort of behaviour that would be displayed by true scientific explorers discovering the Earth. Were the psychomental level of the latter to be drastically superior to our own — which is an extremely probable hypothesis, as we shall see further on — then it is true that we could certainly

expect to comprehend nothing whatever of their activities while they were making their scientific study of the terrestrial milieu, but at least we might assume that such activities would hardly be decked out in quite the sort of mendacious or grotesque aspect that we see in these UFO happenings.

The UFO phenomenon is consequently not what one might at first sight have thought it to be — even if it is indeed an extraterrestrial Intelligence that is controlling it. However unpalatable we find it, we must now accept the fact that the whole UFO phenomenon is infinitely more difficult of interpretation than the first ufologists — with a few exceptions — had thought.

Refutation of the “Parapsychological Model”

To counter these various objections, a school of thought comprising a number of the dilettanti, whose zeal for keeping things on the stir is matched only by their boundless self-confidence, but whose intellectual capacity is perhaps not always their strong point, have recently published³ and defended the so-called “paranormal” model, *which equates the UFOs with materializations of human parapsychical origin*, triggered off by the individual or collective anxiety of our times, and modelled precisely upon the ideas that, in every epoch of history, give expression to the fears or the aspirations of mankind. What I say is that, if on the one hand this “parapsychological model” does indeed seem to explain certain facts that are not accounted for by the E.T. space-probes hypothesis, it is on the other hand in total conflict with certain other facts, and to such a point that it would take a long time for me to enumerate here all its inconsistencies. Let us quote but two examples, which are thumping good ones:-

First of all, are there anywhere in the literature of Parapsychology any examples of materializations, by the agency of spirit on matter, which can show any similarity whatsoever, be it close or remote, to the UFOs? A certain amateur and would-be-parapsychologist (but who is no way near to being one) has recently claimed to perceive great analogies between *ectoplasms* and the UFOs, or their alleged occupants. I will express no opinion here on the problem of the physical reality of ectoplasm, of which the least that one can say is that there has been a very great deal more discussion of it than there has been discussion of the UFOs. I will merely point out that, according to the statements of those who assure us that they have produced ectoplasms and have subjected them to experimentation, ectoplasms are, on a number of counts, radically different from the UFOs as regards their physical effects. In particular, according to repeated and unvaried experiments conducted by Dr. Eugen Osty with the medium Rudy Schneider,⁴ **ectoplasm absorbs infra-red light — hence the countless cases on record in which cold has been felt during mediumistic experiments.** The UFOs, on the other hand, are well known for their intense heat effects. The latter can even be so strong that damp terrain will be dried right out, and its humus devitalized to such a degree that it can remain devoid of plant growth for weeks, as though it had been subjected to

□ On a previous occasion² I said that, seen from afar, the “airship” of 1897 differed in no way from our modern UFOs, which fact did seem to lend some colour to the theory of hallucination induced in close encounter witnesses by the phenomenon itself. In actual fact, however, a deeper study of the Wave of 1897 has now revealed that countless distant witnesses drew the same sort of sketch of the “airship” as those other witnesses who saw it at close quarters on the ground. This weakens the theory of induced hallucination at short distance, and suggests rather that the phenomenon *models* the forms of the objects which it displays to us, and shapes them in terms of the human thinking of the period. This means that the “airship” of 1897 was indeed a UFO: its movements in the sky were those of a UFO, and it displayed a certain type of behaviour towards witnesses which is well known today — appearing and disappearing, landing scenes, etc.

§ Or maybe of course they are collecting fertilizer for Mars (sic) or perhaps they are here to announce the Apocalypse!

radiation similar to the actions of microwave ovens. To equate the UFOs — even remotely — with ectoplasm is likewise to disregard totally all the evidence, which indicates that, once the UFOs have materialized into our environment (and when the viewing conditions are sufficiently good for them to be clearly distinguished from the fluctuating luminous halo that often surrounds them, or from the beams of light — sometimes truncated, sometimes not — which they emit, or from the “fireballs” or other little exploratory satellites that may be put out from them) the UFOs themselves invariably display the appearance of *fully structured machines*. Truly, you’ve got to have a pretty senseless and blind sort of faith to imagine that you can see any sort of analogy between the ectoplasmic forms produced from the bodies of 19th century trance-mediums, and structured flying objects capable of returning a radar echo, of emitting vivid lights and loud humming noises, of producing EM effects on radios and cars etc., of producing marks on the ground, and of moving about as though piloted by an Intelligence!

If indeed the UFOs really were parapsychological materializations, then we should be faced with a **totally new and original phenomenon, without its like in the whole known record of mediumistic effects**. The UFOs most assuredly do produce, in plenty of the percipients, a whole range of “paranormal” features, and profound analogies do indeed exist between all extraordinary phenomena, and I have said so⁵, as have many others before me. But those analogies are *not* of such an order as to be capable of converting the UFOs into just one specific type in the whole gamut of effects exercised on matter by the human mind.

They are far, far more than that.

However, let us, for the sake of the argument, concede that we might be wrong, so let us try to see whether the model proposed by our parapsychomantic colleagues is verified by its results, which is the fundamental way of approach in the good old scientific method.[Ⓢ] In particular it would be necessary to establish a perfect temporal and geographical correlation between the frequency of UFOs and the psychosociological factors that trigger off psychic apparitions, and also between the shapes of the UFOs

and technical and cultural presuppositions giving rise to such shapes. Well now, the answer is that we find nothing whatsoever of the kind! As we all know, the UFOs come in waves localized in both time and space. (As a general rule these waves relate to a limited geographical zone two or three times the size of France, and last for several weeks, or for a few months at the most.)

Well now, **contrarily to the allegations of folk like Viéroudy,³ no correlation exists between the UFO waves and the anxiety states of populations or the personal and private distresses of witnesses**. A critical analysis recently made by N. Greslou⁶ shows this to be a fact and establishes it most convincingly.[#]

On the other hand, the types of UFOs appearing in any given wave, or in a series of waves, may reproduce certain shapes *imagined by authors of novels in countries far distant from those lands involved in the waves in question*. Thus, for example, it was not in France, the country of Jules Verne, nor even in Europe, that the UFO version of the *Albatross* was seen in 1897, but in the American Mid-West, and it covered a period limited to several weeks only. Naturally there is not the remotest possibility that the Mid-Western farmers who were the recipients of this visit by the “airship” could have been steeped in any sort of psychic atmosphere inspired by Jules Verne’s novel. No more are the natives of Papua, nowadays recipients of visits from the modern UFOs, steeped in an atmosphere created by western Science Fiction, or by the first successful steps taken by mankind in the exploration of Space in these closing years of the 20th century.

Finally, to put it all in a nutshell, the UFOs, which are something radically different from the alleged manifestations produced by mediums, may very well be inspired, in each succeeding epoch of our history, by forms and shapes drawn out of the human imagination, without there being however any direct relationship between, on the one hand, their frequency of appearance or the geographical localization of the waves, and, on the other hand, the thought-fields of human populations or human individuals erroneously believed to play a role in creating or triggering off the UFO phenomenon. From all this it appears therefore that, while the psychic agency that creates and operates the UFOs is in some degree influenced by our own human psychism, **it is nevertheless quite distinct from the latter**.

Refutation of the Spontaneous “Waking Hallucination Model”

Let us, finally, take a look at the model based on the idea of “spontaneous waking hallucination”

[Ⓢ] The scientific method is the absolute weapon of all (true) scientists since Galileo, and its underlying principle, stated in masterly fashion a century ago by Claude Bernard, consists in a permanent confrontation between explanatory models and observational data — every model having, in order to be worthy of the epithet “scientific”, to be capable of being checked and tested by comparison of its logically deduced consequences with the experimental facts to hand (either facts already on file, or facts that have been researched specially with a view to such a test). It will be noted (C. Popper) that such a test can reveal instantly the *incorrectness* of a model (as, for example, in the case of the “parapsychological” school whose argument we have refuted above). But such a comparison cannot, strictly speaking, prove the *correctness* of a model, as one is never sure that fresh observational data will not one day be forthcoming which will oblige a model that has fitted the facts all right so far to be abandoned, or at any rate modified.

[#] Nor, contrarily to the view widely held among the intelligentsia, are the UFO waves induced by the media: a great many important UFO waves, recognized as such at the time by the ufologists who gather the sighting reports, have remained totally or partially unknown to the journalists, who have consequently failed to report the wave to the public. (See for example, the Spanish Wave of 1954) or have only started to talk about it several months after it occurred (French Wave of end of 1973). Thus, “collective hysteria” is no explanation whatsoever!

— wrongly dubbed by certain authors⁷ the “waking dream” — which it is fashionable to invoke nowadays in “rationalist” circles whenever the wealth of data in a report and the strangeness of the testimony given by the eyewitnesses rule out the possibility of any simple, banal confusion due to the erroneous interpretation of some natural object or natural phenomenon, and the witness is moreover recognized as trustworthy. For a refutation of this model, there is more than enough material in the results (now well known and generally accepted⁸) of the special statistical studies carried out by Dr. Claude Poher.⁸ Let us recapitulate briefly the gist of those results:

The number of UFOs seen in the sky increases with the angular height of vision above the horizon in accordance with what is known as Bouguer's Law (which, in observational astronomy, expresses the progressive increase in atmospheric transparency when the thickness of the atmosphere decreases in proportion as one looks higher and higher into the sky); furthermore, the annual global number of UFOs seen in the skies is proportional to the amount of sunlight over the area in question (i.e. proportional to the atmospheric transparency). These results mean that at the origin of the UFO sightings there is indeed a real physical phenomenon, or object, since the observation of such phenomenon or object obeys the optical law of absorption by the layers of air. This rules right out any hallucination of a psychotic type (which has no physical evidence to support it). It does not however rule out any hallucination of some new type which might possibly be discovered one day and which might be spontaneously triggered off by the sight of some real phenomenon or real object which the eyewitness is unable to identify. If such a vision obeyed the laws of optics, then the hallucination triggered off by it would obviously fall into line with Poner's statistics.

Here again we must ask ourselves whether this sort of hallucination is plausible, and whether the hypothesis proposed is verified by its results.

Certain disturbances of sensorial perception are extremely common and well known to psychologists, but their primary feature is that they only last for a very brief time. Who, for example, when driving in his car at night, has not imagined for a second or two — never more — that he glimpsed ahead of him some obstacle (a man, a barrier, etc.), which was in fact nothing more than an illusion due to fatigue. The fatigue produces a semi-sleeping state (characterized by the Alpha rhythm on the electroencephalogram) in the course of which there arise images prefiguring those of the dream-state. However, an external stimulus (which, in this example quoted, is the “obstacle” itself, perceived by the driver as a danger) *always* suffices to terminate this semi-sleeping state at once.

Well now, this kind of misinterpretation is radically different from the scenes — invariably strange and sometimes terrifying and abounding in

incomprehensible details — which are observed, in the completely waking state (sometimes in broad daylight) and lasting for periods of several minutes, by UFO eyewitnesses, the vast majority of whom are found to be mentally sane and not to have been drinking. We can assert, and assert loudly and forcibly, in no uncertain terms, that the literature of Psychiatry, *which knows nothing whatsoever about the symptomatology of UFOs*, never mentions long and deep hallucinations other than in individuals presenting pathological disturbances (psychoses, cranial traumatisms, etc.), and that it *never* reports that mentally sane individuals can be suddenly subject[☆] to such hallucinations, even in a lowered state of consciousness, for so benign a reason as the real observation of some harmless object or of some natural phenomenon that the witness is unable to interpret.^{**} To invoke such a process as this to explain the UFO sightings involves a more gratuitous *deus ex machina* than the classic recourse to the Extraterrestrials, since the idea of the existence of the latter is a hypothesis that has the advantage of being in full agreement with the findings of modern science — unlike the hypotheses of deep waking hallucinations spontaneously affecting healthy individuals and making them “see saucers.”

Anyway, let us accept this new alleged type of hallucinating phenomenon, and let us try to see if it is verified by its results. The answer is clear. Numerous facts lead us to a flatly and unambiguously negative answer. This refutation is backed by arguments similar to those we have given above against the parapsychological model.

To begin with, there are no correlations whatsoever between the UFO waves and any geographical or temporal concentrations of objects (planets, satellites, sonde-balloons, manoeuvring helicopters, car headlamps lighting up the countryside at night etc.), or of phenomena — atmospheric or other — supposed to provide the stimulus for the alleged spontaneous hallucinations. This is for the simple reason that this type of stimulus is, statistically speaking, omnipresent in all countries and all epochs, which runs

☆ With all due respect to certain successors of the famous C.G. Jung. Thus, we have seen, on the French Television, the oldest French translator of the works of Jung maintaining — to the vast satisfaction of a “rationalist” journalist on the staff of the TV, and employing authoritative-sounding arguments based on empty verbiage — that the psychic output of the human unconscious contains ample material with which to explain away all UFO sightings — a claim that, incidentally, explains nothing — for even were the statement true (and it is *not*, as we shall see in due course) it would still remain necessary to prove that the emergence of this unconscious material from the human mind did indeed create the hallucinatory picture. *Well now, this was denied by Jung himself, for in his book A Modern Myth,⁹ he furnished not one single hallucinatory UFO sighting in support of his thesis, but simply a few patients' dreams!*

** What happens is rather the reverse: instead of being deluded by what he has seen, the eyewitness of a UFO (real or supposed) generally tries to interpret it in terms of something already known.

○ These results have been confirmed by further and more thorough analyses, which have been endorsed by the Scientific Committee of G.E.P.A.N.

contrary to the very notion of a "wave." This argument is especially valid for landings and "contacts of the third kind," which are generally seen in thinly populated country places, where the probability of observing natural sky phenomena is greater than in towns, and remains just as high outside the times of UFO waves.

Secondly, to talk of hallucinations is to talk of "psychic phenomena." Well now, as J.J. Walker has pointed out,¹⁰ the descriptions of UFOs don't obey the laws which psychoanalysis has proposed to cover material produced from the unconscious, which *always* has a symbolic content. To put it more precisely, the UFO phenomenon displays a very large number of purely physical features of no great symbolical importance, such as, for example: erratic "falling leaf" movements, pulsating lights, monochromatic beams of light (either truncated or not), humming noises, etc. To these one would also have to add the discoidal shape, regarding the significance of which it certainly seems (see J.J. Walker¹⁰) that Jung was totally mistaken when he introduced the idea of *mandala*. And while certain themes associated with some near sightings of UFOs and with the bulk of the "contacts of the third kind" apparently do contain elements deriving from the human unconscious, on the other hand certain other themes are to all intents and purposes systematically quite lacking in the general picture of UFO manifestations (whether close or far), such as: war, violence, etc., — features that nonetheless have solid enough roots in our human psyche! *Here again we recognise the profound originality of the UFO phenomenon, in that it marks itself off quite distinctly from what the human unconscious might naturally be expected to contain.*

Finally, let us add that the theory of spontaneous waking hallucination fails to account for the well-established physical effects, such as the marks left on the ground, the stopping of engines etc.

The Solution of the Problem

It is now possible for us to separate off what the UFOs *are not* from what they *are*, and, more generally, to draw up a balance-sheet prompted by our reflections upon the phenomenon:-

1. The UFOs *are not* space-craft that have crossed interstellar space to come and explore us. *Nevertheless*, they present themselves to us in the form of flying machines seemingly constructed and guided by an Intelligence.
2. The UFOs *are not* human parapsychic materializations, nor are they spontaneous hallucinations, *although* they may at times produce paranormal interferences in the close eyewitness.
3. According to the best testimony available, the UFOs can move equally well *either* by covering a trajectory through the air or by vanishing "on the spot" and then re-materializing at a distance, *which behaviour is more akin to magic than to physics as we know it.*
4. The true solution to the problem of interstellar voyages does not lie in the covering of a trajectory

between one star and another, since such a journey would take infinitely too long (due to the limiting speed of light). If any better solution than covering a trajectory through space is ultimately and absolutely non-existent, then the slow and gradual exploration of our Galaxy still remains nevertheless within the reach of an evolved civilization, *provided that the latter is willing to cut itself off from its origins.* But an exploration of that sort is not possible with machines answering to the descriptions given of the UFOs. If on the other hand a solution does exist, which would overcome the difficulty by means of the mastery of a "hyperphysics" permitting the employment of spatio-temporal short-cuts, or any other process of which we at the present time have no conception, then in such a case, if they were to appear before us now, the machines that would be used to take such spatio-temporal short-cuts would be *bound* to seem to us to pertain to *magic* rather than to physics, even though such were in fact not the case. (Any solution of this latter type would of course entirely invalidate the conclusions habitually formulated amongst us as to the extreme rarity of visits to Earth by Extraterrestrials — that is to say our conclusions based upon the postulate of inter-stellar voyages through our Space-Time.)

5. Current astrophysics anticipates that there are innumerable planetary systems outside of our own, around millions of stars in our Galaxy and in the outer Galaxies — systems in which life must have appeared and developed just as it has done on Earth, and have given rise to ever more complex and intelligent species. This is now accepted by *all* astronomers. Now, there is no scientific reason for thinking that our human psychomental level of development represents any sort of summit in Cosmic Biological Evolution, even if it is the summit down here on Earth. In other words, certain extraterrestrial species are *bound* — all due allowances of course being made — to surpass the human level mentally just as radically as the human level here surpasses the animal level.^{11:12} In view of the enormous disparity in the ages of the stars and of their planetary systems (stars and planets strung out over a time span of billions of years) there are scant chances that *at present*, there is in our Galaxy another life species possessing precisely the same intellectual level as ourselves and — *a fortiori* — our precise level of technico-scientific evolution. According to the different planetary systems in question, some of them will either not yet have reached our level, or they will have surpassed it drastically (which means that, in such a case, the problem of inter-stellar communication will have already been solved by them in some fashion or another). The age of the Earth is 4.5 billion years, and we do not know how much longer it will take for Man to finally reach the stars, if indeed he is capable of it. One may however agree perhaps that, at the end of a period of 5 billion years, on the average, from a planet that has produced life, this life will swarm out into the galaxy.

Since the Galaxy is at least three times as old as the Earth, it can be seen that the first interstellar links no doubt occurred even before our Earth was born! In other words, the whole Galaxy, whether or

not this is apparent to us, has been totally explored, indeed even "colonized," millions, or even billions, of years ago. 13:14

6. An intelligence controls the UFOs. And it is not ours. It is all happening as though this Intelligence had a very good knowledge of our degree of technological evolution, in order for it to be able to give the objects — the UFOs — shapes that could seem plausible to the eyewitnesses, inasmuch as, in every period of history, the objects seem to represent, in "concretized" form, the human technological dream of the particular moment. It is all happening too as though the Intelligence in question were "staging" landing scenes for us (maybe employing, to some degree, the possibilities in induced hallucination) with the scenario itself frequently being inspired by the eyewitness's own preoccupations, by his own culture, or by his own specialization whatever it may be. In brief, the elusive, fleeting nature of the UFOs is well known to us. All these patterns of behaviour work together in a fiendish manner to spread throughout the immense majority of people — **who have not themselves been eyewitnesses of UFOs** — serious doubts as to the credibility of the eyewitnesses' accounts, and to bolster up the feeling that we on this planet Earth are our own masters and that all the talk of visits by UFOs is merely so much poppycock. At the same time, the indefinite and monotonous repetition of the cases of UFO appearances produces on the other hand, in a section of the population, a gradual condition in the opposite direction — **namely towards belief in the UFOs** — this being also all too often associated with a resurgence of irrational and fatalistic religious beliefs.

Now that we have reached this point, it seems virtually useless for me to give any conclusion, seeing that the conclusion absolutely forces itself upon us. I have often heard Jacques Vallée claim, employing the art of paradox, that scores of different explanations could be found for the UFO phenomenon, and all of them equally valid. Now I do not share that opinion in the least. The UFO files are already thick enough and, above all, this material has by now all been sifted and analyzed with sufficient care for us to be able now to scent, with a high degree of probability, **from whom they emanate**, even if we don't know how they work.

Recourse to the idea of mysterious Entities from Elsewhere — i.e. from "parallel universes" or other Space-Time frameworks which are not of this world — that certain ufologists, reviving the old illusion of the occultists, have sought to introduce as an alternative to the concept of an intervention by Extraterrestrials who *do* belong to our own Universe, has its historical explanation in the discovery¹⁵ of the fact that **the modern ufonauts and the demons†† of past days are probably identical**. These latter invariably made their appearance in precisely the sort of garb that the eyewitnesses of the period *expected*

of them. But this chameleon-effect, which is a characteristic feature of the UFO phenomenon, must not cause us to overlook two things: the first is that Science has progressed quite a bit since the Middle Ages, and that we can now perceive better than folk did in previous times where exactly external Intelligences should be looked for. The second point that we must not overlook is that in all likelihood the "royal route" from the stars does indeed involve "passage" through other space-times. The result being that the discrepancy between "occult Entities from sub-space or from Hell" on the one hand, and Extraterrestrials from our own external Universe on the other, is only an apparent discrepancy, and argues from a false premise. The "magical" irrational aspect of the UFOs — which must certainly be to some extent due to that other spatio-temporal dimension that we do not know how to manipulate — does not imply that we are obliged to introduce the idea of "Entities not of this world" and unknown to Science. It seems, far more simply, that this "magic" is just a necessary consequence of the super-technology of Extraterrestrials who do belong to our own astronomical Universe *and whose existence our own Science actually anticipates*.

And these Extraterrestrials are not coming here in order to *discover* us or to *study* us. All the indications suggest that they have known all about us since the very beginning, and we are lost if we waste our time in vain conjectures concerning the meaning of what they are doing: for example, why do they concoct for us these UFOs, which — with the exception of the saucer-shaped discs — are fashioned in the likeness of our own ideas at a given moment in time? Why do they so persistently and monotonously go on displaying for us these situations — frequently quite absurd ones — flying about over us, chasing us, vanishing into thin air, and — above all — *landing* here! All of which must have some meaning.

The problem is: What meaning? In any event, what is quite certain is that the phenomenon is active here, on our planet, *and active here as Master*. We can neither stop the phenomenon nor comprehend it, and we are well aware that its power totally defies not merely our technological possibilities *but probably our mentalΦ possibilities as well*.

Is it possible then that — all unbeknown to us — we are a "colony"? That we are colonists who know nothing about it because, in order to have any mental conception of the sort of manipulation to which you are being subjected, or even to know that you are being manipulated at all, you need to possess the right degree of mental equipment. The cow will never know that she is expected to produce milk, and the ox will never know that he will be chopped up into beefsteaks. The cow and the ox know the farmer, just as we ourselves know the UFOs. But cow and ox know nothing about the dairy co-operative, or about the butcher. I find it hard to

†† I.e. goblins and gnomes of all sorts: *farfadets* of Poitou, Breton *korrigans*, English *pucks*, Norwegian *trolls*, not to mention of course the Fairies, and "Old Nick" — Satan himself.

Φ Which does not mean that we ought to just fold arms and give up all idea of delving deeper into theoretical physics in the hope — reasonable or senseless as that may be — of penetrating the mystery one day.

follow the reasoning of my old friend Aimé Michel when he says he feels reassured because he is not a prey to these Beings who are so far ahead of us that they could assuredly wipe us out, and who nevertheless permit us to go on living, while avoiding the traumatizing direct contact that we would not be able to endure, and which since they are so far in advance to us,◇ would cause us to abandon every effort at progress on our own. Aimé Michel deduces from this that the predatory instinct is a terrestrial biological constant up to the human level, then ceases beyond that stage, and that this check-stop is the requisite condition that has to be met by any species desirous of "joining the club" of those beings in the Universe that have achieved mastery over time and space. Well, yes, indeed! At any rate they don't eat us! (Incidentally, would we be digestible?) But how could we possibly ever know in what fashion it is that — without our possessing the slightest inkling of it — we are utilized by the great biblical "God of the Armies of Heaven," aided by his soldiers, the Elohim?

The Reasons for the Human Intellectual Refusal to Face the Truth

I have deliberately brought in Yahweh Sabaoth. For now at least, in the context of the present situation here, the words of the Bible are taking on a quite new dimension, for which centuries of religious bumbblings have given us no preparation! To put it more precisely, the parallel which we have drawn above obliges us to face up to this fact that, with the flying saucers, we are led to introduce God and the Heavenly Entities into the realm of physical reality once more — under a quite new form, it is true. Let us be more explicit on this point, and let us now examine the consequences which flow from it. For it is right here — and nowhere else — that the reasons for Man's intellectual refusal are to be found.

In every epoch of history men have always believed in the existence of divine, all-powerful Entities, dwelling in Heaven or in the Hells, to whose influence they attributed all the happenings and phenomena on this Earth that were incomprehensible to them — the power of the winds, the tides, thunder and lightning, the eclipses, etc. Fundamentally the great monotheistic religions have not changed from this basic conception. For although, in place of a multiplicity of deities, the religions have now substituted one single God, they have given him certain celestial creatures — the Angels — who are recognized as also exercising power over Mankind. It was only relatively recently in the history of Christianity that the one God became a completely ethereal "spiritualized" being. In the days of the biblical Garden of Eden, Yahweh — or what was thought by him to be Yahweh — addressed Adam in person, *like a physical being*. The factor which, on the other hand, has not changed at all since there first began to be religions, and began to be men, is the power to influence the

course of terrestrial events that is attributed to these divine or angelic Entities.

Reacting against these ideas of an Earth and of its inhabitants subject to the Divine Will, human Science has been erected upon the gamble, as it were, that Man, thanks to his reason, and served by the scientific method, could and should push back the frontiers of the unknown by reducing those phenomena — which primitive ignorance had once attributed to acts of the Deity — to natural and logical mechanisms subject to precise laws. This felicitous advance in human thinking (which lies at the origin of the immense philosophical, scientific, and economic revolution with which we are all familiar) has had the unfortunate result — the law of all or nothing — that it has gradually lent credence, in the minds of the scientists who were themselves in charge of our science (as well as in the minds of the intelligentsia who merely *think* that they understand science) to two postulates which have now become a *Credo* for the whole of our Intelligentsia. These are:-

Postulate No. 1: Since Science is constantly advancing and thrusting back, indefinitely, the frontiers of the unknown, *there is obviously nothing in the whole Universe that is, in essence, inaccessible to the human mind, which accordingly now finds itself promoted to the supreme level, the level that was previously occupied by the deities*. A few scientists, it is true, do still remain "believers," but with rare exceptions even these also have the greatest difficulty in conceiving that the human psyche is not pre-eminent in the hierarchy of levels of intelligence throughout the Cosmos, with the one possible exception of God Himself, whom in any case they place right outside of the physical universe.

Postulate No. 2: Since all the phenomena of Nature that Science has tackled so far have, one by one, proved conquerable by a series of logical mechanisms deriving from the laws of the material world, *the hypothesis of an intervention by divine or transcendental Entities in the unfoldment of these phenomena becomes unnecessary, and indeed even harmful*. Science has got into the habit of applying itself only to the *how* of things, and never to the *why*, thus becoming *purely reductive*. And, when confronted by a new phenomenon that it cannot succeed in overcoming, the profound, instinctive reaction of Science is to *deny the facts*, or at least to deny any possible interpretation of the facts in terms of an intelligent intervention by non-terrestrial Entities — an idea which reminds the scientist only too forcibly of that religious obscurantism against which our Science was itself built up in the first place. *Science does now believe in the Extraterrestrials, as we have already stated above. But it believes in them only on condition that they remain at distances of many light-years from Earth*. Or rather, it believes that, if they do visit us they will not do it in the fashion in which they *are* now doing it, — clandestinely, and "with the dice loaded," making it crystal-clear that they come from a transcendental level that lies right outside of and beyond the cosy reassuring little framework into which our scientists are so anxious to fit

◇ This is the usual answer given by ufologists to the everlasting question put by the sceptics: "If the UFOs exist, then why don't their occupants make contact with us officially?"

this whole new UFO scene with which we find ourselves confronted.

The aggressive militancy of the "rationalists" against any consideration of the possibility that the UFOs might be real, the air of contemptuous irony with which the Intelligentsia treats ufologists, and even the attempts made by some of the latter to break away from the ET interpretation of the UFOs, all these factors in the present situation testify to the prevailing state of fear — be it conscious or unconscious — which we have analyzed and described above.

It is abundantly clear that a wider study of the UFO phenomenon, and its open and public transfer into the control of a properly motivated scientific community, can only be effected upon the ruins of the whole ideology dominant at the present day. And it would be quite illusory for us to imagine that victory will be won through the efforts of the ufologists, for these folk are preaching in the wilderness.

Even the Security Services of the various Governments (who, in our opinion, do know what the truth is about the reality of the UFOs, but have no idea of how to go about tackling the problem) are wary of making the matter public, because of their fear that by so doing they might not only cause a panic that could destabilize the balance of the entire globe, but also they might trigger off a backlash from the intellectual and political élites, who would refuse to give credence to the Security Services' revelations...

It is true that one might perhaps hope that the bastions of these opposition forces will finally collapse if — quite independently of UFO research — some fundamental new developments in theoretical physics should at last provide a conceptual framework which, by reducing to straight physics what at present seems to us to be downright "magical" about the operation of these "machines" would facilitate a rational integration of the UFOs into the general edifice of our Science.

But shall we ever be capable of developing our Science to that point? The answer is no, if the mental gulf between our visitors and ourselves is in its very essence such that it can never be bridged. This is why I fear that something else may happen: namely that we shall continue, as we have done hitherto, to be unable to come to grips with the UFO problem, and that, through its sheer, unflagging repetitiveness, that problem will finally give birth to a pernicious, stultifying wave of religious credulity which will in turn open the door to a new regression in human thought.

Could it perhaps be that this is in fact the goal that "they" are seeking?

Paris, November 9, 1978.

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[* Indicates that, so far as Mr. Creighton and I know, no English translation is available, — EDITOR]

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SEVEN SCARED WITNESSES AND A HUMANOID

A SURPRISING TALE OF A LONG-DRAWN-OUT CE III
INCIDENT NEAR STURNO IN ITALY

Verga Maurizio

Written in English, this article has been sub-edited by C. Bowen.

THERE were many UFO sightings in Italy in 1977, especially at low altitude, including some interesting close encounters as well. Indeed it was all of the proportions of a wave, and there was one particularly strange, and important, incident, with several eye-witnesses, two of whom have since been questioned when hypnotically regressed. The investigation of the case was conducted by Sig. Umberto Telarico and Sig. Giorgio Russolillo of the group "Federazione Ufologica Regionale Campania" which has an office in Naples.

The witnesses

There were seven eye-witnesses:-

1. Sig. Amalio Capobianco, a teacher.
2. Sig. Arturo D'Ambrosio, a turner.
3. Sig. Antonio Pascucci, 26, a student.
4. Sig. Mario Sisto, 38, a singer.
5. Sig. Rocco Cirullo, 24, a student.
6. Sig. Michele Giovanniello, 24, a student.
7. Sig. Michele Riefoli, 47, a photographer.

This report is mainly drawn from the interviews with Sig. Cirullo and Sig. Pascucci.

The encounter

At half-an-hour past midnight (00.30) on the morning of Wednesday, August 31, 1977, when Sig. Cirullo and Sig. Giovanniello were walking along the main road which runs between Sturno (Avellino, Italy) and Frigento. Suddenly the two men saw a red light shining between the bushes and trees flanking a small hill which overlooked the road. On the fringe of the hill there is a neglected stone quarry, and the witnesses moved over to it, looking at a green light which was higher up than the red light; there were two white lights to the side.

All the time they could hear a modulated and continuous noise, like that of a Morse code signal superimposed upon that of an out-of-tune signal from a radio station. The two young men moved position again, and could now see a figure wearing apparently metallic-looking overalls which gave a silvery reflection in the bright moonlight. The entity, standing in the short undergrowth between trees, was at first immobile, but suddenly took two paces towards the observers who, greatly alarmed, ran off

quickly to Castelluzzo. In the village they met up with Sig. Pascucci, Sig. Capobianco and Sig. D'Ambrosio. After they had told them of the encounter, Sig. D'Ambrosio suggested they should all return to the site in his car. This they did, and they arrived at the place at 1.00 a.m.

Leaving the car, they began to make their way on foot, and shortly they heard the eerie noise, and then saw the shining, immobile figure. Overcome by fear, the witnesses ran back to the car but, as nothing seemed to happen, their curiosity returned, and they ventured forth once more. Again the entity began to advance towards them and again they retraced their steps to the car. This tentative approach movement by the entity, and instant retreat, happened once and eventually all five set off back to the village to obtain a big electric torch. It was then that they met Mario Sisto and Michele Riefoli, and persuaded them to return to the scene with them. So the seven men clambered into the car and set off once again.

Between 1.30 and 1.40 a.m. the seven of them, curious yet apprehensive, tumbled out of the vehicle and, to meet any eventuality, left it with its motor running. They took up position where they could watch the place where the entity was standing, and Sig. Capobianco directed a beam from the torch at the figure which was seen to be some 25 metres away. It seems that the entity had been moving, for the witnesses say that it stopped, and appeared bewildered by the unexpected light. It then turned towards the source of the light, winking two red-orange lights which were on its head at about the level where eyes would be. This was too much for the witnesses who set off rapidly in the direction of Frigento with the intention of reporting the affair to the Carabinieri. While they were on the way, however, one of the seven [*the not so magnificent seven!* – ED] reasoned that if they informed the Carabinieri, and the Carabinieri found nothing, then they'd all be in "serious trouble." So the car ground to a halt, reversed, and set off back for the site by the quarry.

They were nearing the site once more when, after negotiating a bend in the road, Antonio Pascucci drew the attention of the others to an intense luminosity ahead of them. As they neared the site they saw that the light was radiating from a source hanging