

aged 28, who was driving along the Saronno-Legnano road with his fiancée on April 11 when they both saw a strange flying machine. Benazzi said that it moved noiselessly and came down almost grazing his car. It turned its headlights on them. Then it landed on the road some distance from them and drove towards Saronno. Benazzi said that it had three smaller tail lights

with a violet gleam. In another car were two other witnesses, but they all decided not to speak about the incident for fear of being disbelieved. When they read of Zuccalà's experience, however, they altered their minds. This story appeared in a number of Italian papers and was also printed by the *Edinburgh Evening News* on April 14.

UFOLOGY - SOMETHING MORE THAN A SCIENCE

by Trevor James

UFOLOGY has become a science in its own right, and yet it is something far more vital, far more sweeping than simply another "new science." The field of ufology, stumbling, fumbling but ever earnestly seeking, is the beginning of a scientific and philosophical revolution more vast than any in the history of mankind. Ufology is the field where many bold new scientific principles and concepts, some as yet not fully comprehended, others fighting to be born, will unite for the service and enlightenment of mankind.

As with all new things, ufology was greeted with ridicule. Just as the steam engine, the electric light and the aeroplane were created for human service amid the raucous jeers of the ignorant, so did similar scorn attend the birth of ufology. But there was a difference. In our time, the international press with its battalions of professional scoffers, the propaganda machinery of the defence forces of the world, and the educated ignorance of official science all worked simultaneously on the human tendency to fear that which is not understood.

Torrents of ridicule were poured over the ufologists. The ridicule was beyond the capacity of some to bear, and it removed them from this field of thought and work. Others stuck it out, listening to their own native common sense and reason, and tirelessly thinking and working on the subject.

Those days of ridicule are gone for ever. Always the ridiculers were proud of the fact that they "stood on firm ground." Ground which has been steadily eroded by the torrent of mankind's own physical discoveries. Events inconceivable

to the average mind of 20 years ago leap at that same mind from the newspaper headlines of today. The ridiculer, the so-called sceptic and the others who made life hard for the ufologist have suffered a common fate. They have had it. For the point has been reached where one may truthfully say: "Any civilisation, anywhere in this solar system, and perhaps in others, would only need to be ten years ahead of ours, and their vehicles could be orbiting the earth!"

Today it is the ufologist, whatever special phase of his vast subject occupies him, who is conceptually ready for the impact on the earth of other civilisations. The ufologist has done all in his power to meet the primary problem of our times—the unavoidable meeting with intelligences of a different order to mankind.

No matter how materialistic an individual ufologist may be, he firmly accepts the presence of a "superior" race of beings in the earth's environs. But this type of worker can only be deemed to be on the fringe of ufology. The enormous revolution in thinking, feeling and doing that is already upon us requires the emergence of a special type of human being if mankind is not to follow false paths in an age exploding with new concepts. Logically enough, it is the UFOs themselves, speaking to mankind in their own way through their chosen methods of manifestation, that give us the clues to the ufologist of the future. The UFOs indicate unflinchingly what these men and women must know and apply.

There is already one firm indication that all may comprehend. This is the definite limit on what may be learned about these strange objects

by the officially approved scientific instruments and methods. Calls for a "scientific approach" show only ignorance of this limit. The science of today is a measuring science. Everything is reduced to some form of pointer reading.

Students of ufology will recall the desperation of the United States Air Force investigating staff under Captain Ruppelt as they tried to get "data." They wanted some kind of pointer reading, some numerical indication or other sterile figure which could be fed into computers while all the humans involved abdicated their reasoning power.

Nothing has come from all the high-powered, ostentatious and expensive investigations of the big powers that will withstand one acid test. That test is comparison with the observed phenomena. This is the reason why there has been no all-embracing statement from any government as to what the UFOs are or are not. There is always that bewildering but nevertheless irrefutable object—the invisible object.

The invisible object falls into two broad categories. The type that disappears while under direct observation, and the type that is electronically tangible without being ocularly tangible. No UFO theory may exclude such "sightings" without simultaneously rejecting the testimony of the instruments with which they have been observed. This is where the scientific approach completely breaks down.

Modern scientific concepts have grown out of the denial of the existence of the invisible. This does not mean that science rejects, for example, invisible light, or any other of the invisible instrumentalities of physics. But it does firmly thrust into the realm of faith any idea, notion or theory that there are "real things," having form, in the invisible. This dividing line between knowledge and faith has been with the scientist throughout his academic and professional career. He has cultivated, and in fact was forced to cultivate in order to qualify professionally, habits of thought based upon this philosophical division.

There is no criticism of scientists as such, nor of science as a fact-finding instrument intended here. Ufology cannot go far without natural science. For the ufologist, however, a prime necessity is to recognise these limits on scientific investigation of the established outer kind. For the field of ufology confronts official science with phenomena that lead undeniably and inevitably to the invisible.

The ufologist of the future must be not only well grounded in science, he must also be a philosopher. Ufology deals hammer blows at all current popular notions about the foundations of

human knowing. The ufologist must concern himself not only with the discs and other objects involved in the purely outer way, he must be prepared to function in the realm of certain inner processes of the human being. These factors, in due course, will bring about the recognition of a new kind of scientific investigation, which, if correctly guided by men of intelligence and goodwill, must lead to bold and dynamic changes in what is scientifically "recognised."

The ufologist must in the future link good physics with good metaphysics. The type of thinking involved is best demonstrated in the theories pertaining to the discs formulated by the late Dr. Meade Layne, of San Diego, California. A brilliant academician and a profound student of occult laws, Dr. Layne brought to ufology what has since become known as the "etheric interpretation" of the aeroforms. Dr. Layne took a good fundamental knowledge of orthodox physics, and coupled it with metaphysics for the purpose of understanding what had been observed.

The writer can speak from personal experience of the manner in which the proper approach to ufology will branch into all manner of remarkable new concepts which presage the advent of a new scientific era. Unfortunately for humanity, most of this work at the present time has to be done by scientific amateurs, for the orthodox approach effectively blots out much that is crying for birth. Only the amateurs are willing to gamble time, effort, personal funds and reputations in this kind of work. Behind ufology, in its present skeleton structure, is dammed a mighty mass of new ideas.

This flood will be released when it is finally recognised that the mere outer peregrinations of the discs and other objects, so widely observed, compare with what these outer movements veil as does the observed part of an iceberg to that which lies under the sea.

The "etheric interpretation" leads first of all to the birth of a new terminology, vital to both conceptual activity in the individual and to free discussion between ufologists. Such expressions, for example, as "emerge" and "ascend" to describe the appearance and disappearance of UFOs extend in a scientific fashion the meaning of the two latter words.

Practical scientific work aimed at a physical optical "pursuit" of the objects into the infra-red and ultra-violet portions of the spectrum will reveal unflinchingly to others what it has already revealed to the writer. This being primarily that large, spherical radiant living creatures move through the earth's atmosphere in these unseen

realms which immediately adjoin the spectrum of visible light. These creatures resemble "flying saucers" in so many outer ways that there can be no doubt that they have been confused by many with the electrically-propelled craft or vehicles which have also appeared. The latter have been photographed by the same methods.

This mutual confusion is a major stumbling block to ufology's further progress. For one thing, a rebirth in modern guise of the ancient concept of heat as the Fourth State of Matter is required. The ufologist, no matter what phase of the subject he works in, is helping bring this completion of what might be termed the "physical octave" to a science sorely in need of it.

The "etheric interpretation" leads to such advanced ideas as that of the discs being "mind constructs," complete mind-body units of the occupying entity or intelligence. There is no easy way by which these concepts may be embraced. The highest faculties of mind and heart are required to penetrate these matters, and the ufologist of the future certainly must penetrate them or resolve never to know even the rudiments of what the discs portend.

Standard studies into metaphysics will fast introduce the ufologist to the concept of the aura, or force field of the human body. Practical infra-red and ultra-violet motion picture photography will affirm its existence as an objective phenomenon of profound significance. Under ideal

conditions, as established by the writer and his associate, Dr. James Woods in California, the force fields of certain of these electrically-propelled UFOs will beat with the body force field of the ufologist, thereby giving an unfailing indication of their presence, even when unseen.

The great mass of what is already available to the ufologist is utterly indigestible to modern official science, which labours under an illusion as to its own degree of advancement. Science in the official sense is degenerating with incredible speed into a mass of *ad hoc* hypotheses. Ufology, rightly pursued, will unveil the great unifying laws in all these things. Ufology, therefore, should draw the attention of every human being worthy of the name of scientist. For it will lead to an orderly revelation of natural law, which, after all, is true science.

Ufology today is pretty much a ragtail, unorthodox approach to a highly unorthodox subject. The days of deprecation by the ignorant are perhaps not yet gone, but they are certainly numbered. The subject's prime need is the devoted labours of men and women of intelligence and courage. The highest faculties of the human being are needed for its pursuit. Weaklings have no place in it.

Ufology must inevitably take its place as one of the proudest and most useful callings open to people. That day comes closer every time a UFO is sighted in the sky.

Two Aer Lingus pilots see saucer

CAPTAIN Gordon Pendleton and his plane's first officer, Peter Murphy, saw a saucer flying at 500 m.p.h. over Taunton, Somerset, on May 21. A day later air traffic controllers all over England were still trying to find an explanation.

Captain Pendleton, who was flying an Aer Lingus plane from Cork to Brussels when he first saw the object, said: "I have never seen anything like it. The object passed nearly 3,000 feet underneath me at 14,000 feet. I have always been sceptical about flying saucers. If it had been a plane I would have seen the wings. It didn't have any."

Neither the sixty passengers nor the two stewardesses saw the

saucer. Aer Lingus said in London that the unidentified object was seen 35 miles southwest of Bristol. Peter Murphy described the object as "large, brown, irregularly shaped and with antennae. It was smaller than a Viscount and travelling at more than 500 miles per hour."

Captain Pendleton's report was flashed from London Airport to the Air Ministry, where a spokesman later said it was being investigated. Mr. Roy Julyan, chief air traffic controller at Filton, Bristol, aerodrome said: "There was a lot of cloud about, and at the height the thing was reported, no one would have seen it from the ground. I don't really believe in flying saucers, but there must be something in what this pilot said."

(See the *Bristol Western Daily Press* and the *London Daily Herald*, both of May 22.)

Later reports from the Irish papers state that the sighting occurred over Brecon, Wales and not over Taunton, Somerset.* The Air Ministry, according to the *Irish Independent* of May 23, offered the "explanation" that the object was "probably a parachute descending from a balloon sent up by the meteorological people." As Captain Pendleton had reported that the object was flying at 500 m.p.h. it is not surprising that his reply to this was: "I have no further comment to make."

* The direct route from Brussels to Cork would certainly appear to take in Brecon rather than Taunton.