

AN INFORMED SPECULATION

John M. Lade

VISITING us is an old friend who, one fine morning in May, 1973, was with her daughter in a car being driven by her son-in-law from Inverness towards Drumnadrochit. She was observing a fishing boat moving in the same direction out in the middle of Loch Ness, leaving a long wake, when she noticed another wake between the boat and their car, apparently caused by two dark humps in tandem, going the same way. They stopped to watch and saw the humps suberge, but the wake continued; then, the humps reappeared, dark and glistening like two rocks on the move. Finally, the humps submerged and the wake disappeared.

I have holidayed in Drumnadrochit and spoken with Mr. Menzies, of the local garage and the Temple Pier where the Caledonian steamships used to call several times a day. His brother, with a bus-load of people, once stopped to watch "Nessie" for a quarter of an hour. There is thought to be a whole colony of the monsters (who have never harmed anyone) in the loch and residents have seen what are believed to be young ones. A sonar picture obtained underwater last year and analysed in Sweden, the U.S. and England, shows the outline of a four-limbed creature with five digits and a neck nine feet long; our Natural History Museum consider it resembles a plesiosaurus.

What, you may ask, has this to do with flying saucers? The reply is: Nothing at all! Why, then, do some people see association between them; also, other lake monsters and strange creatures of land and air, fairies and little people? All are phenomena on the fringe of human awareness and consciousness.

I did not want to write again about flying saucers until I could contribute substantially to a solution of the problem of what they are; but, it is time to call a halt to attempts at linking the phenomenon to other as yet unsolved mysteries. Knowledge is discovery and it is absence of knowledge which leads to scientific theories described by Dr. Grattan-Guinness (FSR Vol.19 No.5) as explaining the known in terms of the unknown. Frustration in the search for knowledge leads to explaining the unknown in terms of the unknown, adding mystery to mystery, and this is occultism. In the early years after Kenneth Arnold's 1947 sighting it was thought that flying saucers, if they existed, were space-craft from other worlds. Soon, people were claiming contacts and messages; mediums began to receive communications from commanders of spacefleets. Much of this concerned the future of humanity and the dangers of atomic explosions. One felt that kindly beings were on hand to help us, if we would only listen. But in this respect frustration set in, too. Now we have healings and miraculous performances more or less associated with the saucers. This is the road to sorcery and witchcraft.

It was in 1952 that I read one of Keyhoe's books and saw no reason to doubt his sincerity; moreover, I remembered the flying lights during the war, which were also reported in the press in 1943, called *foofighters* by the Americans: after the war it was discovered that they were not partially developed enemy missiles and that they had puzzled both sides on several fronts, including the Far East. Why should not extraterrestrial beings visit us at this time, when we on earth plan to emerge, first to the moon? I felt sure this was so and wanted to help publicize flying saucers and what they could mean to all the world. I joined the Company founded by writers and journalists to publish *Flying Saucer Review* and I corresponded with George Adamski, eventually arranging his lecture tour in Britain. He was not after money or personal fame, but it did seem strange that he showed so little interest in practical details of his experiences with the Brothers; it seemed that he was primarily concerned to propound a philosophy, in which there was nothing necessarily extraterrestrial. I decided to remain with *Flying Saucer Review*, which I knew to have no philosophy to put across and no axe to grind other than the hope of publishing a profitable magazine.

Even before it became evident that Adamski was wrong about the moon, there was one statement (in *Inside the Space Ships*): that every solar system has twelve planets, which repelled me as being contrary to the infinite variety of nature. There were likewise flaws in the verisimilitude of a number of reported sightings, such as repetition at regular intervals, after a day or a week or a month (eg. the Brush Creek incident); appearance at convenient moments (audiences at George Hunt Williamson's lectures filed out to see saucers cavorting aloft); haunting a neighbourhood for a period (eg. Rio Vista, Solano County, Cal. 1965 and many other instances) and a pattern of contactees being told that they would be visited again (so far as we know, they never were). Even from the beginning of the subject, from Kenneth Arnold's attempt to investigate the Maury Island affair, there were supernatural aspects and these multiplied as time went on, so that eventually nothing comes as a surprise any more.

Yet, there is a hard core of genuine experience. I know a farm labourer who saw a pencil-like object drift across the face of an October full moon twenty years ago and I verified his story with the farm manager who was talking to him. I have seen, shortly after noon one Saturday, from the A 232 near Sutton; a large aluminium-coloured disc apparently hanging just above the house on my right as I drove westwards. I have been interested in our subject for several years, but I said only "That's not a flying saucer, anyway." My wife, beside me, said she could see another one, but we were late for some event at our daughter's school and I did not turn

my head, but drove on steadily. Afterwards, it seemed strange that there were no appendages to the unmarked, unbroken circle of the disc, on which the light reflection made it possible that it was not in fact a round balloon (which I had taken it to be), but a flattened disc on edge. It was about the same diameter as the height of the two-storey houses beside the road and it looked about 100 feet up, about two streets back. I was ashamed and did not telephone the police to learn whether anyone had reported it: we knew what we had seen. However, I did go to some length to establish that there were no balloons about at that place and time. Why did it not occur to me immediately that there could not be an untethered balloon of such size so low in a built-up area, let alone two of them?

Like most sightings, these are by ordinary people about their daily business, both without an interest in the subject. This does not fit Dr. Carl Jung's theory that in times of social stress, the human mind consciously or subconsciously tends to look for an otherworldly saviour; a theory which the foo-fighters would support. There is evidence of a sighting by an individual under stress and I wonder how many people know the detailed description in Chapter 16 of *The Lonely Sea and The Sky* of what Francis Chichester saw over the sea between Lord Howe Island and Australia in 1931, of which he concludes: "Whatever it was I saw, it seems to have been very much like what people have since claimed to be flying saucers." As contrary evidence, we have Captain Howard's corroborated and lengthy sighting, while on a scheduled flight; incidentally, he told me he was not afraid, feeling that the craft he saw were a beneficent presence.

Most sightings are of saucer or cigar-shaped UFOs, but there are many different shapes and, in 1896 – 1897 there were airships of quite primitive apparent construction – some of which ought to have been unable to fly – just before real airships left the ground. What if they, their occupants and their actions, were only in the air metaphorically, as it were like shadows cast before? What if they were thoughts made visible? What if the universe is basically, indeed, entirely mental? We are aware that thoughts are not personally created, are not the property of anyone; they exist independently of persons and they come to one who is able to receive them, desires them or fears he cannot resist them. One can sense thoughts and feel them at times. What if one can see them? What if matter is but crystallized thought (and that itself is a thought)? What if flying saucers are thought-forms? A thought is more permanent and real than a thing, for it precedes, accompanies and succeeds everything; moreover, whereas a thing unaccompanied by a thought is inconceivable, it is common for thoughts to be unaccompanied by things and it is possible for the production of things to be incomplete, an emergent or a temporary phenomenon or the thought of a transitory thing.

Afloat on the ocean of consciousness, we scan the horizon of our awareness and we see ships hull down and unidentified; we maintain our general

course, pursuing only those with whom we wish to speak. Flying saucers appear to display advanced technology; therefore, our course being towards a better world, towards civilization and progress, we attempt to close with them. If more advanced beings approach our ken, we may assume they know what our scientists only recently discovered; namely, that there can be no independent observer because what is seen is influenced by the one who sees it. We do not share the cynical despair of the allegory at the end of Adamski's *Flying Saucers Farewell*; indeed, we are led thereby to question whether the formulations of his philosophy might not be wolves in sheep's clothing.

Occupied vehicles or thought pictures sent out on the air, the continuing evidence of flying saucers, pressing upon us through modern improved communications, suggests the existence of superior beings. One book on our subject gives this anonymous quotation: "It is easier to ridicule than to investigate, but it is not as profitable." Should investigation disprove the extraterrestrial theory, we shall nevertheless discover more about the world we live in and, perhaps, derive practical benefits. We have plenty of sightings; we now need intelligence.

Editor's comment: John Lade joined the FSR team in 1956, has been Company Secretary for FSR Publications Ltd. (originally Flying Saucer Service Ltd.) ever since, and was a regular contributor in the earlier years of the magazine.

In view of Mr. Lade's observations I feel I should point out that my policy with FSR – and this I have stressed in Editorial articles over the years – is to "look at everything" where UFOs are reported. And UFOs have been reported, for example, at Loch Ness at, or near the times of reported observations of the monster. (Another aspect too, as F.W. Holiday has pointed out, is that there is frequently a common factor in the reported behaviour of UFOs and monster. An example of this is that there is an oft-reported shyness on the part of both UFOs and monster as soon as the observer reaches for a camera.)

Ted Holiday's views are his own, as also are John Lade's; both of them are bound up with the phenomenon. FSR will continue to report all aspects of the phenomenon, to provide a platform for the debate, and to take note of peripheral topics where there seems to be a link with ufology.

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"To express it in a common, ordinary fashion: "from the viewpoint of WOA" the WAAM (UNIVERSE) does not present the broad gamut of forms that is familiar to our minds, nor does WOA even perceive it as something that either EXISTS or DOES NOT EXIST or that EXISTS. For WOA, the AIODI is simply eternal and immutable like himself. (We are not using the word "eternal" here as a synonym for infinite time.)"

[The next part, No.5, will complete the present selection of UMMO messages, and will end with Sr. Ribera's conclusions—EDITOR]