

# BENT SPOONS, OR BENT REALITY ?

*Philip Creighton*

It is felt that this contribution is valuable to our UFO studies in view of the increasing importance of ideas of "parallel worlds" as an explanation for the origin of UFOs.

THERE is a problem which has baffled Man ever since the neurophysiologists convincingly demonstrated the importance of the brain's electrical activity in relation to mental and emotional experience, as well as to outward behaviour; this is the so-called "mind-brain" problem, for in truth, although it has been shown beyond all reasonable doubt that there is an intimate relationship between brain and mind, there is no evidence that there is an exact identity or one-to-one correspondence between the two, the one being an "objective," material structure, the other being all that constitutes a person's subjective experience and inner awareness. Put that way, it appears to me that the two cannot be the same thing, for they are dimensionally incommensurate. However, the real question is whether or not mind can be reduced to brain, i.e. whether all inner subjective experience is attributable solely to brain activity, upon which it is totally dependent on account of being inseparable. Some people maintain that this is indeed the case. This is the theory of "psycho-physical parallelism" or "epiphenomenalism", which has been a great favourite for some time, but which I believe tells us nothing and provides no extra insight into this apparent paradox.

Where there is a paradox, this is usually a fair indication of conceptual confusion or the application of false assumptions to a problem. One need only consider the instance of the wave-particle duality which one encounters when trying to describe and explain the nature and behaviour of electromagnetic radiations.

I consider that we are now in a position to obtain just a first inkling of the nature of the mind-brain paradox, provided we are prepared to abandon habitual, rigid, common-sense ways of thinking about the world, which to many appears so deceptively familiar, yet which is actually a lot queerer than people dare to imagine. For the mind-brain paradox is, in my opinion, just one of the many areas of interest where human efforts fail to produce adequate explanations or theories about natural phenomena, especially those of an erratic, even whimsical nature, which seem to evade the methods, and flout the criteria, of objective experimental science. I suggest that many of these apparently unrelated grey areas may have much in common, and that the very uncertainty associated with them is an inevitable corollary of one gross, overall fundamental wrong assumption made by us human beings in assessing our position in relation to the world in which we seem to have our being.

Our contributor, son of FSR's Gordon Creighton, is 29 and was born in Brazil. He has a B.Sc. degree in Biochemistry and Physiology, and is engaged in scientific research at a British hospital. He tells us that he is currently working on the study of "electroencephalographic and other psycho-physiological variables in relation to states of mind, both waking and sleeping, and to mental disorders."

EDITOR

This wrong assumption can be expressed in many ways, ranging from simple to abstruse. At its simplest it is the idea (by default) that all there is to the world is that which we consistently and habitually perceive through our physical senses, or can infer fairly directly from the behaviour of instruments devised to extend our perceptions. This is such a simple idea, and when presented this way, almost anyone will concede that this notion is probably unfounded. But that is not the problem. The problem is that we do not continually remind ourselves that we are making assumptions based on familiarity. And so our thinking is always conditioned by the sense of objective reality which this oh-so-familiar world gives of itself. Or does it give? No; we receive sense impressions, and make assumptions. There is a good reason for this: it is advantageous to us automatically to make assumptions which enable us to live in the world successfully, i.e. to stay alive and fulfil whatever are considered to be the usual human aims in life. These assumptions work for most practical purposes, and I do not condemn them, nor people for so regarding the world. But the indications are that there is far more to the world than is accessible to our physical senses or to many of our instruments, and that there is great value in holding this idea firmly in mind while exploring it and its implications further.

Actually, it is those phenomena which are completely familiar, yet unexplained, which are the most deceptive. It is only because we encounter other, rarer, inconsistent phenomena, that we find ourselves stimulated to question even that which is familiar.

One such rare, erratic phenomenon is that of so-called "paranormal metal-bending", as first brought to public attention by Uri Geller, but now occurring more frequently, especially in association with younger people. These phenomena are currently being investigated intensively by various scientists, particularly Professor John Taylor of King's College, London University, and Professor J.B. Hasted of Birkbeck College, London University. I shall refer

mainly to the work of the latter, as his findings and theories are extremely pertinent to the present discussion. Professor Taylor presents the view that metal-bending phenomena may be mediated by low-frequency electromagnetic radiation coming from the human body.<sup>1</sup> I do not share this view; rather I inclined towards the kind of ideas put forward by Professor Hasted.

In a recent paper, entitled "Physical Aspects of Paranormal Metal-Bending"<sup>2</sup>, giving accounts of his experiments using multi-channel electronic strain-gauge monitoring equipment as a means of detecting and characterising forces accompanying the paranormal deformation of metal objects, he presents a theory underlying the mechanism of the production of metal-bending phenomena, the implications of which reach into all aspects of human experience, both subjective and objective, and deserve serious consideration and study.

Although I do not fully understand the mathematical concepts involved, I shall try to outline his theory, and to indicate its relevance to the mind-brain problem, so-called psychical phenomena, non-human intelligence, and other problems which evade our understanding.

The paranormal bending of metal is, he suggests, "caused" by a convoluted "active surface" which travels through space, and which may also possess rotational properties. The nature of the active surface is that it is able to interact physically with matter, in such a way that a physical force seems to arise, resulting in bending or fracture. The type of bending is a function of the detailed structure of the active surface: A plane surface, equivalent to the concept of a wavefront, could not produce bending, for this requires a three-or-more point load configuration; hence the need for a kinked surface.

Just what is such an active surface, invoked to explain the mechanism of paranormal metal-bending? According to Professor Hasted, it is the boundary or interface between two "worlds". With certain modifications to quantum theory it becomes possible for an infinite number of "worlds" to co-exist in an infinite number of dimensions, but not to interact because they are mutually orthogonal, i.e. at right angles. However, if we attribute to mind or consciousness the facility of being able to receive sense impressions from more than one such world, very likely without awareness of any distinction between such worlds, then we can explain and integrate a variety of phenomena, including paranormal metal bending.

To illustrate the application of the many-world theory, Hasted explains phenomena of teleportation, i.e. apparent passage of material objects through enclosing material boundaries, followed by appearance of the object elsewhere (e.g. a piece of foil moving out of or into an enclosing capsule), in the following way:

"Let the foil make a transition into a new world at a certain time, whilst the capsule makes its transition at a later time. The occurrence of spontaneous transitions at unpredictable times is one of the features of the quantum theory. Before the capsule

arrives in the new world the foil may have, for a variety of reasons, moved out of or into the capsule interior, causing the illusion of matter through matter."

I can best summarise Hasted's theory by quoting again from this paper:

"We are attributing wonderful properties to mind — the ability to choose within quite accurate spatial limits the world from which it will accept signals, and even to move these spatial limits about."

It is clear then, that if the many-world theory is true, objective reality as we imagine it is indeed an inadequate description; it transpires that reality is not absolute for our purposes, but is conditional, and contingent on mind; reality for any particular mind is a function of how that mind directs its attention; concurrence between one mind and another about the so-called objective world is attributable to the quite automatic use of telepathy in an habitual fashion; the perception of erratic, peculiar events is rare because telepathy ensures agreement between "neighbouring minds"; discrepancies and deviations from normality arise only when telepathic direction of attention to this world or that does not occur in the usual way.

In this fashion life is made easier for us in many ways, although it means we remain in ignorance of our true situation until we encounter inconsistencies and anomalies which make us start to wonder whether things really are as they so glibly seem.

Of course, there is nothing wrong about a bent latchkey or spoon — it's just that we can't understand *how* it got bent. It is surely notable and significant that this metal-bending phenomenon did not appear spontaneously, or proliferate in the way it has done, without the operation of the suggestion (by demonstration) that it was possible.

Various people have proposed theories and models which correspond in varying degree to the many-world theory now put forward by Professor Hasted. That which I regard as most similar is the model presented by J.W. Dunne in his books *An Experiment with Time*<sup>3</sup> and *The Serial Universe*<sup>4</sup>, initially in an attempt to explain phenomena of precognition, but extending to a general theory of the nature of the relationship between our minds and the outside world. Briefly, Dunne suggests that the structure of time is infinitely complex, consisting of an infinite series of temporal dimensions; one can think of it as:—

Time(n) "behind" Time(n-1) behind Time  
(n-2)...behind Time(1)

Time 1 is what we are most aware of, without being able to discern the subtle structure behind it. Dunne's theory of the serial nature of time has been criticised by several people who maintain that they are unable to follow the logic of his argument. I also have that difficulty, and I think the reason for this is that Dunne actually developed his theory intuitively and then expressed it in words and diagrams as well as he could. It would be hard to do better, given the limitations of language.

A good description of the nature and significance of right-angledness or orthogonality is to be found in *Tertium Organum* by P.D. Ouspensky<sup>5</sup> where he examines the idea of time as a fourth dimension, orthogonal to the three spatial dimensions which we can readily conceptualise.

Finally I will point to a few areas of poor understanding, which I suspect will only ever be properly explained and unified by applying the concept of a multi-dimensional universe.

**1. Human memory:** In the field of research into the nature of long-term memory I believe we have a classic example of the consequences of conceptual confusion and of the application of false assumptions. This has come about in the following way:

Man has discovered and developed various automatic techniques for obtaining permanent records of passing events and structures patterned in time and space. For example, disc and magnetic recording, photography, and, more recently, binary methods of information storage and retrieval. All these techniques involve the formation of some kind of memory trace which approximates in shape or pattern to the passing pattern of which it is a representation or image. So deeply are people conditioned to this idea of memory traces as isomorphic (one-to-one) copies of past events, that they do not even consider that memory phenomena could occur in any other way (except for holographic models)<sup>8</sup>

Over recent years much research effort has been directed towards finding memory traces or "engrams" in human and animal brains, to find the supposed "physical basis of memory." To date this search has proved spectacularly unsuccessful, but has thrown up some useful indications.

First there was the notion that memory traces must exist somewhere in the nervous tissue of the brain, and that they were probably stored in different places. Extensive careful and methodical experiments have been carried out on rats, notably by K. Lashley, in which first one part, then another, of the brains of rats were surgically removed to assess the resulting deficit of a specific memory (the ability to run a maze successfully). Lashley came to the conclusion that memory traces were not stored locally, but seemed to be distributed throughout the cortex, for it did not seem to matter which bit of cortex was removed (so long as sensory and motor areas were not impaired, so worsening maze performance on that account), but it did matter how much: The greater the fraction of the cortex taken away, the worse was the animals' performance in the maze test after recovery. He expressed this as his "law of mass-action." It is probably not without significance that a similar "law of equipotentiality" applies to the process of anatomical differentiation in a developing embryo, a truly remarkable process which has not been satisfactorily explained, and to which a many-world approach might be applied.

Much work has been done since Lashley's. One popular idea is that memories must have a molecular basis, i.e. that they are stored in coded form at the molecular level. Another is that it is a matter of modification of synaptic connections between

the c.  $10^8$  nerve cells of the brain. I do not know the answer better than anyone else, but I expect that we will only ever find out by considering more dimensions than three, that is, to stop looking for "traces" existing in just three dimensions of so-called objective physical reality.

**2. Psychological phenomena:** Clearly many kinds of psychological phenomena become more comprehensible in the light of the many-world theory: Psychokinesis, teleportation, and paranormal metal-bending are seen to be manifestations of the same underlying process.

Telepathy is not explained, but is taken to be a fundamental faculty of mind or consciousness, which is regarded as altogether non-physical and intrinsically independent of space and time.

Paranormal surgery ("psychic surgery") appears to involve the dematerialisation and teleportation (matter through matter) of human tissue, and seems a good candidate for application of the many-world approach.

"Thoughtography" and voices-on-tape (Raudive-type) phenomena, as well as the whole field of "spirit" communications, ectoplasmic manifestations, etc, are phenomena which fall within the scope of the many-world theory.

**3. Non-human intelligence:** Clearly, given the existence of an infinity of other "worlds", of which we are aware of only a few, it is hardly surprising that we only rarely encounter beings inhabiting other "worlds," but it is also hardly surprising that we do, in fact, encounter some. It seems likely that, as general awareness of the existence of other beings increases, so will the frequency with which encounters are reported. This would be so because, according to the many-world theory, so called objective reality is, in fact, conditioned and modified by our expectations and the way in which we direct our attention.

**4. Synchronicity:** There is a class of psychological phenomena which are characterised by their immense personal significance to the individuals who experience them, yet which are invariably rather elusive when it comes to trying to pin down what actually happened in objective terms. These are the occurrences generally spoken of as meaningful coincidence. Such experiences are very common, and most people will recognise that they do themselves experience such "meaningful coincidences."

These phenomena have been studied and considered extensively by C. G. Jung, who coined the term "synchronicity" to describe an "acausal connecting principle",<sup>6</sup> whereby there can be a meaningful relationship or connectedness between the outside world and one's own inner experience, e.g. thoughts, preoccupations, wishes, expectations, yet in no way can one see how there can be any logical causality in this relatedness. The important thing to note is that this connectedness appears to manifest itself in a fashion which is entirely arbitrary except in so far as it is meaningful to the individual(s) concerned.

In order to illustrate these features so peculiar and characteristic of synchronistic phenomena, I

give an example. Signs of Death: in a particular society there is a local "superstition" that a certain occurrence is premonitory of the death of a close relative of the person whom it befalls. Typical signs are: three knocks on the door (but no-one is there); a flock of birds alighting on the roof of a house; the stopping of a family clock at a certain time (the very time at which someone later dies). The point is that, however irrationally based these omens may be, many people are convinced, on the basis of experience, that they really do portend the expected unfortunate event. That is really quite sensible: it seems that "mind" is able to manipulate objective reality in a useful, meaningful way, so that a superstitious notion is fulfilled, and that omens, however, absurd and arbitrary, become a valid and useful aid in pursuing the course of one's life. It is perhaps noteworthy that the kind of external events which people tend to favour for incorporating into a system of superstition or divination are often of an inherently random and uncontrolled nature, for example the vagaries of the movements of birds and animals. Or, in the case of divination procedures, the patterns formed by tea leaves, entrails cast on the ground, the division of yarrow stalks in the *I Ching* method of divination, and so on. There is, I feel, a special type of thinking behind these methods, perhaps an intuitive realisation that only more-or-less random processes are suitable for the operation of quantum principles at the macroscopic level of our human existence (as opposed to the microscopic world of the molecular level and below, where quantum principles, such as those of uncertainty and spontaneous transitions, operate very clearly).

Of course, there is no reason why synchronicity should operate only at the level of the individual mind. Why should it not also be possible for group mind, i.e. the consensus of ideas, hopes and expectations of a particular group of people or society, to condition the nature of external reality in a way peculiar and specific to that social grouping?

The implications of synchronicity phenomena are clearly very similar to those of Hasted's many-world theory.

In summary, the many-world theory is preposterous to the usual way of logical thinking. But if there is truth in it, and the evidence in its favour seems very strong, then things are really very different from the limited, narrow way in which we become conditioned (by each other, and the inertia of our ideas) to see them. The world is truly a wonderful place: it is a wonderland in which all things are possible, subject largely to our powers of imagination and willingness to allow ourselves to develop a kind of freedom and spontaneity of feeling and thought that is natural to Man, but of which we allow ourselves to be deprived by those who would tell us only of our limitation and the allegedly mechanistic, unaccommodating nature of the Universe. Thanks to the many-world theory, I shall view things rather differently from now, holding in mind the idea that they may be subject to a kind of uncertainty principle, whereby objective reality is plastic, and

able to adjust itself in some degree to suit my expectations.

To finish I should like to quote from Dr. Pierre Guérin<sup>7</sup>:—

"...our physics isn't 'completed?' Many modern theoretical physicists, some of them among the greatest, are becoming more and more convinced that our ideas of Space, of Time, and of Energy are inadequate. We are aware of a Space with three dimensions — width, length and height — in which we move and have our being, and we are aware of a uniform Time which unfolds in one direction only, from the past towards the future. All our classical physics has been constructed by us within the entirely intuitive framework of such a scheme, which corresponds to what we see and what we experience. Our physics describes very conveniently our astronomical universe, within which our notions of energy, of time, etc, are valid, and in which the speed of light cannot be passed or even attained by an 'object' in the classical sense. Now, one can begin to ask oneself, more and more, whether this astronomical universe in which we feel we are living, is not just one particular aspect of something that is far more complex and that is quite inconceivable for our senses. A sort of Super-Universe, if I may so call it, not necessarily more extensive, but in which there exist other dimensions of Time and Space such as would permit — not the violation of the laws of our physics, which are and will remain, valid in three-dimensional space — but such as would permit of their being *circumvented, transcended.*"

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7. Bourret, Jean-Claude. *The Crack in the Universe* (English translation of *La Nouvelle Vague des Soucoupes Volantes*) Neville Spearman, London, 1977. (Page 160.)
8. Holographic methods, and their temporal analogues, provide a means of storing information in distributed form which is therefore immune to the effects of local damage. Distributed memories with associative properties can also be implemented with various kinds of correlograms.

(Notes concluded on page 22)

# DID HUMANOIDS KILL THESE MEN ?

*F. W. Holiday*

AFTER reading the story of the bizarre 1954 car crash by Margaret and Geoffrey Westwood (FSR Vol.23, No.4) it seems possible to me that various inexplicable car accidents may be UFO-related. The tragic case described below haunts me because we are unlikely to discover the whole truth and because there seems no reason – given similar circumstances – why it could not happen again. It is an alarming thought.

The accident happened on November 23, 1977, on the A48 near the bottom of Nantycaws Hill. The A48 runs between Carmarthen – Cross Hands – Swansea. Nantycaws is about two miles outside Carmarthen. This is a rolling, pastoral, sparsely-populated countryside.

That afternoon there had been a Welsh Counties rugby cup match which was played at Ystradgynlais. After the match two cars set off back for Carmarthen. One contained Mr. Glan Tucker, former Llanelli Rugby Football Club chairman. At Porthyrhyd Mr. Tucker stopped to set down one of his passengers. A BMW car, coming up behind him, also stopped. This car contained Phil Davies, aged 24, Swansea's Player-of-the-Year in 1976, Brian Jenkins, aged 20, Carmarthen's first-team hooker and Benny Lewis, aged 62, a Carmarthen County RFC selector.

Howard Parry, aged 28, who was riding in the first car with Mr. Tucker now changed cars and got in the BMW since this was going to Carmarthen Athletic Club where Parry had left his own car parked. The BMW then drove away and was followed, a few minutes later, by Mr. Tucker in the second car.

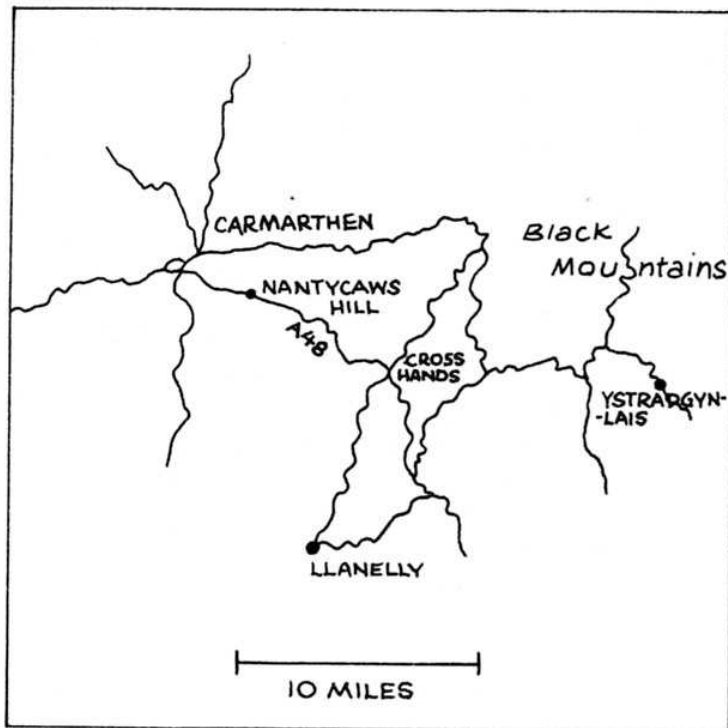
At about 8.00 that evening a Calor gas tanker driven by Roger Goodreid of Neath left Carmarthen for Swansea. At about 8.05 it reached the bottom of Nantycaws Hill. And then, according to the *Western Mail*, the truck apparently jackknifed and overturned across the three-lane road. The BMW containing the rugby players hit the truck and was literally torn in two and demolished down to the wheels.

It was a frightful scene and Mr. Tucker came upon it a few minutes later. Wreckage was strewn over 300 yards. The whole road was blocked for 7 hours while troops, firemen and ambulance-men worked with arc-lights and cranes to clear the wreckage. The four rugby supporters and the tanker driver had been killed instantly.

At all stages this disaster was treated as a normal road accident by the investigating authorities because this was as far as their information extended. The BMW had obviously been travelling very fast. The rugby party had probably had some drinks as rugby parties usually do. Was this not a terrible illustration of the warning: "If you drink, don't drive"?

But how did one explain the mysterious jackknifing of the tanker across a wide, dry road on a night of good visibility? The inquest, whose results were announced on 13 January, 1978, indicated that there was a "dip" in the road at the point of impact. The verdict was given as "accidental death."

When the news of the tragedy came over the radio I felt a thrill of horrified recognition because the name "Nantycaws Hill" had only recently been transcribed into my notebook. It was taken from a recording made by Randall Jones-Pugh from the testimony of another truck-driver who had encountered humanoids at night at that very spot.



This witness was Francis Lloyd of 24, Hawthorne Road., Haverfordwest. Mr. Lloyd is a long-distance driver and on 27 August, 1977, he set off from Haverfordwest with a load of merchandise to be delivered to the Continent. With him in the cab was 16-years-old John Dwyer, the son of his employer. At 2.30 in the morning the truck was 2 miles out of Carmarthen on the A48 heading for Cross Hands. As it slowed to start taking Nantycaws Hill the driver and his mate encountered the humanoids.

Francis Lloyd told us: "I came down into a dip at the bottom of Nantycaws [Note: this dip was mentioned at the inquest] and started to climb up and then the lights just picked up these two...things. I saw them and I thought 'It can't be – it must be my