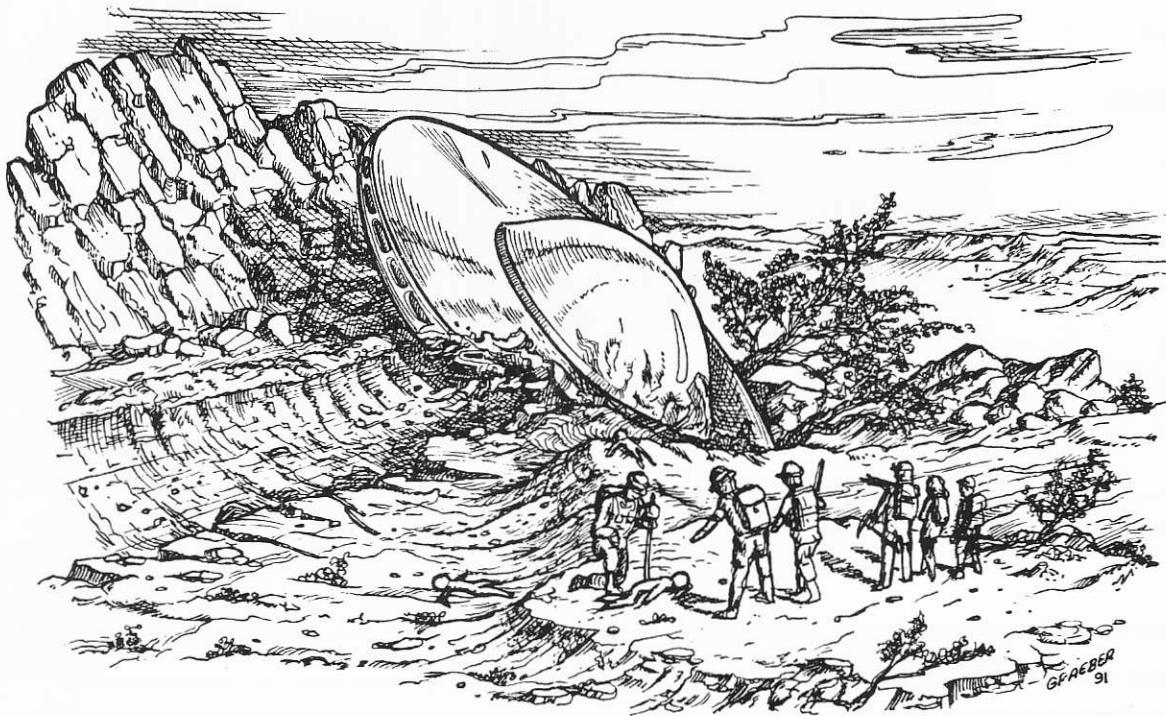


THE SEARCH FOR THE ROSWELL ARCHAEOLOGISTS

by Thomas J. Carey



See page 3

PUBLIC OPINION NEWS SERVICE

For Release SATURDAY, May 20, 1950

Just What ARE Those Flying Saucers--A Secret Weapon?

Public Inclined to View Mystery
Discs as Military Experiments;
Fewer Regard Them as Illusions



One middle-aged man,
possibly referring to this
spring's styles in millinery,
said:
"They could be hats."

Evolution of Public Opinion on UFOs

by Robert J. Durant

See page 9

INTERNATIONAL

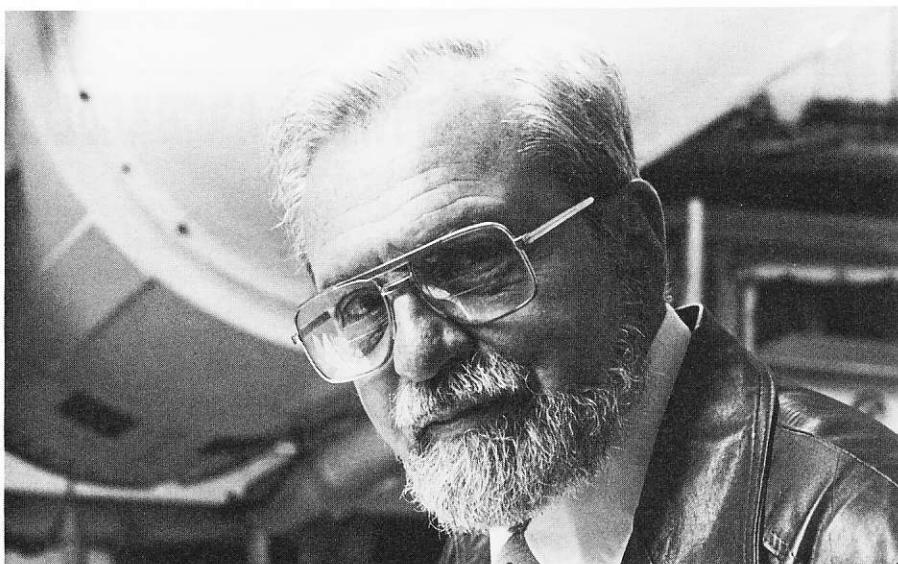
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Cover art of crashed UFO by Matthew Graeber.

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THE SEARCH FOR THE ROSWELL ARCHAEOLOGISTS: CASTING THE NET

BY THOMAS J. CAREY

The first mention that a team of archaeologists was involved in the events surrounding the alleged crash and retrieval of an alien spaceship and its dead crew in the New Mexico desert in the early part of July 1947 was in *The Roswell Incident* (1980) by Charles Berlitz and William Moore. The Roswell event was reexamined by Moore in several update papers during the early to mid 1980s and supported by Don Berliner and Stanton Friedman in their recent book *Crash at Corona* (1992). Kevin Randle and Don Schmitt also suggested that archaeologists were present at the impact site (though at a different location) in their 1991 book *UFO Crash at Roswell*. This article examines the case for the presence of archaeologists at the crash site as it was originally reported in *The Roswell Incident* and reaffirmed with minor changes in *Crash at Corona*—that is, on the Plains of San Agustin (Socorro and Catron Counties in west-central New Mexico).

No testimony to date suggests that anything resembling an archaeological team appeared on the debris field on William W. (Mac) Brazel's ranch, located 125 miles east of the Plains in Lincoln County where, according to the Berliner/Friedman scenario, small pieces of the same craft or a companion craft were found at about the same time. An examination for the presence of archaeologists in the Randle/Schmitt scenario (Lincoln and Chaves Counties in south-eastern New Mexico) will be the subject of an article to appear in the January/February issue of *IUR*.

THE LEGEND OF THE ROSWELL ARCHAEOLOGISTS

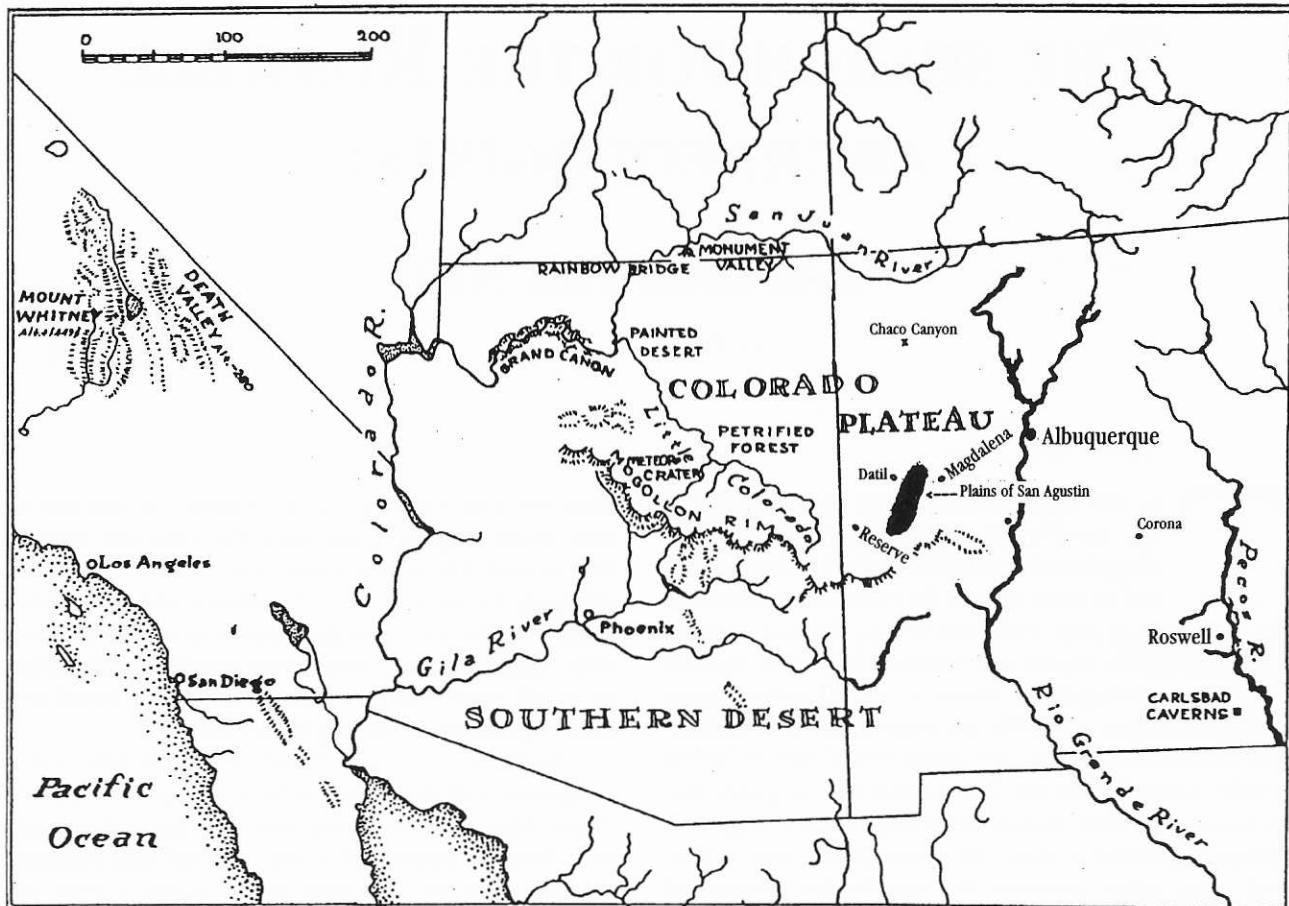
According to the account of a deceased federal soil conservation engineer and former resident of Socorro, New Mexico, Grady L. (Barney) Barnett, as recalled to researchers years later by close friends and relatives as well as by his former boss, Barnett was working “somewhere west of Socorro—near Magdalena” (Barnett is said to have referred to the area in question as “the Flats,” which is a local referent for the Plains of San Agustin) when he came upon a downed, disc-shaped craft with its unlucky crew strewn about. He wasn’t

there very long when a group of civilians—he said that they were archaeologists—came upon the scene and started to look around. The archaeologists were followed almost immediately by units of the U.S. military who moved them away from the craft, took their names as well as the names of the schools that the students were attending, and told them not to talk about what they had seen—that they would never receive government funding if they did.

According to a close friend of Barnett who was on assignment with the military in New Mexico in 1950, L. W. (Vern) Maltais, Barnett told him that the archaeologists were from “an eastern university” and had been digging in the area when the disc went down. Maltais’s wife, Jean Swedmark Maltais, went one step further by stating that they were from the University of Pennsylvania (Philadelphia). It is not clear from the testimony whether Barnett had actually said that the archaeologists were from the University of Pennsylvania or whether that was Mrs. Maltais’s inference, but the assumption must be that Barnett had mentioned it.

Adding apparent credibility to the archaeological aspect of Barnett’s story was the recollection of a former sheriff of Socorro County who was also known to have been an amateur archaeologist. Lee Garner had lived in Magdalena at the time of the alleged crash. When Bill Moore interviewed him in 1979, Garner related that he especially remembered an archaeological team on the Plains that summer of 1947 because his collection had been recommended as a resource as well as his reputation for locating archaeological sites and artifacts of interest. Garner further added that he felt the archaeological team was headed by people from Michigan but that some of the students may have been from Pennsylvania.

Thomas J. Carey, a CUFOS field investigator and state section director for MUFON, has a master's degree in physical anthropology. The author wishes to express his sincere appreciation to William Moore for sharing his investigative notes and to Kevin Randle and Don Schmitt for their encouragement and help in the ongoing search for the Roswell archaeologists.



By 1985, Moore was claiming that the presence of University of Pennsylvania students at archaeological digs on the Plains had been confirmed for the summers of, not only 1947, but for 1948 and 1949 as well ("Crashed Saucers: Evidence in Search of Proof," *MUFON 1985 UFO Symposium Proceedings*, pp. 130-79). The same paper pointed out, however, Moore's frustration at being unable to identify any of the archaeologists: ". . . all efforts . . . were essentially fruitless." Their identities have remained a mystery ever since.

BEGINNING AND DIVERSION

In early 1991, I had just begun my active involvement in the search for the Roswell archaeologists when an apparent break surfaced in the form of one Gerald Anderson, who claimed that as a five-year-old he was present at the Plains of San Agustin UFO crash site in early July 1947. He not only described the craft and alien bodies in remarkable detail for an event that took place so long ago, but he also told of seeing Barney Barnett and archaeologists from the University of Pennsylvania there. Better still, he provided researchers with the name of the archaeologist who seemed to be in charge of the group, one "Dr. Buskirk." And best of all, Anderson even drew a police-type Identikit sketch of the face of this Dr. Buskirk.

Given this much information, I was quickly able to identify Anderson's archaeologist as the still-living Dr. Winfred Buskirk (now 85 years old) who turned out to be Anderson's former anthropology teacher at Albuquerque High School and not a witness to a UFO crash on the Plains of San Agustin in July of 1947. Anderson has since confessed to fabricating documents to support his claims, and to most reasonable minds he has been thoroughly discredited as a witness to possible UFO crash-related events on the Plains. For a more complete discussion of the Anderson imbroglio, refer to several back issues of *IUR* ("The Search for the Archaeologists," November/December 1991, and "The Search for the Archaeologists: An Exchange," May/June 1992) as well as *The Plains of San Agustin Controversy, July 1947* (CUFOS/Fund for UFO Research, 1992).

THE SEARCH RESUMES

With Anderson-related diversions occupying much of my research time for about a year and a half, it was not until late 1992 that I was able to get back on the track of trying to identify (if they ever existed) and locate (if they were still alive) the Roswell archaeologists. As I mentioned in my 1991 article, the bulk of my research was conducted at the University of Pennsylvania's University Museum of Archaeology and Anthropology—the very institution from

which the objects of my search were supposed to have originated.

My methodology was simple: survey the archaeological literature to determine which archaeologists might have been on or near the Plains of San Agustin in that fateful summer of 1947. Archaeologists are notorious publishers of their every activity, so I expected that a published paper trail would lead me to the Roswell archaeologists. Certainly I did not expect to find a published paper in, say, *American Archaeologist* stating, "After discovering a spaceship from Mars . . . we merrily continued with our dig," but I did count on identifying all the archaeologists who could have been on or near the Plains that summer long ago.

Allowing for delays in publishing and the possibility that the individuals had chosen not to publish anything at all about their activities that summer, my literature search covered a period ten years before and ten years after 1947. This way I could obtain a more complete picture of who had been interested in the Plains as an object of archaeological research (most anthropologists, including archaeologists, maintain certain well-defined areas of interest). Once armed with a short list of possible candidates based upon the literature search, I would then be ready to conduct interviews. Before they could take place, however, I would have to locate them, if they were still alive.

FOCUSING ON PENN

The first thing that I accomplished was to eliminate the University of Pennsylvania as a source of any teams of archaeologists that might have been involved in the Roswell events of 1947. The literature revealed that Penn had teams in New Mexico early in the century and as late as the 1930s, but none since. In the late 1940s, Penn had excavations in progress in Maine and other locations in the eastern part of the United States, Central and South America, and the Old World—but nothing at all in the American Southwest.

However, I was able to identify two Penn archaeology students present in the Southwest during the summer of 1947, one in Arizona and another in New Mexico at Chaco Canyon in the northwestern part of the state. To date I have been unable to locate the former, and the latter died in 1972. Her husband, a retired Penn archaeologist, sarcastically termed the Roswell events a "myth" and hung up when I tried to question him further.

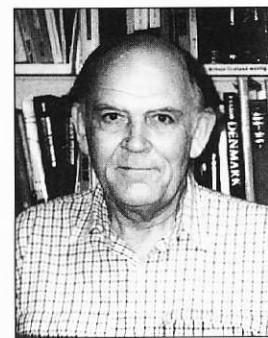
Feeling somewhat rejected and dejected at this point, I bit the bullet and telephoned Bill Moore to find out once and for all the basis for his 1985 confirmation of Penn students on the Plains of San Agustin in the summer of 1947. Moore told me to wait a moment while he checked his files. After hearing what sounded like a metal file cabinet drawer open, a few minutes passed before I could hear footsteps coming back to the phone. "Bernard Wailes," was Moore's reply. Moore explained that he had interviewed the archaeologist at Penn in the late 1970s while researching *The Roswell*

Incident and that he indeed was the one who had told Moore of the Penn students in New Mexico in 1947.

In a telephone interview and a later interview in person, Wailes told me that he had no recollection of William Moore or of being interviewed on the subject at hand. He further stated that he would have been in no position to make the statements attributed to him by Moore since he did not arrive in this country from Britain until 1961 at the age of 27 (which would make him 13 years old in 1947), and the focus of his research was and still is European archaeology, especially Ireland. He claims to know nothing at all of archaeological matters pertaining to the American Southwest, a not altogether unreasonable statement given the discipline's specializations. He also claims to know nothing at all about the alleged Roswell events. Moore, upon being informed of the results of my interviews with Wailes, still insists that he was the one that he met with at Penn and who was the source of his later statements regarding Penn students in New Mexico. Does Moore have his facts wrong? Is Professor Wailes stonewalling? The situation is puzzling.

I also conducted one other in-person interview with a Penn archaeologist, Professor Emeritus John Cotter, who has been at Penn since 1959 specializing in historical archaeology. In the 1930s, however, Cotter was heavily involved in the excavation of the then newly discovered Paleo-Indian site located at Blackwater Draw near Clovis, New Mexico, which is still one of the earliest uncontested instances (11,000 years ago) of humans in the New World (the Clovis culture). The literature indicated that on July 1, 1947, Cotter, who was then working as a regional archaeologist for the National Park Service, was transferred from a site at

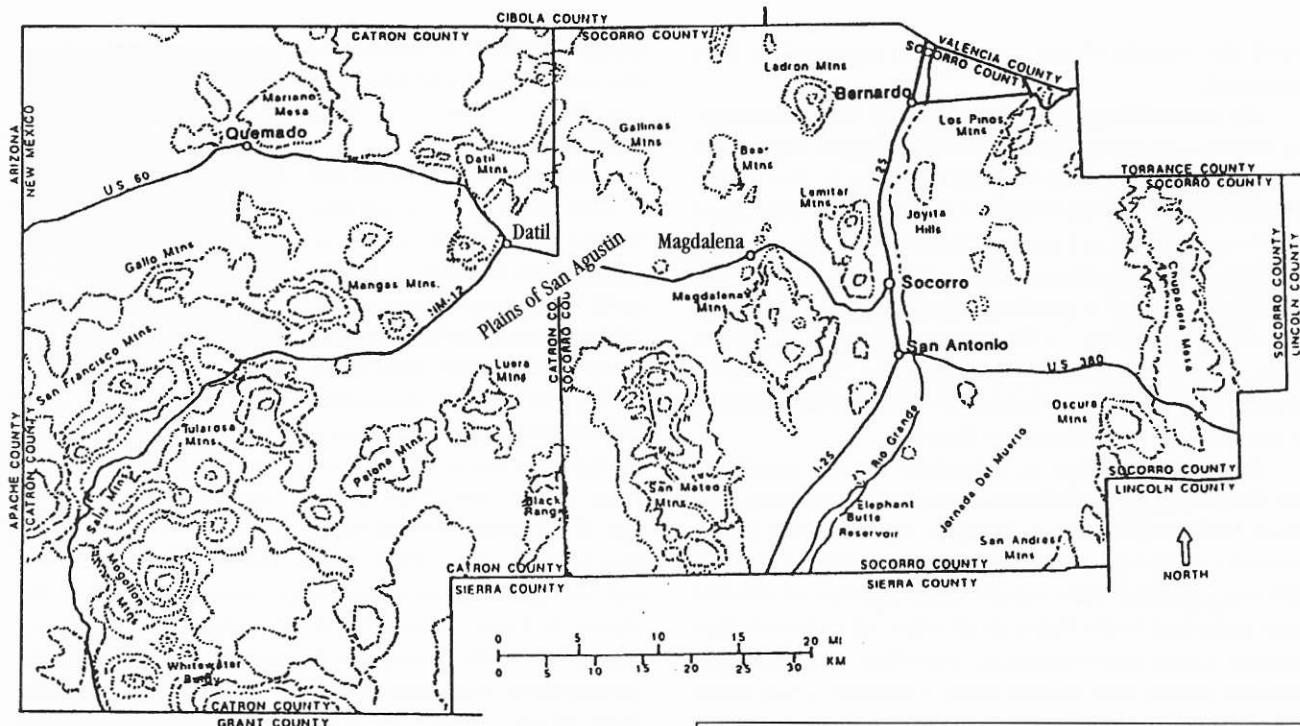
Tuzigoot Monument, Arizona, to a new assignment headquartered at Tupelo, Mississippi. My thought was that perhaps he might have been passing through the area of the crash site at just the right moment to have become involved. Unlike Wailes, Cotter was aware of the alleged UFO crash story and he stunned me a bit when he stated offhandedly, "You know what it was, of course, don't you?" Thinking to myself, "Oh, boy! Here it comes: *the Real Deal*," Cotter



Dr. Bernard Wailes (59), archaeologist, University of Pennsylvania. Photo taken in 1993.



Dr. John Cotter (83), archaeologist, University of Pennsylvania. Photo taken in 1993.



asserted it was "a captured German V-2 rocket carrying chimpanzees dressed in flight suits." More than slightly taken aback by this, I registered my dismay with his theory, based upon my knowledge of chimpanzees, the description of the dead bodies at the crash site, and the fact that the V-2 scenario had already been checked out and rejected by Randle and Schmitt (see *The Roswell Report*, CUFOS, 1991, pp. 80-85). Without missing a beat, he then changed his theory to: "How about an experimental aircraft with midgeets?" At that point, I bade farewell to the good doctor and wished him well.

Finally, I was able to locate a former Penn archaeology graduate student of 1947 who is currently living in a small town in Oregon. Professor Emeritus Theodore Stern stated emphatically that he is unaware of any Penn archaeological people in the Southwest in 1947 and never heard of the Roswell events until I called.

THE PLAINS OF SAN AGUSTIN

Situated on the Colorado Plateau at an elevation of 7,000 feet in what Barney Barnett termed "the high country" is an extinct late Pleistocene lake basin, named Lake San Agustin in 1926 by Harvard geologist Kirk Bryan, but now more commonly known as the Plains of San Agustin. Located just west of Socorro, New Mexico, and running for a length of sixty miles in a southwesterly direction from the Magdalena-Datil area at its northern end, its width varies between twenty miles in the north to six miles in the south. As a lake its maximum depth was close to 165 feet. At the end of the last glaciation (about 10,000 years ago), it provided sustenance for roving bands of big-game-hunting Paleo-Indians



who camped along its shores in pursuit of mammoth, mastodon, bison, and antelope. As the ice retreated and the water level dropped, the encampments followed the ever-changing shoreline until the lake dried up completely. The ancient shorelines are visible today as terraces.

The small-game-hunting Mogollon culture followed, only to be replaced by sedentary agriculturalists, the Anasazi (Basketmaker and Pueblo traditions), who shrank drastically by about 1300 A.D. and were replaced 200 years later by nomadic peoples, the Apache and Navajo. It is the job of the archaeologist to ascertain the chronologies of these prehistoric comings and goings and reconstruct the diversity, continuity, and extent of these cultures as well as their relationships to one another from the structures and artifacts they left behind.

SUMMER, 1947

Although archaeological investigations in the American Southwest date back to the 1870s, the area was literally teeming with teams of archaeologists during the years immediately following World War II. Projects that were interrupted by the war were revived by professionals, while legions of graduate and undergraduate students, armed with the new GI Bill, scoured the scrub landscape for new sites to describe for thesis topics in the many Departments of Anthropology created at American universities at the time. Descending upon that area of the Colorado Plateau known as the Four Corners (where Arizona, Utah, Colorado and New Mexico meet), eager archaeologists found a treasure trove of Paleo-Indian cultural artifacts waiting to be studied and interpreted. Doctoral degrees were there for the taking since it would be many years before supply caught up with demand.

To the best of my knowledge, I have now been able to identify most, if not all, of the individuals and teams of archaeologists on or within striking distance (roughly within a day's journey) of the Plains during any part of the summer of 1947. Short of an admission of participation in the discovery of a spaceship plus crew, my hope was that somebody might have heard something from a local rancher or another archaeologist (most of the archaeologists that I interviewed knew one another, and all said that they got to know the ranchers and other locals in the areas where they were digging). Of course, I would take a confession if I could get it.

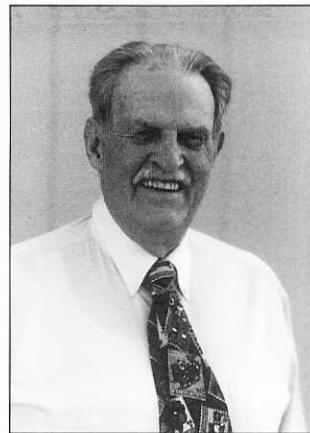
Among the first to arrive on the Plains after World War II was the team of Wesley Hurt and Dan McKnight who conducted a reconnaissance and survey of twelve sites at various locations on the Plains from 1946 through 1948 (they co-authored a preliminary report of their findings in 1949 in *American Antiquity*). Hurt was then a graduate student at the University of Michigan who was looking for a Ph.D. thesis topic. He later became a faculty member at Indiana University. McKnight, who had obtained his

bachelor's degree before the war, ultimately did not pursue a career in archaeology, choosing instead to become a pilot in the New Mexico National Guard. Simply put, neither saw or heard anything from anybody relating to a crashed UFO on the Plains at any time during their years spent there or thereafter—until they started receiving telephone calls from UFO researchers about fifteen years ago.

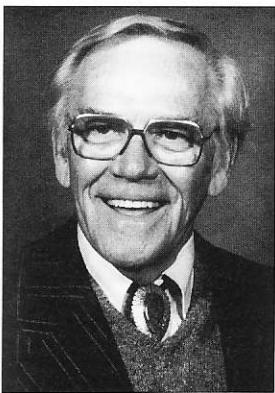
In their article in *American Antiquity*, Hurt and McKnight cite professionals, students, and locals who assisted their project in various ways. One of the locals cited was the aforementioned Lee Garner who shared his collection with the team and helped to locate archaeological sites on the Plains. I was unable to locate Garner, and his last known phone number is disconnected. Bill Moore was kind enough to send me portions of his "archaeologist file" which included a transcript of his 1979 interview with Garner. My reading of the interview leads me to conclude that, while Garner did indeed remember archaeologists on the Plains that summer—either the Wes Hurt team or a team from Harvard described below—the context had nothing to do with crashed UFOs. He could not recall, when asked by Moore, any mention of flying saucers, crashed or otherwise, by any of the archaeologists.

Among the students cited for helping with the excavations was an undergraduate student at the University of New Mexico, Robert Drake, who was already establishing a niche for himself as an expert in the identification and distribution of land snails. I found Drake living in a remote part of Canada. He recalled hearing in the autumn of 1947 about a crashed disc "on the Plains" from a long-forgotten, nameless cowboy a few months after the event allegedly occurred while he, Wes Hurt, and Dan McKnight were at a dinner stop on a ranch near Datil. I consider Drake's testimony to be factually inaccurate, unreliable, and contaminated for reasons discussed in previous *IUR* articles (see "The Search for the Archaeologists: an Exchange" and "Second Thoughts on the Barney Barnett Story," May/June 1992), and I will not, therefore, discuss him further here.

Leading a rapid, 6,200-mile reconnaissance of 114 sites in Arizona and New Mexico during June, July, and August of 1947 were John Otis Brew, director of Harvard's Peabody Museum, and a Harvard graduate student, Edmund B. Danson. The Upper Gila Expedition, as it was called, must have moved swiftly that summer because "not a trowel of earth was turned except to clean out the car." The team spent the latter part of July and the early part of August on the



Dr. Wes Hurt, Jr. (76),
archaeologist. Photo
taken in 1993.



Dr. Edmund B. Danson,
archaeologist.
Photo taken in 1983.

Plains in the Magdalena-Datil area. Brew is long dead, but I found Danson still alive and well in Arizona through his actor son Ted, who played the bartender in the TV series "Cheers." In a letter to me, the elder Danson stated, "Neither he [Brew] nor I saw, heard or stumbled on the crashed craft. I do not believe the story, nor did the people I knew who lived in that area."

Another Harvard graduate student, Herbert Dick, would join the Upper Gila Expedition in 1948, but in 1947 he was financing his own preliminary

excavation of Bat Cave, located on the southern rim of the Plains. Bat Cave would ultimately yield the earliest evidence of agriculture (corn) in the New World. Dick arrived at Bat Cave in late July and spent several weeks there with four helpers. Two of his assistants are dead, and I have yet to locate the other two. Dick, who passed away in 1993, was interviewed by me in 1991 and again in 1992. He stated that he saw and heard nothing unusual on the Plains in 1947, 1948, or when he returned in 1950. He emphasized that he got to know all of the local ranchers over the years, and none of them ever mentioned anything about crashed UFOs on the Plains. It was only when UFO researchers started calling a few years ago that he heard of the case: "If I knew anything, I would tell you."

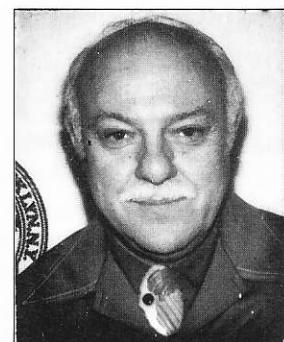
Located about thirty miles west of the Plains of San Agustin near the town of Reserve lies Pine Lawn Valley. From April to September of 1947, a team led by Drs. Paul Martin and John Rinaldo conducted the first archaeological field season (of several to follow) for the University of Chicago. The team identified more than 100 sites in a 100-square-mile survey looking for information relating to Paleo-Indians in America. The literature on these excavations (see several monographs in the *Fieldiana* series) states clearly that their activities that summer all took place within a 15-mile radius of Reserve. Paul Martin is dead, and John Rinaldo is presumed so. I was, however, able to locate a number of those who were with the team in 1947 and the following summers. All confirmed the fact that they never left the Reserve area that summer and did not get to the Plains of San Agustin until a few years later. None recalled any talk or mention of crashed flying saucers by anybody on the digs or back at the University of Chicago.

The cultural center of the classic Anasazi world (Pueblo I-III, 750-1300 A.D.) was located at Chaco Canyon 125 miles north of the Plains of San Agustin in the region of the Four Corners. In the summer of 1947, the University of New Mexico under the direction of Paul Reiter conducted its first postwar archaeological field session at Chaco, which in-

cluded 60-70 students. Most were UNM undergraduate and graduate students, but there were also students from other schools, including Yale, the University of Arizona, and at least one student from the University of Pennsylvania. About three-quarters of the students were based at Chaco for the entire summer, but there were thirteen individual research projects conducted by advanced students in Arizona, New Mexico, Texas, and Tennessee. Reiter died in 1953, but I was able to locate and interview about a dozen former Chaco Canyon students from that summer.

Dr. Morton (Morey) Sloan of Morrisville, New Jersey, is typical of those interviewed. He stated that there was no talk at all that summer at Chaco of flying saucers, discs, or whatever they were called, and that those based at Chaco did not engage in "side digs" away from the canyon and usually did not get to travel on weekends. Sloan especially remembers July 5, 1947, the alleged date of the discovery of the downed craft, as a day when the entire camp was cooling off from a big brouhaha the day before over the apparent misuse of fireworks by camp rowdies. According to Sloan, nobody went anywhere that weekend.

One of the side projects mentioned above was an excavation of Pueblo ruins near Cebolleta Mesa just north of the Plains conducted by a University of Arizona graduate student named Ed Dittert who was helped briefly by William F. McConnell. Dr. Dittert lives in Arizona and McConnell in Nevada. Bill McConnell recalls nothing about flying saucers from the summer of 1947 but says that the following year "was full of them" as he remembers it—no crashes though. Ed Dittert, on the other hand, does recall hearing about a crashed flying saucer during the summer of 1947 from a friend of a police officer he knew—"down near Alamogordo" was his recollection of where it occurred. Dittert stated further that he saw and heard nothing regarding flying saucers on the Plains of San Agustin, however, all the while he was there.



Dr. Morton Sloan,
archaeologist.
Photo taken in 1985.

THE PLAINS, THE ARCHAEOLOGISTS, AND THIRD THOUGHTS ON BARNEY BARNETT

None of the archaeologists I interviewed acknowledged participating in a UFO crash event on the Plains of San Agustin or anywhere else in 1947 or any other time, and except for Robert Drake and Ed Dittert all deny hearing anything about one that summer. Most only heard about it when UFO researchers started calling them from the late 1970s onward or by reading about it or seeing something on

continued on page 23

EVOLUTION OF PUBLIC OPINION ON UFOs

BY ROBERT J. DURANT

Since August 1947 the Gallup Poll¹ has conducted seven surveys of public opinion in the United States on the subject of "flying saucers." The Roper Organization has conducted six polls, and Audits and Surveys, Inc., has taken two polls. The results show that the reality of UFOs became a mainstream belief in the mid-1970s, when 51% of those surveyed said that UFOs are real. The public's definition of "real" does not, however, necessarily imply acceptance of the extraterrestrial (ET) hypothesis. Belief in sentient life in space has also increased dramatically during this period. Belief in the reality of UFOs increased steadily until around 1978, then declined. Huge numbers of adult Americans claim to have seen a UFO. The data present a series of puzzles for ufologists.

THE POLLS

The polls were taken by Gallup as part of its continuing and highly successful advertising campaign. Any topical subject that holds promise for widespread newspaper publication is chosen, then piggybacked with the commissioned work done by Gallup. Thus Gallup gets free publicity for its commercially oriented marketing surveys. Most of the UFO polls were keyed to recent discussion in the press, though the most recent (1990) Gallup poll was done simply because Gallup wanted something for the Halloween week. Roper and Audits and Surveys had the same motivation. None of the polls, I was assured, were commissioned or suggested by any outside source.

One advantage of this system is that the data collected have all the scientific validity of the commercially oriented polls taken simultaneously with the UFO polls. Only adults were polled, and all of the usual statistical safeguards were employed to insure a representative random sample of adult Americans. Sample sizes ranged from 500 to 2,000, with a claimed error of from 6% for the smaller groups to 3% for the larger ones.

Unfortunately, the questions asked were superficial, poorly worded, and inconsistent from one poll to another,

and there are large time gaps between polls.

The Roper Center² at the University of Connecticut serves as a repository for data collected by all of the major polling organizations. It made a careful search of its files and provided me with the Roper and Audits and Surveys material to insure that every UFO poll known to them could be included in this discussion.

1947

The first survey was released by George Gallup on August 14, 1947. The entire text of the report is worth quoting because it reflects the puzzlement not only of the public but also of a seasoned observer of public reaction to events given wide coverage in the media:

Princeton, N.J., August 14 — Now that the uproar over the "flying saucers" has subsided it is a good time to take a look at what the general public thought about them.

In the first place the results of publicity received by the discs would have been the answer to a press agent's prayer. Nine out of ten Americans have heard about the phenomena, which were first reported June 25.

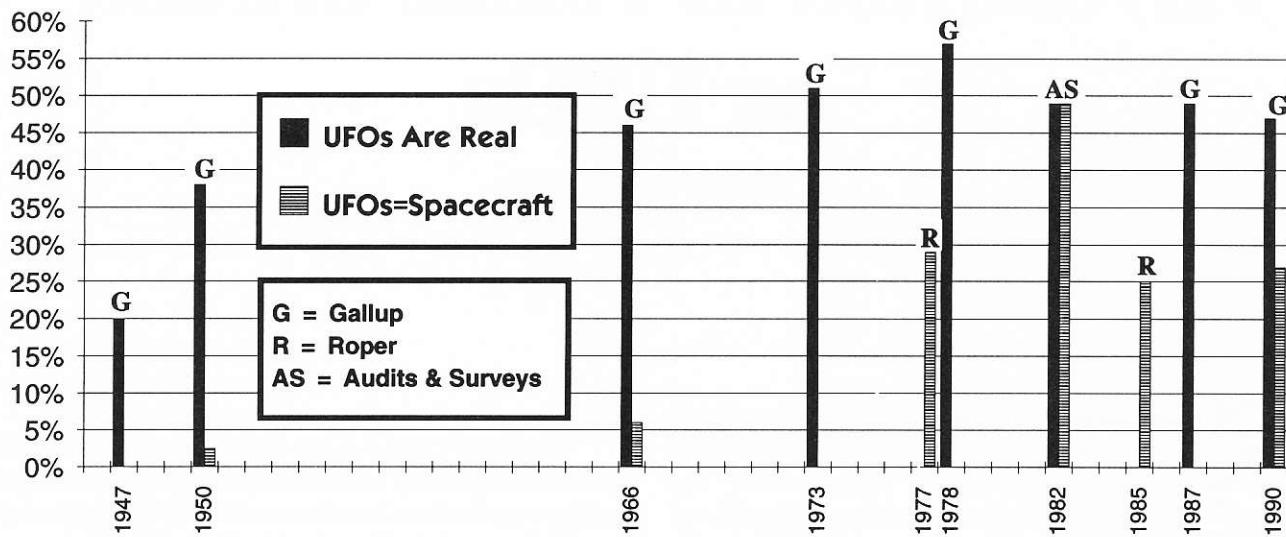
As a test of the public's knowledge about current events, this looms very large indeed and places the saucers on a par with Orson Welles' "Invasion from Mars," the Loch Ness Monster and Tom Thumb Golf. As an indication of how the saucer story spread, it need only be pointed out that at the same time only about half the people had heard about the Marshall Plan, and only 61 per cent had heard or read about the Taft-Hartley labor bill.

Among college graduates only 2 per cent said they had not heard of the saucers, while 17 per cent of those with grammar school education or less were ignorant of the subject.

When it comes to having an idea what the "celestial crockery" really was, answers that people give are divided among (1) no idea at all; (2) imagination or hoax; (3) something real.

Robert J. Durant is a longtime observer of the UFO scene.

ARE UFOs REAL? ARE UFOs ALIEN SPACECRAFT?



WHAT DO YOU THINK THESE SAUCERS ARE?

No answer, don't know	33%
Imagination, optical illusion, mirage, etc.	29%
Hoax	10%
U.S. secret weapon, part of atomic bomb, etc.	15%
Weather forecasting devices	3%
Russian secret weapon	1%
Other explanations	9%

Guesses ranged all the way from the practical to the miraculous. Among the latter was a woman, citing biblical text, who said it was a sign of the world's end. A man in the west thought the discs were radio waves from the Bikini atomic bomb explosion, while another man saw in them a new product being put out by the "DuPont people."

A few people smelled a publicity or advertising stunt, while others felt sure that the saucers were after all only some kind of meteor or comet.

Further study of earlier "information" polls shows that the 90 per cent who know about the saucers compare with the eight out of ten voters who last January did not know what the Wagner Act contained, and the 51 per cent who couldn't tell what "balancing the federal budget" means. A recent event which approached the saucers in penetration of public consciousness was the Georgia governor's battle last winter of which 84 per cent of the people had heard.

Gallup was plainly astonished by the high percentage of Americans who recognized the subject. This theme, repeated in later surveys, undoubtedly reflects the intensity of news coverage of saucer sightings in the summer of 1947. The 9% who had "other explanations" apparently did not think of extraterrestrial craft.

1950

In May 1950 a Gallup news release summed up the second survey with this headline: "Just what are those flying saucers—a secret weapon? Public inclined to view mystery discs as military experiments; fewer regard them as illusions."

Something had happened in the intervening three years to cause a major shift in public opinion about saucers. In the 1947 survey, most opted for optical illusions or hoaxes. Now the favorite explanation was the secret military weapon.

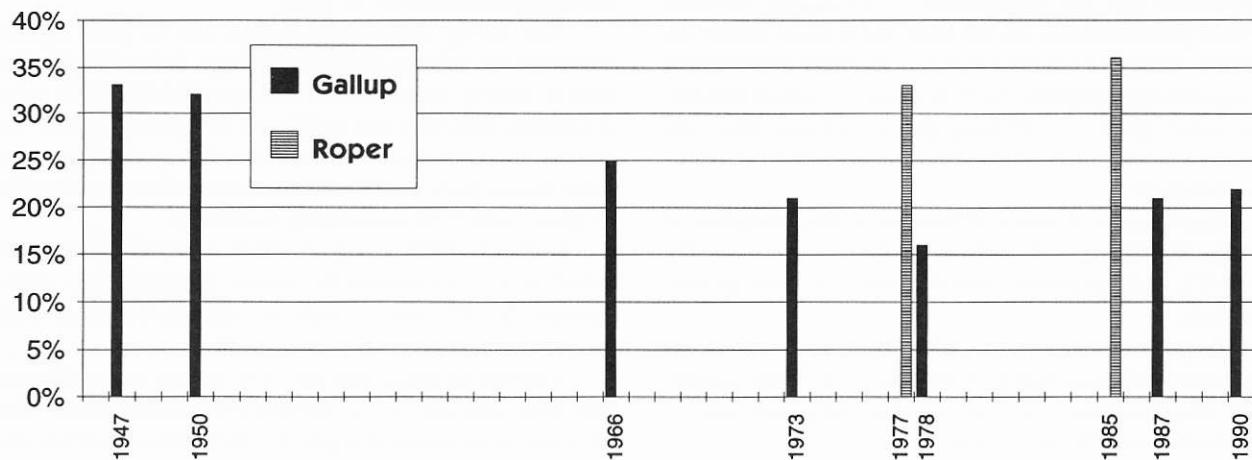
And the influence of government pronouncements was noted by Gallup: "Although President Truman and other government officials have denied knowing anything about flying saucer experiments, there has been persistent talk that something is back of the odd aerial sights which so many people claim to have seen."

WHAT DO YOU THINK THESE FLYING SAUCERS ARE?

Army or Navy experiments, new weapons, military secret	23%
Optical illusion, pipedream, hoax, etc.	16%
Some kind of new airplane	6%
Comets, shooting stars, something from another planet	5%
Russian weapon, something from Russia	3%
Weather devices	1%
Miscellaneous	3%
No such thing	6%
Don't know	32%
Haven't heard of them	6%

The concept of extraterrestrial devices sneaks in under the heading of "comets, shooting stars, something from another planet." This confused category probably reflects the absence of any public discussion of space exploration or

NO OPINION ON ORIGIN OF UFOs



exobiology, but it gives us a clue that the idea was being considered by at least a few respondents. In retrospect, it seems nearly impossible that the ET hypothesis was virtually absent in the public mind as of May 1950, but that is what the poll shows.

1966

Flying saucers continued to receive regular media coverage, and authors such as Donald Keyhoe wrote widely read books and articles promoting the ET hypothesis and calling for Congressional investigations. Despite this intense public interest and constant media coverage of the controversy, Gallup waited 16 years before his next flying-saucer survey. He explained the reason for the poll this way: "Since the late 1940s, scientists and military officials have been investigating hundreds of reported sightings of unidentified flying objects. A recent rash of sightings prompted a Congressional hearing last month and also this special survey."

The gap between the 1947 and 1950 surveys and the one published in May 1966 is unfortunate, because several vital conceptual shifts took place during that period. These are revealed by the nature of the questions posed, which clearly imply the emergence of the extraterrestrial nature of saucers as a popular hypothesis, and which also accept the fact that very large numbers of Americans had their own UFO sightings. The earlier surveys virtually ignore the idea of "visitors," and saucer reports were something that some other guy in some other place was claiming. By 1966 saucers were much more immediate and personal to the public.

HAVE YOU EVER HEARD OR READ ABOUT "FLYING SAUCERS"?

	yes	no
National totals	96%	4%
men	96%	4%
women	95%	5%

IN YOUR OPINION, ARE THEY SOMETHING REAL, OR JUST PEOPLE'S IMAGINATION?

	real	imagination
National totals	46%	29%
men	41%	34%
women	50%	25%
college education	51%	26%
high school education	51%	27%
grade school education	33%	36%

HAVE YOU, YOURSELF, EVER SEEN ANYTHING YOU THOUGHT WAS A "FLYING SAUCER"?

	yes	no
National totals	5%	95%
men	4%	96%
women	6%	94%
college	6%	94%
high school	4%	96%
grade school	6%	94%

DO YOU THINK THERE ARE PEOPLE SOMEWHAT LIKE OURSELVES LIVING ON OTHER PLANETS IN THE UNIVERSE?

	yes	no
National totals	34%	46%
men	35%	42%
women	33%	48%
college	37%	44%
high school	38%	44%
grade school	25%	46%

The number of Americans who reported a flying-saucer sighting translated to about five million, when the Gallup findings are projected to the entire population. But the definition of "real" was ambiguous, at best. Gallup reported that 6% of the respondents thought flying saucers originate in outer space.

Apparently the concept of "real" was used by the interviewers and the respondents to distinguish between physical phenomena on the one hand and hoax or fantasy on the other. Under the heading of "real," the respondents listed (1) experimental projects, Air Force tests; (2) actual vehicles from outer space; (3) burning gas or "swamp gas"; (4) meteors, shooting stars; (5) weather balloons; (6) supernatural revelations.

Here we see a dramatic difference in the perception of the issue by ufologists, for whom "real" almost universally meant ET, and the public, which adopted a more prosaic definition.

The positive correlation Gallup finds between educational level and acceptance of the reality of flying saucers and/or life elsewhere in the universe has been confirmed by other studies of UFO percipients.

1973

The November 1973 Gallup survey revealed that the number of persons claiming a UFO sighting had more than doubled in the intervening seven years.

An astonishing 11 per cent of the adult population, or more than 15 million Americans, have seen a UFO (unidentified flying object)—double the percentage recorded in the previous survey on the subject in 1966. The figure then was 5 per cent.

In addition, the latest survey shows approximately half of the persons interviewed (51 per cent) believing that these flying objects—sometimes called "flying saucers"—are real and not just a figment of the imagination or cases of hallucination.

The same survey shows nearly half of all persons interviewed (46 per cent) believing that there is intelligent life on other planets. This represents a sharp increase in the percentage with this belief since the 1966 survey when the figure was 34 per cent.

Once again, Gallup notes the very large number of people who have heard of unidentified flying objects, the term with which the subject had been dignified by the 1970s. (Gallup has to explain to its readers that UFOs were once called flying saucers!) "Almost everyone (95 per cent) has at least heard or read about UFOs. For something so highly publicized, this finding may, at first, not seem unusual. However, in terms of the history of the public's awareness of other incidents or events, this figure is extraordinarily high. In fact, this awareness score is one of the highest in the 37-year history of the Gallup Poll."

Unfortunately, few detailed questions were asked in the 1973 survey. In response to the question, "In your opinion, are they something real, or just people's imagination?", 51% opted for real, compared with 46% in the 1966 survey. In response to the question, "Do you think there are people somewhat like ourselves living on other planets in the

universe, or not?", 46% said yes, compared with 34% who answered affirmatively in 1966.

This survey established another fact of great significance for our culture, if not for ufology, in that for the first time it clearly demonstrated that nearly half of all adult Americans believed that intelligent life exists beyond our planet. In consonance with previous surveys, college-educated respondents were most enthusiastic about sentient life in space, with 57% responding positively.

Unlike the 1966 survey, in which a small but substantial belief in the extraterrestrial nature of UFOs was documented, the 1973 survey made no attempt to discern what the respondents meant by "real" UFOs.

It should be noted that the 1973 survey was conducted four years after the closing down of Project Blue Book, with its widely disseminated negative conclusions on UFOs, and publication of the equally negative conclusions of the congressionally mandated University of Colorado (Condon) Committee. (An excellent review of the anti-UFO climate in intellectual, scientific, government and journalistic circles during this time frame can be found in historian David M. Jacobs's *The UFO Controversy in America*, 1975.) Yet the percentage of persons believing that UFOs are "real," and the number reporting sightings, increased.

A provocative aside in the report tells us of a 1971 Gallup survey which disclosed that "top leaders in 72 nations found 53 per cent expressing a belief in the existence of human life on other planets while 47 per cent ruled out the possibility. The survey was of leaders in science, medicine, education, politics, business and other fields, selected by careful sampling methods from the International Who's Who."

1977

The Roper Organization asked two questions about UFOs in January 1977.

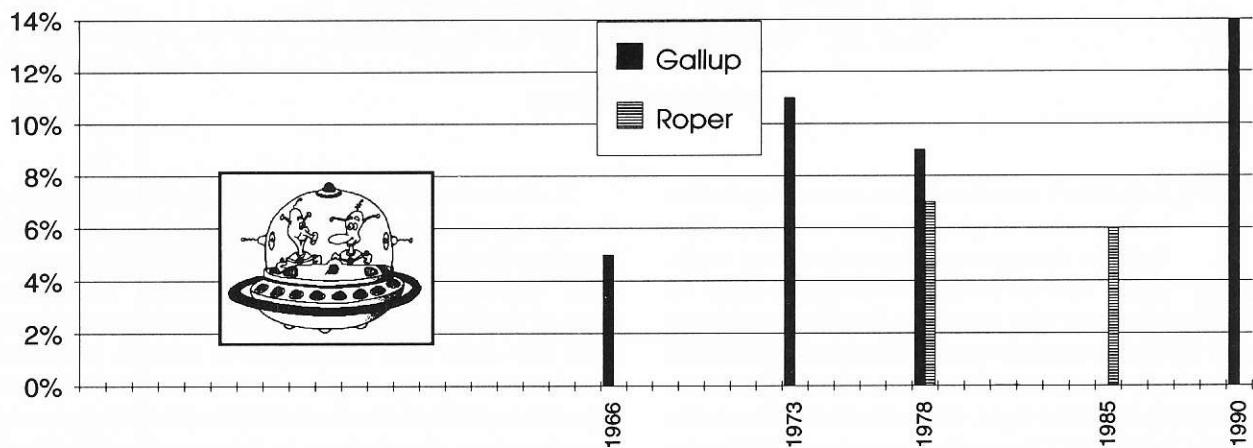
Now here is a list of some different things. Would you tell me for each one whether it is something you believe in, or something you're not sure about, or something you don't believe in? . . . The existence of life somewhere else in the universe.

believe in	44%
not sure about	29%
don't believe in	26%

Now here is list of some different things. Would you tell me for each one whether it is something you believe in, or something you're not sure about, or something you don't believe in? . . . UFOs (unidentified flying objects) from somewhere else in the universe.

believe in	29%
not sure about	33%
don't believe in	37%

HAVE YOU SEEN A UFO?



1978

Gallup's 1978 survey found 57% thought UFOs were real, 9% reported a sighting, and 51%, a clear majority, thought there are people somewhat like us on other planets. The term "flying saucer" does not appear, nor is there any discussion of the meaning of "real."

This represents the high-water mark for public belief in the "reality" of UFOs.

The Roper Organization also did a survey in 1978, asking only if the respondent had seen a UFO, and 7% answered "yes."

1982

Audits and Surveys, in a report sponsored by Merit Report, asked, "Do you believe that some form of intelligent life does or does not exist in outer space?" (N = not given)

- does exist 47%
- does not exist 37%
- no opinion 16%

They also asked, "Which one statement best describes your belief about unidentified flying objects from outer space visiting here on earth?"

- they definitely have been here 11%
- they probably have been 38%
- they probably have not been 25%
- they definitely have not been 15%
- no opinion 11%

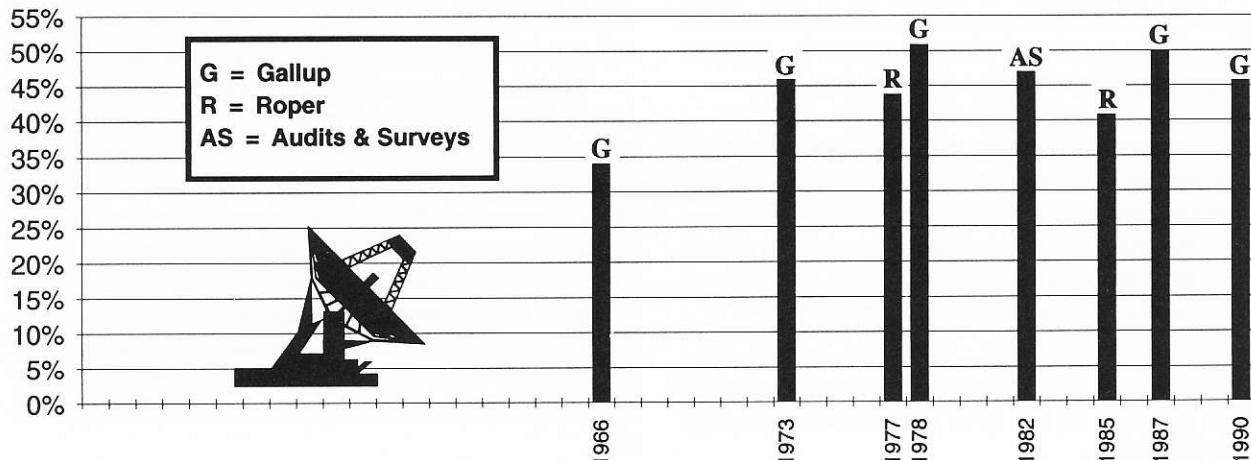
1985

In January 1985 the Roper Organization asked, "Do you believe in UFOs (unidentified flying objects from somewhere else in the universe)?"

- believe in 25%
- don't believe in 39%
- not sure about 36%

continued on page 20

DOES INTELLIGENT LIFE EXIST IN OUTER SPACE?



UFOs IN FOCUS

BY JENNY RANDLES

The past two years has shown a worrying decline in the value of photographic evidence. This includes the apparent elimination as an established IFO of Britain's best-known piece of movie film: the Peter Day case from Buckinghamshire in January 1973. (My special report, which first suggested the now seemingly demonstrated solution of burning aviation fuel caught in a thermal layer, was published as *Fire in the Sky* by the British UFO Research Association in 1988—the original *Fire in the Sky*, by the way, not the recent movie.)

This concern has not been alleviated by the masterful reinvestigation of the Willamette Pass, Oregon, photograph during 1993. This case, which I had long considered among the top pieces of visual evidence for an unknown object, has now been shown with near certainty to be a roadway marker post caught by freak accident by the fast shutter speed of the camera. For details, read Irwin Wieder's article in this issue on pages 18–19.

Not all of the news has been bad, however. One of the most important new trends in British ufology during this period has been the sudden influx of video images that—according to the camera operator, at least—depict UFOs. This has dramatically reversed the pattern. Despite the rapid increase in camera ownership and more sophisticated types of film available, the impressive UFO photographic case, though uncommon in our records, was (with the occasional dramatic exception) rapidly becoming extinct before all this.

At first the trend seemed to be a simple consequence of increased ownership of camcorders. But if that is the case, it has suddenly reached epidemic proportions. In July and August 1993, for example, no fewer than six new cases came to my attention.

It would be impossible to describe all of these events reported to British UFO investigators. Some of them are still under intense study. But I will summarize several and welcome comments on them from *IUR* readers.

June 28, 1993, Hartcliffe, Bristol, Avon. This case, probably the best-publicized of the year, got some national press attention and was screened in a 30-minute debate on *Wire TV*, beamed by satellite around Europe. It has almost certainly made for some small fillers in the international media. Ironically, it is one of the least important.

Jenny Randles, an *IUR* contributing editor, is the author of a number of books on the UFO phenomenon. She edits Northern UFO News.

A whole streetful of people in this district, not far from the city airport, began to observe strange lights in the sky from June 26 onward. These included white lights, "moving stars," and other nocturnal luminous shapes. We believe some of the first reports were the consequence of a laser show and others were the product of meteors, stars, and autokinesis as a group of up to a dozen individuals began to skywatch regularly in the street of this small cul-de-sac—on some occasions all night long. In doing so, they saw things with which they were previously unfamiliar.

Throughout these sessions they observed a large white light in the southeast. It appeared just before 4 a.m. and climbed slowly upward, eventually appearing as a huge white mass. It faded into the lightening sky after dawn. The witnesses considered this "big one," as it was called, the most impressive UFO. One of the team took many minutes of videotape of this object, compressing several hours of its appearance. The same light appeared the next night, and the next, and so on for weeks—but only when the sky was clear.

All the media attention focused on this later event and the video. It practically ignored the sighting—a large cigar-shaped object which drifted slowly and silently over the rooftops—that triggered interest and got the witnesses onto the streets in the first place. While there remains a possibility that this was a blimp—a whole fleet of these have moved into Britain and created countless IFO reports—this identification has not been verified in this particular case, and the initial sighting is still unaccounted for.

As for the "big one" and the video film taken of it, I spent some time on the roadside with the Hartcliffe witnesses during July 1993, in the company of an impressive gaggle of ufologists who were by chance in the city that night. Among them were fellow BUFORA investigators Sue Henderson and Ken Phillips, Belgian investigator Paul Vanbrabant, UFO author John Spencer, and psychologist John Shaw. We were all in agreement about the outcome.

There were some minor indications of autokinesis and inability to recognize astronomical bodies. But the main object repeatedly videotaped was—in my view beyond the slightest doubt—the planet Venus. I tried hard to persuade the witnesses that this is what they were seeing, but they would have none of it. The last I heard, an unknown contact in the United States was acquiring the footage and talking of computer enhancement and NASA analysis. Such an effort would prove a gross waste of time and money because the object on the video cannot be anything other than Venus, appearing exactly where it ought to be on that date and at that time.

In point of fact, Venus had been unusually prominent during 1993, and at least three other segments of video submitted during the year have shown the planet.

A particularly instructive case came from Devon. In August 1993 a whole family set off early for a day trip. The camcorder recorded not only their observation of Venus at about 6 a.m. but—through the sound channel a recording of the interplay among the four participants—a unique illustration of how a close encounter is forged out of whole cloth.

We can hear in real time how an IFO stimulus reacts with the various social and cultural factors that then come into play. The light in the sky becomes an alien spacecraft which—various family members fear—has “come from Mars” and is “performing operations on people.”

I suspect this IFO case may ultimately prove of more value to ufologists than an unidentified light in the sky would have done. Despite the certainty that this Devon family did record Venus, they have not accepted that solution and are seeking a ufologist who will provide a different interpretation. In fact, they approached me because somebody to whom they had played their video had told them the object was Venus. Apparently they hoped I would tell them otherwise.

August 1993, Rhyl, Clwyd, Wales. Peter Hough is investigating this fascinating piece of video. The witness took it during a day trip to the coast with his family. He saw something odd at the time, thought it was a ghost, and reported it to his local newspaper, which notified Hough.

Amid the jumbled scenes of children playing, fairground rides, and people milling about on the sands is a brief scene as the camera pans across the beach. A strange figure is visible for a couple of seconds standing and facing a wooden fence. There is nobody immediately adjacent in the same shot, but no one on any surrounding images appears to be paying undue attention.

The cameraman says he saw the figure through the viewfinder and took his eye away to look for it because of the odd nature of what he was witnessing. But he could not then find the figure with his eyes. It appeared to have vanished—hence the suspicion that it was an apparition.

Visually the figure resembles the one in the famous Jim Templeton photograph in which a “spaceman” in semitransparent form appears unseen behind the head of Templeton’s daughter on a shot taken near Carlisle in May 1964. (A color reproduction can be found in my book *UFOs and How to See Them*, Sterling, 1992.) Beside the wooden fencing on the Rhyl beach in this new case is a similar full-sized figure in a silver or white suit with a semitransparent appearance. It is facing away from the camera and stooping slightly downward.

Investigation of this case is ongoing and has already involved several scientists who have suggested problems with the optics of the camera. The camcorder was on a zoom setting, and we think it is not surprising that the witness could not see the figure when he looked away from the

viewfinder. He would have to adjust to the flood of light coming in after focusing his eyes onto the small black-and-white screen. The figure in real size would be small to the naked eye, and its bright clothing could easily blend in with the light and large expanse of sand and sky. Picking out this entity under those circumstances would be far from easy.

Analysis of the film by members of the Manchester UFO Research Association has revealed two other brief snatches when the same figure was captured on long-range shots. The witness had not noticed these. This enhances the probability it was simply someone on the beach in unusual light clothing. Extensive checks, however, have failed to find a candidate.

September 2, 1993, West Manchester, Lancashire. This is one of a series of recent cases in which the source recording the strange object was a security camera at a major complex. This location cannot be identified owing to the wishes of the company concerned, though the company did report it to us 24 hours later via Jodrell Bank Observatory. Vic Sleigh launched an immediate investigation.

Essentially a pulsing ball of white light, the object appeared in the northwest at around 6 a.m., apparently moving on a slow trajectory to the north. The camera operator saw it visually as well as on the screen and heard no sound.

Unfortunately the camera image is black and white. On the other hand, the camera recorded several minutes of the object on its course.

Initial thoughts were that it might be an aircraft, and this view is still favored by some investigators. But if so, then it is moving at a strikingly slow speed. It is certainly moving. Estimates place its speed as low as 50 mph, though it is difficult to judge when the object can be seen in relation to foreground hills only in long-range shots and 90 percent of the time it is merely silhouetted against a black sky.

Possibly the object is an airship. It moves at the right speed, and many blimps have been drifting through the area in the recent past. The identification of an aircraft that may have been responsible is no simple matter. Manchester Airport was busy at the time and had much traffic in the general area. The object may well have been a light aircraft of which the radar would have no record.

No doubt this case will reach no firm conclusion. While it is a genuine image of a superficially puzzling phenomenon, it is in the end just a light in the sky.

February and April 1991, Birchwood Mall, Warrington, Cheshire. I shall close with a discussion of the case that has received the most attention from investigators in the past two years. A considerable amount of time and effort has been expended on it, and while we have possible solutions, no definitive conclusion has been reached. It remains a UFO.

The location of the incident is the Birchwood Shopping Mall, a major complex four miles east of the town of

Warrington, Cheshire, and immediately adjacent to the M6 motorway, one of the busiest freeways in the United Kingdom. I happened to live in Birchwood for some years during the 1980s. I lectured at the local library and did classwork with the local schools, so the manager of the shopping center was aware of me. It was he who made the decision to bring me into the case a few days after the initial sighting. That had been just after 1 o'clock one morning in February 1991.

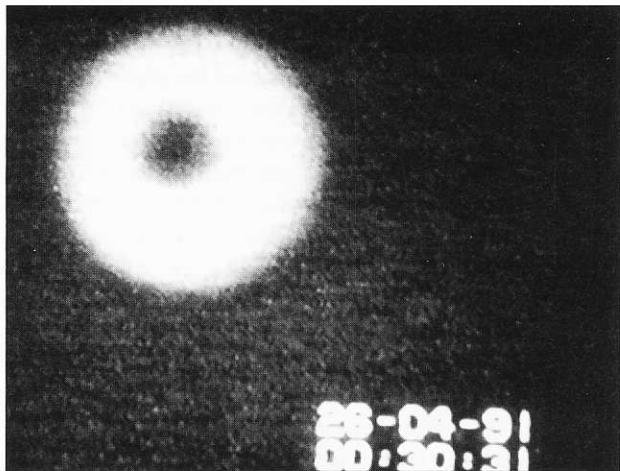
One of several security cameras at the site had picked up a white light—seemingly about tennis-ball sized—moving around an open walkway. It appeared to inspect a garbage bin, then climb a wall and at one point come close to the camera. The security guard zoomed into it, revealing a white doughnut shape. This shape finally flew away, hovered over a tree to the south by the railway station, and then vanished. The camera had moved through about 90 degrees to capture these shots, and about eight minutes had elapsed (the object is not visible all of the time). The guard told Peter Hough, Roy Sandbach, and me that he could see the ball even when the video failed to record it. But he decided not to risk losing it by leaving his office and taking the trek out to the location where the camera was set up.

We decided to use this case as a good way to build bridges with the skeptics movement. The British and Irish Skeptics (our equivalent to America's Committee for the Scientific Investigation of Claims of the Paranormal) are strong in the northwest; their house journal *The Skeptic* is published in Manchester. They have many scientists associated with them and are always happy to speak up when UFO cases crumble. Here we had solid evidence of something undefined. Nobody was suggesting we were dealing with an alien craft—unless it contained *very* little green men—but it was by all definitions a UFO. Just the kind of puzzle you would expect scientists to take up eagerly.

So we arranged with Steve Donnelly from Salford University to set up a private seminar at Manchester University. He invited three or four key members of the British skeptics community, and the three or four principal investigators also attended. We spent the time screening the video, doing a careful analysis, and looking for a way forward and for possible answers.

In fact, investigation of the case was complicated. The system in use sampled images from several cameras in sequence, then compressed these onto a three-hour tape to record a full day's camera images. Thus the relevant sequences had to be slowed way down and separated out to give a jerky picture of what was being seen.

We had already thought of various suggestions. The most likely was a luminous insect caught by the infrared beam used by the camera as a way to illuminate the surroundings in the dark. We thought that the closeup images might result from an out-of-focus shot of the insect. Perhaps significantly, the Risley Moss nature reserve—with some unusual insect life—was virtually next door to the shopping mall. On the other hand, all the staff we interviewed insisted that they had never seen such an effect before—a fact that



Still photo of the object on the second Birchwood Mall video.

seemed hard to equate with a common stimulus. It was also noted that it was mid February and so still winter, and few if any insects should be around.

The transparent soap-bubble feel to the image led to various suggestions by the assembled scientists that the UFO may be unreal or optical, in other words formed inside the camera and not by an external source. They suggested a fault with the camera. Again the UFO's transient nature provided a problem for that hypothesis, but we performed various suggested tests, which came out negative, and so it was back to the drawing board. Steve Donnelly told me of some fun experiments he tried with his children, video-recording soap bubbles, but these led nowhere. After that the skeptics fell silent.

In the meantime—on April 26, 1991—the case was turned on its head. A second camera at the site pointing in an entirely opposite direction and from a location several hundred yards from the first recorded what seemed to be the same object. This ruled out the likelihood of a camera fault but resurrected the luminous-insect theory.

On this occasion the object was filmed for much longer (almost 20 minutes) as it moved across the ground, passed by a road sign, and finally climbed onto the roof of the mall and vanished into the sky above the M6 motorway. In close range it filled almost a quarter of the screen, though most of the time it remained a small white ball. Recalling our discussion about the infrared spot beam, the camera operator had purposefully let the object enter the beam and then switched it off. The light vanished. He then switched it back on again, and the object reappeared.

This effect clearly demonstrated that the object was glowing as a result of interaction with the infrared beam—which ruled out optical effects but did not tell us what its source was. An insect did appear much the favorite option at this stage.

Despite the failure of the skeptics to assist, we continued to seek help. David Reynolds, a meteorologist then at Swansea University, told us that he had seen similar effects when external lights had reflected at odd angles from a

camera system he and colleagues were using in the field. Perhaps this image was what they had witnessed: a car headlight out of shot bouncing off the lens. But the second video clip where the angles are quite different may refute this notion.

We had also noticed the similarity with a piece of video taken in Kent. For a time meteorologists had suspected the image in view was ball lightning. In the end it was discovered that the dark central hollow in the "bubble" of light that was filmed had resulted from a zoom-angle out-of-focus image of part of the camera lens system. The same result may be in operation with the Birchwood video to create the dark patch amid the soap bubble.

I spoke with the security team in June 1993, more than two years after the second sequence was taken. The object had not reappeared, even though the cameras were being permanently manned. This fact argues against the insect theory. On the other hand, after the security guard and I appeared on a network TV show screening the video, a former security guard from Birchwood Mall called me to say that during his time at the shopping complex he had seen the same effect a couple of times and in his opinion it was an insect.

Whether this case ever comes to resolution or remains unexplained, I think it says something interesting about the skeptics organization. The skeptics were given the chance to work with ufologists to try to crack a case. After very limited efforts they simply gave up. Not one word about the matter has appeared in their journal, which frequently derides UFO cases. One imagines that had they helped to resolve this matter, we would never have heard the end of it. ♦

Coming soon from CUFOS

Encounter at Buff Ledge

by Walter N. Webb

Tells the case history of an abduction in August 1968 centering on two teenagers at a summer camp in Vermont. Separated shortly after the incident, the two witnesses had no opportunity to recount their experiences until hypnosis sessions with UFO investigator Walter Webb years later. The Buff Ledge case is an intriguing detective story as well as a thoroughly documented abduction narrative.

Price and publication date will be announced in the next issue.

Also forthcoming:
Journal of UFO Studies, volume 5

LETTERS

SEEING LINDA'S HAIR

To the editor:

In their reply to my letter (published in the May/June *IUR*), Ronald C. Tanguay and Willy Smith (July/August) discuss the visibility of Linda's hair at 1,560 feet in the context of the "ability to resolve detail" in a "point image or spot." These issues, however, do not discredit Linda's testimony.

The drawing shows "spot" hair directly to the right of the face, but it is drawn as wide as the face. If three inches wide (as Smith derived from a different picture of a different hairstyle, in different wind conditions), this implies that Linda's face is the size of a coffee cup, clearly an absurdity.

Hair that does plausibly fit Smith's three-inch limitation is drawn as being waist-length (fitting other witness drawings) and above the right arm. This long, dark-brown tress is drawn "as a single line" just as Smith states for a more visible long wire. With bright beam above and bright night-gown below, it doesn't need to be resolved from other small objects, merely detected. So three-inch-wide hair, requiring resolution as Smith requires, simply does not exist in the drawing.

Tanguay's analysis is reasonable, based on Smith's dimensions. With only the tiny reproduction of the drawing in *IUR* (March/April, page 14) to work with, where the "spot" hair is barely recognizable and the long tress is not apparent, he cannot be faulted for working with the available data. The actual drawing shows that "point images" like eyes, nose, and fingers are missing, fitting his theory, and "linear objects" like her arms "appear as an unresolved line" just as Smith demands.

I again urge readers to test independently. If you can't travel to the bridge and view a towel waving from Linda's window as Budd Hopkins offers, accept Smith's challenge and "revise a principle of elementary physics" by recognizing a forearm three blocks away as it hails a cab. This is a similar recognition task, and more common than long blowing hair. Though it is invisible to a cabby at any distance, I believe many readers will recognize the forearm under a wide variety of lighting conditions.

Jeffrey Sainio
Hartland, Wisconsin

Editor's note: In all these discussions about the ability of Janet Kimble—the witness on the bridge—to resolve detail at great distance, what has been overlooked is the accuracy of her drawing. Was Kimble's drawing done with extreme care so that it matched exactly what she saw? Or did she, when asked to draw what she saw, unconsciously flesh out the sketch with artistic details such as hair? If so, then many of these questions cannot be resolved (pun intended).—MR



Figure 1. The Willamette Pass, Oregon, photo.

THE WILLAMETTE PASS PHOTO EXPLAINED

BY IRWIN WIEDER

In 1966 a Ph.D. scientist took three photographs at a lookout point located at Willamette Pass in Oregon. When the pictures came back from processing, a three-tiered object appeared in the third photo (Figure 1). He then told his family that he had seen a UFO in his viewfinder just as he was taking the last picture, and for a few seconds thereafter. He stated, however, that he saw only a single object with a shape like the top portion of the photo and observed no tiers. This discrepancy led to controversy about the validity of the event.

The National Investigations Committee on Aerial Phenomena took a skeptical position and published three articles to substantiate its viewpoint.¹ One writer took the position that the discrepancy could be used to study the propulsion mechanism of UFOs,² and others described the photo as a bona fide and unusual UFO.³ The photo was widely exhibited at UFO conferences and was featured in at least two books.⁴

Initially I tried to explain the discrepancy between the eye and film using basic principles of physics. I hoped that

Irwin Wieder, Ph.D., is a physicist-inventor who has contributed to the original development of the laser and has many biotechnological patents. He has worked as a research scientist at Westinghouse Research, Varian Associates, and smaller companies.

this tactic might lead to an increased understanding of the UFO phenomenon. But no tenable explanation resulted, and finally, before I abandoned the approach, the physical ideas that might have been relevant to a possible explanation were condensed and presented at the CUFOS conference in Chicago in 1981.

The project was dormant until 1989 when I renewed my investigation. When I reviewed the case, it became evident that there were inconsistencies between what the witnesses described of the circumstances surrounding the event and what the pictures showed.

The search for the true nature of the object finally led to the possibility that the photo was of a sign with snow on top taken from a car in motion. Even though the witness denied having taken any photos from a moving car on that trip, experiments were initiated with an arbitrary sign constructed for the purpose.

The results were immediate. When blurred by the motion of the moving car, the signpost became suspiciously like the "vapor trail" in the Oregon photo. The message on the sign and the spaces between the lines blurred to make evenly spaced light and dark bands. Finally, an extension of the post above the sign combined with the snow on top blurred to generate the domed cymbal-shaped image at the top of the object (Figure 2).

While this result indicated that a sign photographed



Figure 2. Photo of an arbitrary sign taken from a moving car.



Figure 3. Photo of the sign at Willamette Pass turnout.

NOTES

1. Stuart Nixon, "Oregon Photo Fails Validation Test," *U.F.O. Investigator* (November 1971): 3; Stuart Nixon, "Oregon Photo Still in Doubt," *U.F.O. Investigator* (August 1972): 2-4; Stuart Nixon, "Postscript on the Oregon Photograph," *UFO Quarterly Review* (January 1973): 18-24.

2. Adrian Vance, "UFOs and 'The Oregon Photo,'" *Petersen's PhotoGraphic Magazine* 1 (January 1973): 35-37.
3. J. Allen Hynek, "The UFO Phenomenon: Laugh, Laugh, Study, Study," *Technology Review* 83 (July 1981): 50-58.
4. Adrian Vance, *UFOs, the Eye and the Camera* (New York: Barlenmir House, 1977), 23-57; Jenny Randles, *UFOs and How to See Them* (New York: Sterling Publishers, 1992), 60-63.
5. Irwin Wieder, "The Willamette Pass Oregon UFO Photo Revisited: An Explanation," *Journal of Scientific Exploration* 7 (1993): 173-98. ♦

from a moving car might have generated the Oregon photo, it wasn't conclusive enough to invalidate the picture. After considerable detective work I determined that the only sign in the turnouts at Willamette Pass in 1966 (and to this day) was a large sign with the words DIAMOND PEAK, one under the other, and an arrow on the right pointing in the general direction of the peak (Figure 3). After a visit to the sign shop in Salem, Oregon, a replica of this sign was fabricated and a layer of white added to the top to simulate the snow on top of the sign (as it was on November 22, 1966). Experiments with the fabricated sign were performed at various car speeds, exposures, and shutter speeds, and after about 10 runs the photos began to look very much like the Oregon photo (Figure 4).

Because I now knew the sign dimensions, the focal length of the original camera, and the size of the image on the original negative, I was able to predict the distance from the camera to the sign to be about 60 feet. As a final check, the distance to the sign post from a passing car at one of the turnouts was measured to be near 60 feet. These results appear to confirm that the object in the Oregon photo was indeed this specific sign.

For a more detailed and comprehensive report on the steps of the investigation and the implications of the result for UFO research, the reader is referred to the *Journal of Scientific Exploration*.⁵



Figure 4. Photo of a snow-topped replica of the sign in Figure 3 taken from a moving car.

PUBLIC OPINION—*continued from page 13*

And in the same survey, "Do you believe in the existence of life somewhere else in the universe?"

believe in	41%
don't believe in	21%
not sure about	38%

In July 1985 Roper asked, "Have you seen a UFO (unidentified flying object)?"

yes	6%
no	93%
don't know	1%

1987

In March 1987 Gallup released a report with a headline that accentuated the positive, trumpeting the statistic that "Only one third of the public deny existence of UFOs, extraterrestrial life." The "not sure" or "undecided" members of the population have been substantial in all the flying-saucer surveys, and in this headline Gallup correctly emphasized that the nay-sayers actually amount to only 34% of the population.

Another way of putting this is that there are three adult Americans who believe that "UFOs are real" for every two skeptics. With only one out of three citizens saying "nonsense" and the rest either believers or fence-sitters, one wonders about the reason for the contempt with which the subject is treated by those who presumably are sensitive to public opinion, such as politicians and media executives.

1990

The most recent Gallup survey was published in 1990. It is a departure from previous surveys in many ways, mainly in that it is a lengthy review of "belief in psychic and paranormal phenomena" in America, with UFOs considered only as one not particularly significant paranormal event or belief. Questions concerning UFOs and belief in extraterrestrial life comprise only four out of a total of 40 questions in the survey.

The report discusses belief in extraterrestrial life in this thoughtful commentary: "To about one-half of all Americans, the question is *when* we come into contact with extraterrestrial beings, not *if*. Forty-six percent of Americans believe that there are 'people somewhat like ourselves living on other planets in the universe.' This number is essentially the same as measured by Gallup in 1973, and thus has apparently not been affected by our increasingly sophisticated exploration of our solar system and the universe."

The belief that UFOs are "real" declined in the 1990 survey to 47% from a peak of 57% in 1978 and 54% in 1973.

For the first time in the 43-year span of its existence, the

Gallup UFO survey inquired directly into the question that is of paramount interest to ufologists, namely, is there a firm connection in the public mind between belief that UFOs are real and belief in extraterrestrial life? This issue would seem self-evident to most of us in the field of UFO research, and was implicit in the questions asked by Gallup from 1966 on, but apparently John Q. Public thought otherwise. Only 27% reported belief that UFOs have actually touched down and visited earth.

The 27% figure vividly illustrates the distinction in the public mind between "real" and the ET hypothesis. To "believers" this is probably a disappointing statistic, but it must be at least equally disconcerting to the skeptics.

The 1990 Gallup survey showed 14% reporting that they had seen a UFO. The trend is as follows: 1973—11%, 1978—9% (Gallup), 1985—7% (Roper). The puzzling variation in these statistics probably is partially explained by the 3%–6% margin of error in the results. But the most serious problem they pose to ufologists concerns the validity of our database of sightings, which apparently comprises only a minute fraction of the total number of UFO sightings in America. The polls translate into roughly 2,000 sightings per day, assuming two witnesses per sighting.

"Do you believe that UFOs are 'real'?" was asked, but unfortunately without the rigorous definition used by Roper, and the response is down in 1990 to 47%, compared with a peak in 1978 of 57%. Those who believe that the answer to UFOs can be found in "imagination" are essentially stable throughout the period from 1973 through 1990 at around 30%. The swing vote seems to be those with no opinion either way, whose numbers increased from 16% in 1973 and 1978 to 22% in 1990.

1991

A special poll³ was conducted in 1991 by the Roper organization as part of an effort to answer one of the most vexing questions in abduction research, namely, how many persons are abductees? This poll is unique in that it was designed by UFO researchers, was funded as an independent project, and had a population sample about three times as large as the other polls reported in this paper, resulting in a 1.4% margin of error. Of interest to us is only one of the many questions asked in the survey, "Have you ever seen a UFO?"

HOW OFTEN HAS OCCURRENCE HAPPENED TO YOU?

Seeing a UFO

Has happened	7%
more than twice	1%
once or twice	6%
Has not happened	92%
don't know	1%

The poll singled out a group of 595 respondents who were identified as socially "influential" and politically

active trendsetters. Ten percent of the "influential" group reported seeing a UFO.

INTERPRETING THE NUMBERS

To me the steady increase of belief in the "reality" of UFOs, and in the ET hypothesis as well, during the first 30 years of the controversy is difficult to explain. The very high awareness level of the public doubtless results from massive media coverage of the topic. But we must distinguish between awareness of the controversy and the public's interpretation of its meaning. The awareness level remained extremely high, but the significance of the UFO phenomenon changed over the years in an obvious manner.

My admittedly subjective recollection is that the UFOs were bashed by the media, bashed by establishment science, and bashed by the full authority and prestige of various branches of the federal government. I can't think of a topic other than drug abuse that has had such a uniformly bad press as UFOs. How is it that in the face of this avalanche of denial of the reality of UFOs, the public steadily gained a belief in that disputed reality?

A vivid example of the establishment bias against UFOs arose during the recent campaign for the Presidency. Ross Perot had complained that the Republicans planned to "smear" his daughter with, among other things, phony photographs of her in lewd poses.

Marlin Fitzwater, President Bush's press secretary, was incensed and sought to dismiss Perot's credibility and sanity in the strongest terms he could muster. It made the network news and was quoted thus on the front page of the October 27, 1992, edition of the *New York Times*: "It's so crazy that he seems to have latched onto this theory, much like other people latch onto UFO theories, and he seems to believe it." It is probably fair to say that Fitzwater's mind-set represents that of the controlling levels of journalism in America.

Even more puzzling is the sudden and substantial reversal of opinion after 1978–80. What opinion-forming force was at work from 1947 through 1978? The graphs clearly show a steady trend in all five polled areas. But what occurred subsequent to 1978 that shifted belief in the opposite direction?

Belief in extraterrestrial life also reversed, in spite of a pro-ET propaganda blitz that began in the late 1970s and continues to this day. NASA, defense contractors, Reagan, Bush, Quayle, Johnny Carson, the National Science Foundation, the American Association for the Advancement of Science, and the ubiquitous Carl Sagan have all made mighty efforts to sell space exploration and the ET concept. Ironically, the selling job for SETI has often served as a platform to denounce belief in UFOs. SETI's most articulate spokesmen are quick to dismiss UFOs. (NASA spent \$70,000 on one elaborate four-color brochure promoting SETI, while the Fund for UFO Research has disbursed an average of \$27,000 annually since its inception.)

Why has the man in the street persistently refused to

follow the establishment line on UFOs? This issue can and should be pursued without reference to the nature of UFOs, that is, whether they are event-level reality or psychological aberrations. From its totally skeptical and cynical vantage, social science has a unique opportunity to study a new religion in the making. Questions of this sort should be of major importance to sociologists, political scientists, journalists, and historians. Perhaps this article will trigger serious interest from practitioners of these disciplines.

UFOLOGISTS COMMENT

The UFO poll data cry out for interpretation. Thus I shared an early draft of this paper, which showed only the Gallup results, with several ufologists who were kind enough to comment. I asked them for general observations, but in particular to address the puzzle of increasing belief in the reality of UFOs for the first 31 years of the flying-saucer saga, and the even more puzzling reversal in the years following 1978.

Fred Whiting, secretary of the Fund for UFO Research, wondered about overt bias in the questions in the 1990 survey, which included only four questions about UFOs out of 40 asked about such subjects as ghosts, astrology, New Age beliefs, and so on. It may be that the drop in that survey to 47% belief in "real" UFOs reflects the discomfort of those polled with belief in the other items in the poll's grab bag of the paranormal. Whiting also points out that the public is ignorant of "the large number of physical trace cases, landings, humanoid reports, and abduction cases," and believes that this is an important factor in the spread between "real" and "spacecraft" in the statistics.

With respect to the shift after 1978, Whiting says, "My personal view is that the decline in both areas reflects frustration on the part of the public in view of the lack of convincing evidence either of ETs visiting here or existing on other planets in our solar system." In general, he thinks that "More cases = more media coverage = greater acceptance."

A test of Whiting's hypothesis could be accomplished if we could arrange for another poll. An unprecedented series of UFO programs began appearing on television in early 1992. These include several syndicated shows such as *Unsolved Mysteries* and *Sightings*, which have featured extended pro-ET/UFO segments, as well as a CBS miniseries that gave a positive spin to abductions and crashed saucers. The debunker presenting the other side of the story has dropped from sight. Almost certainly this media about-face is the result of purely commercial considerations flowing from the discovery of a great thirst for UFO information presented in a pro-ET context. But this brings us back to the basic question, is the widespread belief in UFOs the result of propaganda?

The validity of polls on highly controversial issues such as UFOs was questioned by several respondents. The problem is illustrated by the following exchange between Michael

Lindemann and Budd Hopkins in *UFOs and the Alien Presence* (1991):

ML: "Do you think the general public still finds the prospect of an alien presence here basically unbelievable, or do you see a change?"

BH: "I think it's changed enormously. I've been struck by recent comments on public political polling, that pollsters have been always amazed, and they certainly shouldn't be, that they've gotten misleading results so many times because people find it embarrassing to state their true position on certain issues. We've found, for example, that pollsters very much underestimated the degree of racist feeling in various contests where you had a black challenger and a white incumbent. More people felt inclined to say that they supported the black man than in fact happened in the election. The hidden racist factor might be as much as ten percent. Now, what that means is, people understand with a poll, in certain cases, there's a respectable side and an unrespectable side."

Similarly, in 1988, 50% of the voting-age public cast Presidential ballots, while 57% *claimed* they did. Polling experts ascribe this to feelings of guilt about shirking a civic duty. One supposes that if 14% of the people will lie about something as prosaic as whether they voted, the response to a highly charged subject such as UFOs must be equally tainted.

Debunker Philip J. Klass replied as follows: "The more recent surveys are seriously flawed, in my opinion, because they offer only two choices, that UFOs are either Real or Imaginary. Were I asked that question and given only those two choices, I would opt for Real. A widespread misinterpretation of the Gallup Poll reports is that all of those who opt for Real believe that UFOs are ET craft. Not so. Some years ago, as described in my *Skeptical Inquirer* article, I wrote to George Gallup to point out this ambiguity and suggest a change."

Klass dismisses the idea I expressed earlier to the effect that the overwhelming message about UFOs from the media has been negative. He insists that radio and television talk shows and documentaries dealing with the subject have, in fact, been egregiously biased in favor of the ETH and reality of UFOs. For example, citing an unspecified TV program: "And you find that during a one-hour show (forgetting commercials for convenience), 57 minutes was devoted to a dozen persons who promoted [the ETH] while only one skeptic appeared for only three minutes."

Prof. Robert Hall, a sociologist with expertise in public-opinion polling, underscored the importance of the context in which questions are asked: "The hidden message in the Gallup 'paranormal' poll is that UFOs are just another one of these offbeat, completely crazy subjects like ghosts and astrology. That may well increase the reluctance to give an honest answer. It makes the person look foolish. And we

really don't know the context in which the questions were asked in any of the polls. When Gallup, for example, tacked a UFO question on to a commercial survey, the context could have been anything."

Hall took exception to my conclusion that belief in UFOs had leveled off or decreased after 1978: "Any variation in the polls due to differences in wording or context would add to the sample error. This reinforces my belief that the fluctuation over the last 10 or 12 years probably does not represent any real change, up or down, in public opinion on UFOs."

And finally, Hall pointed out that the only unambiguous question in all of the polls was that found in the 1982 Audits and Surveys poll.

The commonsense view is that the media mold public opinion. A survey of media input over the past 46 years is obviously beyond the scope of this inquiry but would be helpful. But one wonders if the answer to the public's views on the nature of UFOs might be found elsewhere. For instance, given the extraordinarily large number of persons who claim sightings, sharing the experience with a few close friends or relatives might be a much more powerful means of spreading belief, and a means entirely independent of the most industrious efforts of ufologists or debunkers or specialists in molding public opinion.

Prof. David Jacobs remarks: "Debunkers are fond of saying that the public was 'primed' to believe in little green men from outer space when the UFO phenomenon began. Countless 'scientists' and others have made this argument (e.g., William Hartmann in *UFOs: A Scientific Debate*). However, what your article shows is just the opposite. In the beginning, the vast majority of the public did not believe in little green men and, most significantly, the first poll shows that the extraterrestrial hypothesis was so minor that it did not even warrant a category by itself!"

Dr. Leo Sprinkle, one of the first abduction researchers and a collaborator in many psychological tests of UFO witnesses, made these comments: "I do not agree with Philip Klass about the 'reasons' that levels of belief are related mainly to media exposure: rumors, misperceptions, ignorance, etc. However, I am skeptical of your stated position about 'debunking' by officials in science and government. I tend to agree with Klass that 'establishment' Government and Science has little to say about UFO reports. (However, many *individual* military, government and scientific representatives have been very busy in the debunking of *individual* UFO reports.)"

CONCLUSION

UFO proponents have won the war for public opinion. For every fundamentalist Christian there are five UFO believers. Roman Catholics comprise by far the largest Christian denomination in the United States, and UFO believers outnumber them by a ratio of better than two to one. UFO believers outnumber the voters who placed Reagan and

Bush and Clinton in office.

These statistics ought to be brought forcefully to the attention of journalists and politicians, who seem locked into the view that belief in UFOs is an aberrant opinion held by a small portion of the population. The fact is that when a pundit makes a joke about UFOs, only one out of three listeners or readers laughs. The rest are either offended or uneasy. That UFOs are real is a solidly mainstream belief.

At stake are funding for serious research, honest journalism, and the possibility of congressional inquiry into central UFO events such as Roswell. Progress in these critical areas has been hampered by the climate of ridicule surrounding UFOs. Publicizing the facts about what Mr. & Mrs. America really think about UFOs should collapse the stereotype and give courage to the decision makers who at the moment are paralyzed by fear of mockery.

NOTES

1. The Gallup Organization, Inc., 100 Palmer Square, P.O. Box 310, Princeton, NJ 08542, kindly furnished me with copies of its press releases for each UFO poll as well as general guidance. Sample sizes and percentage error estimates were not included in all the releases. Much of the Gallup archive literally went up in smoke recently, in a fire that destroyed records going back to the 1930s.

2. The Roper Center for Public Opinion Research, P.O. Box 440, Storrs, CT 06268, furnished summaries of all polls other than those done by Gallup. The Center is a nonprofit research library with offices at the University of Connecticut. The Audits and Surveys polls were sponsored by Merit Report.

3. Budd Hopkins, David M. Jacobs, and Ron Westrum, *Unusual Personal Experiences: An Analysis of the Data from Three National Surveys* (Las Vegas, Nev.: Bigelow Holding Company, 1992). Available for \$2.50 from the Fund for UFO Research, P.O. Box 277, Mt. Rainier, MD 20712. ♦

ARCHAEOLOGISTS—continued from page 8

TV. A few still had not heard about the case when I called them. As stated here and elsewhere, I reject Drake's testimony, and Dittert's recollection from the summer of 1947 is of a crash "down near Alamogordo"—not on the Plains.

Operating on the assumption, based upon the Barney Barnett story, that a crash on the Plains occurred during the first week of July 1947, we can eliminate a number of archaeologists from consideration as witnesses. According to the literature, Herb Dick did not arrive at Bat Cave on the Plains until the third week of July 1947, the Upper Gila Expedition from Harvard (John Brew and Ed Danson) did not reach the Plains until the last week in July and the University of Chicago team (Paul Martin and John Rinaldo) never left the Reserve area west of the Plains that summer. Wes Hurt, who with Dan McKnight surveyed the Plains

during 1946–1948, was actually working on another project near Chattahoochee, Alabama, during the summer of 1947—not anywhere near the Plains. Dan McKnight doesn't recall being on the Plains that summer either.

That leaves only the students at Chaco Canyon, more than a hundred miles to the north, as a possibility. Included are those advanced students involved in the thirteen side projects taking place in other parts of New Mexico (for example, Ed Dittert and Bill McConnell just north of the Plains) and other states. Is it possible that a group of students on one of these digs happened onto the Plains in their comings and goings at precisely the right moment to bear witness to potentially one of the most significant events of all time? Did a group of students based at Chaco decide to take a weekend jaunt only to make the discovery of their lives? The literature doesn't say. We know who was at Chaco Canyon that summer. Those interviewed deny that they were on the Plains, and no one else has come forward. Based upon my literature review and personal interviews with professional, student, and amateur archaeologists located on or near the Plains of San Agustin in the summer of 1947, or in a position to have heard of the event had it happened, a UFO crash in July 1947 on the Plains of San Agustin is extremely unlikely.

This conclusion supports those reached by William Moore in 1985 and Randle and Schmitt in 1991–1992 with regard to the Barney Barnett story. Recognizing that his investigation into a Plains event had reached an "insurmountable impasse" due to a lack of corroborating witnesses (ranchers, military, archaeologists), Moore felt that the Barney Barnett story should be put aside until additional supporting evidence became available. He also speculated that, since Lincoln County was in his territory as a soil conservation engineer, Barnett may have in fact been witness to a crash/retrieval near Corona. Following Moore's lead, Randle and Schmitt did stretch the facts to place Barney Barnett on the Foster (Brazel) Ranch in their 1991 book, but they have since reconsidered and taken Barnett, as well as an alleged crash on the Plains of San Agustin, out of the Roswell picture altogether because of a total absence of firsthand witnesses to a Plains event. On the other hand, there are many firsthand witnesses to crash/retrieval events in Lincoln and Chaves Counties that summer.

My read of the Barnett story leads me to conclude that he first told his former boss, James (Fleck) Danley, about it on the very afternoon of the day that Barney claimed to have witnessed the downed craft and crew (that is, on a workday) on the Plains. It is Danley's recollection that places Barnett "on the Plains . . . the last week of June or the first week of July in 1947." Randle and Schmitt have recently been able to pinpoint the date of the crash as Friday evening, July 4, 1947, which means that its discovery took place the following morning, Saturday, July 5. Barnett, an employee of the federal government, would not have been working on a Saturday, especially on a Fourth of July weekend. Further, the diary kept by his wife Ruth for 1947 stated that Barnett

was home on July 5 working on a house that he was building. The diary also documents the fact that the Plains of San Agustin area was within Barnett's normal work territory and that he did not visit Lincoln or Chaves Counties in 1947, all of which effectively eliminates him from further consideration as a participant.

I would dismiss the Barney Barnett story totally except for three things that bother me slightly. First, Barnett was known by those interviewed as a straight shooter, someone who was unlikely to tell a lie. "If Barney said that it happened, it happened," related one of Barnett's friends. Second, Harold Baca, a neighbor of Barnett's in the late 1960s when Barnett was dying of throat cancer, said that Barnett once confided to him that he thought his cancer was caused by breathing the air at the UFO crash site. Not quite a deathbed confession, but close. Third, Barnett's description of the crash site (except for the location), the damaged craft, and especially the alien bodies, turns out to track very closely with firsthand witness descriptions of the impact site recently obtained by Randle and Schmitt.

His description of the eyes is especially intriguing. Most of us have assumed that the dead aliens' eyes were large and slanted like recent depictions by abductees. Barnett stated that they had "small, oddly-spaced eyes." Recently identified eyewitnesses (pun intended) to the bodies have stated that the dead aliens had small eyes.

Though I have expressed some personal concerns about the Barnett story, these should not in any way be considered a defense of the story. Let me restate as strongly as possible that I have found no corroborating testimony for the story and therefore it must be rejected. On the other hand, Randle and Schmitt have located firsthand witnesses to events further east, from the debris field near Corona and the impact site near Roswell to the stop at Fort Worth and the ultimate deliveries at Wright Field in Dayton, Ohio. Not only are there no archaeologists, but there are also no firsthand witnesses of any sort to a Plains event.

If additional evidence ever turns up regarding the Barney Barnett story—which seems unlikely at this point—it might find a home in one of the following scenarios, none of which I am entirely comfortable with given our current knowledge:

1. Barnett was on the Plains of San Agustin during the course of his employment, just like he said, when he discovered a crashed spaceship and its dead crew. The military moved in and secured the area with such swiftness and completeness that the crashed craft and bodies were removed without, literally, anyone else knowing about it except Barnett, the archaeologists and the military personnel involved. *Comment:* For this scenario to work, one has to presume that either I have not located all possible archaeological candidates (meaning that the real ones are out there somewhere) or that, assuming I have found everyone, all of those involved as well as those who might have heard about the crash have lied to me when they said they knew

nothing. I reject both presumptions. The Ruth Barnett diary for 1947 also does not mention anything at all about a crash, and a crash on the Plains for any other year is also unsupported by the archaeologists I interviewed. Finally, why would the military personnel involved in the Lincoln and Chaves County cleanups talk about the events later while those on the Plains remain silent?

2. Contrary to Ruth Barnett's diary, Barnett was in Lincoln and Chaves Counties on Saturday, July 5, 1947, for reasons unknown when he stumbled upon the downed craft. Ruth Barnett purposely entered a "cover story" in the diary for that date when Barney told her of his strange find. *Comment:* While this is a possibility, it seems to defeat the purpose of a personal diary and there is nothing to suggest that the diary has been altered.

3. Barnett was fed the story and told to spread it around as disinformation to distract attention from real UFO crash events taking place in Lincoln and Chaves Counties. *Comment:* If Barnett was spreading disinformation, why did he only tell a few very close friends who did not go public for another 30 years?

4. Barnett was spinning a tall tale of his own making for reasons unknown. *Comment:* This goes against what little we know about Barnett's character.

5. Barnett was not on the crash site himself but heard the story from someone else; for unknown reasons he changed the location and retold it as his own. *Comment:* This scenario assumes that Barnett, while basically an honest man, was not above embellishing a good story to enhance his image with friends. The difference between this scenario and number 4 is one of degree.

Which scenario is the right one? At this point my preference is for scenario 5, because the present evidence and lack of corroboration suggests that Barnett was not a firsthand witness to a crash/retrieval on the Plains or elsewhere. Spreading disinformation seems far-fetched, and Barnett does not appear to have possessed the degree of dishonesty required to make it all up and pass it off as true. Almost by default, that leaves number 5 as the most viable option and requires only a minor modification of what little is known about his character.

Until additional supporting testimony corroborating or otherwise explaining Barnett's story is found, it must be put in the category of an erratic—an archaeological term for something that just doesn't fit the pattern of what is known about the subject under scrutiny.

Where does this leave my search for the Roswell archaeologists, dependent as it was on the Barnett story for its focus and direction? Do I now reject the entire notion of archaeologists as witnesses to a UFO crash/retrieval? Having apparently reached the same "insurmountable impasse" reached by Moore in 1985, where do I go from here? Is this the end of the quest? Read the next installment of this search in the January/February *IUR*. ♦