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SUPPLEMENT FOUR APRIL 1971

STRANGE ENCOUNTER
IN NORWAY

See page 4

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1970

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1969

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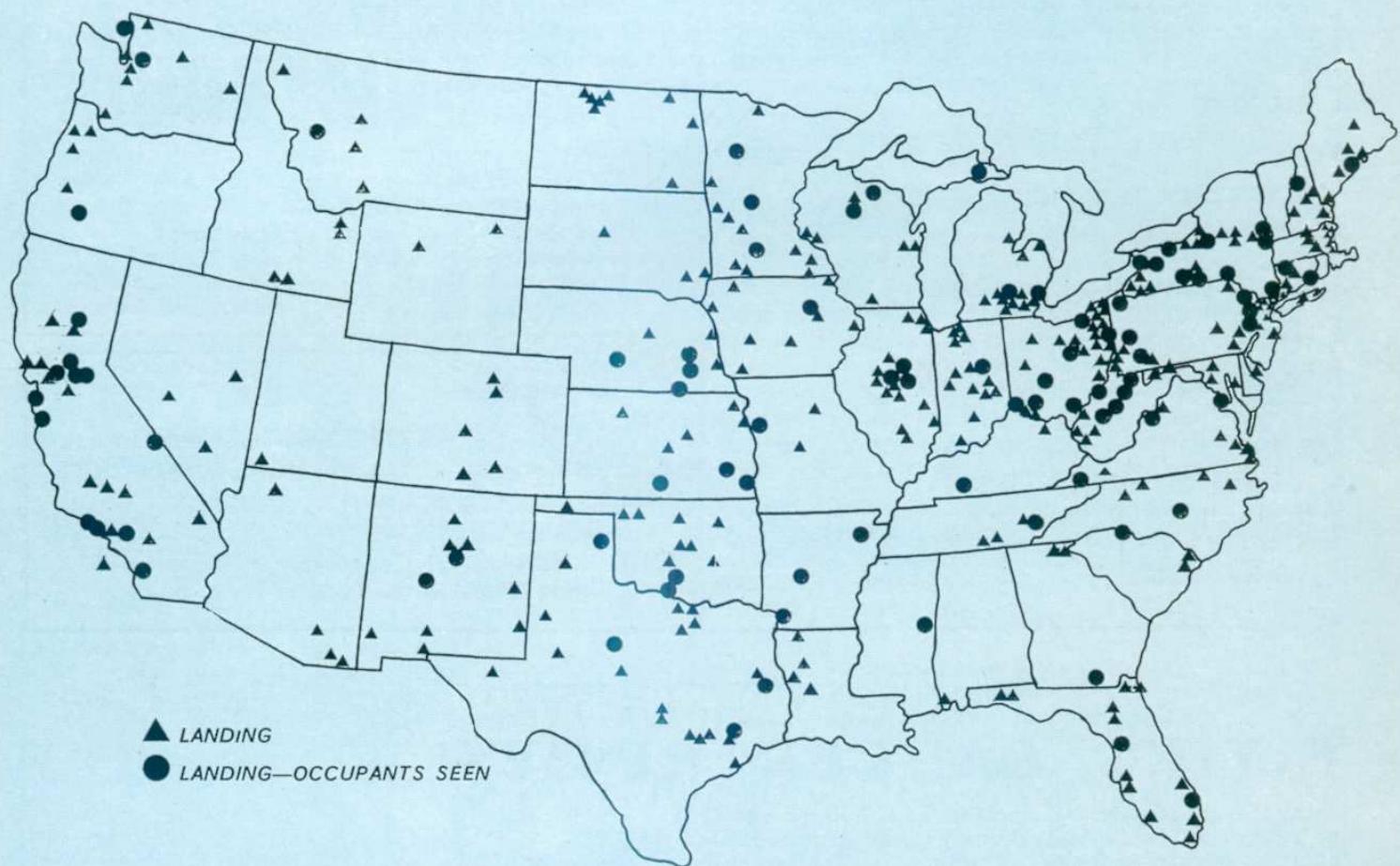
CHANGE IN
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FLYING
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Vol. 17, No. 6

November/December 1971 30p.



RESEARCHING THE AMERICAN LANDINGS

Josephine Clark and Jacques Vallée

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also

THE STRANGE CASE OF DR. "X"—Part 2

Aimé Michel

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Vol. 17 No. 6
November/December

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1971

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Edited by CHARLES BOWEN

Consultants

GORDON CREIGHTON, MA, FRAI, FRGS, FBIS
C. MAXWELL CADE, AinstP, FRAS, AFRAeS, CEng, FIEE, FIERE
BERNARD E. FINCH, MRCS, LRCP, DCh, FBIS
CHARLES H. GIBBS-SMITH, MA, FMA, Hon Companion RAeS, FRSA
R. H. B. WINDER, BSc, CEng, MIMechE PERCY HENNELL, FIBP
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Assistant Editor DAN LLOYD

An international journal devoted to the study of Unidentified Flying Objects

ACHIEVEMENT

SEVENTEEN years of uninterrupted publication are concluded with this, the one-hundred-and-first edition of *Flying Saucer Review*. As we embark earnestly on our second "century" there is a feeling "in the air" that the exercise has been well worth while: much of the UFO evidence has been recorded—many items in great detail—and reasoned debate encouraged; this *Review* is far from being unknown, it is respected by many who a few years ago would have tried to laugh it out of court, and it probably causes a degree of uneasiness in those quarters where there is a preference that uncomfortable facts be kept hidden out of sight.

How does the situation in UFO research compare now with that which prevailed early in 1955?

There are some who suggest that knowledge of the subject is no further advanced than it was when Derek Dempster launched our No. 1 of Volume 1. The falseness of this suggestion can be demonstrated quite easily if one turns back through the pages of the other 100 numbers of FSR, of the 4 Special Issues and the 7 numbers of the new *FSR Case Histories*: although it has taken some $2\frac{1}{2}$ million words, it will be seen that in both achievement and understanding we have advanced a long way from the rigid outlook of seventeen years ago. In those adventurous days almost every enthusiast interested in UFO reports endeavoured first and foremost to persuade everyone else that this planet of ours was being surveyed by extraterrestrial spacemen, and secondly, to prepare for contact with them when the day arrived.

Views nowadays are very different, and as often as not they are derived from the product of much diligent research. Organised research was practically non-existent in 1955, and we take comfort from the fact that our existence, and the facilities we afford for the publication on an international scale of the results of research, have contributed to the changes now evident. The collecting of reports, and the massive documentation conducted by researchers like Vallée and Ballester, the systematic investigation of cases by dedicated groups like those of Veillith and Lagarde, and of Fouéré in France, of Buhler and Rimes in Brazil, of Galíndez and Astorga in Argentina, of Jaffe and Mrs. Josephine Clark with their radio ham network in the United States, of Stanway and his team in the United Kingdom, the long-term and minute study of cases—and the witnesses involved—by Aimé Michel in France and Berthold E. Schwarz in the United States, and the studies of our own C. Maxwell Cade, have combined to present to the world a new and intriguing picture of the phenomenon.

Then there are those people, led by front-running writers like Keel, who feel themselves aware that this UFO phenomenon could be something quite remote from the concepts of the 1950s of "surveillance by beings from *Tau Ceti* or *Epsilon Eridani*"; that the phenomenon could be brought about by the machinations of elemental forces which have been around for a very long while—and for support they can point to the comparisons made by none other than Jacques Vallée in his *Passport to Magonia*.

Our position is that the UFO visitations are very real, that they could be the apparitions of solid objects, as well as images induced in the minds of perceptive witnesses, and that some of these percipients may possess degrees of clairvoyance, or even be deep trance subjects. The agencies that bring this about could be extraterrestrial solid objects or other extraterrestrial influences, they could be elemental, or they could be something of each of these. Furthermore their means of exerting supernatural controls, and of performing miracles such as healings, and mischiefs such as teleportations, and the purpose behind their doing these

things is largely incomprehensible to us. While there are so many "ands" and "ors" the only course open to us is to increase our knowledge of the phenomenon by redoubling our efforts to collect and record the facts.

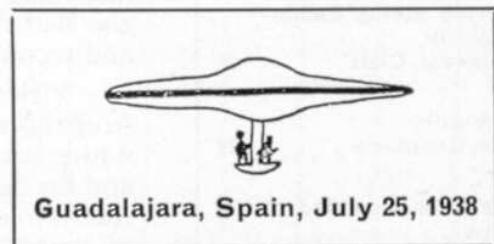
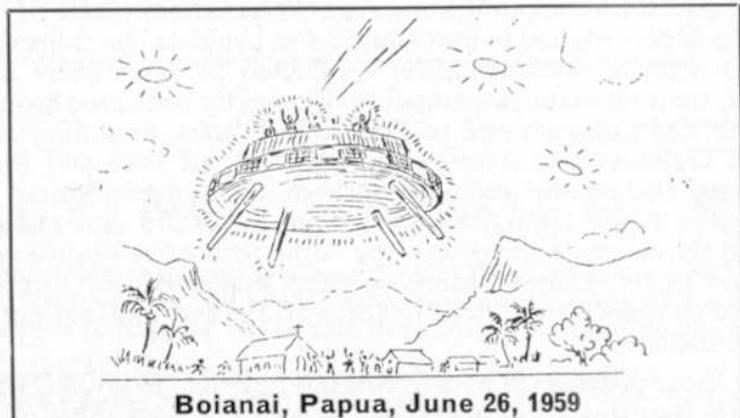
Should any doubts remain as to the measure of the achievements in our field during the lifetime of FSR, then the reader should turn to Aimé Michel's paper on the continuing study of Dr. "X" which follows this editorial article: our famed French colleague has himself advanced a long way from the days when he published his two classic books in 1954 and 1958.

THE EDITOR AND PUBLISHERS OF THE FLYING SAUCER REVIEW

apologise to their readers for the delays that have plagued our publications throughout 1971. These have been due to the postal workers' strike, the closing of our Peckham subscriptions office following Mrs. E. Spencer's serious illness, and a long series of ailments that have disrupted our staff ever since. We trust that 1972 will see a return to normal publication schedules, and we thank readers for their patience and understanding.

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THE STRANGE CASE OF DR. "X"—part 2

Aimé Michel

Brief Review of the Facts

DURING the night of November 1-2, 1968, an individual—whom I have called Dr. "X"—claims that he witnessed a very complicated spectacle involving the movements of two objects which fused into one and then vanished on the spot. The duration of the alleged spectacle is several minutes. For ten years prior to the sighting, Dr. "X" has been suffering from a hemiparesis of both limbs on the right side, resulting from a war-wound received in Algeria on May 13, 1958, and he also has a fresh wound on the left leg, not healed, dating from three days previously (October 29, 1968). After the sighting these two wounds are healed.

On November 19, 1968, a triangular scarification appears around his navel. Next day, the same kind of scarification appears in the same place on the stomach of his 18-month-old baby son.

My fellow-investigators and I interviewed Dr. "X" and his wife during the next few days following the sighting. In the winter of 1969 we start our case-book on the affair. In the spring, after the snow has thawed, we proceed to conduct investigations on the spot. In May I compiled a report, which is published in *Flying Saucer Review's Special Issue No. 3* (September, 1969) [*UFO Percipients*]. In that report (page 11, col. 2) I indicated that a complete publication of this case was unfortunately not possible at that time in view of the identity of the witness and the personal nature of the phenomena observed.

The purpose of this second report is to give further facts about the case and to set forth the thoughts that it has prompted in me during the course of the three years that have elapsed.

1. The Triangle

For over two years the abdominal triangle continued to be a recurrent phenomenon, reappearing at intervals of about three weeks (but varying from a simple triangle to a triple one), remaining visible for two or three days, then vanishing in a few hours and leaving no trace. When the triangle appeared on the abdomen of the father it generally came half-a-day later on the abdomen of the little boy. Its manner of disappearance on the child was the same as on the father. All dates, times, durations, and particular circumstances have been recorded, and might serve as the subject of a special study. I will confine myself at present however to relating one specially remarkable feature.

On the evening of November 1, 1969, the first anniversary of the incident, my wife and I went to have dinner with Dr. "X" and to spend the night at his house. On our arrival there, I ask him, jestingly, whether he has not perhaps some original piece of geometry on his navel to show me.

"No. Nothing at all," he says. "See for yourself."

He unbuttons his shirt and all of us are able to see that indeed his abdomen is absolutely normal. It is now about 7.30 p.m. Present, in addition to Dr. "X", there are his wife, my wife, and myself. The baby, now 28 months old, has already been taken, a few days previously, to the home of the grandparents, 60 kilometres distant, and has not been seen again by the parents since his departure. The grandparents knew nothing at all (and still, in August, 1971, know nothing at all) about the adventure of the night of November 1-2, 1968.

We dine and we chat. Dr. "X" is with us the whole time. At about 11.00 p.m., I ask him to play a little music for us (let us recall that he is an exceptionally gifted musician, endowed with a virtuosity of professional calibre). So he sits down at the piano and starts to play. Suddenly he stops, with an expression of astonishment, utters a quiet oath, stands up, unbuttons his shirt, looks at his stomach, and says: "It's here. It's beginning again." We in turn take a look: the triangular reddening is indeed starting to appear.

I had already had the opportunity on several occasions to inspect the triangle when at its maximum colouring. This was however the first time that I had watched it appearing. So I look very closely. The triangle is very precisely outlined and resembles a mild sunburn.

We continue our discussion for a minute or two, and then we go to bed. I omit here one very complicated



nocturnal incident on which I shall perhaps give a report later. (This inevitable omission is unfortunately typical of cases like this one—for Dr. "X" is not unique in the world).

Next morning, while we are all still very tired, a thought suddenly comes to one of us: *what about the child? Has he got the triangle too?*

So Dr. "X" telephones to the grandparents, while I listen in on the other receiver. And by coincidence we get the grandmother who, completely distraught, is herself just on the very point of telephoning us: while giving the baby his morning bath she has just discovered "a sort of wound surrounding the navel—shaped like a triangle." The good lady is in a desperate state and she swears that the baby has nevertheless been well guarded and well looked after: should she call a doctor, she asks. "No" replies Dr. "X", and he reassures her and tells her that "this happens sometimes to the baby" and that "it is of no importance." And he hangs up.

2. The Child

The child is now more than four years old and is at kindergarten. He is a little fellow with exceptional vitality, very intelligent, and even exhausting to be with. For about two years following upon the incident of November 1-2, 1968, he suffered badly from insomnia. This was very troublesome for his parents, and it was necessary to have him treated by a child specialist. The parents have never spoken of the incident in the presence of the child, so that he should have absolutely no knowledge whatever of it.

Nevertheless, he began telling his schoolmistress one day that he "*would go away in the red machine later on.*"

"What red machine?" asks the astonished schoolmistress.

"The big red round machine that made a *fou-fou* noise in the sky, with flashes."

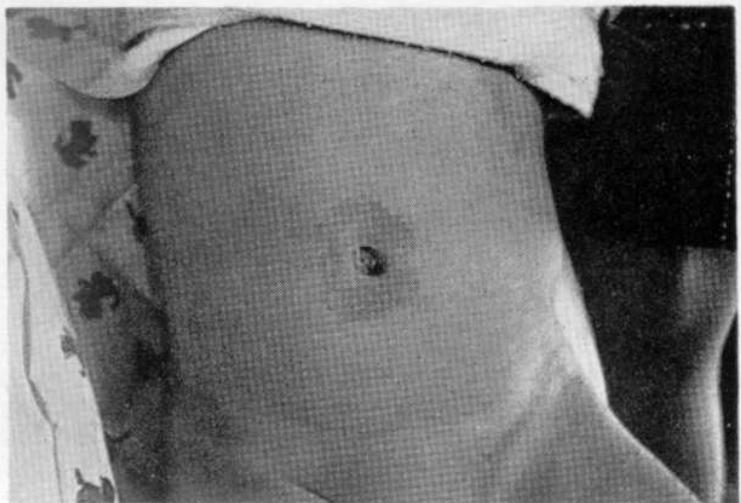
The teacher does not at first give her full attention to these things that the child is saying. But, as he continues to insist on it, she decides that it would be advisable to tell the parents (who are very much at a loss for a soothing explanation).

The parents continue as before to say nothing whatever to the child, but he nevertheless (to their considerable concern) goes on repeating frequently that one day he ". . . will go off into the sky with the big red machine."

3. The Father

Since November 2, 1968, the people around Dr. "X", although knowing nothing of the incident, have a tendency to note perplexing coincidences of a telepathic nature. I myself have recorded such coincidences on two occasions:

(a) I have already described briefly (see page 12 of my previous report, in FSR Special Issue No. 3) how one of the best French specialists in hypnosis, a Bordeaux doctor, put Dr. "X" under deep hypnosis three times, with a view to interrogating him. These sessions took place on December 21 and 22, 1968. Throughout the whole of the week previous to December 21 I was constantly obsessed by a theme from Liszt,



a composer towards whom at that time I did not feel myself drawn in the least. I dreamt of the theme by night, and during the day I would persistently start whistling it as soon as my thoughts had turned to something else, and it reached such a point that it irritated my wife, who suggested several times to me that I should "put another record on." This obsession of mine ended on December 19 or 20.

On the evening of December 21, after a hypnotic session that was particularly tiring for Dr. "X", I suggested that, in order to relax, he should sit down at his piano. "Gladly," said he.

He sits down, and at once starts to play the very tune that has been obsessing me. I listen in astonishment, and then I tell him what I have just related above. He replies that, throughout the whole of that week, at his piano, he too has been constantly studying this same piece of music. His wife confirms this.

(b) On a certain date, which unfortunately I did not note down, I was working in my office. My wife was busy in her work-room separated from my office by two doors, a flight of stairs, and the length of a corridor. From the work-room the telephone can be heard—but not conversation.

Suddenly the telephone rings. I lift the receiver. It is Dr. "X". I would add that he seldom telephones me, rarely more than once a month, and that sometimes several months go by without his 'phoning me, and that I have numerous telephone calls daily from other people.

We chat for a moment, and then I hang up. A few minutes later, my wife comes into my office and says: "It was Dr. "X" who 'phoned you." I ask her how she knows this. She explains that, as the 'phone bell rang the first time, the image of Dr. "X" immediately came into her mind, accompanied by a feeling of absolute certainty.

According to the parapsychologists, this telephone phenomenon is common with certain people. However such is not the case with my wife, who belongs to the category that J. B. Rhine calls "the goats"—i.e., individuals who are devoid of any "gift".

I am not claiming that these two facts signify anything. They are merely coincidences. What I am report-

ing here is simply that, since November 2, 1968, a sort of game is going on among the people around Dr. "X", and that this game consists in noting down such coincidences as this, which have multiplied to the point that they attract attention. It had not been like that before November 2, 1968.

4. Poltergeists?

Dr. "X" and his wife say that in their home they have frequently been present at, or have been the victims of, inexplicable phenomena—such as objects that have moved, clocks that stop and start up again by themselves, and so on.

According to them, the old clock in their living-room has at times got three hours behind in the course of a single night. It is a mechanical clock, with weights and balance-wheel. I personally have never been present at such phenomena in Dr. "X"'s house. In one particular case however the phenomena have been experienced and verified by qualified persons who are totally unaware of the other misadventures that have befallen Dr. "X". In the case to which I refer, the features are electrical phenomena which have something of the poltergeist about them and are identical with the phenomena studied at Rosenheim, in Germany, by Hans Bender and his fellow-workers of the University of Freiburg-im-Breisgau and of the Max Planck Institute in Munich.^{1, 2}

Without going into details, I will merely say that there was a failure of the electrical circuit in Dr. "X"'s house, although the fuse-box was unaffected, and although the experts from the French Electricity Authority, examining the circuit and the fuse-box, could find no defect anywhere. The current would then come on again for no detectable reason. In at least one case something even more absurd happened, *for the electric current continued to flow despite the fact that the circuit had been broken and the circuit-breaker was tripped*. As these incidents were a great nuisance and the experts from the French Electricity Authority were getting nowhere, Dr. "X", growing impatient, asked them what then he ought to do. The head of the team replied, half-jokingly, half in earnest: "Sell the house. For this is outside our province. This is witchcraft!"

After a certain time the incidents ceased, for no known reason. The specialists on poltergeists will no doubt ask whether there was not a young girl at the age of puberty in the house?³ The answer is: no.

All these incidents have been noted down, with the supporting documentary evidence, and dated. They—like the triangles—might well serve as the subject of a separate study.

5. The Mother

Mme. "X" comes from one of those peasant families of the French Midi in whom the culture and delicacy of the old Provençal civilisation are combined with the realism of the soil. In the beginning she was profoundly distressed by the extraordinary changes that had occurred in her own life and the lives of the members of her family from November 2, 1968, onwards. Provence is not a land where marvels flourish. The Provençal legends are ironical, satirical, and sceptical; never magical like the Celtic, Germanic, or Scandinavian

legends. The Midi has given France great jurists, great scholars, great military leaders, but very few writers, and not a single poet since the Troubadours.

Mme. "X" consequently felt at first an unendurable sensation of unreality, as she has often told me. She expected me, and the other people whom she consulted, to find an explanation which would bring everything back once more on to a basis of logic and reason. When she began to perceive that this was impossible and that she and her family would be obliged—at least for the time being—to resign themselves to the realm of the irrational, despair was added to her impression of unreality. She started to consider that she would have to ask her husband to sell the house (which was built by him and is very beautiful) and go away and change their lives entirely.

Then her objective mind began to face up to this situation, which it was necessary to accept as a new and different reality. She is today quite calm. Nothing astonishes her any longer. From her point of view, it is the refusal to accept the extraordinary that—whenever this occurs—now seems to her to represent unreality. Since—to the extent that it is accepted—this extraordinary aspect lends a deep significance here to the Universe, and to life, and to death, the adventure experienced by her husband and her son has ended by giving her a kind of happiness and equilibrium never previously attained by her. Dr. "X" and his wife have become profoundly religious people, for whom every circumstance and every event in life secretes or reveals some transcendental meaning. They present the spectacle of people who possess what others seek via the various initiations provided by Occultism. This purely subjective fact would not perhaps possess any interest for the investigator had it not been obtained through Mme. "X"'s own conviction that everything her husband tells her about his personal experiences is entirely genuine. It is precisely because—after a long period of perplexity and refusal to accept the situation—Mme. "X" herself has now arrived at this certainty that her husband is telling the truth, that both of them are now living in a state of inner peace, harmony, and love of life. They frequently say that "nothing more can happen" to them; that "neither pain, nor sickness, nor old age, nor afflictions, nor death, any longer constitute any problem" for them. And, what is perhaps even more significant, this state of mind is spreading out around them, among their friends and their relatives, *even among those who know nothing of the happenings that have caused it all to come about*.

Mme. "X"'s certainly is worthy of attention for at least two reasons which I shall now proceed to examine:

On the one hand, many of the experiences reported by her husband are unacceptable by the *usual* criteria of verisimilitude and, on the other hand, she has to take him at his word, for neither she nor anyone else has ever been a witness of the events (except in the poltergeist cases mentioned above and in a few more episodes of the same kind).

6. The Evidence

Before penetrating to the heart of these facts which constitute the problem that we are examining in this report, let us recapitulate briefly the principal evidence

that, right at the beginning of the affair, differentiates it from a mere fairy tale:

(a) An old hemiparesis of ten years' standing, that had been treated in vain for months on end by specialists in military hospitals, is cured totally and definitely in five minutes.

(b) A three-day-old deep wound is instantly cicatrised and healed, along with the periosteum.

(c) The recurrent triangle on the abdomens of the father and the son; and its simultaneous appearance on both of them when they are at a distance the one from the other.

(d) The extraordinarily complex geometrical and chronological coherence which only came to light after five months of investigations and complicated calculations—a coherence that it would have been absolutely impossible to have introduced in advance into a story that is seemingly incoherent. See particularly, in my previous report, the table and calculations on pages 12, 13, 14, and 15; the graphs on pages 13 and 15; and the facts emphasised in the key to the chart on page 13; one should think too of the coherence in the errors of appreciation (see paragraph 17 (c), at foot of page 12): if we were to suppose that all this had been deceptively cooked up, what Machiavelli would have been able to foresee that anybody would take it into his head to *make* such calculations? All the more so, as the angular data furnished by Dr. "X" were requested from him on the spur of the moment *and at random*, in connection with the photographs taken subsequently by Pierre Guérin, the orientation of which photographs was consequently *a priori* unforeseeable because dependent on chance. Every mind familiar with scientific analysis will recognise in this coherence the *experientum crucis*, the experimental demonstration that, whatever the real nature of the experience reported by Dr. "X", what we are dealing with is not a fairy tale but something else.

(e) The unsolicited memories of the child; these memories incidentally seem to concern a part of the phenomenon that was not observed (or reported) by the father. It is difficult to ascertain this for certain without questioning the child and thus introducing into his imagination facts that are foreign to his own experience. We must therefore wait patiently for him to talk.

(f) All this induces us to accept the reality of what Dr. "X" has reported, without however (as will be seen) being in any way explicit as to the *nature* of that reality.

Bearing all this in mind, we can now tackle the embarrassing part of the problem: embarrassing for the investigator but, above all (as I have been able to see for myself) embarrassing for Dr. "X" himself.

7. The Twilight of Reason

I have said that, in addition to the experiences of Dr. "X" which are accompanied by some evidence, there are other experiences which are not accompanied by evidence and which therefore ultimately, for the investigator and for those close to him, come down in the end to the mere accounts of these experiences as given by the witness himself. At times these are facts (real or alleged) of a psychological nature, premonitions, interior voices, sensations and feelings, and so on. For example, if my wife and I were at the house of Dr. "X"

during the night of the first anniversary of his initial experience, this was because Dr. "X" had several times "heard" a voice warning him that "something would happen that night."

But frequently, too, it is a question of material, exterior facts, implying a physical activity. The traces of these facts are perfectly observable. We can measure them, photograph them, and take casts of them. But they obey a law which up to now has presented only one single exception . . . that of "poltergeists": *these traces, photos, or measurements not merely prove nothing, but they are engineered in such a manner that they all tend to cast upon Dr. "X" the suspicion of having fabricated them himself, and they consequently tend to discredit his testimony.* I will explain more precisely: they are not skilful hoaxes; in most cases there are only simple, elementary traces, just such as would have been left by the fact described by Dr. "X" if it had really happened; except only that it all looks premeditated in order to cause us to doubt his story and in order to suggest to us the idea that in reality nothing happened and that he himself concocted the traces. Here is an example:

On several occasions Dr. "X" has declared that he has been taken up into the air at night by levitation. If levitation exists,⁴ it is a truly fantastic phenomenon, combining the two greatest mysteries of this world, namely gravity, and the relationship between matter and mind. Nothing could be more interesting than to observe such a phenomenon. The trouble is merely that nobody has ever been able to *see* Dr. "X" levitating. He himself, more than anybody, is aware of what a poor case he makes for himself when he declares that he levitates, at home, in his house, a few metres distant from his wife, without her having ever been able to observe it, either because she is elsewhere in the house at the precise moment, or because she is sleeping so deeply that his calls to her (when, so he says, he is floating near the ceiling) "fail to awaken her".

Worse still: the "proofs" are so laughable that a child would not dare to invent them. For example, a sticky flypaper is found, adhering inexplicably to the ceiling of the living-room which, being on two floors, is consequently in the neighbourhood of six metres high (19½ feet).

How did the flypaper get itself stuck up there? Dr. "X"'s reply: "I suddenly started to levitate in the living-room just as, having unrolled the flypaper, I was about to place it somewhere else. Terrified to find myself rising, I put up my hands towards the ceiling so as not to bump my head on it. The flypaper remained sticking there, and then I fell down again gently." True or false, this story leaves the hearer only two choices: either Dr. "X" soars through the air like the flies and like St. Francis of Assisi of the Golden Legend, or he sticks flypapers to the ceiling with a pole or whatever other means come first to hand. Will a reasonable man be more inclined to believe in the existence of a miracle, or more inclined to believe in the existence of a pole?

But, if it was done with the pole, then Dr. "X" is a jester. And in that case, even from the simple point of view of a psychologist, the problem is one of abnormality. How could a man of his intelligence, of his character, find pleasure in such games and then expect folk to believe him? Can you imagine Hynek or Vallée

sticking flypapers on the ceiling and then describing how they have been levitating?

Furthermore Dr. "X" is, as I have said, perfectly well aware of the derisory content of what he reports. I myself have seen this man (in a different matter) aghast at the offensive feebleness of the "proof" that an "inner voice" had promised him, and I have seen the tears come into his eyes as, in his humiliation, he kept repeating: "It's a load of humbug! A load of humbug!"

Shall we then consider the question of "second degree ruse"? In that case, Dr. "X" would be concocting ostensibly absurd proofs so that their *very absurdity* might make it seem improbable that he had concocted them. This kind of "proof" has one weighty advantage: it is easy to stage. It has nothing of the sophistication of the Adamski photographs, for example, whose false technicality is suspect right from the word go. It is infinitely more subtle and more intelligent than that.

The investigator who is bent on securing the truth would like to be able to believe in this explanation, even if it meant losing a friend and introducing tragedy into a family that he respects.

But—and without its throwing any light whatever on the actual authenticity of what Dr. "X" says—we possess the proof that he is not an impostor and that, at least in a certain fashion, he does himself believe what he tells us: this proof resides in the fact that, under deep hypnosis, when needles stuck suddenly into his fingers provoke no shudder or wince of pain and the flash of a cigarette-lighter being lit a few centimetres from his open eyes provokes no blinking, he relates to us precisely these same stories. The hypnosis has even revealed something else—something that we could never have guessed from the waking behaviour of this educated man: this something else is a profound physical distress, as though his own body is afraid of what his spirit has accepted—indeed has received joyously. The account given under hypnosis is accompanied by trembling, by pallor, by sweating, and even by spasms of the oesophagus (vomiting).

8. Occam's Razor

Let us attempt to approach the truth by another method. Let us try to believe as little as possible and to explain as much as possible.

In the first place, is it possible to deny the whole affair lock, stock and barrel—that is to say, given the fact that Dr. "X" is anonymous and given the fact that I am the only person who has mentioned the case, is it possible to suppose, say, that it is all a nice little fictitious novel by Aimé Michel?

No. It is indeed true that few people have met Dr. "X" for the purpose of hearing the account of what I have reported in FSR. But . . . among those few people there are, to my personal knowledge: one astronomer of international repute (and soon there will be two); one French ufologist whose integrity and critical mind are respected by everyone; and also there is his wife. Then, in addition, there is the Bordeaux doctor, and his woman assistant. None of these people (any more than I myself) can declare that Dr. "X" is speaking the truth. But all of them know that I have only reported what he says, plus my own reflections thereon.

Let us next seek to find an Occamian explanation (of minimum type) for the evidence produced.

(a) The healing of the hemiparesis

There are cases of hemiparesis (hysterical) and of other paralyses which can be healed suddenly.⁴,⁵ Dr. "X", according to this argument, would have had a hysterical paralysis after being blown up by his landmine on May 13, 1958. Let us however note the diagnosis that was arrived at in the military hospitals by means of radiography: "sub-dural haematoma of left occipital region" (and in fact what he *had* was precisely a *right* hemiparesis), "possibly with occipital fracture." The hysteria explanation is consequently not very satisfactory. No matter. Let us run Occam's razor over all the difficulties, and let us accept this explanation.

(b) The new wound that healed in a few minutes

Here, if we want to find precedents, we must go to Lourdes. From the medical point of view, and bearing in mind the details, this type of healing is called a "miracle". It is at the very least a question of Parapsychology, and of the most controversial and disputed kind too, i.e., involving physical effects. The edge of our razor is getting a bit notched.

(c) The triangle on the abdomen

Hysterical stigmatisation is a proven and demonstrated experimental fact.⁶ We have accepted hysteria for (a). It can serve here too, but only for the father! How, indeed, could an eighteen-month-old child have the idea of a triangle which—as Piaget has shown—he only got much later? As regards the simultaneous appearance of the triangles, with an intervening distance of 60 kilometres, whereas the periodicity of the phenomenon was very irregular, varying from simple to triple—well, this is Lourdes again and miracles; it is Parapsychology with physical effects combined with telepathy: Our Occam's razor is going on strike. Well, at any rate mine is. It must be of poor quality.

(d) The coherence of the calculations

We are tempted to call on Parapsychology to explain the fact that a diffuse and absurd account should subsequently reveal mathematical structures.⁷ But known precedents resemble only very remotely what we are encountering here in this case. In the experiments of Mackenzie in Brussels, calculations of a transcendental nature were indeed performed in a state of unconsciousness. But they were true calculations, with exact results. Here, in our case, there was at the outset no basis on which calculations might be made, and the results appear with the same features of approximation as do the results of a physical experiment. Confronted experimentally with a *real* object, the witness makes a mistake in his evaluation. Mistakes of the same order appear subsequently in his account, and this for each of the seven occasions on which the reality of the object is called in question.

(e) The Peruvian case

Another physical miracle case, combined with a telepathic miracle between virtually one side of the world and the other.

At this point, let us call upon our reason to perform

an heroic effort: all right. The Peruvian customs official and Dr. "X" are, despite everything, fabulating hysterics, and there is no truth in their respective stories. All that remains now to be explained is how they managed to invent, practically at the same time and without knowing one another, the one in France and the other in Peru, the same old silly story.

It will be noted that, for the sake of Occam (and of our friend Fouéré, who is very attached to the famous razor) I have permitted myself some marvellous explanatory facilities, I have endowed Parapsychology with a highly elastic generosity, and I have assumed from the outset that Parapsychology (at a loss to find explanations for itself) was competent to provide explanations for me. The Virgin Mary too has helped me greatly in rescuing my flagging rationalism, and I shall surely be inspired one of these days to make a pilgrimage to Her at Lourdes in the company of the good fathers of miraculous memory, Père Condon and Père Menzel.

Meanwhile, while awaiting this edifying celebration, I may perhaps be permitted to repeat here what I once said to Dr. "X": "Even if—though I don't know how—you have concocted all this, and even if, while you are listening to me, you think yourself able to chuckle inwardly as you contemplate this excellent farce that you have staged, the problem raised by your false story remains in its entirety. It has merely changed its nature — and is even that certain?"

9. De Natura Rerum

Vallée, scientifically in *Passport To Magonia*, and then Keel, following in his various writings the bent of his imaginative pen, have in recent years diffused the highly stimulating idea that the complete spectrum of the UFO phenomenon might very well not relate to any concept now existing. The *Magonia* catalogue shows that a studied juxtaposition of the case histories permits us to detect no discontinuity at present from the *hardest* type of case (for example, film confirmed by radar, magnetometer, and marks on the ground) right the whole way across to the *softest* of cases (for example, the Santa Claus who, with his sack of toys, appears to a child in a dream).

Although I had discussed it a great deal beforehand with Vallée, the reading of his *Passport To Magonia* depressed me profoundly. His destiny seems to be to destroy all inner comfort, stealthily to spirit away the very armchair in which we are sitting, and to chuckle rudely at the results without leaving any respite for intellectual laziness.

If, in Ufology, one can pass imperceptibly from the illusory to the real, the vague conclusion that more or less consciously imposes itself upon the mind, is that the "real"—in this case—is only an insidious form of the illusory. This, as we all know, is the theme of my old adversary and friend Jacques Bergier, another supremely irritating personality, the genius incarnate of contradiction. According to Bergier, if there still exists any "UFO problem", it is because men are idiots (the only assertion, incidentally, on which, up to now, Bergier and I are in agreement: that is to say, naturally, provided that this means with the exception of Bergier, me, and our readers). The men of this planet (says Bergier) are of feeble imagination. They refuse to grasp the fact that the illusory can be real, and *vice versa*; that by

suitable manipulation of the illusory we can blow up the planet; that magicians are terrible liars, but that nevertheless it can sometimes happen that they manufacture *authentic gold* (*the alchemists*) *fallaciously*; that the scientists are unwitting magicians who are just as mendacious and just as illusory as the other magicians (Bergier is a Ph.D. in Chemistry and he worked with Madame Curie) although their illusory formulae are a bit more successful, though not very much, and that, in a word, the flying saucers are a junkload of hoaxes—which fact makes them eminently interesting. (Bergier reads and records everything on the subject.)

It will be understood that Bergier read with delight the catalogue given in *Passport To Magonia* and also the misadventures of Dr. "X". The deeper I got bogged down in my enquiry into this case the deeper was his rapture. In Bergier's system—which is an anti-system—Dr. "X" presents no particular problem. On the one hand, Dr. "X", in his view, is a confounded liar and has never seen any of the things he talks about—though possibly he himself knows nothing of this. (For everybody is right); on the other hand, the healings, the triangles, and the other miracles only prove the stupidity of the doctors and scientists who are still frantically determined to reject anything that does not come about in accordance with their own formulae. Dr. "X", in short, is very interesting, but no more extraordinary, and no less extraordinary, than an apple falling from the tree. In general, Bergier says the scientists don't believe in flying saucers because it is unacceptable that the pilots of these craft hold no diplomas from either the Sorbonne or the Massachusetts Institute of Technology, and that he does not believe in the saucers any more than the other scientists do, because they are the *scientific* interpretation of a banal fact that Science rejects. Something, he says, did indeed happen to Dr. "X", but not what Dr. "X" thinks, for the respective explanations proffered by the scientists and by the saucerians beget each other by a common dialectic of contradiction. But then what, according to Bergier, is the *real story* about Dr. "X"? If he turns to Bergier's famous book⁸ the reader will see that the philosophy of this original mind is a vision of the world, the particular application of which vision still remains to be established, particularly as regards Ufology.

As far as I myself am concerned, I would be satisfied if I could answer more limited questions, such as: how did the flypaper get stuck on the ceiling? Here we have a *physical fact*, and had anyone seen it happening before his eyes he would know enough about it to be able to satisfy me, at least for the moment. I think that the continuity from the factual to the illusory demonstrated by *Passport To Magonia* does not in the slightest justify any assimilation of the former to the latter or inversely. Continuity does not exclude a change of nature: this is the most profound fact that we are taught by Palaeontology and by Systematics. No systematician will ever classify Newton among the *Gastropoda Opisthobranchia*. Nevertheless we know that Newton and the snail have a common ancestor, from whom they descend via *continuous evolution*, and that, in consequence, the orderly juxtaposition of all of their respective ancestors would permit the transition from Newton to the snail *without discontinuity*.

Passport To Magonia shows that there is something in common between Santa Claus and the machine at Socorro, just as between Newton and the snail, both, of whom, as living beings, were formed of cells and endowed with a nervous system, etc. If however the object of my study is the origin of the theory of gravitation, then I am running the risk of wandering slightly off the track if I go snail-hunting. If we can include Santa Claus and Socorro in one and the same catalogue it is only due to our ignorance. It is correct that there is not much difference between the body of a snail and an old piece of Newton's posterior, even when examined under the microscope. We know as much (perhaps!) about UFOs as a naturalist possessing a portion of the said most illustrious posterior would know about Newton and his theory of gravitation. Why, after that, should we be surprised that a Dr. "X" disconcerts us, just as we are disconcerted by *all* the cases observed and studied in some depth? Let us imagine for ourselves the shock felt by the naturalist, stooping over the Newtonian relic, and suddenly hearing it establishing the truth of his

$$\frac{m m^1}{d^2} !$$

Amongst all the phenomena of the Universe, the one that interests us here is the only one that is ascribable to a kind of "mind" or "thought" that is sovereignly skilful at eluding the grasp of our own minds, at baffling our minds, at mocking their techniques—in a word, at *dominating* our minds. Whatever the nature of this other "mind" may be, it is present *here* in our world, and we are not *there* in its world. Let us remember the laughable attempts that a monkey makes to grasp his own image in the mirror when a facetious visitor points the mirror at the cage. This is *our situation vis-à-vis* the UFO phenomenon. It is a frustrating situation.

Father Gill remarked to me one day that this situation contains the risk or danger that any spirit of research will be discouraged. However no research can be validly undertaken on the basis of the illusion that the UFO phenomenon is just another phenomenon like the rest and that we can claim to be able to comprehend it entirely.

We shall never be able to comprehend it except in so far as it does not transcend human understanding, i.e., in that part of it which is the most modest portion of the phenomenon.

In a future article I shall set down some reflections on this difficult problem.⁹

10. A provisional assessment

As regards the particular case of Dr. "X", here are the conclusions which—with, of course all the necessary reservations—I venture to propose after three years of investigation, discussing, and cogitation:

(i) Even if we accept only the manifest evidence, that is to say the verifiable portion of this case-history, my opinion is that it reveals the intervention of some kind of "mind" or "thought" that is superior to all conscious human thought, and the intervention of a physical activity that man cannot equal.

(ii) If necessary, this intervention could perhaps be

interpreted within the framework of Parapsychology in so far as Parapsychology can serve to interpret anything.

(iii) However, it seems that even the supposedly parapsychological phenomena recorded in this case must relate to, and have their origins in, the general framework of Ufology.

(iv) If this is so, then the case of Dr. "X" would show that the "mind" or "thought" responsible for UFO phenomena possesses a direct knowledge of the minds of men (or at any rate of the minds of the witnesses) and that it can operate at a distance on the human mind, as well as on the human body; numerous confirmations of this will of course be needed.

(v) The absurdities noted in the behaviour of Dr. "X" show that, even when backed by the entire goodwill of the witnesses, we must not rely on either the explanations or the opinions or the feelings of the latter for the furtherance of our knowledge of the phenomenon, but we must rely solely on critical study of all the details of the case. The witnesses (who are probably not witnesses by any chance or accident) must be respected. All that they do and say must be recorded with respect. These records and observations must then be treated with the same methods and the same critical caution as one would apply to any other experimental material.

It goes without saying that all this has to be understood on one definite condition: namely that the part of man that is most capable of getting to the bottom of the facts of the UFO phenomenon is man's rational intelligence. *Is such however the case? Or should the UFO situation be approached in a religious spirit and seen as an intervention into the destiny of man and of his backward little planet?* But that is another story.

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Translation by Gordon Creighton.

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Notes

1 Bender, Hans: *The Rosenheim Poltergeist Case*. (Eleventh Annual Convention of the Parapsychological Association, Freiburg-im-Breisgau, September 5-7, 1968), p. 376.

2 Karga, F., and Zicha, G.: *Physical Investigation of P-K Phenomena in Rosenheim* (*ibidem*, p. 384).

3 Commandant de Gendarmerie Emile Tizané: *Sur la Piste de l'Homme Inconnu*. (Amyot Dumont, Paris, 1951.) Also *L'Hôte Inconnu dans le Crime sans Cause*. (Omnium Littéraire, Paris, 1962.)

(N.B.: For more than twenty years Commandant Emile Tizané was the French Gendarmerie's specialist in the investigation of cases involving facts of a poltergeistic nature.)

4 Thurston, Herbert: *Les Phénomènes Physiques du Mysticisme*. (Gallimard, Paris, 1961.) Ch. I. (I do not know the title of the original edition of this exceptionally interesting book, the author of which is a British Jesuit and doctor. The British *imprimatur* is dated: Westmonasterii, die XVI junii MCMLI—Westminster, June 16, 1951.)*

5 Ellenberger, Henri F.: *The Discovery of the Unconscious*. (Basic Books, New York, 1970.) Pp. 90-91, 95, 143, 149, 289, 448, etc.

6 Thurston: loc. cit. Ch. II. See also *hysteria* in Ellenberger.

7 Mackenzie, William: *Metapsichica Moderna*. (Rome, 1923). Pp. 67-143.

8 Bergier, J., and Pauwels, L.: *The Dawn of Magic*.

9 Michel, Aimé: *Le Projet Dick* (to appear in FSR).

* Translator's Note: This is evidently the French translation of Father Thurston's work which was originally published by John M. Watkins and is now out of print.—G.C.

RESEARCHING THE AMERICAN LANDINGS

Identification of 400 Type-1 reports in the USA . . . part 2

Josephine Clark and Jacques Vallée

Mrs. Clark is Editor of *Data-net Report*, journal of the Data-net UFO Amateur Radio Network; Dr. Vallée needs no introduction, for he has been a frequent contributor to *Flying Saucer Review* during the past eleven years, as well as being the author of several books, including *Anatomy of a Phenomenon* and *Passport to Magonia*.

HERE are the two remaining tables, and the relative maps, showing the general distribution, state-by-state, of the remainder of the 400 landing reports which could not be included with the first part of this article [September/October 1971 issue of FSR—EDITOR]. These tables, III and IV, cover the Mid-western and Eastern states and facilitate the simple identification of sighting points.

As stated in the first part of this article, we employ the same code that has been used for the study of

Iberian landings (Ballester and Vallée, in *UFOs in two Worlds*, 1971):

@ indicates that the object touched the ground,

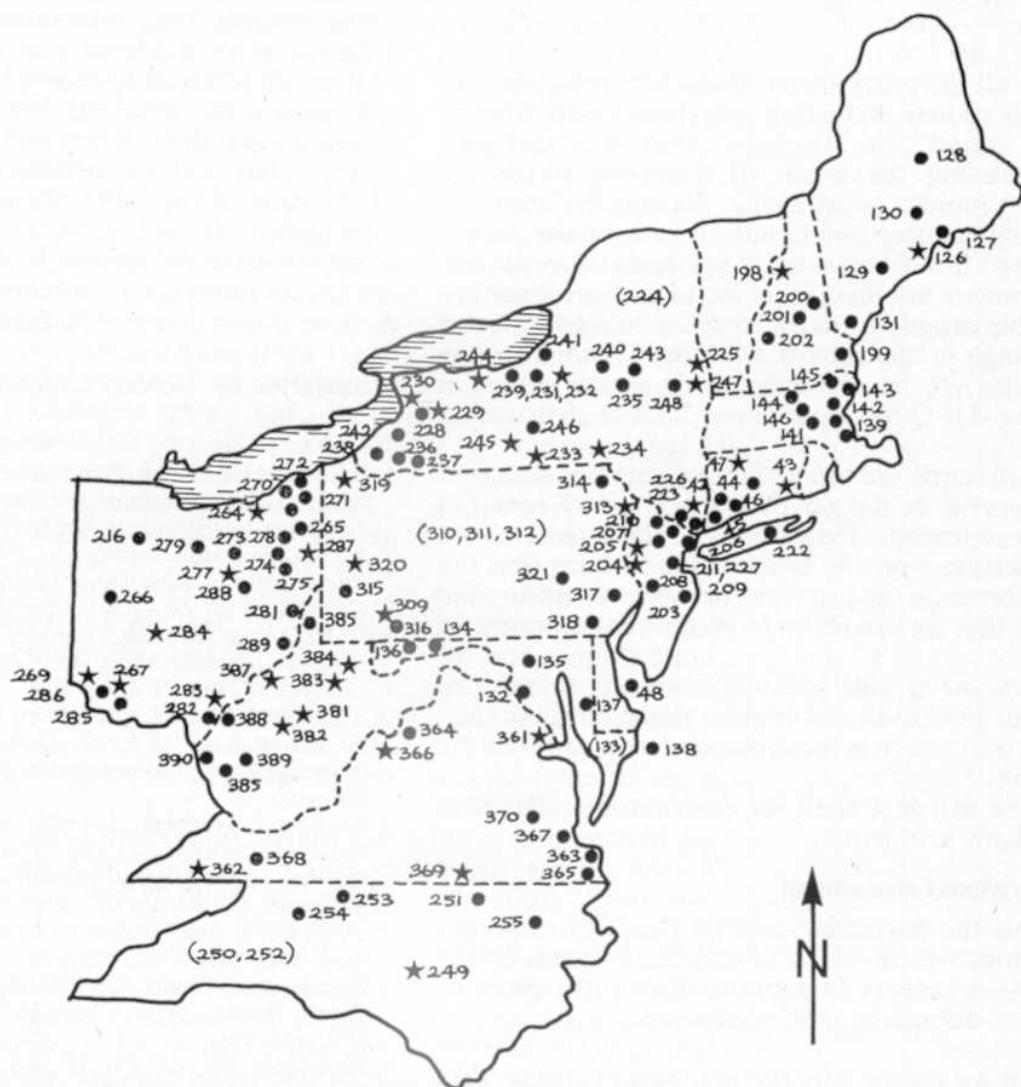
* refers to objects seen at ground level only,

□ designates reports of occupants,

† signifies the existence of traces or marks.

A question mark indicates that we have been unable to find a precise location for some cases.

* * * *



U.S.A. EAST; 136 reports.



TABLE III—Eastern States

Case		Date	Time	Location (State)	Event
42.	Sat	09 / Feb / 1957	22.00	Georgetown (Connecticut)	*
43.	Wed	18 / Dec / 1957		Old Saybrook (Connecticut)	* □
44.	Mon	04 / Oct / 1965		Southington (Connecticut)	@
45.	Fri	08 / Apr / 1966	08.05	Norwalk (Connecticut)	*
46.	Sat	11 / Jun / 1966	03.45	Westport (Connecticut)	*
47.	Fri	15 / Sep / 1967	20.45	Winsted (Connecticut)	@ □
48.		1908		Coast of Delaware (Delaware)	@
126.		/ Mar / 1945		Belfast (Maine)	@
127.	Tue	13 / Aug / 1963		Ellsworth (Maine)	@
128.	Sun	24 / May / 1964	21.00	Millinocket (Maine)	*
129.	Wed	16 / Feb / 1966	20.30	Brunswick Nav. Air Sta. (Maine)	@
130.	Fri	25 / Mar / 1966		Bangor (Maine)	*
131.	Tue	05 / Apr / 1966	19.00	Kittery (Maine)	@
132.	Sun	29 / Sep / 1957	05.00	Deerwood Nike Base (Maryland)	@
133.	Mon	29 / Sep / 1958	05.30	Maryland (Maryland)	?@
134.		25 / Oct / 1959		Cumberland (Maryland)	*
135.	Mon	08 / Mar / 1965	19.40	Mount Airy (Maryland)	*
136.	Wed	05 / Oct / 1966		Potomac (Maryland)	@
137.	Thu	01 / Dec / 1966	21.00	Preston (Maryland)	*
138.	Thu	23 / Feb / 1967	10.30	Linstead (Maryland)	?*
139.	Tue	25 / Aug / 1964	22.30	Lynn (Massachusetts)	@
140.	Tue	12 / Apr / 1966	19.45	Dorchester (Massachusetts)	@
141.	Tue	19 / Apr / 1966	22.00	Bellingham (Massachusetts)	*
142.	Tue	19 / Apr / 1966	22.45	Peabody (Massachusetts)	@
143.	Fri	22 / Apr / 1966	21.00	Beverly (Massachusetts)	@
144.	Sun	24 / Apr / 1966	18.10	Ashby (Massachusetts)	*
145.	Sat	17 / Sep / 1966	04.45	Crane's Beach (Massachusetts)	@
146.	Wed	08 / Mar / 1967	01.05	Leominster (Massachusetts)	*
198.	Tue	19 / Sep / 1961	22.00	Indian Head (New Hampshire)	@ □
199.	Fri	03 / Sep / 1965	02.00	Exeter (New Hampshire)	*
200.	Mon	18 / Apr / 1966		Conway (New Hampshire)	@ †
201.	Fri	03 / Mar / 1967		Red Hill (New Hampshire)	*
202.	Tue	30 / Jul / 1968	01.30	Claremont (New Hampshire)	*
203.	Thu	19 / Sep / 1957	18.40	Point Pleasant (New Jersey)	@
204.	Wed	06 / Nov / 1957		Everittstown (New Jersey)	@ □
205.	Mon	30 / Dec / 1957		Drakestown (New Jersey)	@ □
206.	Sat	15 / Sep / 1962	17.00	Oradell (New Jersey)	@
207.	Fri	15 / Nov / 1963		Bloomingdale (New Jersey)	*
208.	Thu	30 / Jul / 1964		Flemington (New Jersey)	@
209.	Wed	12 / Oct / 1966	18.30	Wanaque (New Jersey)	*
210.	Sat	15 / Oct / 1966	04.30	Split Rock Reservoir (New Jersey)	*
211.	Sat	19 / Nov / 1966	07.50	Bayonne (New Jersey)	*
222.	Wed	24 / Jun / 1953	00.18	Hampton Bay (New York)	*
223.		/ Feb / 1954		Peakskill (New York)	@ □
224.	Sat	17 / Sep / 1955		Bush Pine (New York)	?@
225.	Thu	10 / Oct / 1957		Schenectady (New York)	@ □
226.	Tue	05 / Nov / 1957	04.30	New York City (New York)	*
227.	Tue	09 / Nov / 1965		New York City (New York)	@
228.	Fri	08 / Nov / 1957	02.00	Sloanville (New York)	*
229.		/ Jan / 1958	01.30	Depew (New York)	@ □
230.		/ Oct / 1958		Snyders Lake (New York)	@ □
231.		1960		Syracuse (New York)	@ □
232.	Sun	03 / Mar / 1968	06.15	Syracuse (New York)	*
233.	Fri	24 / Apr / 1964	10.00	Tioga County (New York)	@ □
234.	Thu	16 / Jul / 1964	15.00	Conklin (New York)	@ □
235.	Mon	17 / Jul / 1964	21.00	Sherburne (New York)	*
236.	Thu	05 / Aug / 1965	20.30	Cherry Creek (New York)	@
237.	Fri	20 / Aug / 1965	18.20	Cherry Creek (New York)	* †
238.	Mon	27 / Sep / 1965	08.15	Fredonia (New York)	@
239.	Thu	03 / Mar / 1966	19.20	Oswego (New York)	*
240.	Tue	05 / Apr / 1966	01.30	Durhamville (New York)	*
241.	Tue	05 / Apr / 1966	03.00	Lycoming (New York)	*
242.	Thu	23 / Jun / 1966	21.30	Hamburg (New York)	*
243.	Fri	09 / Sep / 1966	21.00	Franklin Springs (New York)	@
244.	Mon	31 / Jul / 1967	22.15	Churchville (New York)	@ □
245.	Tue	24 / Oct / 1967	21.30	Newfield (New York)	* □
246.	Tue	12 / Dec / 1967	19.00	Ithaca (New York)	*
247.		/ Feb / 1969		Scotia (New York)	@ □

Case		Date	Time	Location (State)	Event
248.	Tue	10 / Sep / 1968		East Cobelskill (New York)	@
249.		/ Dec / 1951		Red Springs (North Carolina)	@□
250.	Wed	27 / Aug / 1952		Lamberton (North Carolina)	?@□
251.	Mon	16 / Apr / 1956	05.00	Henderson (North Carolina)	*
252.	Sat	13 / Feb / 1965	03.00	Cardenia (North Carolina)	?*
253.	Fri	20 / Aug / 1965	24.00	Mount Airy (North Carolina)	@ †
254.	Sat	18 / Jun / 1966	02.00	Mount Mitchell (North Carolina)	@
255.	Mon	25 / Jul / 1966	02.00	Vancehars (North Carolina)	*
264.	Wed	14 / Apr / 1897		Cleveland (Ohio)	@□
265.	Tue	17 / Mar / 1903		Hiram (Ohio)	*
266.	Sun	29 / Aug / 1948	05.03	Maplewood (Ohio)	*
267.		/ Mar / 1955	04.00	Branch Hill (Ohio)	□
268.	Mon	01 / Aug / 1955	21.00	Chardon Road (Ohio)	*
269.	Thu	25 / Aug / 1955		Greenhills (Ohio)	□
270.	Wed	06 / Nov / 1957	06.30	Lake County (Ohio)	@
271.	Wed	06 / Nov / 1957	23.30	Montville (Ohio)	@ †
272.	Sun	10 / Nov / 1957	01.25	Madison (Ohio)	*
273.	Sun	21 / Sep / 1958	03.00	Sheffield Lake (Ohio)	*
274.	Sat	09 / May / 1964	11.00	Mogadore (Ohio)	@
275.	Sun	17 / May / 1964	21.00	Massilon (Ohio)	*
276.	Sat	13 / Jun / 1964	21.00	Penberville (Ohio)	@
277.	Wed	30 / Mar / 1966	22.00	Mansfield (Ohio)	@□
278.	Sun	17 / Apr / 1966	05.00	Ravenna (Ohio)	*
279.	Wed	08 / Jun / 1966	06.45	Sandusky Road (Ohio)	*
280.	Fri	19 / Aug / 1966		East Liverpool (Ohio)	*
281.		06 / Nov / 1966	22.00	Jefferson County (Ohio) near Weirtona	*
282.	Thu	17 / Nov / 1966	04.45	Cheshire (Ohio)	*
283.	Thu	08 / Dec / 1966	06.30	Kyger Creek (Ohio)	@□
284.	Sun	05 / Feb / 1967	21.00	Hilliards (Ohio)	@□
285.	Sat	11 / Feb / 1967	01.45	Milford (Ohio)	@ †
286.	Sun	11 / Jun / 1967	20.00	Price Hill (Ohio)	*
287.	Tue	18 / Jul / 1967	01.30	Boardman (Ohio)	□
288.	Fri	22 / Dec / 1967		Holmes County (Ohio)	*
289.	Tue	19 / Mar / 1968	20.30	Beallsville (Ohio)	*
309.		/ Oct / 1917		Youngstown (Pennsylvania)	@□
310.		1933		Chrysville (Pennsylvania)	?@
311.	Sun	31 / Aug / 1952		Pennsylvania (Pennsylvania)	?@
312.	Mon	17 / Dec / 1956	21.00	Conashbaugh (Pennsylvania)	?
313.		/ May / 1957	06.00	Milford (Pennsylvania)	@□
314.	Mon	27 / Oct / 1958		Union Dale (Pennsylvania)	*
315.	Fri	13 / Aug / 1965		Baden (Pennsylvania)	*
316.	Mon	11 / Apr / 1966	00.00	Greensburg (Pennsylvania)	*
317.	Fri	03 / Jun / 1966	21.45	West Point City (Pennsylvania)	*
318.	Mon	11 / Jul / 1966	20.45	Union-Kirkwood (Pennsylvania)	@
319.	Sun	31 / Jul / 1966	20.25	Erie (Pennsylvania)	@□+
320.	Mon	20 / Mar / 1967	22.45	Butler (Pennsylvania)	@□
321.	Wed	05 / Apr / 1967	19.45	Jonestown (Pennsylvania)	*
361.	Thu	31 / Dec / 1953		Quantico Marine Base (Virginia)	@□
362.	Wed	05 / Nov / 1958	20.15	Jonesville (Virginia)	@□
363.	Mon	19 / Oct / 1959	18.15	Poquoson (Virginia)	*
364.	Mon	21 / Dec / 1964	17.00	Harrisonburg (Virginia)	@
365.	Thu	14 / Jan / 1965	24.00	Norfolk (Virginia)	@
366.	Tue	19 / Jan / 1965	18.15	Brands Flat (Virginia)	@□
367.	Sat	23 / Jan / 1965	08.40	Williamsburg (Virginia)	*
368.	Mon	25 / Jan / 1965		Marion (Virginia)	@
369.	Fri	21 / Apr / 1967	21.00	South Hill (Virginia)	@ †
370.	Thu	01 / Jun / 1967	23.30	Richmond (Virginia)	@
380.	Fri	12 / Sep / 1952		Flatwoods (West Virginia)	@□†
381.	Sat	13 / Sep / 1952	20.00	Frametown (West Virginia)	@□
382.	Fri	08 / Nov / 1957	14.30	Holly (West Virginia)	@□
383.	Fri	23 / Apr / 1965	08.00	Rivesville (West Virginia)	@□
384.	Tue	26 / Apr / 1966	23.30	Follansbee (West Virginia)	*
385.	Thu	09 / Mar / 1967	21.00	Follansbee (West Virginia)	*
386.		14 / Oct / 1966	22.30	Mud Fork (West Virginia)	@
387.	Wed	02 / Nov / 1966	19.25	Parkersburg (West Virginia)	@□
388.	Tue	10 / Jan / 1967	22.30	Point Pleasant (West Virginia)	*
389.	Thu	19 / Jan / 1967	09.05	Charleston (West Virginia)	@
390.	Sun	05 / Mar / 1967		Huntington (West Virginia)	*

TABLE IV—Midwestern States

Case		Date	Time	Location (State)	Event
71.	Mon	12 / Apr / 1897	14.30	Nilwood (Illinois)	@
72.	Mon	12 / Apr / 1897	18.00	Girard (Illinois)	@ □ †
73.	Thu	15 / Apr / 1897	21.00	Perry Springs (Illinois)	*
74.	Thu	15 / Apr / 1897		Springfield (Illinois)	@ □
75.	Fri	16 / Apr / 1897		Downs township (Illinois)	@ □
76.		/ Aug / 1944		Mattoon (Illinois)	□
77.	Tue	14 / Mar / 1946		Havana (Illinois)	*
78.	Wed	02 / Mar / 1955	17.00	Huntley (Illinois)	*
79.	Mon	04 / Nov / 1957	03.15	Elmwood Park (Illinois)	*
80.	Wed	07 / Aug / 1963		Centralia (Illinois)	*
81.	Thu	08 / Aug / 1963	22.10	Mount Vernon (Illinois)	*
82.	Mon	08 / Jun / 1964	22.30	Lawrenceville (Illinois)	*
83.	Sat	26 / Feb / 1966	20.00	Hanna City (Illinois)	*
84.	Fri	14 / Oct / 1966	18.45	Newton (Illinois)	*
85.	Thu	26 / Jan / 1967	21.00	Coffeen (Illinois)	*
86.	Fri	20 / Jun / 1969	22.00	Calumet Harbor (Illinois)	@
87.	Wed	14 / Apr / 1897	15.00	Gas City (Indiana)	@ □
88.		1904		Rolling Prairie (Indiana)	*
89.	Thu	29 / Jul / 1948		Indianapolis (Indiana)	*
90.	Sat	08 / Apr / 1950	02.00	Kokomo (Indiana)	*
91.	Tue	15 / Oct / 1957		Covington (Indiana)	*
92.	Tue	05 / Nov / 1957		New Castle (Indiana)	*
93.	Wed	03 / May / 1961	22.00	Union Mills (Indiana)	@
94.	Sat	30 / Sep / 1961	22.00	La Porte (Indiana)	@
95.	Sat	30 / Sep / 1961	22.00	La Porte (Indiana)	@
96.	Thu	21 / Dec / 1961	21.45	Lafayette (Indiana)	*
97.	Sun	14 / Jun / 1964	21.00	Dale (Indiana)	@
98.	Wed	30 / Mar / 1966	20.35	Lexisburg (Indiana)	?*
99.	Mon	01 / Aug / 1966	19.45	Rushville (Indiana)	*
100.	Tue	04 / Oct / 1966	05.00	Connersville (Indiana)	@ †
101.	Tue	17 / Jan / 1967		Freetown (Indiana)	*
102.	Fri	26 / Mar / 1897		Sioux City (Iowa)	* †
103.	Thu	15 / Apr / 1897		Linn Grove (Iowa)	@
104.	Fri	08 / Nov / 1957		Waterloo (Iowa)	* □
105.	Sat	28 / Feb / 1959		Cedar City (Iowa)	*
106.	Sat	23 / Apr / 1966	02.00	Yorktown (Iowa)	@
107.	Mon	29 / Aug / 1966		Anita (Iowa)	@
108.		/ Jun / 1968		Elvira (Iowa)	@
109.		/ Mar / 1969		Elkader Area (Iowa)	*
110.	Sun	13 / Jul / 1969	20.00	Garrison (Iowa)	@ †
111.	Thu	01 / Apr / 1897	21.00	Everest (Kansas)	*
112.	Mon	19 / Apr / 1897	22.30	Leroy (Kansas)	* □ †
113.	Sun	24 / Aug / 1952	06.00	Frontenac (Kansas)	*
114.	Tue	14 / Sep / 1954	22.00	Coldwater (Kansas)	*
115.	Sat	12 / Aug / 1961	21.00	Kansas City (Kansas)	*
116.	Wed	04 / Aug / 1965	01.30	Abilene (Kansas)	*
117.	Tue	21 / Mar / 1967		Hillsboro (Kansas)	*
118.	Mon	14 / Apr / 1969	23.30	Hill City (Kansas)	*
147.	Thu	15 / Apr / 1897		Pine Lake (Michigan)	* □
148.	Fri	16 / Apr / 1897		Essexville (Michigan)	@
149.	Sat	17 / Apr / 1897		Williamson (Michigan)	@ □
150.	Tue	22 / Sep / 1953		Badaxe (Michigan)	@
151.	Thu	30 / Sep / 1954	04.45	Dearborn (Michigan)	@ □
152.	Thu	17 / Mar / 1966	00.00	Milan (Michigan)	*
153.	Mon	13 / Jun / 1966	02.25	Milan (Michigan)	@
154.	Sun	20 / Mar / 1966	20.00	Dexter (Michigan)	@
155.	Mon	21 / Mar / 1966	23.30	Hillsdale (Michigan)	@ †
156.	Thu	31 / Mar / 1966	02.00	Vicksburg (Michigan)	@
157.	Tue	12 / Apr / 1966		Alanson (Michigan)	@
158.	Mon	18 / Apr / 1966	22.10	Battle Creek (Michigan)	*
159.	Sun	24 / Apr / 1966	21.00	Stonington (Michigan)	?@
160.	Wed	05 / Oct / 1966	19.30	Parma (Michigan)	@
161.	Sun	23 / Mar / 1969	11.00	Marshall (Michigan)	*
162.	Wed	11 / Aug / 1948	12.00	Hamel (Minnesota)	@ †
163.	Fri	08 / Mar / 1957		Baudette (Minnesota)	*
164.	Tue	04 / Jun / 1963		Lyle (Minnesota)	@

Case		Date	Time	Location (State)	Event
165.	Tue	05 / May / 1964	08.30	Comstock (Minnesota)	@
166.	Thu	08 / Apr / 1965	21.30	Kinbrae (Minnesota)	*
167.	Mon	26 / Apr / 1965	17.00	New London (Minnesota)	*
168.	Sat	23 / Oct / 1965	19.15	Long Prairie (Minnesota)	@□
169.	Tue	16 / Nov / 1965		Cyrus (Minnesota)	@
170.	Tue	16 / Nov / 1965		Woodside (Minnesota)	?@
171.	Mon	20 / Dec / 1965		Herman (Minnesota)	*
172.	Fri	22 / Apr / 1966	15.30	Bagley (Minnesota)	@□
173.	Fri	02 / Dec / 1966		Garvin (Minnesota)	*
174.	Tue	24 / Jan / 1967	04.30	Winsted (Minnesota)	@□
175.	Sun	12 / Mar / 1967		Rochester (Minnesota)	*
177.	Sat	09 / Nov / 1957	01.00	Lake City (Missouri)	?*
178.	Fri	01 / Apr / 1966	24.00	Liberty (Missouri)	@□
179.	Sat	15 / Jun / 1968	02.00	Rock Falls (Missouri)	?@
180.	Tue	04 / Mar / 1969	06.40	Atlanta (Missouri)	*
181.	Sat	18 / Oct / 1969	22.00	Stover (Missouri)	*
188.	Sun	28 / Mar / 1897	22.30	Omaha (Nebraska)	*
189.	Wed	22 / Feb / 1922	05.00	Hubbell (Nebraska)	@□
190.		/ Dec / 1951	03.00	Peru (Nebraska)	@
191.	Tue	05 / Nov / 1957		Kearney (Nebraska)	@□
192.	Tue	05 / Nov / 1957	17.30	Scotia (Nebraska)	*
193.	Sun	03 / Dec / 1967	02.30	Ashland (Nebraska)	@□
194.	Mon	17 / Mar / 1969		Lincoln (Nebraska)	* □
256.		10 / Nov / 1928	22.30	Milton (North Dakota)	*
257.	Mon	09 / Aug / 1965	23.30	Grand Forks (North Dakota)	*
258.	Wed	13 / Oct / 1965		Minot (North Dakota)	@
259.	Wed	24 / Aug / 1966	22.00	Minot Air Force Base (North Dakota)	*
260.	Thu	28 / Oct / 1965		Upham (North Dakota)	@
261.	Fri	19 / Aug / 1966	16.50	Donnybrook (North Dakota)	*
262.	Tue	13 / Sep / 1966	07.30	Stirum (Gwinner) (North Dakota)	@
263.	Sat	05 / Aug / 1967	23.30	Sawyer (North Dakota)	*
325.	Thu	15 / Apr / 1897		Howard-Artesian (South Dakota)	*
326.	Sun	25 / Nov / 1956		Pierre (South Dakota)	*
327.	Thu	18 / Aug / 1966	21.45	Flandreau (South Dakota)	@
391.	Wed	11 / Dec / 1957	16.00	Ellsworth (Wisconsin)	*
392.	Thu	03 / Nov / 1960	16.00	Price County (Wisconsin)	@
393.	Tue	18 / Apr / 1961	11.00	Eagle River (Wisconsin)	@□
394.	Fri	03 / Apr / 1964	21.00	Monticello (Wisconsin)	*
395.	Thu	24 / Mar / 1966	22.15	Sheboygan (Wisconsin)	@
396.	Wed	07 / Sep / 1966	20.00	Durand (Wisconsin)	*
397.	Thu	27 / Apr / 1967	22.00	Green Lake (Wisconsin)	*
398.	Sat	12 / Aug / 1967	02.30	Ogema (Wisconsin)	@□



U.S.A. MIDWEST ; 108 reports.

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"FORTY-EIGHT HOURS IN A FLYING SAUCER"

Gordon Creighton

IN three previous articles¹ I have given details of cases in which individuals have allegedly been teleported, notably in South America, and principally in Brazil. Sr. Oscar A. Galindez² has also given a full report of an important case of this kind which is understood to have occurred in Argentina.

I now give, below, a translation of the report of yet another Brazilian case which appeared in the Brazilian press³ on May 16, 1969:

"Belo Horizonte, May 15, 1969 (Meridional): A strange adventure is related by the soldier José Antônio da Silva, who claims that he was picked up by a "flying saucer" near the town of Pedro Leopoldo and that he made a journey in Space for 48 hours and was then



put down by the saucer at Colatina,⁴ in the State of Espírito Santo, whence he made his way back to Belo Horizonte by train. The story is a strange one, but there are at least two other people who believe that this soldier of the Brazilian Guards Battalion is telling the truth.

"José Antônio da Silva, who is twenty years old and of little education, says that he was fishing at dawn on a lake near Pedro Leopoldo when he heard a noise behind him. He looked round and his heart was at once set racing, for what he beheld was a craft, disc-shaped, which was descending slowly towards the ground. It landed close by him, on a tripod that emerged from its under-portion. The vivid flashing light from it, yellowish

and red, became fainter, so that he was now able to see the shape of the craft. It was a 'flying saucer' of the sort that everybody has been seeing: a shape resembling two dishes, one reversed on top of the other.

THREE LITTLE MEN

"A hatch opened and slowly descended, bearing a stairway. And then three small yellowish men appeared, hairy, bearded, with high cheek-bones. In their hands they carried an object 'resembling those weapons that they use, in the films, against inhabitants of other worlds.' From these weapons came rays of light which struck the soldier's legs and paralysed them.

"The little men came close to him and examined him for a moment. Then they placed on his head a helmet made of a material like plastic. They spoke to him in a language which he did not understand. But he grasped that they wanted to take him for a trip around the other worlds.

INSIDE THE SAUCER

"They led the soldier inside the saucer, which prepared to take off. Inside it there was a space the size of a room, with a central axis running from the floor to the ceiling. Fastened to this axis there were four seats, as in an aeroplane. They sat him in one of these seats and fastened him down with safety belts. He heard the motor beneath. The saucer rose, and when in the air it turned upside down, but he did not feel that he was in this position. Then, after the saucer had turned over, the upper motor—which was now beneath his feet—began to function.

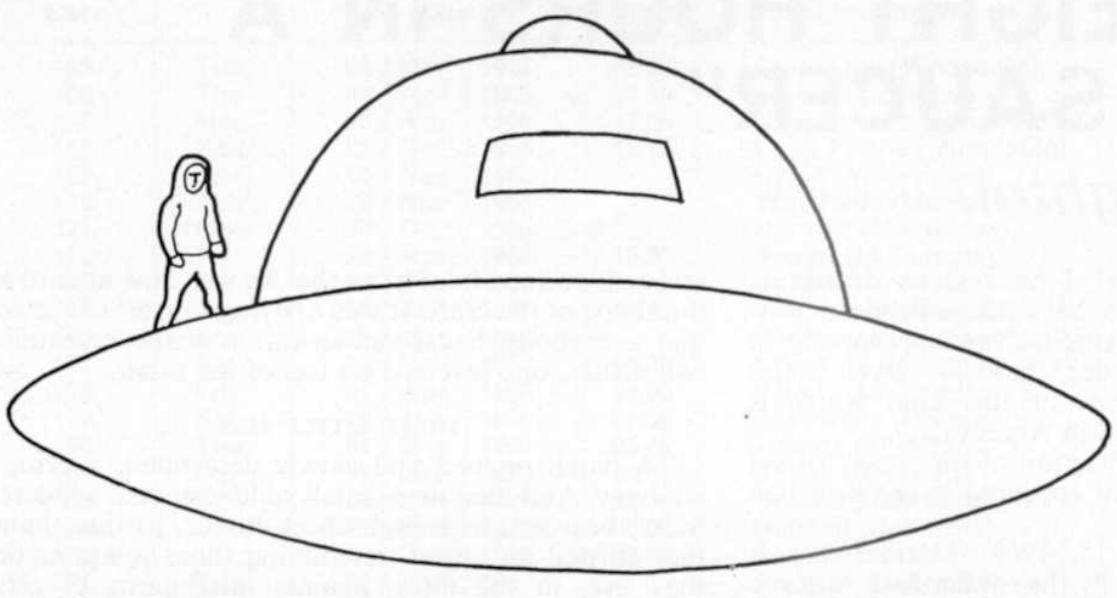
TWO WHO BELIEVE HIM

"The soldier produced a witness who believes him and is anxious to prove his mental sanity. The witness is Geraldo Lopes da Silva,⁵ a member of the Railway Police Service, who found José Antônio wandering along the railway track early last Saturday morning. The policeman listened to the soldier's incredible story of his journey in Space aboard a saucer flown by three men 1 metre 20 cms. high, and it terrified him. But he believed it.

"Another man who believes the whole story to be true is Emilio da Silva,⁵ assistant to the station-master. He said that he is not one to believe in everything he hears, but that nevertheless the soldier José Antônio 'seems to be telling the truth when he begins to recall everything that happened to him when he travelled through Space for 48 hours in a strange machine.'

HOW HE TURNED UP

"The railway policeman was making his inspection trip along the line (there have recently been pilferages



Our artist's reproduction of a sketch which accompanied the newspaper article

there of electric cable) when he saw a youth standing in a peculiar manner beside the track. He thought at first that he had found one of the thieves, especially as the man was carrying his overcoat in a bundle under his arm, as though he were secreting some cable. The guard went up to José Antônio, and the latter explained what he was doing there: he had, he said, just returned from a trip in Space.

"The policeman did not think José Antônio was mad, but took him along to the station, where a group of curious listeners formed around him as he again told his story.

THEY SAID THEY WILL RETURN

"At the station, José Antônio da Silva described how he had arrived by train from Colatina, where his Space-trip had terminated. The three men from the saucer had left him there, and he had caught a mixed goods and passenger train for Belo Horizonte. He said that the watchman at the Colatina railway station had even seen the saucer when it came down in a beam of light to land him on the Earth. And, as the little men were leaving, the soldier heard them say this sentence: 'We will return in three years from now to look for you again'.

"By now there was a large crowd of listeners around the soldier, all wanting further details. But he was unable to answer all of them, as their questions never ceased.

GREENISH-COLOURED WATER

"José Antônio went on with his story. He said that his trip had lasted 48 hours, and that he had scarcely been tired at all. Nor had he felt anything abnormal. At one moment, he said, the saucer passed very close to an extremely powerful source of light. He did not know what this was; but he thinks it might have been the Sun.

"Later, the saucer landed somewhere. When the door descended, he saw that he was in a bright ashen-coloured —?— (text defective—G.C.).

"In one corner, there were bodies of Earth beings. He saw drawings of animals on the walls, and was given

a bitter, greenish sort of water to drink. Then they asked him a few questions about how certain things were on Earth, to which he replied.

"Then the saucer returned to our world, crossing Space at great speed. He landed at Colatina and boarded a train of the Vitória-Minas Gerais railway line, as already stated. Throughout the train journey he had remained quite stunned, with injuries to his back and with his legs 'asleep'.

TAKEN TO HOSPITAL

"When the soldier had told his story he was taken to the Barracks of the Guards Brigade, on the Praça Floriano Peixoto in Belo Horizonte. As soon as he had entered the Barracks a great multitude gathered around the gate. It is understood that from there he was taken to the Military Hospital for a mental check-up, but nobody will confirm this.

"This soldier who says he travelled in a flying saucer has an uncle who is a policeman at the Military Hospital. His name is Estanislau Ferreiro Filho. He does not know whether his nephew was at the hospital for the purpose of being examined. He thinks that José Antônio is all right, because he is even back at work already."

* * * * *

Well, there we have it. "A typical flying saucer story", many will say. Yes . . . and there is not a shred of evidence in it to point to "Outer Space".

Numerous features in the story will however be noted as having already turned up in other accounts. For example, the shaft or column or axis running from floor to ceiling of the cabin. This shaft has been mentioned by numerous "contactees". Without taking up time and space now for a catalogue of such cases, one may at least mention Adamski and Antônio Villas Boas. As regards the alleged placing of a helmet on the soldier's head, I would refer to case No. 44 of *The "Humanoids" In Latin America*.⁶ The "contactee" in that case, Felipe Martínez of Argentina, claimed that he had had several meetings, in the period 1949-1951, and in 1965, with small helmeted men not much above

1 metre in height, who emerged from UFOs and spoke to him. On one such occasion he said they came down a stairway or ladder and tried to put a "space-suit" on him, but this caused him to feel such a disturbance of his circulatory system and such an acceleration of his heart that they took the suit off him. As regards the feeling that his legs were "asleep" after the alleged flight in the UFO, be it noted that Felipe Martínez also said that one of the UFOs he had encountered (at Monte Grande, Argentina, in April 1965) stopped him and paralysed him as he was running enthusiastically towards it, shouting "Amigo!"

If studied carefully, this case of the soldier José Antônio da Silva may be seen to contain plenty of indications (if any more be needed) as to the nature and origin of the pesky little creatures whom he met, though not a whit of evidence that they either came from Outer Space or took him into Outer Space. It is the little gents themselves who fed this idea into him, as they manipulated and brainwashed his mind. Throughout the centuries these creatures have always been noted for their *penchant* for humbug. And this time, as so often in the past, they picked a simple sort of fellow with whom to play their tricks and to whom to give their current line in cock-and-bull stories, which is "Space Travel".

Can it be that the Astronomer Royal, Sir Richard van der Riet Woolley, Lord High Bogeyman of UFO buffs, hit the nail squarely on the head when he opined, on January 1, 1956, and then again on June 16, 1960, that "*Space-Travel is bilge*"? It is true that, by an enormous effort, technical and financial, our species has now reached the Moon, but surely it still remains to be seen whether Homo So-Called Sap. is scheduled to go much further afield in the Cosmos than that. Perhaps we just are not cast in the heroic mould of Space-travelling creatures (any more than are little yellow, bewhiskered, potbellied runts that infest the same terrain as we do).

What is remarkably interesting, I suggest, is the zeal now being displayed by the little whiskered ones—and

by other types too—in diverting and channelling off human energies and human financial resources into what may prove in the end to be a fine but costly wild-goose-chase in Outer Space.

On a future occasion I shall have something to say about the activities of small, hirsute teleporters in England.

Lastly, be it noted that the soldier claims that the gentry had him in their possession for no less than forty-eight hours. São Francisco de Sales, home of the famous A.V.B., lies on almost precisely the same latitude as both Pedro Leopoldo and Colatina, and only about 725 kilometres due west of Pedro Leopoldo, and although we are not told that the soldier has any tales to tell about pretty ladies, many of us may feel that the affair has a whiff of the A.V.B. and Barney and Betty Hill cases about it. Would José Antonio da Silva, if put into a state of hypnosis, have an even more interesting story to tell?

Notes

- 1 *Teleportations*, in FSR Vol. XI, No. 2 (March/April 1965). *More Teleportations*, in FSR Vol. XVI, No. 5 (September/October 1970). *Another Teleportation—And its Sequel*, see elsewhere in this issue.
- 2 Galíndez, Oscar A.: *Teleportation From Chascomús to Mexico*, in FSR Vol. XIV, No. 5 (September/October 1968). See also, for general comparison on several points: Bowen, Charles: *Fantasy or Truth?* in FSR Vol. XIII, No. 4 (July/August 1967).
- 3 The source is a press-clipping, in Portuguese, from the newspaper "DN" for May 16, 1969. This might be either the *Diário de Notícias* (Rio de Janeiro) or the *Diário da Noite* (São Paulo).
- 4 See map.
- 5 There is no suggestion that these two people are related to the soldier, who is also called *da Silva*. This surname is as common in Portugal and Brazil as *Brown* or *Smith* in Britain.
- 6 In *The Humanoids*, now available in hard cover edition published by Neville Spearman Ltd., 112 Whitfield Street, London W1P 8DP. (In U.S.A. by Henry Regnery Co., 114 West Illinois Street, Chicago, Ill. 60610.)

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Saucers, Space & Science, by Gene Duplantier. Illust. UFOs, space news, reviews, etc. 4 issues £1·25.

1972, Year of Astronomy, editor Patrick Moore. £1·12.

Armagh Observatory 1790-1967, by Patrick Moore. 43p.



Dragons devouring the Tree of Knowledge. Tympanum over door of Llanbadarn church, Radnor.

THE POSSIBLE POLARISATION OF MONSTER PHENOMENA

F. W. Holiday

IF water-monsters of the Loch Ness/Loch Morar type are kindred in nature to some of the apparently material UFO phenomena, as I recently suggested, and as writers such as John Keel already believe, then there can be little doubt about the shape of the ultimate problem. It is the very difficult one of moral polarity.

Morality calls for intelligent awareness and therefore exists in our organic world only at the human level. If powerful external intelligences do indeed inter-penetrate our space/time continuum it is reasonable to suppose that they may be even more strongly polarised towards good or evil than anything found amongst people. If so, great caution is needed.

A water-monster, as an animal, can be neither good nor bad. It must necessarily be a creature governed by instinct and habit. But if it is not an animal but a manifestation then we have something quite different. It could be very evil indeed.

Human tradition should not be shovelled overboard too casually. For something like 12,000 years but probably much longer, people believed that water-monsters were evil. On his wall Ivan T. Sanderson has a

Our contributor has been a prominent figure in the investigation of lake-monsters for many years, and gained great distinction in 1968 as author of what is perhaps the best book so far published on the subject: *The Great Orm of Loch Ness*.* This present article follows a remarkable contribution that appeared in the last issue of FSR (September/October 1971) in which Mr. Holiday revealed that after certain personal experiences he had "rejected monsters as normal organic animals and regarded them as manifestations akin to UFOs." In his concluding lines he asked "Are monsters the UFOs' Achilles Heel?"

CHARLES BOWEN.

* Published by Faber and Faber. Available now as a paperback.

Chinese silk tapestry showing a dragon being stuck full of knives. Similar depictions occur in Sumerian, Egyptian, Bronze Age and early Christian art. If the

monsters were merely animals then the symbolism makes little sense. A rabid wolf or an angry she-bear are far more dangerous than an aquatic that is rarely seen. Or could there be more to it?

For years I struggled with the difficulty of explaining monsters—which I knew existed because I had seen them—in terms of something organic yet reputedly evil. This proved impossible for the simple reason that organic animals below man have not the intelligent awareness to be evil—or good for that matter.

Ireland has more water-monsters than any other part of these islands. Many eye-witnesses have recorded their testimony on my tape-recorder and taken me to lonely places on the bogs where they have seen the weird creatures. The descriptions tallied: a very long black creature with a humped frontal portion somewhat resembling a pony. For three successive years Capt. Lionel Leslie and other friends helped me to net selected lakes. We used 600 feet of net strong enough to hold an elephant. But no monsters were ever captured.

I consulted Dr. David Piggins, chief biologist of The Salmon Research Trust of Ireland. Dr. Piggins runs the Farran Laboratory at Newport, Co. Mayo, and is a world authority on the salmonids. For 20 years he has been engaged in practical fishery work in lakes all over Ireland. No evidence for monsters has ever come his way. Thus it became necessary to face the fact that no organic evidence had been found possibly because there was no organic evidence to find. If so, we are tossed straight into the psychic dream-world described by John Keel in his *Strange Creatures For Time And Space*.

A friend of mine, Georgina Carberry, the public librarian of Clifden, Co. Galway, had a particularly close view of one of the beasts while she was out on the bog with three friends, fishing. This was in 1954 on Lough Fadda, a lake about $1\frac{1}{2}$ miles long. The anglers were having a picnic tea on a beach in the late afternoon. The tape records the following interview:

Georgina Carberry: Well, it was a very long object. We sighted it rising . . . coming out from an island. At first, one of our company thought it was a man swimming in the lake . . . then she said: "Oh, now look at it!" and she was quite right, only it wasn't a man swimming, but a very big object which we watched . . . oh, for a long time coming very leisurely towards us . . . swimming along slowly. So we kept on watching it and eventually, through time, it got very near us. I was the first to move and jumped back and the other three did likewise. And as soon as we moved it just came right around . . . swung right around a rock that was near the shore and dived and we could see these awful big rings in the water as it was sinking. Before two minutes it had gone practically up to the island again when it surfaced. We could distinctly see two big humps showing behind its head out of the water. And the tail we noticed, when it swung around the rock, 'twas a kind of a fork—a Vee-shaped tail. And the mouth which was open when it came in quite close to us at the shore and the eyes and that I can't really remember. But I distinctly remember that the whole body had movement in it.

Interviewer: What do you mean by "movement"?



G.C.: It seemed like . . . wormy. You know—creepy. The body seemed to have movement all over it all the time.¹

Int.: What did the head look like? Was it like anything you've seen before?

G.C.: No, it wasn't. The only thing the mouth resembled, open, was like shark-shaped.

Int.: Did you see teeth? What did the mouth look like?

G.C.: Just . . . oh, a huge great mouth. I can remember the white inside, but as regards teeth and eyes I can't remember what sort of eyes it had because we were so frightened to see such an unusual object.

Int.: How high was it standing out of the water . . . the head and humps you mentioned?

G.C.: Oh, they came right up. As it swam towards us we could see the two humps behind the head very clearly.

Int.: Was there a neck to speak of?

G.C.: There was, yes. It seemed to come up just in one long . . . [curve?].

Int.: Were you affected by this at all?

G.C.: I certainly was! I don't think I went back to that lake for six or seven years after. And when we went back we would never go alone. *Never go alone.*

This witness was badly shocked by her experience and suffered recurring nightmares for several weeks. One of the other anglers was hospitalised for mental treatment but whether this latter sickness was brought

on by seeing the monster I am not competent to say. The fact, however, remains.

We attacked the mystery at the strictly objective ecological level. Living animals of the size described must obviously consume large amounts of food. In bogland lakes this, of necessity, could only be fish or the detritus on the bottom. Inquiry at this level, however, produced a series of negatives.

On one occasion we isolated a monster in a tarn measuring about 130 yards by 80 yards wide. Nets were set. A fish-stunner and other apparatus was deployed. Professor R. P. Mackal of Chicago University, a biochemist, came over to quiz the witnesses—a family of seven—and watch the work.² The testimony was typical in describing a black animal with humps and a long neck. Since the fish-population was normal and no results were obtained, Professor Mackal was forced to conclude that a large unknown had been in the lake but had escaped to sea down the shallow outlet stream even though brittle sedges in this appeared undisturbed. A year later, however, I recorded a local sheep-farmer who had recently seen a monster on land on the shore of the same lake. Netting and skin-diving, instituted at once, could throw no light on the mystery.

Can wisdom be engraved on a stone? I took to looking at churches and cathedrals. The main theme in the older buildings is almost monotonously repetitive. We see Christ dragging people from a dragon's jaws and St. Michael slaying the creatures. The Caedmont Manuscript shows a monster with gaping jaws swallowing the rebel angels. Mr. B. J. Ashwell, architect to the Dean and Chapter of Gloucester and Worcester, kindly drew my attention to a piece of Saxon sculpture in Southwell Minster which shows not only St. Michael dealing with a dragon, but a thing that looks like one of Keel's horrifying "black dogs".

All of this is put down to poetic imagery by those buffoons whose bottoms never leave the sanctuary of soft chairs. Ignorance not accuracy is the result. It would seem that wisdom can indeed be engraved on a stone; relatively few, however, bother to notice it.

Priests, both Roman Catholic and Protestant, have seen monsters and given active help to us in trying to resolve the mystery. However, perhaps it is significant that one of them received a directive from high in the church hierarchy to leave the subject alone.

The original meaning of "Satan" was "adversary" or "opponent". In early Jewish texts Satan was an angel who acted as the accuser of men before God. In Babylonian, Caananite and Egyptian folklore, Satan is equated with the Great Serpent, the dragon. That this is what the Loch Ness and Irish phenomena represent I do not doubt.

Acknowledging a probability, however, makes us no wiser about causation. The phenomenon looks solid and witnesses believe they have seen a fantastic animal. This was my own view until I realised that normal animals cannot possibly behave in the way that monsters behave.

I have tried to interest responsible people over the situation in Ireland in vain. Dr. Piggins approached

the Guiness Trust on our behalf but without result. Mr. Claude Hunt, the Galway Fishery Officer, who has seen a monster, reported it to the Inland Fisheries Trust. Dublin, however, doesn't want to know. London and New York couldn't care less.

Various writers have loosely equated monsters with space-craft. W. Raymond Drake says: ". . . the picturesque dragon materialises into a space-ship."³ John Michell talks of the "Serpent in the sky."⁴ And in the Gwarchan of Maelderw by Taliessin, a 6th century Welsh poem, we read:

"On the ruddy dragon, the palladium of Pharaon,
Which will in the air accompany the people."

In support of this concept, the Chinese parade model dragons through the streets preceded by a red ball described as "the precious pearl" or "the pearl that grants all desires."⁵

I am an optimist about all of this. The material universe appears to be unified and the psychic universe likewise. The contrast—light and dark, good and evil—seems to be built into the system as a matter of policy. If so, the shadows have their right and proper place. Thus one should remember that Di Visser quotes Kwoh P'oh as writing:

"Enlightener is a dragon; he enlightens the nine *yin* (darknesses)."⁶ And Yih lin said: "A black dragon vomits light and makes *yin* (darkness) turn into *yang* (light)."

The objective investigator cannot comment on these remarks. But the fact that biologists, limnologists, engineers and scholars from almost every nation on earth have been unable to explain the phenomenon of lake monsters should be a matter of concern to us all.

References

¹ This is of particular interest. The dragon used to be known in medieval times as the "Great Worm" or the "Loathly Worm". The Worm of Sexhow, the Pollard Worm and the Lambton Worm have found their way into English folklore. From the much-extended original tape-interview the witness seemed to be describing the peristaltic action of an annelid.

² In Scandinavian mythology it is worth noting that *Grimnismal*, 35 (written about 930 A.D.) contains the lines:

More wriggling worms
Writhe under Yggdrasill
Than any stupid ape would suppose.

³ *Yggdrasill* was Odin's horse and was the world-tree binding together heaven, earth and hell. It was made up of the words *ygr* = oddin and *dressil* = a horse. Investigation tends to support this unlikely description. So far, the phenomenon refuses to be firmly fitted either into this world or any other.

² Others present included Georgina Carberry, the Rev. Edward C. Alston, David James, M.P., and Norman Collins of I.T.A.

³ *Spacemen In The Ancient East*. Neville Spearman: London.

⁴ *The Flying Saucer Vision*. Sidgwick and Jackson: London.

⁵ G. Elliot Smith (1919). *The Evolution Of The Dragon*. Longmans, Green & Co.: Manchester.

⁶ *The Dragon In China And Japan* (1913), Amsterdam.

UFO OBSERVED DURING CALIFORNIAN BLACKOUT

Josephine J. Clark

Our contributor is Editor of *Data-net Report*, the journal of the Data-net UFO amateur radio network, which is distributed from her home at 7900 Harvard Drive, Ben Lomond, California 95005, U.S.A. Mrs. Clark is also known to readers for her collaboration with Dr. Jacques Vallée in the study of landing cases in the United States published in the September/October issue of *FSR* and elsewhere in this issue.

THE events described in this report took place in the early hours of Friday, June 18, 1971, near Ben Lomond, California. The witnesses were Mr. W. C. "Tom" Thompson (aged 77), who saw the UFO, Mrs. Minna Thompson and Mr. Leonard R. Clark who both observed the electrical disturbances, and myself who observed both the electrical disturbances and the UFO. All the witnesses reside at 7900 Harvard Drive, Ben Lomond.

12.55 a.m.: I was sitting up late doing some paperwork when an unusual electrical disturbance began. The electric lights and the television set started dimming, or fading in and out in a continuous, but irregular, pattern. It resembled the dot-dash impulses of a code. I glanced at the clock and noted the time. Unexpectedly I sneezed twice and my nose watered so much I rushed downstairs for a kleenex tissue. I stood in the kitchen a few minutes watching the odd pulsing of the lights before going back upstairs.

Expecting a power failure any second, I set aside the papers on which I had been working. Since 10 minutes had gone by and the strange disturbance was still going on, I thought I would go outside to see if anything strange was around that may be causing the interference.

The night was still, clear, and warm, probably in the mid-fifties, and my husband, Leonard, was already asleep on the porch deck. As I reached to open the sliding glass door leading to the deck from the dining room I received a fair-sized shock and saw a spark jump. We have nylon carpeting and I am used to getting "tickled" from static electricity, but this was a sharp bite and I pulled my hand back quickly.

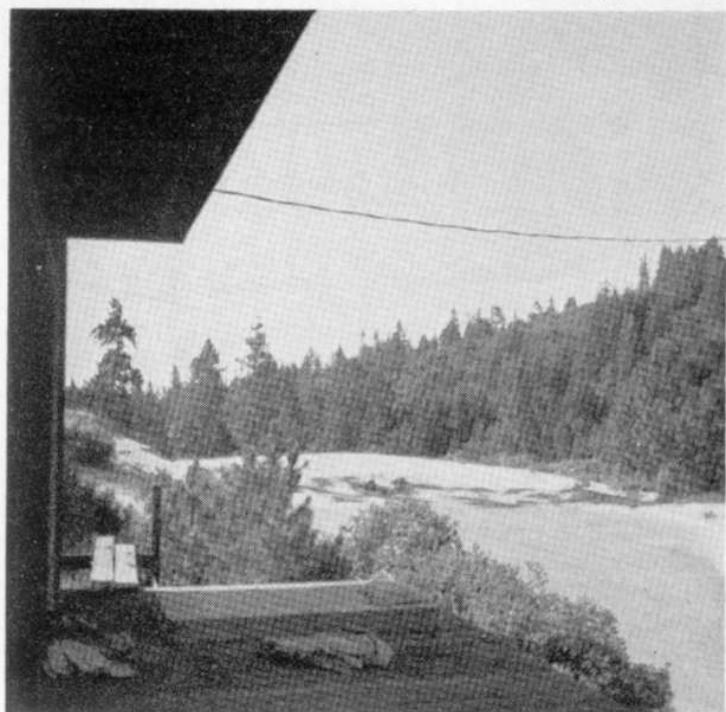
As soon as I stepped outside I could hear the television antenna snapping and buzzing in time with the dimming of the lights: it is secured to the fireplace chimney and is not grounded in any way. The area from the south to the east which reflected the city glow from Felton and Scotts Valley was pulsing in time to our house lights. The power lines across the street were also snapping and buzzing in the same manner as the television antenna.

Through the trees I could see a large star-like object which was bright orange in colour. "Probably Mars," I thought, but decided that coupled with the electrical disturbance it was interesting enough to wake Len.

We went inside the house and I picked up my camera and woke my Dad. My Mother (another night owl) joined me and we went outside together.

1.15 a.m.: From the driveway on the side of the house we could see the orange object in the eastern sky quite clearly between the trees, and, although I felt sure it was a planet (either Mars or Venus rising), to play it safe I took a couple of pictures.

1.20 a.m.: My Dad, Tom Thompson, came out of the house and, not knowing that we were down on the driveway, walked to the front of the deck. He leaned against the corner of the house and was looking down the valley to the south in the general direction of Felton and Santa Cruz. He stood there a while then apparently



View from the porch "deck" of Mrs. Clark's house

became aware that I was calling him, and called out that he was going in to get his glasses and would be right back.

When he joined me on the drive, he asked me if I noticed the smell of ozone in the air. I merely noticed a dryness and told him of my strange sneezing bout. He decided to get his voltmeter to check the voltage variations. I walked up to the cul-de-sac for another look around and noted that the whole area from Felton and Scotts Valley to the south, as well as Ben Lomond and beyond, towards Boulder Creek in the valley

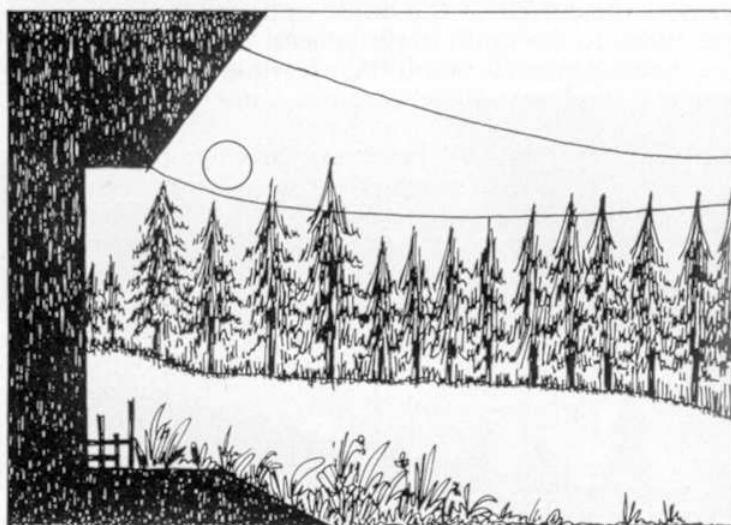
below to the west, was pulsing and dancing an electronic dance while the power lines provided the music.

Meantime my husband had given up sleeping on the deck and had retired inside the house.

1.50 a.m.: Returning from my walk I stood in the dining room with Tom watching his voltmeter. The voltage fluctuated about 7 volts at the most, and never exceeded 120v. It would drop on the long pulses to between 113v. and 115v., always returning to 120v. before dropping again. The disturbance acted like a short cutting out the power as if two wires were rubbing against each other. We talked about how strange it was that everything seemed charged with static electricity. Particularly the TV antenna which seemed to be acting like a lightning rod. You wouldn't expect a voltage drain to produce an excess of static electricity.

Everybody headed for bed, except me. I went back upstairs to await the outcome of the events and again spread out all my paperwork.

1.55 a.m.: The lights finally went out, exactly an hour after the time the disturbance had begun. I looked down the valley below and discovered that there wasn't a single light visible all the way to Boulder Creek. The Scotts Valley light glow had also disappeared. It was



The apparent size of UFO and its position as seen by Mr. Thompson

the first time I had known of a power failure that effected the entire valley. I would check with the power company in the morning, I decided.

* * * * *

During the day I didn't take time out to call the Pacific Gas and Electric Co. My parents had gone off for the day and we had had no further discussion about the events of the night before. They arrived home about 1.30 a.m. I was still up again and my Dad immediately asked me whether or not I had found out anything from P.G. & E. When I told him I had not, he was annoyed since it had been bothering him all day about what he had seen and he thought surely I would have been checking it out. Of course, all I had seen was a planet in the sky and was a little confused by his remarks. He began asking me if what I saw was reddish-orange, and if it was big. What I had seen was only large in comparison to the other stars in the sky.

"Oh," he said, "from where I watched it, it was huge. At least the size of the full moon. Maybe larger." He hadn't mentioned it at the time, since he thought we were looking at the same object from the driveway as he watched it from the corner of the house. He assumed we had all seen the same thing, and we did not realise that he had seen anything!

At 1.20 a.m. Friday morning Tom had walked out of the house, without his glasses. He walked to the end of the deck and leaned against the house as he noticed, centred between two trees, a huge orange glowing ball hovering low in the southern sky. "It seemed to sparkle, scintillate, or twinkle steadily. The edges of the disc were very round like a hoop." Since it was as large, or larger than, the full moon, he at first assumed it was the moon rising. The object was so large that it "covered the end of my thumb at arm's length," Tom said. "Suddenly it just disappeared, poof! It looked like the symbol used on the Glen Campbell Good Time Hour (a television programme)," he said. That was when he went inside to get his glasses and then joined me on the driveway. He had observed the object about 30 seconds and it never moved. It just hovered there "all sparkling, like a fish eye."

* * * * *

If the object Tom viewed had been the result of a light image retained on the retina he would have experienced the phenomenon upon first stepping out of the house on to the porch deck, or as he walked down to the corner of the house, but not after he had turned the corner and gazed south. He is far-sighted and wears eyeglasses most of the time. However, if his eyes are rested, he can read normally without putting on his glasses. He has an astigmatism which he thinks could have contributed to the "scintillating" effect. He has had many years of meteorology, has sailed around the world three times as a radio "sparks" for the navy and various oil corporations. He spent many years as an airport radio operator and also handled the ground weather observations for the airlines using the airfield at Kingman, Arizona. He is thoroughly familiar with "ball lightning" and "plasma" which hangs immediately over power lines on occasion. What he saw in no way resembled these phenomena. In fact, he is still puzzled and can find no explanation for what he saw.

On Saturday morning at 7.40 a.m. I called the Pacific Gas & Electric Co., hoping to contact the same crew that had been on duty Thursday night and early Friday morning. I asked the man who answered if he knew what caused the power failure and the strange voltage drop. He said: "There was a car pool accident on Zayante Road. The car had hit a tree and caused a short across the power line. Eventually the switch opened and the power failed." He added that the failure which blacked out an area from Boulder Creek to Scotts Valley had "affected 10,000 people." He had no explanation for the television antenna and the power lines registering the static electricity, nor had he received any other reports. The situation was very puzzling to him.

A check of the Highway Patrol office revealed that there were two accidents on Zayante Road. One at 6845 East Zayante at 1.02 a.m., and another at Pico Bridge. No cause was listed on the preliminary report.

It was apparent that the electrical disturbance had begun seven minutes earlier than the accident which occurred at 1.02 a.m. However, the location of the accident scene on Zayante Road was in a direct line over the hill from our house, and in a direct line with the object that Tom had seen. Since without his glasses Tom would not estimate how far away it was, it could have been very close to us, or perhaps several miles away. I wondered if the occupants of either car had been distracted by something they may have been watching in the sky. It seemed odd that two accidents had occurred on the same road at approximately the same time in a remote area. Undoubtedly at one o'clock in the morning they were the only two cars on the road!

The *Santa Cruz Sentinel* newspaper had not received any UFO reports or any reports about the power failure. They planned to check it out.

The main office of the Highway Patrol had received no UFO reports and the cause of both accidents was attributed to late night drinking. All other particulars were confidential.

The *Santa Cruz Sentinel* on Monday, June 21, carried the following small item:

"POWER OUTAGE AFFECTS AREAS—Power outages Friday at 8.10 p.m. out of Soquel and Scotts Valley were reported by a number of persons to the Pacific Gas and Electric Co. Some 900 customers in the Old San Jose Road area of Soquel were without power for 32 minutes, according to Wayne Mathews, PG&E district manager. Some 300 customers in the Vine Hill and Laurel areas of Scotts Valley were without power for about two hours. Cause of the Old San Jose Road outage is unknown, Mathews said. The Vine Hill-Laurel outage was caused by a limb on the line."

There was no mention in the above article of the power failure which had occurred early Friday morning which affected 10,000 customers, but it was odd that two other outages had occurred on Friday night.

The weekly newspaper, *The Valley Press*, carried a small item on Wednesday, June 23, which stated, "Early Friday morning the Felton Fire Department received about four calls regarding a transformer fire in the Zayante Fire Protection District." The names of those callers are not available.

* * * * *

Mr. Thompson's UFO report:

Conditions: Very dark—clear with stars overhead. Faint odour of ozone in the air.

Electric power surging up and down in our house 5-8 volts variation, as viewed on an accurate AC voltmeter. The line frequency of 60 cycles was not varying.

The glow of lights on the horizon to the SE towards Santa Cruz and Scotts Valley and Felton areas seemed to go up and down with the fluctuations of the line voltage.

The orange-coloured UFO was observed to be stationary. It was visible for about 30 seconds, then suddenly disappeared. Nothing more.

The object seemed to sparkle orange-red, scintillate, or twinkle steadily. The edges of the disc were very round, like a hoop. It resembled the dazzling disc on the Glen Campbell TV show.

The object was observed unexpectedly, and no one else was close by at the time. Further observations showed nothing in the area. The ozone odour gradually faded away.

There was no moon.

The object hung between two pine trees about 1,000 yards from the house. It appeared to be above the trees which stretch for about 3 to 5 miles away to the skyline. I wouldn't hazard a guess as to how far away or how close it was without my glasses on.

* * * * *

Mr. Thompson said he has seen many fireballs or
(Continued on page 29)

ENTHUSIASTIC REPORTING, KALEIDOSCOPIC THEORIZING

by John Cleary-Baker, Ph.D.

UFOs—Key to the New Age by Arthur Shuttlewood, published by Regency Press, 43 New Oxford Street, London WC1. Price: £1.80.

Arthur Shuttlewood has done it again! In this latest of his three books, Britain's leading contactee has produced a lively and kaleidoscopic work in which occult and scientific theories jostle each other, interspersed with details of many new UFO reports from the Warminster area.

For the sighting reports we may all of us be grateful. If Warminster is indeed a ufocal—"window area" to employ John Keel's terminology—it is a useful thing to have constantly on hand an enthusiastic reporter ready to chronicle the events as they happen.

The occult aspects of Mr. Shuttlewood's researches are not susceptible to ready comment. Some readers will attach a great deal of importance to numerological calculations involving the number Nine. Others will dismiss them as vagaries of coincidence. I should not care to essay the task of arbitrating between the parties.

The scientific ideas mooted in the book are always of interest and some of them are unquestionably not without value. I think, however, that Mr. Shuttlewood's flirtation with the Theory of Serialism, as propounded by the late J. W. Dunne, adds little to our understanding of the elusive UFO. Serialism, which involves the philosophically unacceptable notion of an infinite regress, has never been taken very seriously by those best qualified to pronounce upon it. Of Dunne's excursions into the realm of Relativity, Professor C. D. Broad wrote:

"I should suppose that Mr. Dunne's brief account of the doctrines of the Theory of Relativity would be unintelligible to those who are not familiar with it and unacceptable to those who are."

However, with all its defects of exposition this book is one which ought not to be neglected by UFO students. I wrote of Arthur Shuttlewood's second work, *Warnings from Flying Friends*, that it contained gold nuggets buried among much detritus. Precisely the same expression may be employed in dealing with this latest of his publications.

As always, the transparent honesty and integrity of the author are reflected in everything he has written.

UPROAR IN BRAZIL

Gordon Creighton

ITAPERUNA is a small town in the northern part of the Brazilian state of Rio de Janeiro, and lies about 50 km. to the north-west of Campos, home of the two dead young men in the leaden masks,¹ and not much further than that from the beach at Atafona where, apparently, the young men carried out some of their "experiments" when they allegedly "shot down a UFO which fell into the sea."

We are greatly indebted again to Dr. W. Buhler, who has rushed to us by air-mail a batch of press-clippings² which cover the period September 27 to October 10, 1971, and tell the story of the fantastic things now going on around this peaceful and pleasant little country town, where dwarfs 50 centimetres high, "like gnomes", flying in a "saucer" the size of a *Volkswagen* car, have been terrorising motorists and have played a few notably nasty tricks. These happenings appear to have developed into a "flap" since about September 19, although in truth there has been a steady trickle of reports from the Itaperuna area for at least two years past.

The widespread anxiety and alarm engendered by these events may provide food for thought for those who are so ready to criticise governments for censoring or suppressing UFO reports.

I shall deal in this article particularly with three of the Itaperuna reports, in which it is claimed that motorists or pedestrians have been taken into "saucers", taken for "flights", or levitated into the air by beams of light.

Case I. The Typewriter Mechanic

Paulo Caetano Silveira, aged 27, a typewriter repair mechanic, residing at rua Bonifácio Alonso 213 in Itaperuna, had been to a place near Carangola to repair some machines. As he was driving home to Itaperuna on the evening of September 22, 1971, in his Vemaguete 61 car, registration number HA-3064, he noticed some sort of dark, low-flying object behind him, which seemed to be dogging him. At first he did not pay too much heed, feeling that he might perhaps have been deceived by the fleeting shadows of the trees against the sky. But, when nearing the town of Tombos, he began to notice something else, which he has described as a red light or a red ball of fire.³ This thing repeatedly came right above his car, but it was significant that whenever another car appeared from the other direction the "thing" always fell back. At its closest he was able to see that its colour tended at times towards bluish, and that it was in fact a luminous disc.

Arriving in Tombos and already somewhat alarmed, he called in at the Police Station and reported the matter, but they did not seem to take his story very seriously. They gave him a drink of water well laced with sugar and suggested that he stay and spend the night in Tombos.

Calmer now, he started off again. At first he thought he had shaken the thing off, but soon found that it was still following him, though far behind. Thoroughly



worried now, he put on all speed and came to Natividade, where he stopped at a friend's place to put some more water in the radiator. He told the friend of his experience and was advised to say a few *Pater Nosters* . . .

It was now about 7.00 p.m., and it looked for a while as though the prayers had worked. Then, far ahead of him on the road, he saw what he at first took to be an enormous black ox, planted right in the middle of the highway. But the "black ox" soon turned to a vivid red and he now saw that it was the disc that had been pursuing him. From red it turned to a blinding white. Then a luminous beam shot out from it towards him, and he felt his engine beginning to falter. The engine died, and he found himself confronted by a craft a little bigger than the familiar *Volkswagen* car. He got a good view of it. It had small windows, just like an aircraft, and a door was open. Near this door were standing two small chubby beings about 40-50 centimetres high, or roughly about the size of a ten-year-old child. He felt his whole body, and especially his legs, being drawn in some mysterious way towards that open door. [We are left to presume he got out of his own car—EDITOR.]

The creatures, as one gathers from his accounts given to the press (see sketch), were reminiscent in appearance of the dwarfs shown in the traditional children's books of fairy stories. They had fair complexions, slit eyes, flattish heads, and there was something in their features that somehow reminded him, he says, of the Brazilians of the North-East.⁴ The dwarfs were dressed in one-piece overalls of a beautiful bright, luminous, sky-blue colour, with long sleeves to the wrists, high collars, and "Roman helmets"⁵ with spikes.⁶ The creatures moved around like automata, he says, with rigid arms and legs, and were carrying objects that gave out vivid beams of red and blue light.

Paulo says he felt all energy and willpower being drained right out of him, along with the sensation of



From newspaper sketch of creatures encountered by Paulo Silveira

being overpoweringly drawn towards the lights. He fought hard against it by trying to think, with all the concentration that he could muster, of his wife, Clarinda Caetano Sales, about whom he was already a little anxious as she was just due to have her first baby. Initially he seemed to have some success in resisting the power of the lights, but then the two creatures advanced, one on each side, and seized him. They were very strong for their size, and in silence they dragged him towards the disc.⁷ At the same time he felt behind him a strange sensation as though some giant invisible scoop were impelling him into the luminous machine standing on the road.

Just as they got him to the door, he managed to put up a little resistance, and it was at this point, he says, that he sustained some injuries on his arms. Once inside the machine, he found it impossible to see everything about his surroundings, so vivid and dazzling was the white light,⁸ but he was able to note that the fittings were all extremely simple.⁹ There were now a total of seven of the creatures, and they seemed to be examining him silently, as though he were some rare species of animal. At no point did he hear any sound exchanged between them, though it was clear that they were in communication with each other.

His impression of the cabin was that it was about 3 metres in diameter and 2½ metres high.

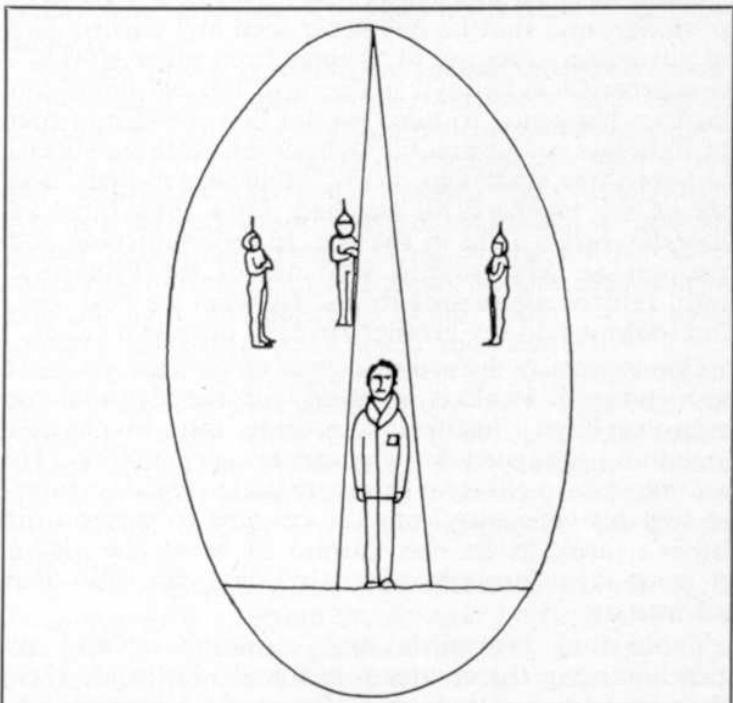
Then he heard "an infernal din" start up, and had the feeling that the disc was in flight or in movement. He thinks it may have travelled some distance with him,¹⁰ but by now he was in a sort of coma and scarcely conscious. Later, after what lapse of time he does not know, he heard a strange humming noise and was aware that they were carrying him out and were laying him beside the road near his car. He was apparently conscious enough to see what happened after this, for he says he saw the machine rise silently into the air and (very typically) that it seemed to hang there, suspended,¹¹ for a brief moment, before shooting away at staggering speed, like a flash of lightning, and was gone from sight.

Still very dazed and ill, and unable to see properly, Paulo lay there waiting for help from a passing car. The first one to arrive was driven by a doctor (Dr. Cirley Crespo) who had with him one passenger. Dr. Crespo pulled up to see what was wrong. Paulo managed to ask whether or not somebody could take the wheel of his car and drive him in to Itaperuna. Unfortunately, said the doctor, his passenger could not do this as he could not drive. So Dr. Crespo decided that it would be advisable to leave him there and drive on into Itaperuna (only 9 km.) and get help. They went at once to the Police, who despatched Inspector Gilberto Silva to the scene. On arriving there, this officer found nothing, no sign of craft or dwarfs, and no Paulo, as in the meantime other people had picked him up.

The second car to arrive contained three people and was driven by a Sr. Mário Alves de Brito. This gentleman described later to pressmen how, with considerable difficulty, he had tried to get the man, still only partly conscious, on to his feet, and how the man had cried out weakly: "Who are you? Let go of me! You're trying to take me away . . . Oh God, I'm blind . . ." and "Please don't take me up!"

It looked an alarming situation, said Sr. Mário Alves de Brito. "I was greatly moved. Something had obviously happened to the man, but I had no idea what. At first I thought he had been beaten up by common criminals. But it was subsequently established that nothing was missing from his pockets, and clearly the explanation was something else. The man was just totally disoriented, disoriented from everything, and in urgent need of medical attention. As he was got on to his feet he rubbed his eyes and kept on saying he was blind. 'It was the light . . . the light blinded me!' he cried. Clearly he had suffered some great shock. My friend and I got him to the hospital in Itaperuna, and after that we took him to the Police."

The hospital in question is known as the S.A.M.D.U. Hospital, these letters being presumably the initials of



Newspaper sketch published with Benedito Miranda's account

the local industrial enterprise by whom it is operated.¹² The doctor on duty at the time was Dr. Munir Bussad who, as he subsequently told journalists, has known Paulo personally for a long time. He found Paulo to be in a state of severe nervous shock and very ill. He had an abnormally fast pulse-rate, his eyes were badly bloodshot, he had scratches and bruises on his arms, was covered with dirt and still could not see properly. Paulo was however entirely consistent in everything he had to say, and there was absolutely no sign whatever of any mental derangement nor had there ever been such in Paulo's past, as he personally knew for a fact.

Dr. Munir Bussad went on to emphasise to the journalists, many of whom interviewed him, that in his opinion there was nothing new or unique about Paulo's case, since he himself knew for a fact that plenty of other people in the Itaperuna region had not only been seeing UFOs in recent months and years but had also had traumatic experiences with them. He concluded: "I do know that many of the people who have had this sort of experience are not suffering from any kind of psychiatric disorder, nor do they display any signs of having any mental obsessions."

Meanwhile, a large crowd of Itaperuna residents flocked to the hospital to see Paulo and hear his story, for he is well known and well liked by all.

Paulo was next taken to the Police Headquarters, where he related the whole affair to the Chief, Sr. José Luís Maron, and to Inspector Gilberto Gomes, who had meanwhile returned from his fruitless visit to the scene of the strange events.

The case of the typewriter mechanic Paulo Caetano Silveira is thus on official record both with the S.A.M.D.U. hospital and with the Itaperuna Police.

When being interviewed by reporters as late as five days afterwards (September 29) Paulo was still unable to see well and was still extremely nervous, falling from time to time into bouts of weeping.

Paulo has told journalists that he is not a TV owner or viewer, and that he has never seen any cinema film on any subject relating to "beings from other worlds". This experience, he says, is the most terrible thing that has ever happened to him. He did however admit that it was in fact *not* his first UFO experience. He explained: "About three years ago, I, my father, my mother, and one of my brothers, all watched, for a long time, an intensely bright light in the sky. It kept vanishing and reappearing. My parents, who are of the Protestant faith, refused afterwards to discuss what we had seen, and told me and my brother never to discuss it either."

One especially disturbing aspect of the episode must be mentioned: Paulo is obsessed with the idea that the creatures have "instilled something into his head", something designed to change his personality. He became so suspicious on this score that, a few days later, he sent his wife away into the country to stay on his father's farm, as he was "afraid of being the victim of some crisis brought about by what the little men put into me."¹³

Paulo told journalists that, although he had no idea how long the creatures had had him inside their craft, on reaching Itaperuna afterwards, his watch was mysteriously found to have lost fifteen minutes.¹⁴

Case II. The Truck-Driver

Three days after Paulo Caetano Silveira's alarming experience, a truck-driver named Benedito Miranda stated that he had encountered strange creatures which he described in much the same way as Paulo had described the entities he had encountered. He also claimed that he had had an alarming experience. He and Paulo were, and are, totally unacquainted, and as far as I can ascertain, newspaper accounts of Paulo's experience did not appear until after Benedito had made his report. It is not known, however, if Benedito had heard gossip about Paulo's encounter, but his report must be included in view of the unusual thing he stated had happened to him.

Benedito Miranda lives at rua da Liberdade 248 in the small town of Catagueses, in the State of Minas Gerais. He was driving home to Catagueses from Itaperuna at 2.00 a.m. on September 25 when, at a bridge over the rio Carangola, on the BR-40 highway, not very far from where Paulo had his encounter, he suddenly became aware of a powerful beam of reddish light coming from something blocking the road ahead of him. Simultaneously, he discovered that he could no longer control his car, which slowed down, and then stopped.

The thing ahead of him, as he now perceived, was some sort of machine, and it is particularly interesting to note that, according to the various press accounts, he used precisely the same words as Paulo to describe it: "the size of a Volkswagen car." He saw a door in it open, and from this door there jumped down three (some of the press accounts say two) little men about 50 cms. high. He said they were wearing "Roman-type helmets" and carried dazzling lights. His account of them is thus nowhere at variance with Paulo's description. Moreover he used virtually the same words as Paulo to describe how the little beings used their lights to rob him of all willpower and all sense of time.

Then they used the beam of yellow light to raise him up into the air to a height, as he thinks, of about 50 metres, where he remained floating, as "light as a feather" and utterly terrified. After a while, though powerless to move, he felt able to use his voice and shouted to be released. How long he hung there, he does not know, but thinks it may have been about fifteen minutes (which, if correct, would be interesting, as fifteen minutes was the amount of time lost by Paulo's watch, as will be recalled). Then the lights of an approaching car came into view, and he found himself lowered gently to the ground. Meanwhile the creatures and their craft had vanished. Unlike Paulo, Benedito Miranda had not even been touched by them.

Miranda drove back into Itaperuna and told his story to the Police. He was also sent for a medical check-up to the S.A.M.D.U. hospital, where he was seen by the same Dr. Munir Bussad, who states that he finds no reason to disbelieve this account any more than Paulo's. The doctor stated that he knew Benedito Miranda well, just as he knew Paulo, and that there could be no question as to Benedito's sanity.

Case III. The farmer—unfinished history

In its issue for October 3-4, 1971, *O Dia* of Rio de Janeiro, the paper with the largest circulation in all

Brazil, commenced a series of articles on the latest UFO wave. Most unfortunately only articles 1 and 7 have reached us so far. Article 1 gives a detailed account of a third case which is allegedly still only known to a very small number of people. Here is the gist of it:

The name of the person has not yet been divulged, but we are told that he is a man who is still suffering serious after-effects, collapsing into fits of weeping and trembling whenever he thinks about his experiences, gasping and struggling for breath, and still requiring urgent medical attention when these crises strike him.

Late one night this man was walking along a deserted country road towards his farm—which leads us to assume he is a farmer. There was a full moon, and all around seemed as bright as midday. Suddenly, high above him in the air, he heard a strange sound, both deep and piercing. He looked up and shuddered, for a great flying object was poised above him and beams of flashing lights of various colours seemed as it were to be travelling round the thing.

His first thought was to run, but his legs would not obey his brain. He was rooted to the spot, unable to move a limb.

After a few moments the object rose some metres higher into the air. The beams of light grew brighter, and also grew broader. Then the thing moved down again towards him, making the same noise, and the beams of light became as thin as they had been before, and fewer.

Finally, the object halted again, and from an orifice which was in the centre of its base, and which up to then had been dark, there now came a beam of yellow light. Slowly this yellow beam grew thicker, and it enveloped him.

Up till now, though speechless and unable to move, the man's brain had remained quite lucid and he had noted everything precisely. But now the yellow beam was sapping his will-power and he was losing consciousness, forgetting who he was, where he was, what was his name, the names of his friends, where he lived, everything . . .

And now he was being drawn upwards by the terrible yellow light and was fighting for breath.

For some time he lost consciousness altogether. When he came to again, he was still floating between the ground and the object, at a height which he thinks was about 30 metres or so.

He now had the feeling that "they"—whoever "they" might be—wanted him to know what was happening to him. His panic grew even worse. He now felt sure they were planning to take him away in the saucer and that he might be abandoned for ever in some alien world. Or that this terrible yellow light which held him in its grip might suddenly be switched off, in which case he would crash to the ground and be killed.

Suddenly he found that he could use his voice again, and yelled for help. But his voice was weak, and was muffled by the noise from the machine now but a few metres above his head . . .

(The rest of this man's story has not yet reached us.)

Other Sightings, and General Public Reactions

Publication of these three experiences could not fail to deepen the general unease among the 26,000

inhabitants of the Itaperuna region. Emboldened, many people have come forward and admitted to experiences kept secret until now. Most people are now afraid to venture out on country roads at night unless in parties.

One night some reporters who were inspecting the spot where Paulo had met the dwarfs found two Brazilian "ufologists" there, who were signalling with a flashlight. They had a car with a Uberaba registration, but refused to give their names to the press, saying only that they were engaged in "contacting flying saucers" and "had already had contact with several occupants of flying saucers."

In Natividade, journalists interviewed a Sr. Válder de Carvalho and his wife, who said that they and their daughter had seen the saucer and had been followed by it for some time when they were driving one night on the Natividade-Itaperuna road. Next day they learned that many others had seen it.

Another witness who is now talking freely is Judge Antônio Sampaio Peres of the Campos Circuit.¹⁵ He said that at 11.30 p.m. on January 15, 1969, he and his wife had seen an object shaped like a flattened dish, with a periphery of purple light and a centre of vivid white, which remained stationary for two minutes or so at a distance of about 200 metres from their car, at approximately the same spot where Paulo and Benedito had had their encounters.

Police Inspector Gilberto da Silva of the Itaperuna Police states that he and Police Delegate Moacir Bellot and ten men of the force all saw a similar sort of luminous object at Pádua.

A farmer named Paulo César Pavão stated that he and all his family have recently seen the mystery object. (Most of the local populace seem to think that one and the same "saucer" is always involved.)

Another witness to come forward is a Dr. Clebis Silva.

At a place called Santa Madalena, hundreds had seen it, "flying high as though carrying out a surveillance of the area." Other reports came in from Bom Jesus do Itabapoana, and from Grussai (in the State of Espírito Santo).

On one notable occasion, says one of the press reports, more than a thousand people, who were attending an outdoor religious celebration, had an awesome experience. The UFO, seen at first as a greenish light in the sky, swiftly zoomed down towards the crowd. Then, just as it seemed about to smash into them, it suddenly halted and hung there floating in the air for three minutes, emitting beams of green, yellow, blue, purple and red light, and spinning round. Then it shot away straight upwards at great speed and vanished.¹⁶

Padre Humberto, parish priest at Natividade, considers that it is impossible not to accept the reports, especially as so many people have been attacked or molested. On the other hand Padre Higino Lateck, parish priest at Itaperuna, still prefers to think that the little dwarfs are Soviet spies engaged in "casing the region"¹⁷

An experience that has only now come to light in the press concerns a certain Sr. Alfredo Ferrari, who "saw the UFO" two years ago. As a result of the experience, he became morose and taciturn, underwent a complete change of personality, and finally died a few months ago.

One of the most prominent witnesses mentioned by the press is Sr. Nélson Vieira Leite. A leading local farmer and businessman, Sr. Nélson is the brother of Sr. Rubem Vieira Leite, the present Prefect of the Municipality of Itaperuna. He states that recently, at his farm, the Fazenda Toyota, he and his wife watched a saucer for thirty minutes as it moved about in the sky.

For many people, all these happenings are clear indications that the end of the world is at hand. But, while most folk are alarmed, there are a few bolder souls in whom curiosity has got the better of their fear, and who are eagerly awaiting the arrival of more UFOs at Itaperuna a town that—as they think—is clearly slated to see big things in the days ahead.

But despite all the alarm and misgivings, there has been a great influx of UFO buffs and fans from far and near into Itaperuna and vicinity, and shops announce a marked boom in sales.

The Police are generally very tight-lipped. Police Delegate José Luís Maron, the Itaperuna Chief, has been refusing all comment, and has let it be known that he has left town on an extended inspection trip in the district.

Tail-piece

The following report, which appeared in the Rio de Janeiro paper *O Dia* on October 1, 1971, will serve as a fitting conclusion to the present report:

FLYING SAUCERS ALL OVER THE PLACE

"Itaperuna (from our correspondents Mário Dias and Gilson Barreto): *The Prefect of Itaperuna, Sr. Rubem Vieira Leite, is to send, next Tuesday (October 5), to the UFO Study Department of the Brazilian Air Force,¹⁸ and also to N.A.S.A., an extensive report on the sightings of flying saucers which have been occurring here for about two years past and which are now occurring with great frequency, two people, Paulo Caetano Silveira and Benedito Miranda, having been seized and held for some time by 'small beings'.*

"In addition to giving a detailed account of all these happenings, the Prefect will also request that urgent measures be taken. Local Councillor Abel Padilla has stated that he will collaborate with the Prefect in the preparation of the report, and adds: 'I too fully believe in these accounts of sightings of flying saucers, and I consider the situation to be serious.'"

Notes and references

¹ See FSR, March/April 1967: Charles Bowen: *The Mystery of the Morro do Vintém*.

FSR, July/August 1968: Charles Bowen: *No Easy Solution to the Morro Mystery*.

FSR, July/August 1971: Creighton: *Follow-Up on the Morro do Vintém Mystery*.

² *O Dia*, September 27: *Anoes de outro mundo param carro em Itaperuna e forçam pessoas a andar de disco*.

O Globo, September 29: *Alarma em Itaperuna com anões voadores dentro de um disco luminoso*.

O Dia, September 29: *Disco voador tinha tamanho de 'fusca'*.

O Dia, September 30: *Arrastados por seres do espaço* (report by Mário Dias and Gilson Barreto).

O Globo, September 30: *Itaperuna em expectativa: só*

se fala nos discos voadores (report by Klayrton Torquato and Jorge Peter).

O Dia, October 1: *Discos voadores por toda a parte* (report by Mário Dias and Gilson Barreto).

O Dia, October 3-4: 1. *Discos voadores no interior fluminense: A misteriosa luz amarela* (report by Mário Dias and Gilson Barreto).

O Dia, October 10: 7. *Discos voadores no interior fluminense: Médico afirma que uma das vítimas sofreu violento trauma nervoso* (report by Mário Dias and Gilson Barreto).

O Cruzeiro, October 13: *Itaperuna: Os Discos Voadores Estiveram Aqui* (report by Fernando Pinto).

³ The light which followed Antônio Villas Boas (A.V.B.) to and fro up the field while he was sitting on his tractor ploughing was also red.

⁴ The reference to features of Brazilians of the North-East is puzzling. That is the part of Brazil that I know best. The population there contains many more Negroes or mixtures of White and Negro, White and Indian, Indian and Negro. But I do not see what this can have to do with the dwarfs, since we are told that these had *fair skins* (as did, incidentally, A.V.B.'s lady friend). The North-East of Brazil does not contain more fair people than the South, but markedly less.

⁵ One of the press-reports speaks of the helmets as "cone-shaped".

⁶ I have compromised here, by translating it as "with spikes", because the accompanying illustration shows only one spike. The article in *O Cruzeiro* says "covered with spikes" ("cheio de bicos"), and one recalls that A.V.B. said his captors wore high helmets with several projections on the top. In any case it must be emphasised that we cannot assume these beings were of the same species as A.V.B.'s captors, since A.V.B. stated definitely that his group came up to his own shoulders. He himself is about 1·64 metres in height. So it seems that his captors must have been far bigger creatures than the Itaperuna dwarfs. The recent case most resembling these Itaperuna episodes was at Pedro Leopoldo in May 1969, when a soldier was teleported to Colatina (see "48 Hours In A Flying Saucer" in FSR for September/October 1971).

⁷ Barney Hill's shoes are said to have shown scuff-marks due to his having been dragged in the same manner into the disc.

⁸ A.V.B. also mentioned the brilliant lighting inside the cabin of the craft (far larger) into which he was allegedly taken.

⁹ Not only A.V.B., but several other witnesses, claim to have been struck by the extremely plain and functional appearance of the interiors of UFO cabins.

¹⁰ One of the clippings quotes Paulo as saying that he thought they flew "about 1 kilometre" with him, though it is impossible for us to know how he arrives at this conclusion, since they allegedly brought him back afterwards to his car.

¹¹ Just as A.V.B.'s machine did.

¹² The Brazilian Embassy in London are unable to suggest what the initials might stand for, except that the S.A. would normally mean *sociedade anónima*, i.e. *limited company*.

¹³ We must watch all episodes closely for evidence of this 'Midwich Cuckoo' effect. There have been other cases . . .

¹⁴ Several cases are on record in which people have claimed that their watches either would not go or were slow after they had been either inside or near a UFO.

¹⁵ This case has already been reported briefly (see Case No. 97 in "Brazilian Cases In 1968 and 1969—Part 5" in *FSR Case Histories*, No. 6, August 1971). Another Itaperuna item is the piece of allegedly mysterious or unknown metal, "resembling aluminium", which a

farmer named José Joaquim found on his fazenda one morning, having heard a loud strange crash during the night (Case No. 58 of "Brazilian Cases in 1968 and 1969—Part 3" in *FSR Case Histories No. 4*, April 1971).

¹⁶ Those who are familiar with the startling occurrences alleged to have taken place at Fátima, in Portugal, in 1917, will recognise many features here.

¹⁷ Padre Humberto is not alone in wishing to attribute it all to the Red Air Force. In a letter published on page 24 of *FSR*, Vol. 11, No. 3 (May/June 1965), Mr. Henk J. Hinfelaar suggested that A.V.B.'s captors were Soviet airmen operating secret "UFOs" from bases in Brazil. If this is so it is surprising that today—14 years after A.V.B.'s experience—the Soviet "visitors" have still not succeeded in taking over Brazil.

¹⁸ A Divisão de Estudos de Objetos Não Identificados da Aeronáutica Brasileira.

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UFO OBSERVED DURING CALIFORNIAN BLACKOUT

(continued from page 24)

ionised air plasma, but he has never seen one that lasted so long, and has never seen one appear with a definite outline—as if contained or rimmed. The edges would be diffused or fuzzy in appearance. Also, he said they usually created a noise when they dissipated.

It gave him quite a scare to see something so big and have it just disappear before his eyes without a sound. He remains very puzzled and keeps trying to rationalise what he saw, without success.

When queried regarding the nature of the "ozone" smell, Mr. Thompson indicated that it resembled the odour found in the electric dryer which has an ozone sterilisation lamp.

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WHAT WAS IT THAT LANDED AT WIMBORNE?

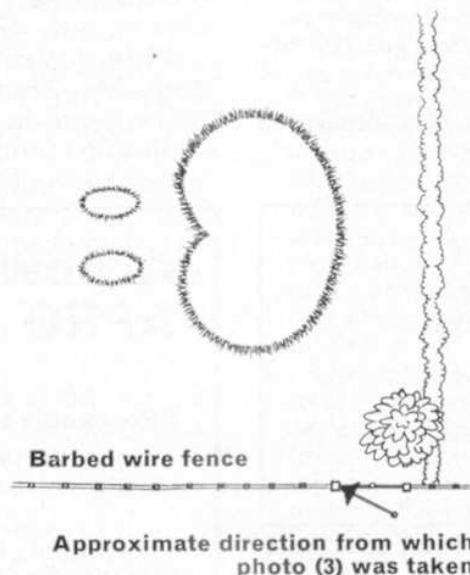
Leslie Harris

THE Bournemouth *Evening Echo* of June 1, 1971, published a letter from Mrs. Valerie Newman of Leigh Lane, Wimborne, Dorset, which gave details of an unusual occurrence at her home on May 6, 1971. I interviewed Mr. and Mrs. Newman on the same day as the publication of Mrs. Newman's letter, and found them to be sincere people, obviously puzzled by the incident, and hitherto sceptical regarding the UFO subject. Their testimony was convincing, and there is no doubt in my mind that it is completely authentic.

It was about 9.30 p.m. on Thursday, May 6, that Mrs. Newman and her mother were sitting in the lounge, when they heard a sound which was described as like a washing machine (spin drier?) as it speeds up; or a humming top being set in motion. In other words, a "wheeee" sound, increasing in pitch, and lasting for a few seconds. It was not very loud, and had the television been on at the time, would probably not have been heard. The two women looked at each other, wondering what it was, but made no attempt to investigate. Ten minutes later, the same sound was heard again, and this time Mrs. Newman went to a window, pushed the curtain aside, and looked out. She saw nothing.

Meanwhile, Mr. Newman, who was doing paper work in the kitchen, heard nothing. He laughed when his wife told him about it, and some joke was made about "little green men".

Some three-quarters of an hour later (about 10.15 p.m.), Mr. Newman opened the door to take their dog, Sam, an 18-months-old Lakeland Terrier, out for his walk. But Sam would not go. He was coaxed and persuaded, and finally dragged by the collar, but he absolutely refused to set foot out-



side the door. Normally, he shoots out directly the door is opened, but on this particular evening he behaved in a way he never has before or since. However, the Newmans did not, at that time, connect his odd behaviour with the "science-fiction" type sounds, and thought no more of the matter.

The next morning, Mrs. Newman's mother was in the garden, when she noticed something strange in the field beyond the end of the garden. She went back indoors and told her daughter about it, but her daughter would not believe her. However, she eventually managed to persuade Mr. and Mrs. Newman to investigate, and sure enough, her eyes had not deceived her.

The field was of very long grass, and an area had been flattened in a clearly distinguishable elongated heart shape, with two smaller egg-shaped areas flattened close by (as shown in the sketch). The heart shape was about 17ft. in length, and 13ft. wide. The egg shapes were 4-5ft. long, and 2ft. wide at the widest point. These two egg-shaped areas were about 6ft. apart,

and about 6ft. from the main heart-shaped area.

The grass seemed to have been compressed lightly in a clockwise direction, and there were no other marks leading to or away from it, ruling out the possibility of the grass being flattened manually. Neither could the weather be blamed, for that night was calm, with no rain and very little wind. The grass had definitely not been flattened the day before.

I visited the Newman's bungalow at about 8 p.m. in the evening of June 2. I was shown the garden, and the field adjoining it. I crawled under a barbed wire fence to reach the flattened area, but found that after nearly a month the action of the weather, and the growth of the grass, had altered the appearance of the area. The grass was still flattened, but in no distinguishable shape, and it was impossible to take measurements. The field has now been mown.

The length of the garden is about 70ft., and the flattened grass was a further 15ft. from the garden fence; therefore the distance from the lounge to the flattened grass was about 85ft.

The lounge window faces down the garden, but there is a smaller window at right-angles to it from which it is quite impossible to see the field. It was through this smaller window that Mrs. Newman peeped on the evening in question. The main window, which faces the field, had curtains drawn over it, overlapping in the centre. Mrs. Newman was certain the sound came from the direction of the field, but when she peeped out she was uneasy, and hoped she would see nothing. This would explain her looking out in the wrong direction.

The dog, Sam, is very lively, bolts out of the back door at every opportunity, and even leapt un-



1 The rear of the bungalow showing the main lounge window, and the smaller window at right angles to it



2 The view from the lounge window, looking down the garden. The field can be seen beyond the dark hedge



3 The general area of the flattened grass, just above the centre of the picture



4 A close-up of a small area of the flattened grass

bidden, like a miniature whirlwind, into my car. It is significant that he refused to leave the house on the

night in question, when such behaviour is so completely out of character. Indeed, it was this fact

which convinced Mr. Newman that something uncanny, yet real, occurred that night.

DON'T FORGET YOUR COPY OF

UFOs IN TWO WORLDS (see page 2)

MAIL BAG

Not a "musical UFO" or Poltergeist
Dear Sir,—With reference to the item in *World Round-up* in the July/August issue (Vol. 17, No. 4) of FSR, headed "Musical UFO, Poltergeist, or what?" I personally investigated this occurrence at the time, and heard from Mrs. Williams the full account of their frightening night-time experience.

She described the noise as being a horrific din of a train crash, complete with whistles, screeches and metallic clangs. This was followed by an assortment of sounds; explosions, church bells, a clock chiming, snatches of conversation and strains of Oriental music. Then the whole sequence of sounds began again and was repeated over and over for an hour-and-a-half, like a tape recording being played back repeatedly. A humming sound was present all the time.

Following the report in the Bournemouth *Evening Echo*, Mrs. Williams received at least a dozen phone calls from others within the radius of a mile who had also heard the noises. Most of these people were more impressed by the "music", descriptions ranging from "music through a computer-like science fiction" to "celestial music of the spheres".

However, following a letter on this matter to the *Evening Echo*, I paid a call on Mr. A. Newland, and I now feel that the incident is explained.

Mr. Newland is a railway supervisor, and on the night in question, he and his men were carrying out track-laying work in the vicinity. He was able to explain all the sounds heard, including the hum and musical sounds, even the "rail crash", as the result of the work going on, which is, apparently a very noisy business, and has previously been heard as much as ten miles away.

Mr. Newland, although not wishing to debunk UFOs in general (he said he quite believed such things could exist)

Correspondence is invited from our readers, but they are asked to keep their letters short. Unless letters give the sender's full name and address (not necessarily for publication) they cannot be considered. The Editor would like to remind correspondents that it is not always possible to acknowledge every letter personally, so he takes this opportunity of thanking all who write to him.

did not want people to get fanciful and quite mistaken ideas about a very normal occurrence.

Leslie Harris, Secretary, Bournemouth Cosmic Research Group, 6 Heathwood Road, Winton, Bournemouth, Hants, BH9 2JX.

Dear Sir,—Here is an item of interest. It is from *Culloden* by John Prebble (chapter 7, page 316, of the Penguin edition):

"In August 1748 before the town council of Aberdeen eleven men and women swore to the truth of a vision which they had seen in a valley five miles west of the city.

"On the fifth of that month at two in the afternoon, they saw three globes of light in the sky which increased in brightness until twelve tall men in bright attire crossed the valley. Then were seen two armies. The first wore dark blue and displayed Saint Andrew's cross on its banners. The other was uniformed in scarlet and was assembled beneath the Union flag. Twice the red army attacked the blue and was beaten back. When it attacked a third time it was scattered by the Scots army.

"Those who watched saw the smoke of the cannon, the glitter of steel and the colours waving but heard no sound. When the blue army was triumphant the vision passed."

For some similar cases, see chapter 18 of Charles Fort's *New Lands*.
Roger Sandell, Beaconsfield, Bucks.

World War I UFOs?

Dear Sir,—I have read with the greatest interest the article "UFOs in Wales in 1905" by Roger Sandell.

Apparently, the phenomenon continued during the First Great War. Arthur Machen, who was a great reporter as well as a great imaginative

writer, has described it in a text entitled "The Great Return".

Machen insists on the fact that "the lights have been seen again."

It would be very interesting to know how much of "The Great Return" is factual reporting, and how much of it imagination.

I appreciate FSR very much.

Yours etc.,
Jacques Bergier, Paris 8, France.

More on Baker Street and UFOs

Dear Editor,—I note in May/June 1971 number a letter from Jacques Bergier of Paris, mentioning my one-time neighbour Sherlock Holmes. I can claim him, surely, as I live within a mile or so of Baker Street!

He mentions Sherlock Holmes' UFO contact or interest as published by Sir Arthur Conan Doyle.

But he has overlooked the fact that Conan Doyle was very interested in Spiritualism and psychic phenomena, and this is noteworthy for the John A. Keel contention of the tie-up or link between UFOs and the psychic! As Doyle was Irish, although he took his medical degree in Edinburgh, he must certainly have been Celtic and possibly had the Second Sight.

Sherlock Holmes was undoubtedly English, but Dr. Watson, his great friend and chronicler was certainly a Scot, and therefore likely also to have had some Second Sight, potential or actual.

This indeed seems to be a case where The Myth becomes greater than The Man!

All good wishes and hopes for a Great Future for FSR, and for my fellow travellers and colleagues in this Hunting of the Snark in an Alice in Wonderland world!

Judith Gee, 27a Goldhurst Terrace, Hampstead, London NW6.

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UFOs in Josephus

Stuart Campbell

WHILE writing about the Roman capture of Jerusalem, which was the climax of the Jewish War, beginning in A.D. 66, the Jewish historian Josephus, who defected to the Romans, records several interesting phenomena.¹ Josephus does not make it very clear whether these phenomena were seen before or during the War, but he certainly took them as divine portents of the subsequent catastrophe.

"There was a star resembling a sword which stood over the city and a comet that continued a whole year." It is considered that in this Josephus intended us to understand that these were two distinct phenomena, although Jeans thought them to be one.² If so, the sword might have appeared for only a short while, while the comet lasted for several months (a year seems rather unlikely).

Jeans also claims that it was "probably" Halley's Comet and that it appeared in A.D. 70, when Jerusalem was destroyed. Apart from the fact that Josephus does not specifically claim that the comet appeared in that year—indeed he implies that it appeared before the War—it is a simple enough exercise to calculate that Halley's Comet should have been visible either in A.D. 10 or A.D. 86, and so cannot have been the comet referred to by Josephus. But there are many other comets whose period is not known, or which are of extremely long duration. There is no cause therefore to doubt Josephus' word.

A UFO in the shape of a sword was seen over Pittsburgh in July 1939.³ The witnesses described it as hanging in the air at about 45° to the horizon, and resembling a modern airliner without its main wings. It was slightly tapered towards the top end where two fins were visible. This gave it the appearance of a short sword, the witnesses actually using the word "sword" to describe it. It seems coincidental that Josephus should likewise describe his UFO as being in the shape of a sword, even though swords are not all the same shape. Thus there exists a possibility that the object which hung over Jerusalem about the year A.D. 65 was the same one as, or a companion to, the one that appeared over the U.S.A. in 1939, one thousand eight hundred and seventy-four years later.

Again, we read in Josephus that before the Jewish War, on the 8th Nisan (March/April) at about 0300: "*So great a light shone round the altar and the holy house, that it appeared to be bright day-time; which lasted for half an hour.*" This is a familiar feature of modern reports, where the UFO directs a powerful beam of light at the ground, and so illuminating it.

Shortly afterwards, on the 21st of the month Iyyar (April/May): "*Before sunsetting, chariots and troops of soldiers in their armour, were seen running about among the clouds, and surrounding cities.*" It is quite possible that the simple Judaeans witnessed the phenomenon we now call UFO, and, as a result of the deep concern they all shared for their fate at the hands of the Roman troops, interpreted the phenomenon as portraying the fate of cities already fallen to Roman power. It seems

unlikely that they could have seen any object in the sky resembling a chariot or a soldier, although the resemblance of a chariot wheel to the standard circular UFO is not without significance. But I suggest a host of glowing circular UFOs, perhaps surrounding a cigar-shaped craft, might have given rise to this interpretation of the phenomenon. Something mysterious in the sky must have caused such a rumour.

Josephus goes on to describe other unusual occurrences which may or may not have been connected with the aerial phenomena. At the feast of Pentecost in the following month (May/June), while the priests were entering the inner court of the Temple at night, they felt a quaking together with a great noise followed by what sounded like a large crowd saying "*Let us get out of here*". And at the previous feast (Passover) the heavy brass gates of the inner court had opened by themselves at midnight. These gates normally needed 20 men to shut them, and had been bolted at the time, the bolts going deep down into the solid stone threshold. At this earlier feast a heifer is reported to have given birth to a lamb (sic) in the Temple precincts.

Not too much reliance should be placed on these latter superstitious reports, which could be exaggerations of more mundane events, but it does leave one with the feeling that there was something odd in the air over Jerusalem in A.D. 65.

It should not be thought that these reports are typical of either the times in which Josephus wrote or his histories. Hardly anywhere else in his books does Josephus describe such abnormal events. His general approach is factual and pragmatic, and the collection of these reports in one paragraph, all relating to one year, is surprising and intriguing.

References

- 1 *Wars of the Jews* Book 6, chap. 5, para. 3.
- 2 *The Stars in their courses*, Sir James Jeans, plate 23 (p. 64).
- 3 *Mysteries of the Skies*, Lore and Deneault, p. 138.

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