

SIMILARITIES IN UFO AND DEMON LORE

... or, take off your shoes and show me your feet!

Janet Gregory

IT has already been suggested that the ubiquitous Men in Black, who have sometimes appeared soon after UFO sightings to question and intimidate witnesses, have satanic connections. In bygone days when all mysterious happenings were classed as the work of the Devil, strange men in black were indeed described as the Devil, as the following extracts from the sixteenth century book *Demonolatriy*¹ by Nicolas Remy show. Nicolas Remy was Privy Councillor to The Most Serene Duke of Lorraine, and Public Advocate to his Duchy, and was an authority of the time on matters relating to demonology.

In 1633, Margaret Johnson, a Lancashire witch, said that there appeared to her "a spirit or divell in the similitude and proportion of a man, apparelled in a suite of black, tyed about with silke pointes." A Yarmouth witch in 1644 "heard one knock at her Door, and rising to her Window, she saw, it being Moonlight, a tall black Man there." Joan Wallis of Keiston in Huntingdonshire said that "the Devill came to her in the likeness of a man in blackish cloathing, but had cloven feet." At Pittenweem in 1704 a girl, Isobel Adams, saw the Devil as "a man in black clothes with a hat on his head . . ." And in a French case in 1578, the "man in black" rides a black horse—now they are driving large black cars.

The descriptions are certainly similar to the twentieth century descriptions of Men in Black, and there may be a possibility that both these "Devils" and our "Men in Black" originate from the same source. But in 1566 John Walsh of Dorsetshire described the Devil as "Sometymes like a man in all proportions, saving that he had cloven feete." So in order to find out whether the Men in Black really do come from the Devil, perhaps we should exhort anyone who meets with these gentlemen in the future to ask them to kindly remove their shoes and socks!

Another type of phenomenon which links present-day UFO manifestations with those once thought to be the result of witchcraft occurs in the same book.

In 1588 a man living in an isolated hut in France had incurred the wrath of a witch and, "late one night the Demon attacked him and his only son as they dwelt there, with so horrible a clamour and roaring that it seemed as if the heavens were loosened and falling upon their roof." Compare this with the night-time assaults on rooftops during 1964 and 1965 described in *The Warminster mystery*²—"a pounding", "a terrific clatter", "giant hailstones pelting down", "a load of stones being tipped against the roof". This time the culprits were said to be flying saucers, though none were seen.

Other details from UFO cases spring to mind when

reading *Demonolatriy*. The Demons which appeared to witches were by nature incorporeal, but could form for themselves a humanlike body whenever they wished. However, this body was always in some way imperfect, and witches have described the following characteristics of their "Little Masters": ". . . their features always appeared dark and obscure, and shapeless; that their eyes were deep set, yet flashing like flames; that the opening of their mouths was wide and deep, and always gave forth a sulphurous smell; that their hands were thin and deformed with hairs and talons; their feet of horn and cloven; their stature never in proportion, but always unnaturally small or great; and that they were in all respects out of due measurement." A glance at the last of the types of humanoids seen in Latin America and listed in Gordon Creighton's contribution to *The Humanoids*³ shows "giants, tall men, medium or normal-sized men, small men, tiny men, hairy bellicose dwarfs, greenish creatures, hairy giant." A variety of statures indeed.

Many of the attributes of the "Little Masters" will be familiar to readers of UFO occupant sighting reports. Most cases picked out at random will reveal one or more of these features. Consider the French Cussac Plateau case in 1967.⁴ The smell of sulphur was noticeable, and the little (1-1.20 metres tall) black occupants of the sphere, though basically man-shaped, were all out of proportion with long thin arms, short thin legs, pointed craniums, noses and chins. In Venezuela in 1954, a young man was attacked by "small hairy man-like creatures" and later found with "long, deep scratches on his right side and down the spine, as though he had been clawed by a wild beast."⁵ In Algeria in 1955, a small man with glowing eyes was seen.⁶ Without citing scores of cases here, it is possible to realise that the features listed above as pertaining to demons crop up again and again in UFO reports.

In this connection also, it is interesting to reconsider Albert K. Bender's book *Flying saucers and the three men*.⁷ The Men in Black who visited him had shining or glowing eyes "like little flashlight bulbs lighted up on a dark face", and their clothing seemed "too neat to be ordinary". "All of them were dressed in black clothes. They looked like clergymen, but wore hats similar to Homburg style. The faces were not clearly discernible, for the hats partly hid and shaded them." The smell of sulphur was frequently noticed by Bender whenever these strange visitors were around.

Sometimes, when a witness sees a UFO land and meets the occupants, if the occupants look fairly human they have been known to converse in the witness's own language. In *Demonolatriy* it is said that "There are those who believe that certain Spirits, both good and

evil, acquaint mankind with a knowledge of the future by means of a voice formed out of the air and sensibly sounding in the ears of men . . . The Demons, without tongue or palate or any functioning of their throat or sides or lungs, inform the air with any speech or idiom they please . . . Witches affirm that their Little Masters speak to them in their own tongue as naturally and idiomatically as one who has never left his native country . . ." Not only can the aliens speak the witness's language, but in some cases the sound does not appear to come from the mouth, and the lips don't move. Take the case of American dairy farmer Gary T. Wilcox, who was visited in 1964 by two 4-foot-tall men, "dressed in clothing which appeared to have no seams and a hood which covered their faces completely." One of the men told Wilcox they came from Mars. "His English was very smooth and effortless . . . and the voice seemed to come from the body rather than the head area."⁸

Demonolatry also provides another pointer to witchcraft/ufology similarities. Witches and demons were said to be put off their stroke by the ringing of bells, and so this was sometimes used as a means of exorcism. "When, therefore, the Demon hears the sound of bells he breaks into the greatest indignation, exclaiming that he is balked of his purpose by the barking of those mad bitches." This is amply confirmed in J. G. Frazer's *The golden bough*,⁹ where customs from all over the world are described in which noise of some kind (screaming, howling, yelling, beating gongs and drums, blowing trumpets, beating floors, walls and tin pans, firing of guns) is employed to drive away demons and evil spirits. In the famous kidnap attempt case in Sweden in 1958, Hans Gustavsson and Stig Rydberg were attacked by four small lead-grey creatures, who tried to drag

the two men into their nearby craft. Rydberg got free and ran to his car, where he sounded the horn. At this, the creatures relinquished their hold on Gustavsson, returned to their craft and flew away.¹⁰ There might be a good tip here for aspiring contactees: you never know if the aliens you meet with will be friendly or otherwise, so add a trumpet or a box of thunderflashes to your skywatching kit!

Although the evidence I have just outlined is fairly striking, it by no means indicates that all UFOs come from Hell or are manifestations of evil. There are many UFO reports whose details do not in any respect tie in with demon lore, and viewing overall what we know of UFOs and the changes in thinking their visits have brought about, there is no indication that their influence is a bad one. However, it does seem that whatever was visiting us several hundred years ago is still visiting us today, and that in some details, such as dress and mode of transport, the visitors have moved with the times. But, what must be of greater concern to us is, has their philosophy changed?

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- ¹ *Demonolatry* by Nicolas Remy, most recent edition published 1970 by Frederick Muller Ltd.
- ² *The Warminster mystery* by Arthur Shuttlewood, published 1967 by Neville Spearman Ltd.
- ³ *The Humanoids*, edited by Charles Bowen, published 1969 by Neville Spearman Ltd.
- ⁴ *Flying Saucer Review*, Vol. 14, No. 5, pp. 7-9.
- ⁵ *The Humanoids*, pp. 96-97.
- ⁶ *The Humanoids*, p. 52.
- ⁷ *Flying saucers and the three men* by Albert K. Bender, published 1963 by Neville Spearman Ltd. References on pp. 45-46 and 90.
- ⁸ *The Humanoids*, p. 163.
- ⁹ *The golden bough* by J. G. Frazer, Papermac edition, pp. 717-736.
- ¹⁰ *Flying Saucer Review*, Vol. 5, No. 6, p. 5.

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