

THE UFOs AND HISTORY

Reflections on a programme of possible research

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Translation: Gordon Creighton.

LET us suppose that a mind as superior to the human mind as the latter is superior to animal mind should manifest itself in our environment: how would we be able to study it?

1. The first thing that is obvious is that we would have to abandon the idea of defining its manifestations within the framework of our own thinking* and, consequently, quit calling it "mind"; and if, for reasons of convenience, we were to go on calling it "mind", we ought never to forget that it could manifest itself outside the limits of what we call "mind", just as our own mind manifests itself outside the limits of instinct;

2. Consequently we would not be able to discard the hypothesis that this other "mind" might be capable of manifesting itself to us in frameworks pertaining to categories that are not psychological *for us*; for example, the manifestations might be within the framework of what we call *physics*, or of what we call *physiology*, etc., etc.

3. As a result, we would be obliged to learn not to discard any possibility, even though it be absurd; on the other hand, as a corollary, we would also be obliged to doubt everything.

4. We would also be obliged to learn not to accept any proofs except within the particular framework in which they are discovered and demonstrated, since the deeper-lying structures of a supposedly super-psychological phenomenon would always escape our comprehension.

II. The Application

In the light of this, here are a few remarks on three pieces of research in which I have been engaged, namely: (a) the palaeolithic drawings showing UFO shapes; (b) the case of Dr. "X"; and (c) the case of Monsieur Vincent.†

1. *Nothing* can guarantee us against the possibility that these three investigations may lead us up false trails. This would be somewhat discouraging only for those who have not grasped that Ufology, by its very definition, is the most difficult, and intellectually the most dangerous, of all researches.

2. However, the false trails along which each of these three investigations (or other enquiries of a like nature) run the risk of leading us lie in the domain of the hypothetical: but the facts of the matter are certain. *It is*

certain that the palaeolithic drawings being studied by us are in the form of UFOs; *it is certain* that the story of Dr. "X" reveals an infrastructure which is arithmetically demonstrable; *it is certain* that Monsieur Vincent was born on the *Bavic Line*, that he vanished for two years of his life, and that he was one of the most eminent men of the XVIIth century; *it is certain* that the *Bavic Line* passes over the valley of La Vézère, where the most important sites of the Upper Palaeolithic are located.

It is no less certain that all these facts suggest certain hypotheses, such as: that *Bavic* represents a privileged zone of activity for the unknown "mind" and for the latter's intervention in the history of mankind; that this unknown "mind" knows our thoughts; it acts upon them, it acts upon our bodies, upon our own activities, and so on.

3. Our first methodological problem is consequently the problem of knowing how to select, from among our various hypotheses, only ideas for new research, without allowing ourselves to be led away into interpreting what is really happening in terms of those hypotheses. For what is really happening is perhaps hopelessly incomprehensible for us.

4. In the precise cases of these three investigations in question, our hypotheses invite exploration in a certain number of directions, viz.:

- (a) research concerning the great men who were born along the *Bavic Line*, and study of their effects on History (for example, *Pasteur* was born on the *Bavic Line*, at Dôle‡);
- (b) similar research on the great historical events that have occurred along *Bavic*;
- (c) research to ascertain whether those great men and those historic events *have inflected human evolution* and, if the answer is yes, then in what senses have they done so. It will be noted that, should a positive result be arrived at, it would be of very great interest indeed in the light of the graph established by de Cayeux. § Were it to be proved that what has happened along *Bavic* has influenced Human History in a non-random fashion, *then this would mean that the unknown "mind" has been watching over us ever since our animal origins, influencing us in such a manner that our evolution shall always obey the exponential acceleration of progress.* Taking into consideration the *discontinuity* foreseen for the XXIst century in de Cayeux's graph, it would also mean that the action of this unknown "mind" on us *has been preparing us, for millions of years past, for an event which will occur in the lifetime of our children, and will lead to a metamorphosis of our species.*

† EDITOR'S NOTE: For (a) see *Palaeolithic UFO-Shapes* by Aimé Michel in FSR Vol. 15, No. 6, November/December 1969; (b) see *The Strange Case of Dr. "X"* (Part I) by Aimé Michel in FSR Special Issue No. 3 UFO PERCIPIENTS, and Part II in FSR Vol. 17, No. 6, November/December 1971; (c) see *An Enigmatic Figure of the XVIIth Century* by Aimé Michel in FSR Vol. 18, No. 2, March/April 1972.

UFOs WITH MULTIPLE BEAMS OF LIGHT

Gordon Creighton

ALL who are familiar with the "UFO Phenomenon" know that one of its persistent features—indeed perhaps its absolutely central feature—relates to *light*: directed beams of light; lights and illuminations moving through sequences of colour-change; coherent, "tubular", laser-like beams that, from landed objects, sweep and probe the countryside, often up to distances of as much as one or two kilometres; beams of light on which entities allegedly descend and then return to their hovering craft; light beams that *bend* (more about this in the near future); corona-like discharges of light from the surfaces of what seem to be metallic vessels. And so on. There seem to be no limits to the gamut of light-phenomena allegedly associated with UFOs. If we understood more about light than we do at present, would we perhaps understand more about UFOs, and about their method of propulsion?

Many other reports emphasise moreover that there are entities which use beams of light or luminous objects or globes as a means of controlling the minds

of the humans who encounter them; to cause dogs and other animals to doze off or become entranced, as at Trancas and elsewhere, or to levitate their human victims into the air, as at Itaperuna. And there are beams of light that kill or maim.

A few reports are of daytime sightings, in which strange beams of light (or some other sort of radiation?) pour down upon the earth from the mystery objects in our skies. In some of these cases, no such beams or rays, indeed no UFO, are seen by the percipient, who only becomes aware that there is something odd about his photographs when he has had them developed and finds that they seem to reveal "craft" or "beams" or "radiations" of which he had had no inkling at the time. Frequently of course there is a good explanation—and a valid one—such as lens-flare, double exposure, chemical fault, etc. Obviously we are only going to be interested in cases where none of these explanations help. Here are three such cases, one in daylight, and two at night.

I. The Minas Gerais Cases

No. 36 of Dr. W. Buhler's "Brazilian Cases in 1968 and 1969, Part 2" (issued in *FSR Case Histories*, No. 3 of February 1971, page 11), gives a sketch from the Brazilian newspaper *Correio Braziliense* of July 13, 1969, to illustrate the lenticular or cigar-shaped objects from which Sr. Ubaldo Rosas saw powerful beams of light pouring down as he was driving at night along a road near Coromandel, State of Minas Gerais, in the first half of September 1968.

II. The French Case in Lot-et-Garonne

For the details of this most remarkable recent case we are greatly indebted to Col. Pierre Berton and Monsieur René Fouéré, Secrétaire Général of the French Investigatory Group G.E.P.A., whose excellent *Phénomènes Spatiaux* No. 30 (December 1971) contains an account written by Colonel Berton at M. Fouéré's special request.

Accompanied by two officers of the Gendarmerie,¹ the Colonel interviewed the eyewitness only a week after the event and was able to produce an exemplary report of great clarity and thoroughness.

The date of the sighting was on the night of Saturday-Sunday, November 13-14, 1971, and the first account of it appeared in the newspaper *La Dépêche du Midi* of November 19 under the headline: **Farmer in Lot-et-Garonne Pursued By Mystery Machine.**

The place was Lachapelle, a rural area some 12 kilometres to the north-east of Seyches,² in the *arrondissement* of Marmande, Département of Lot-et-Garonne.

At about 9.00 p.m. on Saturday, November 13, the

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Finally, it would lend some sort of meaning to many puzzling and disturbing things that are at this very moment taking place before our eyes. And, maybe, right at the outset, it would lend some meaning to the reported appearances, at the close of the XXth century, of the UFOs.

Notes

* See *Project Dick*, FSR Vol. 18, No. 1 (January/February 1972).

† But—who knows—couldn't it perhaps be *not* the place of birth, *but the place of procreation*, that is decisive?

In the case of Saint Vincent, his parents were poor peasants, who never travelled, so that he certainly must have been procreated in their home, and therefore right on the *Bavic Line*.

But what about other cases? I should, for example, be interested to know the true facts about such a figure as Mozart! Can anybody tell us, I wonder, precisely where it was that Leopold Mozart and his wife "laid the keel" of the little Wolfgang Amadeus?

§ See André de Cayeux: *La Science de la Terre* (Bordas, Paris, 1969) and, in particular, his chronological Chart of the Evolution of Human Cultures which I have quoted in my earlier article *Project Dick* (in FSR Vol. 18, No. 1).

Since I wrote *Project Dick* I have received (from Russia) further material in support of the thesis of de Cayeux, and I shall be grateful if readers of FSR will inform me of any similar supporting evidence from English and American sources.