

of Type-1 sightings with operators. Some researchers have claimed that these reports deserve a comparatively large amount of our attention here, and therefore we have re-examined the circumstances of both incidents. At this point I must explain that I have worked in close collaboration with Jacques Vallée during the past year. Our investigation has led us to a conclusion concerning one of them (the second incident, No. 24) and we now feel that further interest should be focused exclusively on the first 'landing' report (No. 14).

The similarities in the two accounts, which refer to almost identical events taking place at the same location, and separated by the short interval of seven days, have first to be noted. Further investigation of the original 'landing' (No. 14) disclosed the following: According to Sheriff John E. Kent of Augusta County, who seems concerned with the County's image in the light of the wide publicity the flap received, the observer's account is not believed locally, despite reports that the witness's reliability is vouched for by several prominent citizens. The witness could offer no evidence to back up his account, and it is reported that he was undergoing treatment for a nervous disorder at the time. He does state, however, that he is certain he was not the victim of an hallucination.

The second incident should be reviewed in the psychological atmosphere that prevailed as the number of reports reached a peak. (In Salem, for example, a model of a 'little green man' made of cardboard, and complete with flashing lights, was carefully approached by a force of armed men, arrested and taken to jail!) Both Sheriff Kent and Chief of Police Cline declare the second landing to be an admitted hoax, and apparently one of a rather sadistic type since it was designed to ridicule a retarded youth. The popular yet mythical "little green men" will be noted in the description given by the boys. Although some minor points remain to be clarified (whether the 'aluminum object' was also a fabrication or a misinterpretation of some actual, ordinary construction) we feel that a conventional explanation is in order for this case, and that many details (three little men, 'silencing by federal agents, etc.) have been borrowed from the first incident. The confiscation of the photograph (which Sheriff Kent declares to be non-existent) and silencing by federal agents seem to be no more than a convenient excuse to avoid further embarrassment to that party.

The January 19 incident (case No. 14) will now be seen to merit our serious attention if only because we believe it to be the source of the elaborations for the January 26 hoax. In our opinion there are three possible explanations of the original 'landing' claim:

1. That the whole account is merely a fabrication. This would indicate that the fabricator is thoroughly familiar with certain intimate characteristics of Type-1 observations which would be apparent only to a researcher who has spent some time in analyzing this category.
2. That the witness, his alleged ailment considered, experienced either total or partial hallucination. If the hallucination was partial, it could be compared with the description of a Type-II observation made by an emotionally disturbed witness, published by Vallée.¹⁰ If the hallucination is considered to be total, there would be implications that would apply to a large number of previously reported Type-I observations.
3. That the observer witnessed an objective reality. This incident would then take its place among the ever-growing list of such cases.

For those readers who prefer explanation No. 3, the following incident may contribute to the significance of the January 19 account: On February 21, 1965 a very singular event in the history of the UFO Phenomenon is alleged to have occurred at the tiny village of Chalac, Argentina. Some fifty witnesses, including local police, saw three small beings emerge from an object which with several other objects made low altitude passes over the village before landing. The beings were apparently repulsed by the effect of the flashbulbs which were being used by a photographer who is supposed to have obtained **several pictures of the scene** before the object took off.^{3,11} The similarities between these incidents is striking. We would certainly like to see the Chalac incident receive the investigation that it appears to merit, and we urge our South American counterparts to proceed accordingly.

NOTES

1. The author wishes to thank J. Vallée for material which is here published for the first time.
2. Deneault, Harold H. "UFOs Return to Washington" *Fate*, July 1965.
3. *Saucer News*, March 1965.
4. Personal Communication.
5. *Times Dispatch* (Richmond, Virginia) January 14, 1965. Also *Controversial Phenomena Bulletin*, March-April 1965. [Prof. Gehman's personal report to the FLYING SAUCER REVIEW appeared in the article *Opposition Flap 1965* in our May-June 1965 issue. EDITOR]
6. *Valley News*, Lebanon, N.H. January 18, 1965.
7. *Northern Virginia Sun*, January 18, 1965.
8. Clark, J. *Two New Contact Claims* FLYING SAUCER REVIEW XI, No. 3, May-June 1965.
9. *Arkansas Gazette*, February 1, 1965, quoted in *Controversial Phenomena Bulletin*, March-April 1965. FLYING SAUCER REVIEW XI, No. 4, July-August 1965.
10. Vallée, J. F. *Anatomy of a Phenomenon*. Chicago: Henry Regnery Co. June 1965, page 121.
11. Creighton, G. *A Russian wall painting and other 'Spacemen'*.
12. *APRO Bulletin*, July-August 1965.

*EDITOR'S NOTE: It is to be hoped that a further source of information was from court proceedings against the people concerned for acting in a way calculated to endanger life—if indeed there was such a prosecution.

SPACEMEN IN NORMAN TIMES

By W. R. Drake

Our popular contributor delves into history and browses speculatively through ancient writings. Much of what he finds lends itself to interpretation of the U. F. O. phenomenon

THE fair land of France smiles like an enchantress, bewitching mortals with magic spells and exhilarating men's souls to dream of romance. Those sunken cities of Lyonesse; epic Knights of Charlemagne and Troubadours of gay Provence lilting their love-songs; Masons building cathedrals and Alchemists transmuting gold; Adepts of the Rosy Cross; all echo some plaintive mystery veiling realms of the Gods. The wine-scented air of Gaul seduced great Caesar to seek the elusive source of Celtic witchery, for he marvelled to hear the Druids vow that the Gauls descended from the god Dis Pater (Jupiter). As we know, they worshipped deities such as Mercury, Apollo, Mars and Minerva, Beings from Space.

Celestial prodigies over Gaul were observed by the Romans. Pliny, in Book 11, Chapter LVIII of his *Natural History*, mentions that during the wars with the Cimbri (113-101BC) noise of clanging armour and the sound of a trumpet were heard from the sky. He added that the same thing also happened frequently before that time, and later too. In *Prodigiorum Libellus*, Julius Obsequens states that in 122BC three suns and three moons were seen in Gaul, and that in 102BC a light from heaven illuminated a Roman camp one night. This recalls those well-known lights shining down in Biblical times.

Burning Shields

Bede, in his *Ecclesiastical History*, records how, in AD729, a certain Wilfred, at Meux in France, saw great comets hovering about the sun, and then had visions of St. Michael, who six centuries later was to inspire Joan of Arc. We think of our Spacemen Visitors today and we wonder!

The contemporary *Annales Laurissenses* for AD 776 describe how the Franks, besieged in the castle of Sigiburg by the Saxons, in despair prayed for help from heaven. Suddenly from the heavens swooped two "flaming shields", raking the Saxons with fire and stampeding them to wild flight. This dramatic account from eye-witnesses, penned by the Monk Laurence, confounds belief until we recall Pliny's *Natural History*, Vol. II Chapter XXXIV, wherein that erudite admiral marvels: "In the consulship of Lucius Valerius and Gaius Marius (100 BC), a burning shield scattering sparks ran across the sky at sunset from west to east."

Flying shields are mentioned by Seneca in *Naturales Quaestiones*, Book 1, 1-15, and Book 7, 7-22.

People inevitably view the past through eyes and minds conditioned to the present. Linguists tend to interpret ancient texts in the connotation of current speech, while historians criticise events in terms of their pet philosophies. Biblical exegetists, with limited scientific knowledge, allege that Jehovah was God the Creator of the Universe, instead of just a tribal 'Lord', possibly Leader of a Venusian Spacefleet. Christians regard 'Angels' as disembodied Spirits from heaven, when the Greek word 'Angeloi' simply means 'Messengers' from the skies who befriended the Jews and built Solomon's Temple, the repository of the Ancient Wisdom. Similar misconstructions suggest our present conceptions of history may be wrong; unless we free our minds from contemporary prejudices, we may find our fundamental beliefs based on false premises.

The evaluation of the Zeitgeist—the Spirit of the Age—is particularly important in understanding the times of Charlemagne and his Norman successors. We think vaguely of the Holy Roman Empire, which Voltaire declared was neither Holy nor Roman nor an Empire, and dimly recall that Charlemagne clubbed Europe into a Common Market. And of course in AD 1066, at the Battle of Hastings, King Harold got a Norman arrow in his eye to change England: that is all we want to know. Admittedly history is long, while life is short and so frightfully complicated. Many of us can hardly make sense of what is happening now, so why should we bother about what went on one thousand years ago?

To students of extra-terrestrialism, the ninth and tenth centuries assume special importance. Today our Governments, our scientists, and the Church deny that 'Spacemen' exist and allege that UFO enthusiasts everywhere suffer from hallucinations, or 'Saucers' before the eyes. In the reign of Louis the Good, the Authorities feared that aerial Visitors to Earth threatened the State and imperilled men's immortal souls. Christianity was making but slow progress in Europe, and for centuries the old paganism and superstitions still persisted—as they do today! Men lived in a world of magic, without television to beguile them. People lent reality to realms of wonder. What of the Song of Roland, Viking sagas of the Gods, and those se-

ductive Moorish tales of flying-horses, wizards and enchantresses? These were tales related with all that picturesque romance which we today repeat in the scientific jargon of our science-fiction.

Laws against 'aerial demons'

Charlemagne and his heirs passed savage laws to combat 'demons' poisoning crops, and the Church, which was still not firmly established, waged bitter war against the 'Spacemen', anathematising them as 'evil spirits' haunting the air. This campaign was later to flame into persecution of heresy and witchcraft, to stifle scientific progress for hundreds of years, and to found our Western culture on bases which, probably, are false. Our modern cynical souls simply cannot conceive why some of the most brilliant men in the Middle Ages penned such savage diatribes against 'aerial demons', why normally humane priests condoned tortures on alleged wizards and witches suspected of dealing with the 'Devil'. We must regress our minds to the past and enter that mediaeval world of magic where the Men from Space loomed not as myths but as a menacing reality.

Contemporary documents penned in curious Latin suggest that in the ninth century spaceships were actually landing on Earth, and that Extra-terrestrials were making themselves known to men and women as in Old Testament times, just as in recent times the Venusian Orthon is reputed to have greeted Adamski, or, as is claimed, the ravishing Aura Rhanes from Clarion charmed Truman Bethuram. It is possible that even then Initiates were given flights in spaceships, with instruction from cosmic masters like Enoch and Moses. On landing, faced with fearful hostility from the Church, the Adepts founded their secret Mystery Schools. In those dark days UFO enthusiasts were not scoffed at as eccentrics; instead people believed them to be weather-diviners who raised storms and summoned spaceships from the skies (they prayed to 'heaven' for 'God' and 'He' came!). Could it be that they provisioned the Celestials with fruit and corn, symbolical of the vegetarians, and in return received the Secret Wisdom, the Cosmic Religion of Space?

Today our Church closes its eyes to the 'Spacemen', a thousand years ago its priests would have tortured Adamski to death, and dammed his soul for all eternity. Nowadays, instead of His Grace the Archbishop of Canterbury disputing the UFOs, we witness the role assumed by Science itself, in the person of our Astronomer-Royal and many others.

In AD 840 Agobard, Archbishop of Lyons, sternly condemned popular superstition in his Latin manuscript *Liber contra insulam vulgi opinionem* (Migne's *Patrologae*, Saeculum IX, Annus 840. P. 147). In his chapter 'De Grandine et Tonitrua'

Agobard complains that in the Lyons region. "Almost all folk, noble and lowly, citizens and peasants, old and young, think hailstorms and thunders can be caused by the caprice of men. Now they say as soon as they hear thunder and see lightning 'The storm is raised'."

The belief that human beings could control the elements outraged Agobard, who insisted that the divine Scriptures taught that the elements obeyed only God. Tales of Indian medicine-men who bring rain, and Tibetan lamas who are said to cause storms of hailstones, make us wonder whether the people of Lyons were better informed than their own Archbishop.

Ships in the clouds

Agobard continues tersely: "We have however seen so much ruin and heard so much foolishness, so much stupidity and enmity, that they believe and say there is a certain religion called Magonia from whence come ships in the clouds and that they knock down the fruit with hailstones or destroy it with storms. Then some fruit is conveyed back to the same region by the aerial sailors themselves, who reward the Storm-raisers, and they also receive corn and other produce. As for the folk blinded by deep stupidity, who go as far as to believe such things can be done, we ourselves in a certain assembly saw several people exhibited as captives. Three men and one woman, as if they had fallen from the ships themselves. They had been detained for some days in chains, then finally put on show to the mob, and as I have said they were in our presence stoned to death. But however, Truth prevailed. After much disputation, those who put them on public display like a false prophet were confused, just as a thief is confounded when he is caught".

In his turgid Latin phraseology, Agobard shows no surprise at three men and a woman said to have landed from a spaceship; he evidently thought such 'demons' deserved stoning, for he made no effort to save them. We are reminded of *Otio Imperialia*, Book 1, Chapter XIII, wherein Gervase of Tilbury describes how in about AD 1207 an aerial craft over a city (possibly Bristol) caught its anchor in a heap of stones. An astronaut climbed down the rope to free it but was buffeted by the crowd and asphyxiated by our dense atmosphere.

Baluzius noted the vigorous persecution by the Church of alleged Storm-raisers, and Herardus, Archbishop of Turin, fulminated against wizards, witches and fortune-tellers; they were prohibited and punished in public. Charlemagne passed severe laws against enchanters but piously hoped that such correction would make them repent.

Jacob Grimm, the 18th century German mythologist, without knowing of the flying saucers, found Agobard's story quite bewildering. In his *Deutsche*

Mythologie Grimm says that the "Tempest Men call the airship to them. The real Lord of the Weather takes with him the corn dislodged by the hail, and remunerates the conjurers who might be called his priests. The Christian people said "These conjurers sell the grain to the astronauts and they carry it away". He thus infers that it was the 'Spacemen' who caused the aerial storms with their spaceships, caused fruit to fall from trees and flattened crops, which their 'Contacts' sold to them as provisions. The name 'Magonia' puzzled Grimm. He wrote: "'Magonia' takes us to some region where Latin was spoken, if we may rely on it referring to Magus, i.e., a magic land". It is possible that in old Provençal the langue d'oc 'Magonia' might well have meant a fabulous country of the skies.

In his *Tales of the Lapps* (ii-4-89) H. Sachs relates how they made a ship of feathers and straw, carted it up a hill with a view to launching out in it when the wind should fall. Could this be some memory of a spaceship? Philoxenus, one of the most distinguished dithyrambic poets of Ancient Greece, wrote a Rabelaisian account of a cloudship belonging to Zeus, King of the Gods.

Although dismissed by Science, the belief in alien astronauts persisted in the people's minds. Mone, a nineteenth century student of German folk-lore, wrote in his *Anzeigen*, Vol. 4. P. 304: "A violent thunderstorm lasted so long that a huntsman on the highway loaded his gun with a consecrated bullet and shot it off into the middle of the blackest cloud; out of it (as out of the sky) a naked female fell dead to the ground and the storm blew over in a moment". (Now we know what to do the next time it rains!) A similar bizarre incident is mentioned by Monatanus in *Deutsche Volksfeste*, P. 37, telling how wizards flying through the clouds, were shot down. In Carthina the people shot at storm-clouds to scare away 'evil spirits' that held counsel in them. This is a custom popular among the Tibetans, and also among the early Irish who feared the malevolent entities confined in the spaces of the air. Nonsense, of course! But is it?

Jubinal in his mediaeval *Nouveau Recueil de Contes*, (2. Pps. 377-8) relates a curious story how the Lord God, having fallen sick, descends from Heaven to Earth to get cured. He comes to Arras where minstrels and merry-andrews receive commands to amuse him, and one manages so cleverly that the Lord bursts out laughing and finds himself rid of his distempers. A French miniature of the 15th century representing Fortune (reproduced in *Planète*, No. 15) shows above the Renaissance paintings of a richly apparalled Lady and her suppliants, an intriguing globe in the air watching the scene. Whence came the inspiration for this UFO

five hundred years ago?

All ancient peoples told of God on a seat in the sky looking down on the world and at the follies of men. What better description of a spaceship? Our cosmonauts and their cameras are not the only surveillers of terrestrial events. In their *Kinder-märchen* No. 35, the Grimm Brothers tell of a mortal man, whom St. Peter admitted into heaven. Led on by curiosity he ended by climbing out into the chair of the Lord from which one can look down and see all that is done on the whole Earth. He saw a washerwoman steal two lady's veils and in his anger seized the footstool of the Lord, which stood before the chair, and hurled it down at the thief. Jacob Grimm in *Deutsche Mythologie*, Vol IV, speaks of the old Norse Gods looking down on the world from heavenly thrones, and quotes a Serbian song about Angels descending to Earth out of God's window. We think of the Californian desert and Orthon alighting from his Venusian spaceship. Shades of Adamski! Still we wonder?

Many sightings were mentioned by sober historians.

The Anglo-Saxon Chronicle records:
AD 1066 "At that time throughout all England a portent such as men had never seen before was seen in the heavens. Some declared that the star was a comet.....It first appeared on 24th April and shone every night for a week. The invasion by Danes under Tostig, at Humber. William landed at Pevensey". (Battle of Hastings). (This aerial object is pictured in the Bayeux Tapestry. Astronomers swear it was a comet, but, unrepentant, we still wonder whether it was a spaceship come to watch the Battle of Hastings like the UFO which hovered over Salamis in 480 BC, see Plutarch *Themistocles* XV, or the 'foofighters' of the Korean War).

Intriguing eleventh century aerial hosts occurred in AD 1096 'Battalions sweeping through the air'. (Pertz. 8-26). AD 1098 'Cavalry forces in the sky near Worms'. (Meland 2-No. 59).

These are reminiscent of the Ancient Greek sighting in Dionysius of Halicarnassus, Book 10-2: "Higher up in the clouds two great armies marching".

Similar heavenly hosts are mentioned by Josephus (Jewish War Book 3 Chap. 8, 1-5, and 2 Maccabees Chap. 5).

Most fascinating phenomena are mentioned in the Anglo-Saxon Chronicle:

AD 1105 "In the first week of Lent on Friday 16th February, a strange star appeared in the evening and for a long time afterwards was seen shining for a while each evening. The star made its appearance in the south-west and seemed to be small and dark, but the light that shone from it

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was very bright and appeared like an enormous beam of light shining north-east, and one evening it seemed as if the beam were flashing in the opposite direction toward the star. Some said they had seen other unknown stars about this time, but we cannot speak about these without reservation because we did not ourselves see them. On the eve of *Cena Domini* (the Lord's Supper), the Thursday before Easter, two moons were seen in the sky before day, one to the east and the other to the west, and both at the full, and that same day the moon was a fortnight old".

We recall those two or three moons chronicled by Pliny and Julius Obsequens a thousand years earlier. Were all these UFOs?

But all 'Spacemen' were not benevolent; some apparitions were strange and menacing like many today. The Brothers Grimm in *Deutsche Sagen*, Vol. 1, P. 299, quote an odd story of AD 1125 in the Brunswick dialect called *Der feurige Mann*. This strange eye-witness account reminds us of the tales of Ray Bradbury. Freely translated it runs: AD 1125 "In this year (AD1125) a fiery Man was haunting the mountains like an apparition. It was just on midnight and the Man went from one birchtree to another, and set it ablaze. The Watchman said he was like a glowing fire. He did that for three nights, and then no more. Georg Miltenberger, living in a so-called hop-

field near Railbach in the district of Freinsein, explained 'On the first appearance on Sunday night, between 11 and 12 o'clock, far from my house, I saw a Man burning all over with fire. One could count all the ribs on his stomach. He continued his way from one landmark to another until after midnight he suddenly vanished. Many people were struck by him with fear and terror because through his nose and mouth he belched forth fire, and in dashing speed flew hither and thither in all directions'".

This curious incident more than eight hundred years ago has special significance for UFO researchers, for they will probably see some parallel with the fiery Space Thing which scared Scoutmaster Desvergers in 1952 at West Palm Beach, Florida, and also with some of those alarming 'little men' recently frightening peasants in South America.

The strange phenomena recorded in Norman times certainly continues in the old tradition of Extra-terrestrials inherited from the Bible and the classic writers of Rome.

But—and here I look beyond Norman times—the greatest enigma of the Middle Ages surely haunted France in AD 1425!

Who were the Celestials who inspired Joan of Arc?

Was France saved by Spacemen?

A NEW CONSULTANT

The Editor is pleased to announce that Mr. C. Maxwell Cade, C.Eng., M.I.E.E., M.I.E.R.E., F.R.Ae.S., A.Inst.P., F.R.A.S., has accepted an invitation to act as scientific consultant to the *FLYING SAUCER REVIEW*.

Mr. Cade, who is a Professional Scientific Consultant, is especially interested in radiation physics, and is also, among others, a Fellow of the Royal Society of Medicine; Fellow of the Royal Meteorological Society; Member of the Society for Psychical Research, and a Fellow of the British Interplanetary Society.

It is with considerable interest that we await publication of his forthcoming book *Other Worlds Than Ours*, about which we hope to have something to say in the next edition of the *REVIEW*. For the present we are sure all our readers will join with the Editor and his team in extending a welcome to Mr. Cade.