

- 9 *El Paso Times* (Texas); November 8, 1957.
 10 CSI Newsletter; December, 1957.
 11 *Los Angeles Mirror-News*; November 6, 1957.
 12 CSI Newsletter; July 15, 1959.
 13 APRO Bulletin, various clips, member reports; May, 1961.
 14 Binghamton, N.Y. *Sun-Bulletin*, other clips;

- May 1, 1964.
 15 APRO Bulletin, clips, personal investigation; May, 1964.
 16 Binghamton, N.Y. *Press*, others; July 17, 1964.
 17 APRO Bulletin, clips; March-April, 1965.
 18 APRO Bulletin, clips, telephone interview; Nov-Dec. 1965.

U.S.A.

Questions on the Occupants

BY DONALD B. HANLON

The time is now

Indications are that 1966 will be the year in which some rather solid steps will be taken to further the scientific analysis of the UFO phenomenon. Recent public opinion polls in the U.S.A. have shown that 40% of the populace accept the fact that the phenomenon represents a physical reality. This recently acquired 'respectability' will, no doubt, have considerable influence on officialdom's handling of the problem. With this increasing recognition will come a slightly more advanced type of enquiry. After the concept of 'unknown aerial objects in our skies' has succeeded in impressing itself upon the populace, the next logical line of questioning would concern itself with the culture whose technology is represented by these objects. Therefore researchers should consider the time as being ripe for a thorough and comprehensive study of what is *potentially the most significant and revealing category* of UFO report, and certainly the last which 'orthodox' science could be expected to investigate, and that is the Type-I category of landing with occupant.

The data contained in this category can be employed in an attempt to define the origin and purpose of the supposed visits, but only after the material has been viewed collectively in a search for correlations and possible invariant factors. The researcher is confronted with an incredibly wide range of descriptions. It would seem, at first glance, as if 'our visitors' had made a deliberate and concentrated effort to confuse us. One meets with "one-eyed giants", "hairy dwarfs", "robots", "little men in luminous suits", "blond-haired and slant-eyed Christ-like beings" and so on.

This wide variance has led certain researchers to believe that if the extraterrestrial hypothesis is to be considered valid, then it is likely that we are receiving the scrutiny of more than one alien culture.

Excluded data

In an attempt to narrow the field of investigation Jacques Vallée¹ has dismissed reports of "giants" *completely*, and will consider cases involving blond-haired "men" with caution. On a purely statistical basis Vallée's judgments are well-founded, but one cannot, and must not, dismiss the individual testimony of a witness solely on such a basis. It would be all too easy to ignore a potentially significant

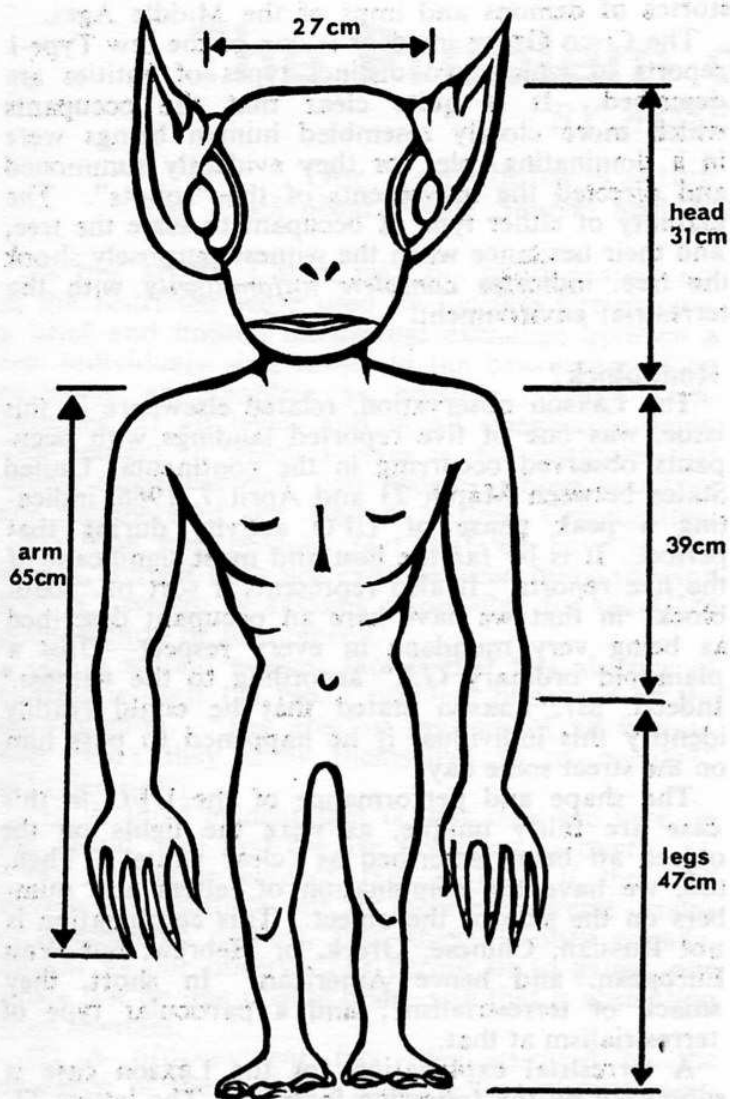
observation by employing this criterion. Even the "little green men", which have been considered an entirely mythical product, can be found to have some basis in fact, however slight, as indicated by the Valensole² and Villa Santina³ incidents, both of which appear to be authentic.

With respect to the blond-haired "men", an objective researcher will admit that, while certainly not accepting the reports at face value, one does meet with a remarkable degree of consistency in individual testimonies.

One of the earliest (if not *the* earliest) accounts of this type was related by Mr. William C. Lamb (Vallée quotes another of Mr. Lamb's observations in *Anatomy*. . .). The witness describes an encounter with a 7 feet tall being wearing a green sweater, and having shoulder-length blond hair. This vague incident allegedly took place in Wyoming in the year 1890, when the witness was but five years of age⁴.

Another rather obscure report of this type comes from the Panorama City, California, area, where on July 20, 1956, it is averred that three separate witnesses, all of whom shied away from publicity, independently claimed that they had observed a huge ball-shaped object land close to their respective locations. From this object emerged three beings approximately 6 feet 8 inches in height, with long blond hair, and clothed in tight green suits. In two of the reports the beings allegedly made gestures of friendship. When this story is compared to the contact claim of Professor Joao de Freitas Guimares of Santos City, Brazil⁵ a remarkable similarity between the descriptions given by the witnesses will be seen to exist. Professor Guimares claimed to have been invited to take a ride in a spacecraft by two beings approximately 5 feet 10 inches in height with long blond hair and wearing greenish one-piece suits. This incident took place in July of 1957, one year after the Panorama City incident.

It is evident that we could not accept any of the above claims solely on an individual basis. However, it should be noted that when parallel descriptions are found to exist, they are quite often more than a coincidence regardless of whether they are due to hoax, psychosis, or objective reality.



The Kelly-Hopkinsville "Goblin", based on a sketch recently released by the United States Air Force

Based on present data it is felt that a place should be held open for blond-haired occupants, regardless of size, pending further substantiating or negating evidence.

A plea for "the Invaders"

In a search for correlative material, behaviour patterns deserve particular attention. This aspect of the occupant cases can often cause a considerable amount of confusion if misinterpreted. Extreme caution must be employed in designating any particular action as hostile. All physical and psychological factors should be thoroughly analysed before any such conclusion is reached.

Probably the most famous of the 'hostility' incidents is the Kelly-Hopkinsville landing.^{1 & 7} The harassment of the Sutton family for a period of several hours would seem to indicate a particularly persistent brand of hostility. The fact that the first act of hostility was on the part of the witness must be taken into account. Upon first approach of an entity, it was simultaneously fired upon by two of the witnesses; this despite the fact that it was approaching the house slowly and with both arms

raised over its head. If this being did, in any way, resemble the composite drawing (official USAF) reproduced here from the witnesses' description, then we can well understand why the behaviour itself meant little to the Suttons. The Suttons' reaction could have been anticipated by anyone possessing the slightest knowledge of human psychology.*

Even after being shot at, when the opportunity to do bodily harm to one of the witnesses presented itself, the occupants failed to react in such a manner. After being urged not to shoot at the "invaders" again as they had not made any hostile moves, two of the men decided to proceed cautiously out of the house and reassess the situation. As the first man stepped out the door a silvery hand reached down from the low-hanging roof and inquisitively brushed the man's hair (presumably because it lacked this feature). The "invader" could have seriously injured the witness had it wanted to, employing its huge talons on the man's head. For this rather playful gesture the "invader" received a volley of shotgun fire which knocked it from the roof.

Having failed so far to substantiate the hostility theory in this case, we must seek an alternative motive. It has been suggested⁴ that the Hopkinsville "invaders" may have been equipped with some type of photographic recording device, as they always approach the house from the darkest side and seemed to be disturbed when the witnesses turned on the lights outside the house. The entities seemed quite content to observe the witnesses from the windows until they were seen by the witnesses, who promptly shot at them.

The Hopkinsville incident bears certain similarities to a report from Brazil in August of 1962 (the "kidnapping" of Rivalino da Silva—FLYING SAUCER REVIEW November-December, 1962) in which abduction apparently was the motive. Unfortunately, like so many reports from that part of the world, we have failed to hear of any follow-up on this story. This is to be regretted, for many potentially significant reports emanate from South America which are relegated to a low weight bracket merely for lack of sufficient information and investigation.

The importance of obtaining background data from the locality in which an important occupation observation has occurred should not be underestimated. For example, in the Kelly-Hopkinsville case, it has been determined that strange "white" moon-eyed people, who could not see in the light, had been previously recorded in the history of the area. The 19th Annual Report of the Bureau of American Ethnology states that when the Cherokee tribe migrated to the hill country of Tennessee, they came upon these "strange people" and expelled them since they couldn't understand them. While this account can-

*In the American film, ca. 1951-57, the "saucer people" were commonly depicted as monsters, ready to terminate our existence at the drop of a hat. Therefore hostility towards the occupants of a UFO could almost be considered a preconditioned reflex. This factor may have played its part in the Cisco Grove episode, discussed elsewhere, since the witness has stated that he had seen the usual "few movies about flying saucers".

not yet be said to bear direct relation to the Kelly-Hopkinsville incident, the similarities can be noted for further research.

Traumatic experience at Cisco Grove

Another important occupant case which might be subject to misinterpretation is the 1964 encounter at Cisco Grove, California, reported by Mrs. Lorenzen elsewhere in this issue. I was fortunate enough to hear a tape-recorded interview with the witness in this case, and was impressed by the clear and direct manner in which the young Californian related his story.

Again in this incident we have the occupants displaying aversion to light, which *could* indicate that they have a subsurface or subaquious environment, though not necessarily on this planet*

They went to great lengths to avoid the light produced by the various personal effects which the witness had set ablaze.

Possibly the oddest feature of this entire story is the method in which the "robot" expelled the "knock-out" vapour. I know of no parallel to this characteristic in any other occupant case reported to date. Of course, it is conceivable that if this method has been employed with greater success elsewhere, we most probably wouldn't have heard of it!

The "knock-out" vapour itself can be likened to that employed in the Villa Santina incident of 1947 (described elsewhere in this issue). In this instance the vapour was apparently projected from the belt of the occupant. This vapour can be further related to the account given by Sonny Desvergers ("Florida Scoutmaster Incident") in August of 1952.⁸ As in the Cisco Grove encounter, the witness in this case stated that when the vapour reached him he *couldn't breathe*. Neither witness claimed paralysis; they simply "black-out" from lack of oxygen. Desvergers stated that the vapour at first resembled a "small ball of red fire" which expanded into a "red mist" after being projected from an open turret on the object. Desvergers also hinted darkly that he had seen something "too horrible to describe" in the open turret.

The all-night harassment of the young Californian can be interpreted as an effort to confine his activity and observation to a limited area. The witness claimed to have seen at least seven other "men in white" moving about the area at various times during the night, who were apparently unconcerned with the scene being enacted at the foot of his tree. It may be assumed that some type of operation was being undertaken in this region and that the witness's presence would have hindered these activities. Also it will be noted that when the "alien individuals" (as they are described in the official report) had succeeded in rendering the witness unconscious he was left undisturbed. Upon awakening, the witness found himself alone, his visitors having vanished with the dawn in a manner which calls to mind the

*The ridiculous "hollow earth theory" has been thoroughly examined and exploded in the revised paperback edition of *Anatomy of a Phenomenon*—Ace Books, 1966.

stories of demons and imps of the Middle Ages.

The Cisco Grove incident is one of the few Type-I reports in which two distinct types of entities are described. It is quite clear that the occupants which more closely resembled human beings were in a dominating role, for they evidently summoned and directed the movements of the "robots". The inability of either type of occupant to scale the tree, and their hesitance when the witness purposely shook the tree, indicates *complete unfamiliarity* with the terrestrial environment.

Roadblock?

The Laxson observation, related elsewhere in this issue, was one of five reported landings with occupants observed occurring in the continental United States between March 23 and April 7, 1966, indicating a peak phase of UFO activity during that period. It is by far the best and most significant of the five reports. It also represents a sort of "roadblock" in that we have here an occupant described as being very mundane in every respect—"Just a plain old ordinary G.I." according to the witness.⁹ Indeed, Mr. Laxson stated that he could readily identify this individual if he happened to pass him on the street some day!

The shape and performance of the UFO in this case are fairly unique, as were the lights on the object, all being described as "clear white". Then, too, we have the combination of letters and numbers on the side of the object. This combination is not Russian, Chinese, Greek, or Hebrew, but West European, and hence American. In short, they smack of terrestrialism; and a particular type of terrestrialism at that.

A terrestrial explanation for the Laxson case is supported by the following facts: 1. The letters TL are included in the code names of all experimental vertical take-off and landing craft being tested in the United States. 2. Based on the witness's map of the area, on which he has shown the relative position of the object, its trajectory upon take-off would indicate that before landing it had been proceeding in a southerly direction from an area in which a large Military Reservation is located. 3. The appearance of the occupant, who was of average height, wearing "fatigues", a "mechanic's cap" with the bill turned up, and what appeared to be a military rating badge on his arm displaying the rank of sergeant.

On the opposite side, it will be remembered that this incident took place during a peak period of genuine UFO activity. Was this simply a coincidence? Also, the account itself displays a remarkable similarity to a report from Canadian, Texas, during the night of November 2, 1957 (the famed Levelland Sightings). Again the object settled on a paved road, an occupant was observed standing close to the "submarine-shaped" craft, when a flash of light was directed toward the witnesses, after which the object rose vertically.¹

If we are to consider the Laxson observation as
(Continued on Page 70)

The Problem of Non-Contact

BY AIME MICHEL

Our Contributor is author of those two excellent books

The Truth about Flying Saucers and Flying Saucers and the Straight Line Mystery

In this article, I shall take the word *contact* not in the restricted sense used by Gordon Creighton—a brief and limited intellectual exchange between a few individuals—but rather in the basic sense of an exchange as complete as possible between communities, at all levels and in all imaginable fields. The contact to which I refer is, for example, that which exists between two peoples whose countries are members of the United Nations Organisation.

(1) The first obvious fact that we have is that such a contact does not exist between humanity and the "X" system or systems responsible for the UFO phenomenon or phenomena.

(2) A second evident fact is that this absence of contact is itself the No. 1 problem presented by the phenomenon. "The greatest mystery of all is this: why don't they show themselves to us openly?" (Charles Fort).

(3) A third evident fact is that *they* are here, in our world, and that we are not there in theirs.

(4) A fourth evident fact is that, if the "X" system is a multiple one (if there are several origins or responsible parties), then they all obey equally, insofar as our observations permit us to gauge, one single law on one precise point, and that is abstention from contact.

(5) A fifth evident fact (demonstrated by the existence of the problem itself) is that physical contact is possible. Indeed we see *them* quite often, we sometimes hear them, and some of us have touched them.

(6) All our speculations on Charles Fort's "greatest mystery of all" spring from the confrontation of these evident features, among themselves, and when set against the facts (known, probable or possible).

Therefore . . .

(7) From (3) we must deduce that "*they*" are superior to us on one point at least: technology.

(8) Can we add: *and science*? It seems probable, though not evident. The fish *Gymnarchus Niloticus* "knows" how to make his way through the muddy water of the Nile by using the electrical tensions between his own body and the obstacles. We do not understand how he does it, although we know the laws of electricity and he doesn't. The *grain-gathering ants* "know" how to stack the grains in a hot, humid atmosphere without their germinating, and yet it was Fleming who discovered how antibiotics work, and not the ants. There are countless such examples in Nature. Bionics is the technique of utilising these non-human processes which were being used by Nature before their invention or discovery by man. The field of Bionics is immense.

(9a) We can find herein, if we wish, a primary explanation for the absence of contact: we have no more contact with them than we have with *Gymnarchus Niloticus*, because they do not possess (any more than the fish does) a discursive type of thought. They dominate us only to the degree that the microbe dominates us when we are ill.

(9b) I will refrain from developing this hypothesis any further, being well aware that we could go on discussing it *ad infinitum*. As a bit of fuel for the fire I will point out that if, as some people believe, the religions of the Bible are the religious transformations of a genuine extraterrestrial contact (see the books of Brinsley le Poer Trench and Paul Thomas), then the *Egyptians*, for their part, deified *Gymnarchus Niloticus*, and for the same reason: the apparently supernatural nature of his behaviour.

(10) A more sophisticated form of (9) is as follows: the beings who are really responsible for the UFO phenomenon are never there, and nobody has seen them, ever. All that we see are robots (either biological or not: see particularly, for this latter hypothesis, case No. 23 in Jacques Vallée's article on page 11 (reported in detail in my book *Flying Saucers and the Straight Line Mystery*—as well as the Cisco Grove case, in Coral Lorenzen's article). These robots are made for a certain task, just as we have produced milch cows, watchdogs, setters, race horses, draught horses, etc. The task (unknown to us) for which they are destined would not comprise contact with us.

(11) Among the arguments in favour of such a hypothesis, we might recall, depending on the case, that in the Mosaic books of the Bible, Yahweh is he whom one cannot look at face to face without dying (though indeed Moses looked and did not die); that he never has contact with men except through intermediaries; that these intermediaries are either men (Lot, etc.), or humanoids (Ezekiel); that they are capable of interbreeding with mankind (the origin of the Giants); and that consequently, according to the accepted norms in Biology, they belong either to mankind or to a species very close to mankind and of similar origin.

(12) One could also point out that in most cases the operators seem to be either human (see the table given by Gordon Creighton in his Introduction) or humanoid; that the small humanoids (very many cases, but see particularly, in Lorenzen, the case at Globe, Arizona, on June 9, 1960, so extraordinarily similar to the description given on July 1, 1965, by the witness at Valensole,* that both speak of a *pumpkin* (*courge* in French and *cougourdo* in