

# THE MYSTERIOUS "UMMO" AFFAIR—PART I

*Antonio Ribera*

Translation from the Spanish by Gordon Creighton

I N the spring of 1967, at my home in Barcelona, I received a telephone call from an unknown gentleman who said his name was Julian Delgado, said he was from Madrid, and said he desired very much to meet me in order to talk of a matter of the greatest interest. We arranged to meet at a centrally located café here in Barcelona, the Capital of Catalonia, namely the Bar Cosp, in the Galerías Condal, and it was there that I made the acquaintance of my unknown caller. He turned out to be a young man of pleasant appearance and somewhat nervous manner who, so he told me, came to Barcelona frequently in connection with his business activities.

Senor Delgado said he had turned to me because he knew my name already thanks to my book *El Gran Enigma de los Platillos Volantes*,<sup>1</sup> and because the matter he was going to disclose to me was connected with that subject. Then he went on to tell me about a friend of his, don Enrique Villagrasa Novoa, a civilian construction engineer engaged in public works who, like himself, was a resident of Madrid and who, as he told me, had had lengthy conversations with extraterrestrial beings who telephoned him at his home and offered to send him reports on technical subjects to be indicated to them by him, Senor Villagrasa. Then, a few days later, Villagrasa would receive by post the report for which he had asked, typewritten on folio size sheets, each page bearing a curious seal marked with a thumbprint and showing an H-shaped form with curving arms with a shorter vertical bar intersecting the horizontal bar of the H. In fact it resembled the alchemical symbol for Uranus (See photograph No. 1).

And thus it was that I came in contact with the disconcerting, irritating, and mysterious business of UMMO, which is still going on, and which I am still very far from having "got to the bottom of."

But let us take it as it developed.

Gradually I began to gather together the various parts of what was to become a complicated puzzle, and before me there arose this initial picture of the problem: since about 1965, so it appeared, a group of some twenty or so persons, the majority of whom lived in Madrid, with one in Valencia, two in Barcelona, and possibly one more in Bilbao, had been receiving the enigmatic "Ummo reports" through the post.

From what my valued friend and collaborator Rafael Farriols and I could ascertain, this group turned out to be a cross-section of the population of Spain, in which were represented people who for the most part were engaged in liberal activities: a well-known playwright, an engineer, a young lady employed in the American Embassy, an official of the Telegraph Department known for his interest in extraterrestrial studies, a lawyer, etc. Subsequently

Rafael Farriols and I myself also received communications from Ummo.

## The San José de Valderas UFO photographs

Rafael Farriols and I investigated in due course some UFO sightings which occurred in Madrid on February 6, 1966, and June 10, 1967,<sup>2</sup> and which would eventually result in our book, written in collaboration and entitled *Un Caso Perfecto*.<sup>3</sup> The disconcerting thing about it all was that, several days beforehand, the mysterious "gentlemen from Ummo" had announced to three of their Madrid correspondents the arrival of the machine scheduled for June 10, 1967, and even gave, with striking accuracy, the geographical coordinates for the spot where it would land. About forty people, present at a gathering in the Café León, where they were wont to meet to hear Professor Fernando Sesma, President of the Society of the Friends of Space, gave their written confirmations that, on the evening before the day on which the landing took place, they had already read the announcement of its forthcoming arrival. Rafael Farriols, who has now become the leading specialist in the world on the Ummo question, still has in his files the original paper bearing this important declaration.

This, plus the fact that the craft which performed evolutions in the sky over the Madrid suburban estate of San José de Valderas and landed briefly in the estate of Santa Mónica on the day in question (June 10, 1967) displayed upon its belly a symbol most closely resembling the emblem used to "authenticate" the Ummo documents, establishes between both these sets of events a link which would seem to be indissoluble (Photograph 2).

## Fernando Sesma and the "reports"

Using the dozens of reports which he had received from 1965 onwards, Professor Sesma published, in 1967, a book entitled *Ummo, Otro Planeta Habitado*.<sup>4</sup>

The fact that it should have been Fernando Sesma who first divulged the disconcerting Ummo affair in printed form did not exactly contribute towards conferring a character of verisimilitude upon the business. Far be it for me to wish to reproach Fernando Sesma, but what is absolutely certain about him is that he has the reputation of being a man of fantasy given to speculations without much real basis, already expounded by him in earlier articles and books, such as the one entitled: *Sensational! The Extraterrestrials Speak: (Revelations and teachings from men of Other Planets)*,<sup>5</sup> also published by Editorial Espejo.

The result of all this was that the public held Sesma's little book on "Ummo" to be a product of



Photograph No. 1. The seal, with H-shaped form, marked with a thumbprint

pure fantasy and sprung from Sesma's own head. Yet the fact remains that, as Farriols and I were later able to verify, Sesma merely confined himself to reproducing the reports and the drawings (some of these truly very curious) that he had been receiving from the "Ummites". That this was so was proved by Farriols, without leaving any room for doubt when, on one of his recent visits to Madrid, he managed to get Sesma to hand over to him all the precious originals, a whole bulky trunk suitcase full of them.

Sesma admitted to Farriols that the "Ummites" had now ceased to interest him much, since they represented an excessively technological civilization. His present preferences, he explained, were inclined towards the inhabitants of Auco, a planet which so he, Sesma, explained, was on a much higher spiritual plane.

#### Incredible telephone conversations

Enrique Villagrasa, a charming man with whom Farriols and I soon became very good friends, gave us a detailed account of his own first telephonic conversation with a "man from Ummo." This took place on November 28, 1966, and the conversation lasted almost exactly two hours, from ten minutes after midnight till 2.15 in the morning. The mysterious caller spoke slowly, in a voice without inflections and with a foreign accent. Without hesitation and with staggering precision he answered the questions put to him by Villagrasa. These



Photograph No. 2. The craft which allegedly hovered over the Madrid suburb of San José de Valderas on June 10, 1967

questions dealt with the most diverse subjects: history; sciences; archaeology; various techniques, etc. The unknown speaker replied without hesitation, "as though he were reading the answers out of a dictionary." At times Villagrasa had the impression that he was talking to an electronic brain.

Villagrasa was however not the only person to have long conversations with the mysterious and unknown callers. Another of the correspondents from whom Villagrasa heard was — to cap it all — a police officer, and he too had had long conversations on the telephone with the "gentlemen from Ummo."

The irritating thing about the whole business is that the communication was always established only on a one-way basis; that is to say, it was impossible to communicate *with them*, and one simply had to rely solely on calls *from them*.

#### More "reports"

Some of the correspondents turned out to be members of Sesma's group, and it became known that they too had been receiving the mysterious mimeographed communications. Among these communications there were several dealing with the following themes:

*"The biogenetic bases of the living beings that inhabit the Cosmos"* (24 pages);

*"Description of the Ummo craft or OAWOOLEA UEWA OEMM"* (43 pages, with sketches and illustrations);

"Structure of the UMMOALEWE, or Social Structure of Ummo" (8 pages);

"Panorama of Terrestrial Psychology (4 pages);

"Theory of the IBOZOO UU, or a New Concept of Space". And so on.

Some of these reports were of a high scientific level, as, for example, were the first and last of the examples given above. The first of these offered no less than an explanation of the cause of mutations, by which the various species living in the Cosmos are enabled to evolve. This cause for the mutations, so it stated, is connected with a cosmic cycle, the dimensions or scope of which cycle are so vast that terrestrial men have not detected it. There is also mention in the same report of a mysterious chain of 84 atoms of crypton which, located in the hypothalamus, form the link between the *soma* (body) and the *psyche* (soul).

As for the report on the IBOZOO UU, this offers a truly revolutionary view of Space, based upon a physics that has no relation whatever to terrestrial physics. The Ummites describe our conception of Space as simplistic and not corresponding at all to the true reality of the Cosmos, being based on mathematical and geometrical abstractions. The Euclidian three-dimensional space is, say they, a purely mental creation. Our Theory of Relativity added to that Euclidian Space a fourth dimension called *Time*, but even so our conception of Space is too superficial. Space, say they, consists in effect of  $n$  dimensions, of which the gentlemen from Ummo are acquainted with at least ten, several of which they utilize in practice.

They say the subatomic particles which our science is constantly discovering are an illusion: that they are in actual fact the result of the various orientations which can be assumed in Space by the three axes composing what they call the IBOZOO UU. According to the manner in which these axes are orientated, we see the production of matter, energy, mass or of any other type of radiation.

Furthermore, they say that there exist in Space certain folds or warps which, when the isodynamic circumstances are right, enable them to make interstellar voyages in a time that is incomprehensible for our physicists, as their craft perform a dimensional change by reversing their IBOZOO UU, which permits them to take a "short cut" without following the illusory straight lines of the propagation of light. By this means they are enabled to come here in eight or nine months from their planet UMMO, which, according to the reports supplied by them, is in orbit around the star IUMMA, located at 14.6 light-years from Earth and identified provisionally by them as the star *Wolf 424* of our stellar catalogue.

The foregoing is a very rough and incomplete résumé which I have tried to make of the fascinating theory about the IBOZOO UU. The IBOZOO UU (plural) theory has aroused great interest among a number of scientists, not only here in Spain, but also in France.

#### The copyist

This was how matters stood when, one day, the regular recipients of these UMMO reports were

greatly astonished to receive a letter signed by a gentleman who introduced himself as the duplicating-machine operator who had been copying and distributing the mysterious reports. He said he was a resident of Madrid, an expert with business experience. He said it had all begun after he had inserted a notice in the newspaper *ABC* stating that he did copying and duplicating, and giving his address and telephone number.

As a result, he had received a visit, one fine day, from two very presentable gentlemen of Scandinavian appearance, that is to say, tall and fair. One of them, who had a singsong voice, told him that they were Danish doctors, and they put the proposition to him that he should work for them, explaining that they would dictate to him reports of a scientific nature. Adding further weight to his words, the unknown individual paid him an advance in the form of a thousand-peseta note. The copyist, alarmed, refused at first to accept it, but finally agreed.

#### Doubts and the "monitor"

And thus it was that the strange collaboration began. The *soi-disant* Danish doctor did in fact dictate to the copyist reports of a technical or scientific character, paying him splendidly for his work. Until one day, in the course of these proceedings, he dictated to him the following sentence:—*We come from a cold celestial body called UMMO, which is 14.6 light-years from the Earth...*"

The copyist, dumbfounded, went on writing it down, but thinking to himself that his magnificent clients were maybe a lot of madmen.

As if guessing his thoughts, the "Danish doctor" said, after he had finished dictating the report:

"Don't be afraid. What I have dictated is the truth. And I will prove it to you."

And from the inside pocket of his jacket he produced a tiny sphere, a few centimetres in diameter, which he placed in the air, stationary, between the copyist and himself.

"This is one of our many methods of observing from a distance," he said. "I beg your pardon for having violated the intimacy of your private life, but you are now going to see and hear the scene which took place yesterday, here in your office, between your wife and yourself."

And in truth the scared copyist observed the scene on the tiny screen on the sphere, and was also able to hear the very conversation which he had had with his wife the day before. The wife had said she did not like his strange clients in the least, for she feared they might be spies, and she advised him to notify the Police as soon as possible.

This, and other matters, was communicated by the copyist to his various unknown correspondents to whom it was his job to send the stencilled letters, duly stamped with the UMMO seal, and containing the reports from UMMO. The copyist was weighed down and oppressed by the whole extraordinary adventure in which he found himself caught up, and he proposed to all the recipients of the letters that they should meet together in order to coordinate

their actions and, should it be considered necessary, inform the Spanish authorities.

This gathering never took place, because the "gentlemen from UMMO" knew all about it, and administered a severe rebuke to the copyist, who committed no further lapses.

### The Professor and the box

Among the people who were due to have participated in the meeting of the recipients there was a certain professor, the holder of a chair in the Faculty of Medicine of the University of Madrid. He too, like the rest, had received telephone calls from the UMMITES.

To begin with he thought that it was a joke, but when his mysterious communicant at the other end of the telephone line demonstrated that he himself was the possessor of medical knowledge that was out of the ordinary, the Professor invited him to come to tea in his house despite the absurdity, as he saw it, of the other party's assertion that he "came from another planet."

His interlocutor declined the invitation, but said he would give him, on loan, a little piece of apparatus that would convince him. An emissary would then come, a few days later, to collect the apparatus. (This emissary was to be the copyist.)

The University professor, who has related all these details in an anonymous letter which the copyist distributed among the rest of the recipients of the reports, did in fact receive a small package. When opened, it proved to contain a little square box, with no projecting parts, that is to say, with entirely smooth sides, of metallic appearance, and of a dull black colour. On one of its facets this little box had a translucent screen which was joined to the rest of the box **without any dissolution of continuity**: that is to say, without any mark, as though the union had been effected at the molecular level. The little box was accompanied by some simple instructions on its use, providing for the utterance of certain determined vowels in a fixed order, whereupon the mechanism was activated.

Fearing that the instrument might explode in his hands the Professor refused to do the test in his own home, and took the little box off to the Faculty laboratory at a time of the day when nobody was using the premises. Before doing so, he had borrowed from a colleague a Canon camera loaded with colour film, and his colleague was asked to explain to him how to work it.

Arrived at the laboratory, the Professor set the little black box down on a piece of baize-cloth and, holding the paper in his trembling hands, pronounced the vowels in the order indicated. Immediately the translucent screen on the little box lit up, became transparent, and the Professor was able to contemplate, inside the box, a histological specimen, greatly enlarged, in colour, *and alive*, showing a neuron. Dumbfounded, the Professor filmed the device while it was in operation and then, following the instructions as they were given, he saw two more histological specimens appear.

Then, just as he had been told, one fine day a

young man with a beard turned up and stated that he had been commissioned to take back the apparatus. The colour film however remained in the possession of the Professor, whose identity it has so far been impossible for us to discover, despite all our efforts.

### Discovery of Earth by UMMO

But, if what the mysterious gentlemen from UMMO stated in their reports is all true, then when was it that they discovered the existence of our planet, and how did they arrive here, and at what date? Let them tell us in their own words...

In a report which they sent to Fernando Sesma, we read the following:

"In the terrestrial year of 1950 (March) we landed on this OOOYAA (cold star). About two years (terrestrial years) prior to that, we had picked up a faint signal with a frequency of 413.44 megacycles which we were unable to decipher. It had been sent out about the year 1934.

"(Subsequently we identified the radioelectrical signal as having been put out by a Norwegian ship on the latitude of Newfoundland, in the course of certain experiments carried on by scientists of Norwegian nationality and relating to the use of high frequencies in communication over great distances by ionospheric reflection. The signal was sent out between February 5 and February 7, 1934.)

"This date of 1934 is thus a historic one in the relations between EARTH and UMMO. We have photocopies of the radiograms sent out. (These were secured by certain of our brethren in Germany, who went to Bergen, Norway, for that purpose.) And, as of course you will realize, we have the signals in Morse which were unintelligible to us at that time because our technicians thought it would be a binary-system code. (DOT = ZERO, DASH = ONE, or viceversa.) You will be surprised to learn that the duration of the fraction of the radiogram picked up by us was of 2.2 UIW (about 6.8 minutes), which sufficed for us to identify, on galactic coordinates, the position of the Solar System, and our techniques gave a name to your Sun, calling it GAA (Quadrante), because the graph derived with the signal was reminiscent of the analytical equation expressing the area of such a geometrical figure.

"It was only when we reached you that we were able to ascertain that the name OOOYAGAA (Cold Star of Quadrante) gave an erroneous evocation inasmuch as the nature of the original message was not exactly mathematical.

"This then is our reply to the question of Mr. Theodore T. Polk of Pittsburgh (USA) concerning the motive for our arrival upon your planet."

### The language of UMMO

As the reader will have noted, this message contains a number of UMMITE words. And in fact it is the custom of the authors of the mysterious reports, whoever they may be, to give the term in their own language (or rather an approximate phonetic transcription of the same) followed by

their Spanish translation of it, (frequently also approximate). Señora Doña H.N. Franz de Penelas, one of our collaborators, took the trouble to extract, from all the UMMO reports which we have been able to compile (amounting to many hundreds of pages) all the words in their language, and with these she has drawn up a vocabulary and an outline grammar. The result has been surprising: before our eyes we have watched the emergence of a structured language, with its own characteristic manner of forming adverbs and derivatives, with its verbs, its laws of grammar, and so on.

This fact of the language is yet another feature which induces us to think that this whole business of UMMO cannot possibly be merely a simple joke. And, on the other hand, many of the UMMO reports have come to us from distant places. I myself have received an UMMO letter sent from Paris. A Spanish investigator in Melilla, the Argentinian investigator Pedro Romaniuk, and the French investigators René Fouéré and Aimé Michel, have all received UMMITE microfilms from East Berlin (with texts in *French* and photographs of a craft *identical* with the one in the San José de Valderas case). Rafael Farriols received an UMMO letter posted in Adelaide, Australia. The Eridani Group in Madrid and Enrique Villagrasa have received UMMO letters postmarked in London, though of course it is a fact that most of the reports received have come from Madrid. I myself have had one of them, and, when the Apollo XI astronauts reached the Moon I received a very brief message, the envelope being postmarked at Piedralaves (Ávila) and the date of

the message being July 28, 1969. The text of it is as follows...

#### UMMOAELEWE

Languages: French  
English  
Russian  
Spanish  
Italian  
German

No. of copies : 18

d. Antonio Jordá.

Men of Earth:

With profound respect we have observed this stage in your technological progress. The rupture of the umbilical cord which will permit you to go forth from your mother to explore our galaxy. With emotion, our group of expeditionaries from the solidified star UMMO salutes you.

#### Notes and References

1. Published by Editorial Pomaire, Barcelona, 1966.
2. See my articles: *The Madrid Landing*, in FSR Vol. 12, No. 3, May/June 1966, and *The San José de Valderas Photographs*, in FSR, Vol. 15, No. 5, September/October 1969.
3. *Un Caso Perfecto*, published by Editorial Pomaire, 1968. (There is no English or French edition of *A Perfect Case* yet. A Danish edition, *UFOs i Fokus*, has been issued by Strubes Forlag, Kobenhavn.)
4. Paperback, published by S.A. Editorial Gráficas Espejo, Calle Thomás Bretón 51, Madrid (1967).
5. Also issued in paperback form by the same firm.

### UFO AND SPACE AGE PUBLICATIONS

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# THE MYSTERIOUS "UMMO" AFFAIR-PART 2

Antonio Ribera

Translated from the Spanish by Gordon Creighton

THAT the mysterious "UMMO" Affair is part and parcel of the UFO scene will have been quite clear to those who read Part 1 of this article. Many readers will be familiar with the strange affair of the San Jose de Valderas UFO photographs which were the subject of a detailed report in the issue of *Flying Saucer Review* for September-October 1969, based on the book *Un Caso Perfecto* which I wrote in collaboration with Rafael Farriols.

The first part of this article was concluded with the opening paragraphs of an "UMMO" communication. This part is devoted to a further instalment of the "messages."

Who are we? From whence do we come?

"At 04 hours 17 minutes 03 seconds GMT on the terrestrial day of March 28, 1950, an OAWOLEA UEWA OEM (lenticular-shaped space-ship) established contact for the first time in History with the lithosphere of EARTH.

"The landing took place in a particular area of the Department des Basses Alpes (France), at a place some 8000 metres distant from the town of La Javie.

"Six of my brethren led by OEOE 95, son of OEOE 91, and including two YIEE (women), remained behind on this 'OYAA' (planet) as the first expeditionary 'INAYUYISAA' from UMMO.

"The process of adaptation, which included the assimilation of the language, the securing of information pertaining to customs, social conduct, working habits, culture...is very difficult to synthesize in a few paragraphs.

"We come from a solidified heavenly body whose external geological features are somewhat different from those of EARTH. The specific name by which we designate our own 'OYAA' can be orthographically transcribed into Spanish as: UMMO (closed U):

"Its morphology can be likened to an ellipsoid of revolution the radii of which are:

Maximum,  $R = 7251,608,10^3$  m

Minimum,  $r = 7016,091,10^3$  m

"The global mass is:  $m = 9'36.10^{24}$  Kg.

Inclination to the normal in the plane of the ecliptic:  $18^\circ 39' 56' 3''$  (it undergoes a periodic variation of 19'8 sexagesimal seconds of arc). Note that we are using units familiar to the technicians of EARTH.

"Gravitational acceleration (measured in AINNAOXOO):  $g = 11'9$  metres/sec<sup>2</sup> Axial rotation: 30' 92 hours (we measure in UIW. 30' 92 h = 600 UIW equals 1 XII).

"The phoneme XII is a homophonous word which expresses the duration of the 'UMMO day' as 'cycle,' 'revolution,' 'unitary rotation,' etc.

"The geological structure of UMMO presents certain very pronounced differences from EARTH.

"It is possible to distinguish nine XOODIUMMO DUU OII (this term might be translated as 'interconnected strata') presenting very typified geo-physical features. The discontinuity between these strata is not abrupt, and there are transitional layers of varying thickness.

"Figure 1 shows a sectional view of our OYAA (planet), indicating the thicknesses of the various XOODIUMMO. The chemical composition of these strata is very varied. Thus the core (XOODIUMMO UO), with a mean density of 16.22 grammes/cm<sup>2</sup> (EARTH units) has the following elements which are familiar to you:

Cobalt	88.3%
Nickel	6.8%
Iron	2.6%
Vanadium	1.2%
Manganese	0.7%

"The next layer outwards, the XOODIUMMO IAAS, on the other hand presents a notably different composition:

Iron	52.00%
Cobalt	33.5%
Nickel	12.00%
Manganese	2.1 %
Metallic silicates	0.3 %

"The two abovementioned layers, subjected to vast pressure, are surrounded by two more, the XOODIUMMO IEN and the XOODIUMMO IEBOO, which are in a semi-fluid state with a great abundance of titanium oxides, ferrous silicates, and various compounds of aluminium and magnesium.

"One of the most important of these spheroid layers is No.6 (i.e. the fifth cover to UMMO's core). which has a thickness of approximately 28.8 KOAE ( 251 Km.) Possessing great diamond-bearing beds, it presents an alveolar structure in which there still remain enormous IOIXOINOYAA (geological concavities) wherein, preserved from the great pressures undergone by the adjacent zones, there are vast quantities of solid, liquid, and gaseous organic substances, especially methane, propane, and oxygen. The chief volcanic activity as you would term it occurs in the OAKEDEEI which throw up great fiery columns of these gases towards the surface strata.

"The last of the layers, namely the XOODIUMMO OANA and the XOODIUMMO OANMAA, underwent in remote times orogenic processes of a very intense metamorphic character. However erosion has modified the structure of the more pronounced of the faults and foldings and as a result the continental orography now shows little accidentation.

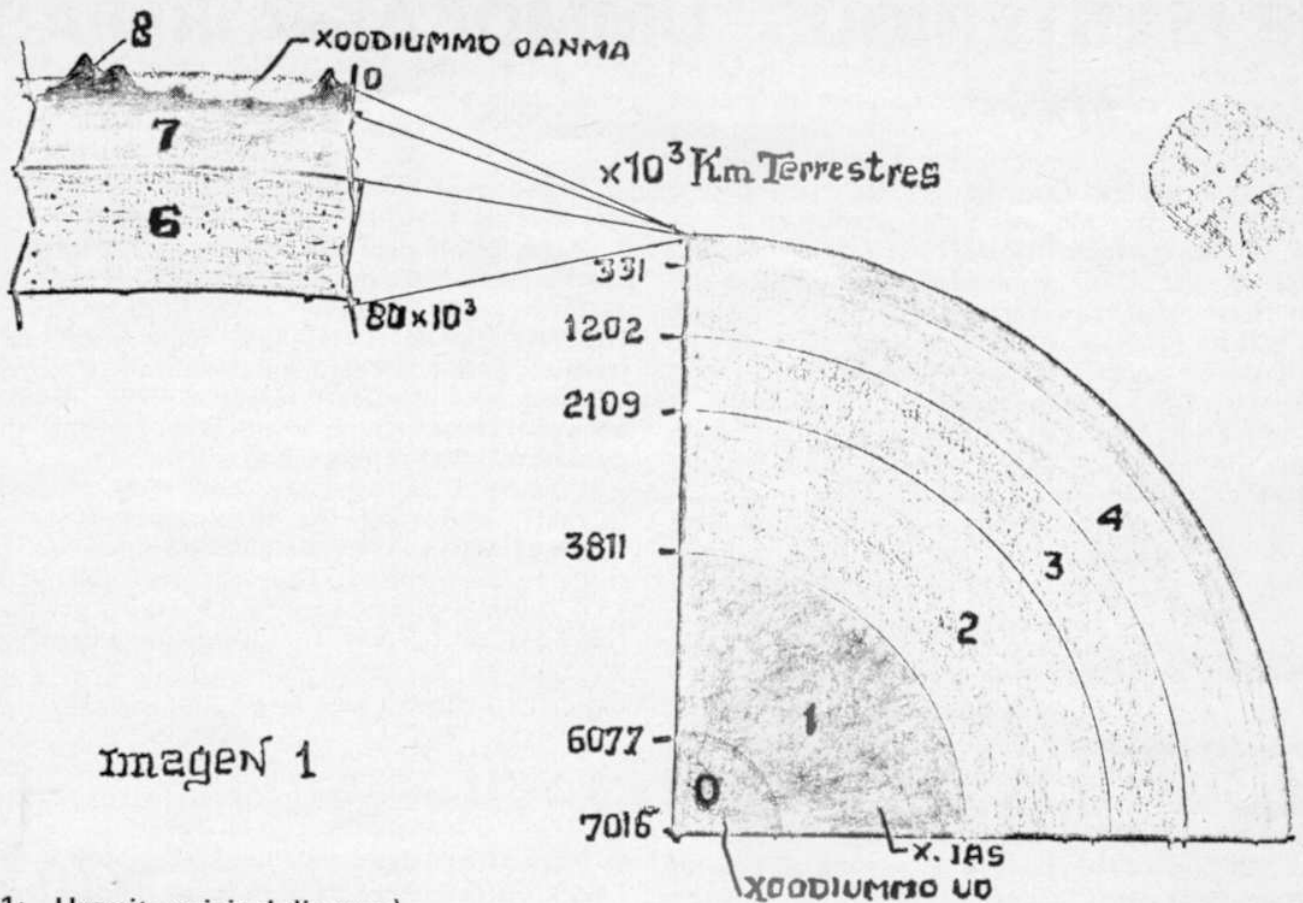


Imagen 1

(Figure 1: Ummite original diagram)

"One single "continent", plus a few islands, is to be found on UMMO, and occupies only about 38% of its surface area.

"The composition of the UMMO atmosphere at the surface level, the XOODIUMMO OANMAA, is similar to that of EARTH.

"UMMO is moving in an elliptical (almost circular) path, with an excentricity of 0.0078, around an OOOYIA (star of small mass) which we call IUMMA (our "Sun.") The mean distance between UMMO and IUMMA is  $9.96 \times 10^{12}$  cms.

"Our method of calculating long periods of time is different and strange from your point of view, and has been retained throughout the course of our history despite the fact that it had its origin in an extremely ancient astronomical error.

"We define the XEE (UMMO 'year') as a fraction, namely 1/18th. of the time taken by our OYAA to orbit around IUMMA. (At present the phoneme XEE is also synonymous for 'cyclic path.')

"Our ancient 'cosmologists,' unaware that the plane of the ecliptic of UMMO has a different orientation from that of the second OYAA orbiting around IUMMA which they were taking as their reference, interpreted the path of UMMO as a double-helicoidal (see Figures 2 and 3) upon the surface of an imaginary cylinder.

"Thus they thought that our OYAA described three descending (Figure 2) and then three more ascending (Figure 3) orbits before completing the cycle. One XEE (UMMO year) equals 0.212 EARTH years.

"In actual fact we can nowadays define the

XEE as 1/3 of the period of a true orbit. Six periods thus equal our ancestral XEEUMMO = 18 XEE.

"IUMMA is a star with a mass of  $1.48 \times 10^{33}$  terrestrial grammes. The distance between IUMMA and the SUN was on July 8, 1967, 14.421 light-years.

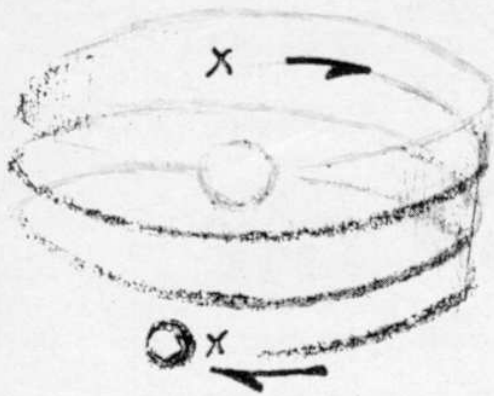
"It has not been at all a simple task to identify our OOOYIA in your astronomical tables. This is due to the fact that our specialists have developed by convention a galactic reference system which is different from yours. But the substitution of referential axes would not be difficult were it not for errors on your part. We have however found perceptible differences in respect of data relating to mass, magnitude, situation, and distance, of various stars identified by both you and ourselves.

"We are consequently still not able to say with any high degree of certainty precisely which star tabled by you could be our IUMMA.

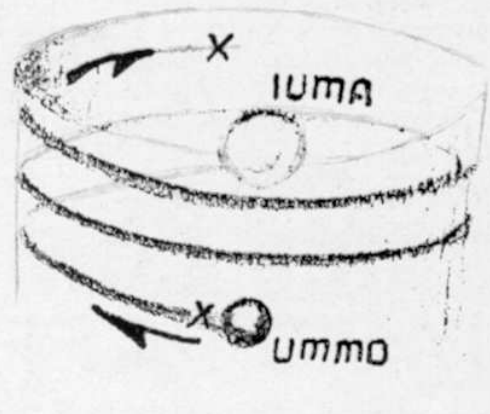
"We calculate that the coordinates familiar to you that might establish the position of IUMMA would be:

Right ascension 12 hours, 31 minutes, 14 seconds  $\pm$  2 minutes 11 seconds.  
Declination  $9^{\circ} 18' 7'' \pm 14' 2''$

"It so happens that very near to the centre of this probable stereoangle (12 h. 31 m: +  $9^{\circ} 18'$ )



2



3

Imagery 2 y 3 falsa concepcion

Above, "Ummite" original Figures 2 and 3, illustrating an ancient misconception about the cyclic path of the planet UMMO around its Sun, IUMMA

some of the tables drawn up by you indicate a star which you call WOLF 424.

"This could probably be IUMMA. Its characteristics are:  $d = 14.6$  lightyears. Absolute visual magnitude 14.3. Apparent magnitude 12.5. Spectrum corresponding to class M.

"However, these data differ somewhat from the correct features. The error found in your establishment of the magnitude may be explained by the existence of a very dense cloud of cosmic dust (complex gravimetric spectrum with ionized metallic solid particles of less than 0.6 mm.) The star's brightness as registered by you is thus inevitably very much reduced. The low reading indicated (magnitude listed at 10 parsec = 14.3) corroborates our suspicion.

"An observer located at 10 parsecs, and with no obturation by cosmic dust, would register a magnitude of 7.4 according to your conventional scale.

"On the other hand the mean surface temperature of IUMMA is 4,580.3 degrees Kelvin, or somewhat more than your estimate. This error is less explicable to us as the spectrum that you could have studied is not affected even through the occlusion by dust clouds.

"All these difficulties are hard to overcome. After we had made our calculations concerning the degree of attenuation the star's luminosity might suffer due to the high density of the cloud of dust and gas, our results still can contribute little to clarifying the problem, for if the visual axis passes through the regions of high concentration of particles, the apparent magnitude for yourselves would be of the order of 26, and it would be difficult for you to detect it with your present-day optical instruments.

"On the other hand the less dense zones would permit sightings of the order of magnitudes 12 to 13 (by your conventional terrestrial scale) and this

corresponds precisely with the magnitude listed by you for Wolf 424.

"However the possibility also cannot be ruled out that Wolf 424 may be one of the two OOOYIA (small stars) listed by us as  $\text{דב|טז|זצ}$ , located at 2.07 light-years distance from IUMMA, and with a surface temperature of 3,210° Kelvin and  $\text{דס|זב|זג}$ , located at 0.62 light-years from IUMMA, and with a surface temperature of 2,575° Kelvin.

"IUMMA displays alterations in its magnetic field which are very difficult to predict a long time in advance. The detectable intensity of this field as registered by us on UMMO can attain levels which for you would be frightening. The level oscillates between a low level of 3.8 Gauss and 216 Gauss.

"If you take into account the fact that the magnetic field of UMMO herself is weaker than EARTH's field, its maxima being 0.23 Gauss and its minima 0.07 Gauss, it is probable that even you yourselves, when observing the spectrum of our IUMMA, might be able to note the doubling of some of the lines due to the polarization caused by these perturbations.

"These violent changes have had a most marked influence on our OYAA (planet). For example, the manner in which our atmosphere is constructed, with strongly ionized layers, has protected the ecological medium from high levels of radiation. Mutations have been less frequent in the organisms on UMMO, and consequently the variety of the fauna and flora is less rich than on your EARTH.

"On the other hand, the appearance of our sky at night is far more fantastic than yours, thanks to meteors which to you would look like the Northern Lights.

"Our technology has been obliged to follow different paths of development from yours. Communication by means of the utilization of



electromagnetic frequencies is not possible except in certain specific cases, and the great variety of devices involving gradients of magnetic potential have to be compensated in order to avoid the effects of the powerful perturbations coming from outside.

"Our early technical history shows that our brother forbears employed great metallic toroids

laid out over the countryside (and even today remains of cables are still found that were buried in those times). In those great metallic toroids intense electrical currents of aperiodic character were induced, and the energy stored for future use (in a similar way to your use of batteries)."

## A BRIEF COMMENT ON THE "UMMO" AFFAIR

*Gordon Creighton*

THERE is a great deal of important comment that one might make on this extraordinary business, which has been engaging our minds for many years. Like so much else in the UFO scene, the "UMMO" story is weird and disturbing, and it would be comforting indeed to be able to dismiss it, and write it off as a hoax. But as the years have passed the hoax thesis has become harder and harder to justify. I have long thought that it would be necessary to let FSR readers know the gist of so extraordinary a story, and I was very glad when Toni Ribera wrote to say that he had reached the same conclusion and had prepared a report on it.

As will be seen, however, Spain is not the only country that is involved. For it is claimed that it all began in France, in 1950, when the "Ummites" allegedly made their first landing at a place near La Javie (Département des Basses Alpes).

I have managed to secure a number of highly interesting statements about the investigations around La Javie. These statements come from several of France's top students of the UFO phenomenon, and what they have to say is no laughing matter. But, unfortunately, though entirely understandably, certain of these investigators are bound by their own government's regulations on the secrecy relating to official documents, and do not wish to be named. Therefore I name no names, nor shall I do so in the future unless specifically authorized to do so. But this I will say: it is quite clear that something mighty odd and strange did take place around La Javie at the date claimed [*as will be discussed by Sr. Ribera in his 'conclusions' in the final instalment of his article, to be published in due course—EDITOR*]. The French helicopters were indeed used; the lonely farmhouse was indeed located. And a most extraordinary discovery was made about the previous owners of that miserable and dilapidated farm. They were found to be living in a state of great opulence, down on the French Riviera, and possessed of no less than three fine villas. And their mouths were as tightly shut as clams.

So much I think has to be said, so that our readers may know that the "UMMO Affair" does not look like just another piece of moonshine.

And now a few words about my translation. Over the years one has seen plenty of weird and far-out stuff that purported to originate from denizens of other worlds. Nothing that I have seen so far is more involved and more difficult to follow than these so-called "UMMO messages," plans and blueprints, large extracts from which I have had on my files for a long time.

And, needless to say, none of it has been more difficult to tackle than this extensive "UMMO" communication which is incorporated in Toni Ribera's article. I have laboured over it for a long time. And I have had the benefit of no help from anybody else but Sr. Ribera. As anyone can see for himself, it requires more than just a good knowledge of Spanish and English if one is to do justice to such an extraordinary job. I cannot say that I am particularly satisfied with my effort at a translation, but it is the best that I can do, and if we are to wait for someone to come along and do a more perfect version of it, then FSR readers may have to wait a long, long time.

I hope therefore that the few ardent "nit-pickers" among our readers will endeavour to be charitable and withhold their fire. (Unless of course they are prepared to lend a hand and do better. They will be very welcome.)

A word or two, also, in conclusion, about the completely mind-boggling "UMMO language."

As Sr. Ribera mentions, a Spanish lady named Dona H.N. Franz de Penelas was valiant enough to undertake the mammoth task of compiling an "Ummite-Spanish Vocabulary" from the many hundreds of pages of communications which Toni Ribera and his colleagues have on their files. I have made an English version of this vocabulary, and I have even been able to add to it a considerable number of Ummite words which Sra. de Penelas had not included. But paper is extremely costly nowadays, and our hardworking typesetter (bless her heart!) is lucky indeed that this is so, for it means that there is little likelihood that she will ever be called upon to help make the jaw-breaking Vocabulary available to FSR readers.

# THE LIGHT AT SHUTTLEWOOD

1919 incident in a Derbyshire village remembered in detail

*Ananda Sirisena*

SHUTTLEWOOD is a village a few miles from Chesterfield, Derbyshire, in England. It was there that on the night of January 22, 1919, the sighting of a small, but apparently piloted light, took place. The main witness came to within three feet of the luminous orb which seemed to anticipate his every move.

The story begins at 10.10 p.m. when Thomas Hills Harrison had just stoked the fire in the greenhouse situated behind his home at Chesterfield Road in Shuttlewood. He was walking back to the house when he was startled to see his father staring through the living room window, pointing to a light in the fowl pen, some fifty yards down the garden. Mr. Harrison states:

"He sent me to investigate. The garden was one and a half acres in size, with apple trees set down the path, six of them in the fowl pen. All the trees in the pen were lit up, with long shadows in all directions. The night was very dark, calm and noticeably quiet. Even the hens made no noise as I opened the gate which was hinged to the cote. When I passed through the gate I could see the globe of light in the pen halfway along the top side. It was about four and a half feet from the ground and stationary all this time."

Thomas Harrison was so certain that someone must be with the light, that although he could not see anyone, he called out, "You will be burning your flashlight out, Charlie," thinking it would be their neighbour, Mr. Robinson. He continues:

"I got quite a shock when there was no answer. I walked up to within six feet of this beautiful globe of what we would now call fluorescent light. It was the size of a tennis ball and emitted as much light as a present-day mantle-type storm lantern. It was a most perfect sphere and beautiful to look at, like an over-size luminous pearl!"

"I took a semi-circular walk round and back again; there was no-one holding it. It did not dazzle in the least as I stared at it a full ten minutes or more. Never taking my eyes off it and all the time wishing my father would come and see what was the matter, I decided to look on the ground for a stick to touch it and see what would happen."

"Just then the globe seemed to sense what I was going to do and started to move away towards the wire-netting. During this withdrawal I got the impression it was quite friendly, particularly as it moved so very slowly, about the pace of a tortoise. I ventured closer to get a real good look; the edge of the sphere was as you see a fluorescent light, not a distinct line but a cotton-wool effect. When it reached the netting, the globe of light fell to the ground giving off a display on impact not unlike a fireball. It then regained its normal shape, made a

searing sound and started to ascend the netting. Up until this time the place had been completely silent!"

Mr. Harrison then decided to go outside the pen around the hen-cote to follow it, but changed his mind. He went into the pen again as a second thought struck him that the fence must be broken down and he could follow that way. However, the fence was not down and at this stage it was his sister who saw the light actually go through the wire-netting. His sister, Mrs. Newman, was about twenty yards from it at the crossing point. His story continues:

"I could see the light had gone ten or more yards into Robinson's garden and was coming back straight for me at a fast pace. I took off my coat to try and ward it off but within seconds it jumped a foot or more to negotiate the netting in my direction and turned to the right when only a few feet away. I ran after it as fast as I could to the bottom of the pen, where it jumped the netting again. It seemed to want to keep to four or five feet from the ground. It then maintained a slower but fast-walking speed and followed the top of a young three-foot-high blackthorn hedge to the bottom of the garden. I could see it was hopeless my chasing it so I stopped and watched it turn right. When it came to a very high uncut hawthorn hedge it soared ten feet to a gap in some high branches and there it stayed for a good three minutes before passing through. Then I lost sight of it."

Believing it was the end of the encounter, Mr. Harrison started back towards home. He had barely walked ten paces before he began wishing the light would come back, and cast a last glance over his shoulder. He was stunned to see farmer Shepperd's field, on the other side of the hedge, all floodlit with a brilliant white light.

"The light must now have been two hundred candle-power in intensity. I could not see the ball of light itself until a few minutes later when it came back to the same tree-top where it hovered again for about three minutes. Then, just as I expected, it came back over the same path towards me at a fast-walking pace. I searched for a stick to defend myself but could only find a very short one. On this return journey it was only five candle-power in intensity and orange in colour, a change which I noted must have been very gradual, as there was no sudden switchdown."

"When it was within a few yards of me I felt my hair standing on end, and as though it knew, it stopped instantaneously, went three or four yards to the left and into Robinson's garden where it again stayed still. I went through the hedge and knocked on Robinson's door for someone to come

# THE MYSTERIOUS "UMMO" AFFAIR—PART 3

Antonio Ribera

Translation from the Spanish by Gordon Creighton

IN this part we proceed with a further selection from the remarkable UMMO documents which were sent to selected recipients in various parts of the world by beings, allegedly extraterrestrial, who said they had journeyed from the planet UMMO to Earth, where they landed in France, at La Javie in the Department of the Basses Alpes in 1950.

The UMMO documents carried, as authentication, a seal marked with a thumb-print and displaying an emblem like a letter H, with curved 'arms' and a shorter perpendicular bar bisecting the horizontal bar. In 1967 the mysterious gentlemen from UMMO announced that on June 10th of that year they would send a craft to land at Santa Monica, near Madrid. The recipients of this message were three of their correspondents in Madrid, and they, with many others, were present to see, on the day in question, a disc-shaped craft perform evolutions over the San Jose de Valderas suburb of Madrid, and subsequently land briefly at Santa Monica. The craft bore a sign on its under-belly very similar to the emblem of the seal on the UMMO documents: several photographs were taken of the UFO in flight.

This event was recorded by Rafael Farriols and myself in our book *Un Caso Perfecto*, published (in Spanish only) in 1968, and in my article *The San Jose de Valderas Photographs* in FSR (Vol. 15, No. 5 September-October 1969).

[New readers of FSR are strongly recommended to read the first two parts of this present article in order to pick up the thread of these strange events—EDITOR.]

## Our views regarding relations with Earth-men

"It is not possible to give you a synthesis of our present-day culture without running the risk that our ideas may seem to you to be unconvincing precisely because, in a brief resume, they lack the support of the proper argumentation set forth and developed with the requisite breadth.

"Our desire is to offer you a surface panoramic view of the intellectual basis of our social structure on various planes that will be familiar for you, namely the

COSMOPHILOSOPHICAL  
RELIGIOUS-MORAL  
PHYSICAL

"For us, who view the warp and woof of the Cosmos as a harmonious 'whole' which cannot be split up into disciplines or sciences without gravely distorting the truth, this separation into such compartments as Cosmophilosophical, Religious-Moral, and Physical is of course artificial and wrong. The links between the various different aspects of the Universe are so intimate that the mental projection

of them into separate watertight compartments can easily alienate the student.

"But to set these ideas of ours down and transcribe them for you really is in truth a difficult task when you bear in mind the fact that *your* fashion of mental portrayal is differently formed from ours. We are unable to make use of a common language intelligible to both of us. Even now, when I try to use verbal forms in Spanish that are familiar to you, I am putting a block upon the flux of ideas which could otherwise be communicated with ease, for the accepted meanings of your phonemes cannot correctly interpret my thought. Could your brothers Rilke and Neruda and Garcia Lorca have expressed their exquisitely sensitive ideas merely with the verbal instrument of a vocabulary picked out from, say, the index of a manual on electrical technology?

"In our case it isn't only that we have to search for a Spanish word or phoneme whose meaning is analogous to our own corresponding word. The position is that, even when we have managed to do this, and even when we have made a complete lexicographic analysis of your language, the complex expressions formed by these 'words' of ours would still hold, concealed within them, meanings that are strange to the topical habits of terrestrial thinking.

"For this reason the ideas offered, in these communications, to others of your brethren of different nationalities are bound to be 'geotropical,' that is to say having a marked flavour of 'terrestrial cultural orientation' towards this or that area of the Earth, but this is due to the vehicle of social communication selected.

The evocative power of the phonemes that are familiar to you hinders any serious attempt at exgeognosological<sup>6</sup> cultural transference.

"What is very far indeed from our minds is the idea of offering you these concepts in order that they might serve for you as a substitutional doctrinal basis in place of the present-day foundations of your own extraterrestrial human thought.

"Communications similar to these, although with a specifically different content, have been sent through the post to philosophers, to the hierarchies of various Churches, to graduates of various universities, to technical experts, to publicists, and to persons of average education in various countries of OYAGAA (Earth).

"We are aware that many of your brethren have rejected this material because they refuse to recognize our true identity. This attitude is the orthodox one from the point of view of normal logic.

"But even those terrestrial OEMMII (men) who, prompted by curiosity, have retained these duplicated pages in various languages, and who have been able to combine, in an admirable balance, the mental reserve and secrecy demanded by us plus an open

attitude of conditional acceptance of our testimony, have never been under any pressure from us to substitute our views for their own geognosologic ideas and concepts.

*"As we have stated above, we do not have the slightest desire that you should be tempted to give up your own religious, scientific, or political and economic ideas and accept ours instead. Indeed we warn you most strictly against such a course. You yourselves will recognize the rightness of such a warning."*

"Just as, on your own planet Earth, if an engineer specializing in construction work were visiting a kindergarten, it would never occur to him to do violence to the normal cycle of infant education by trying to explain to the UYIIE (children) how to build the arches of a bridge with keystones of prestressed concrete."

"Naturally such a specialist could only make use of similies and expressions within the grasp of the embryo minds of those children. There is no need for us to emphasise once again that such a lesson would therefore be entirely out of place in a course of education for children."

"The honesty of our intentions towards you can be confirmed quite simply through the fashion in which we have chosen to address ourselves to you. If we were indeed desirous of injecting our own mental world into yourselves, we would carry on our proselytization by backing up these communications with demonstrations, sophisticated as these might be. We shall dwell no further therefore on the fact that our presence on EARTH is solely due to the vital necessity, which you yourselves will understand, of studying you and analyzing your bio-cultural evolution. Only when we had grasped that your own barriers of scepticism are actually a protection for us did we decide upon this plan for an intellectual symbiosis."

"We are now offering these documents to you even though we know that they will be received with reservations. We are depositing them with EARTHMEN like yourself who, impregnated with a strong interest in exobiological themes, will preserve them at least until genuine objective proofs shall confirm the authenticity of their source."

#### Our concept of the AIOOYAAIODI (Dimensional Entity)

"Every thinking person on EARTH will recognize the inevitable difficulty inherent in any attempt to project into unformed minds abstract concepts reflecting the wealth of ideas offered by the various philosophical schools."

"Our aim to explain such conceptions to you, condensed down into a few paragraphs, destroys right from the outset any possibility of establishing unified criteria in the adequate form such as we ourselves accept. But at least it will enable you to set down a rapid outline of the structure of our way of thought."

"The advances achieved by us in the field of Cosmology have thrown enough light for our thinkers to have abandoned, in their speculations, the shaky

foundations formerly provided by the intuitions, and to base themselves now upon a purified and all-embracing empiricism which has enabled us to formulate hypotheses that are far more consistent than those we held before."

"We can reveal to you that the first shock suffered by our former mechanistic conceptions of the Cosmos was administered when our cosmophysicists succeeded in determining the true nature of physical Space."

"Our model of the Cosmos can give satisfactory explanations for all the interrogation-marks raised not only in Physics but also in the biological and psychophysical fields as well. It is compatible with the whole of the rich phenomenology of which we have chosen to be observers."

"However it is not a definite and perfect model — that is to say real — for the simple reason that, although it answers our own questions well . . .

"What is being?"

"What is non-being?"

"What is  $\hat{m}$ -being?"

"Why are we here . . .?"

"What is the necessary 'entity?' (note that I am trying to use the formulations that are most familiar to you yourselves)

...nevertheless in satisfying harmoniously our own subjective aspirations for knowledge we are introducing, fallaciously, some false convictions, namely:—

"The false conviction that a model, objective to ourselves, exists. The conviction that, in satisfying our own mental figurations, suitable for beings with a definite neurocortical structure, we can qualify the OUTSIDE-OF-ME-MIND as a concept that is 'apprehended' in all its totality, without taking into account the fact that another DIFFERENT-FROM-ME-STRUCTURE had also satisfied its own formulated questions, arriving at conclusions which would be repugnant to my STRUCTURAL-I but would be perfectly valid for itself."

"But this is a corollary to the disturbing question set out in the first term. Is there an objective model of the 'Cosmos'? Because, if the answer is negative, then the confusion introduced will render all hope of certainty impossible."

"However, before we give you our ideas regarding entities, regarding the AIOOYAAIODI (Dimensional Entity), let us first see how we cope with the problem of information, whose perversion would negate all possibility of our understanding each other."

#### Language and our logic

"The first objective of our thinking was to create some dialectical bases, a logic which would be independent of language, of speech. This was of vital importance if you bear in mind the fact that our form of expression is bisynchrovalent, and that the verbal codification of thought into two modalities capable of being phonified simultaneously (one of them by a linguoguttural mechanism similar to that of the languages of EARTH, and the other by means of a code involving series of repetitions of the phonemes) predisposes to erroneous interpretations and is a source of fallacies due to the ambiguity of

the terms used and the emotive tone with which they are expressed.

"For this reason we chose our OIYOYOIDAA (or form for expressing ideas by means of the *codified repetition* of various words in the context of a normal conversation) to serve as a basis for the verbal communication of our AADOOAUGOOA (logical) concepts. The transcendental ideas expressed thus in a language having a mathematical basis.

"In this fashion, we OEMMII of UMMO can make use, as and when we so desire, of three verbal instruments which are utilized in accordance with the needs of each individual at each moment.

"The first instrument, DU-OI-OIYOO (this can be translated as 'linking language') uses ideograms in its graphic expression together with connected or associated words which represent concepts, values, and concrete objects and at times even complex series of ideas. It is a vehicle which serves for carrying on a conversation about routine questions (domestic, technical, popular macrosocial speech).

"During the process of teaching, and in gatherings of a transcendental character, in dialogues between what you would call intellectuals; when the hierarchies of our society (our supreme authorities are situated on three planes: UMMOAELEWE, UMMOAELEVEANI, and UMMOEMII) have to address themselves for some transcendental reasons to the component elements of our Social Network, and on specific occasions when the urgency of the case calls for great speed of information, two orders of ideas can be transmitted simultaneously by us to the person whom we are addressing. Of these two communications, the more transcendent, or more complex one, or the one requiring expression of great precision, is produced by means of a numerical codification in which each digit is picked up by the repetition, 'n times,' of the same phoneme, with the help of a special peculiar modulation of the phonemes.

"This last-mentioned manner is the one which serves as the basis for a third class of language which, utilizing the fundamental codification of the more elaborated propositions (numerical codification) establishes flexible rules, much more complex and exact, in the communication of information.

"So that, when we need to converse or express transcendental ideas of a logical, mathematical, 'metaphysical,' or physical nature, we require a unique codification of propositions, formulated in such a fashion that our conversation shall encounter no phonetic or emotional idiomatic obstructions. The high yield in informative power compensates for the slowness or the poor fluidity of the flow of verbal communication.

"We observe that there are some notable discrepancies between the logical bases familiar to you and our own.

"We deny the EARTH principle of the third excluded term (the excluded middle, enunciated by Aristotle) according to which propositions can only be TRUE or FALSE.

"The same line of dialectic requires likewise that we do not accept the principle called CONTRADICTION by you (for example in the field which

we call the Theory of BIEEWIGUU). (This term can be translated as *psychophysiology*.) We respect in all cases what you call the principle of IDENTITY.

"The information which we have just given you calls for a clarification. In our normal process of becoming, our routine daily life, our dialectic can be confused with yours. If I say YES, I woke up at 26 UIW, such a proposition is either true or I may have falsified the reality, in which case no other class of statement other than TRUE or FALSE is possible (that is, HERE in my tri-dimensional version of my WAAM (Universe).

"For topical matters of daily life, this ingenious bipolar or di-valent principle is valid and useful (similarly you, when you are shopping in the market, also do not have to make relativistic corrections in the mass of a piece of merchandise moving from the shopkeeper to the customer).

"But when we need to speculate concerning transcendental values, and when we try to study concepts which you would term gnoseological, ontological, physical, biological, theological..., then this principle has to be discarded totally.

"And this precisely is the great obstacle to which we referred above. How are we to explain to you our metaphysical bases if our respective 'languages' are founded on contradictory principles of logic? The problem is, as you may well imagine, one not to be resolved merely by transcribing the meanings of phonemes.

"This is the reason why (apart from those reasons inherent in our need for protective censorship) we are obliged, in our communications to you, to make use of terracentric similes, narrow and mutilated propositions, trimmed of all the informative wealth of our own dialectical expressions. Even the mere use of the verb to be sets a restraint and limitation upon all our possibilities. The whole ontology of terrestrial thinkers is saturated with expressions like 'TO BE,' 'I AM NOT,' 'I EXIST,' without any option for other forms of different content.

"In this sense great perceptiveness is displayed in the orientation followed by the Neopositivist philosophers of EARTH, like Russell, not so much as regards the rejection of all metaphysic but as regards a demand for the revision of the language. Until you yourselves clarify your forms of informative communication the process of seeking the truth will be very laborious and slow."

\* \* \* \* \*

#### Notes

6 Here one may admire an excellent example of the skill of the alleged "Visitors" in word-concoction, the result being an extraordinary product, comprising the Greek terms for *outside*, *Earth*, and *knowledge*, thus meaning what we would call, in our more usual *Latin-based* terminology, "extraterrestrial knowledge." A few lines further on in the text will be found the word *geognosological*, meaning, of course: "relating to terrestrial knowledge."

Other terms which will be noted in the text are: *macrosocial*; *biocultural*; *gnoseological*; *bisynchrovalent*; *terracentric*; *geosocial*. Evidently our "Visitors" have "done their homework" in Greek and Latin!

# THE MYSTERIOUS "UMMO" AFFAIR—PART 4

Antonio Ribera

Translation from the Spanish by Gordon Creighton

THIS part contains a further selection of the remarkable UMMO documents which were sent to selected recipients in various parts of the world by beings, allegedly extraterrestrial, who said they had journeyed from the planet UMMO to Earth, where they landed in France, at La Javie, in the Department of the Basses Alpes in 1950.

[*New readers of FSR are strongly recommended to obtain and read the first three parts of this article — in FSR Vol.20, Nos. 4 and 5, and Vol.21, No.1 — as without them they will be unable to pick up the thread of these strange events and communications—*EDITOR].

## Our EAAIODI GOO (Ontological Bases)

"Since you, Senor Ribera Jorda, are not a specialist in EARTH philosophy, we shall try to use a more familiar and more comprehensible terminology, with a vocabulary having affinity with this discipline.

"The problem of 'BEING', such as it has been regarded by the thinkers of EARTH, received a radically different formulation on UMMO. Our forebears did not doubt for one moment as to reality external to one's own conscience. "Things" existed for them "outside of me," but their real essence was masked for us by the codification of our sensorial channels. This principle remained a constant, until such time as new forms of dialectic enriched the original schematology.

"A synthesis of our present-day EAYODI GOO (Ontology) could be formulated as follows:

"It is not possible to define the concept of BEING in a primary state. 'FOR-ME', who am pure consciousness of my IGIO UALEEXII (I) and of the 'things' which AIOOYA (exist dimensionally) around me, I am sure submerged in a WAAM (Universe) which transcends towards me.

" 'Things,' the objects of my mental *processus*, no doubt "are not" as I perceive them, as I process them by means of a very complex rationalizing mechanism. Casual relationships are 'IN-ME' relationships processed according to an order drawn up by such mechanisms. A vegetable is apprehended by 'me' with certain characteristics which symbolize its 'real' attributes. 'My' sensorial impression conformable to the field of consciousness is doubtless an illusion based on certain external constants. Thus, colour will be the psychological impression of a stimulus of electro-magnetic nature, and the concept of mass impressed upon my consciousness is very far indeed from being identical with the real physical attribute that has given rise to it. Thus far, Senor Ribera, such ideas agree with the thinking of EARTH philosophers.

"But although the 'BEINGS' assume masks when

they draw near to our 'I,' and although it would be impossible for us to know how they really ARE, is their EXTERIOR-TO-'ME' constant? I can be ignorant of how a molecule of camphor (which stimulates my olfactory sense-organ and causes the sensation of which I am conscious) really 'IS'. But, every time that I perceive such an aroma, can I be sure that it is an attribute solely of camphor, or indeed not an illusion or a hallucination?

"Expressed in another fashion: Although I cannot know how 'the WAAM really is,' is the WAAM 'THERE,' dynamic or static, changing or rigid, generating ideas which are reflected in my consciousness without my 'I' being capable of changing its essence, its true 'BEING'?

"Our answer is NO.

"*The OEMMII with a definite neurological and mental structure (i.e. you EARTH men, we UMMO men, and all the similar beings in the WAAM) can never arrive at the truth, at the essence of the WAAM, not because the WAAM "does not exist", and not because there is a barrier preventing us from arriving at the truth, but because WHEN WE THINK OF BEING, WE MODIFY ITS ESSENCE.* A homely simile will illustrate this proposition: for example, when a physicist on your Planet wants to observe a micrometallographic specimen in order to test its optical properties, he brings about an alteration in the process by using light in his observation. This is his obstacle that he cannot overcome since the very act of observing itself changes the true nature of what is observed. Now, something like this occurs with BEING or EXISTENCE:

IT 'IS LIKE THIS' SO LONG AS IT IS NOT THOUGHT ABOUT AND THE IDEA OF IT DOES NOT EXIST IN MY CONSCIOUSNESS.

"As regards the fashion in which we THINKING BEINGS direct our influences to bear upon EXISTENCE, the latter already neither IS nor IS-NOT. (Here your logic offers us no informative formula for development of this concept.)

"We OEMMII thus 'create' the WAAM when we think of it, the Cosmos presents itself to us with a configuration of IBOZOO-UU (model of elemental physical entity). (See below on the physical concept of the WAAM.)

"We have then here a sort of "SYMBIOSIS" between *External Reality and ourselves*. The External Reality is bent in conformity with our mental process, is modified so soon as we focus our consciousness upon it. In this manner we fashion a binary model of the WAAM, consisting of certain IBOZOO-UU, physical factors, and which is our "CREATION," and in its turn this Reality forms, creates, generates our own I. Arriving at this point

you may think that our system is a sort of Pantheism which excludes the idea of a 'NECESSARY BEING' or WOA (GOD) TRANSCENDANT-TO-THE-COSMOS. Such is not the case, as you will be able to verify further on.

"Let us imagine other 'thinking' beings distinct from ourselves (EESEEOEMI). (We are not referring to other beings with a different physiological structure, but to other 'I's' whose mental concepts are configurated differently.) Undoubtedly 'they' will try to THINK-OF-THE-COSMOS (the process of 'THINKING' naturally must not be interpreted anthropomorphically) but, in 'doing so,' they will change its BEING. So that THEIR WAAM WILL NOT BE OUR WAAM. (N.B: THIS IS IMPORTANT: that we are not saying the WAAM will not be OBSERVED, or FELT, or PERCEIVED, or SCHEMATIZED in a different manner — that is obvious, Clearly the image of the Cosmos will be a different one, just as, for you, the optical image captured by the eye of a dipterous insect is different from the image perceived by the human retina.)

"No, it is not merely that the *image of the WAAM* is different when mental processes having a different configuration from our own processes are involved. It is that BEING itself, EXISTENCE itself, the very ESSENCE OF THE WAAM, will thereby be modified. This relativity of BEING, this polyvalence of BEING, is reflected in our UMMO logic, which we term AAIODI AYUU (gamut or network of forms of BEING).

"Let us suppose we set out symbolically all the ontological possibilities regarding 'SOMETHING' transcendental to my "I" (for this purpose you should abstain from the Aristotelian principle of excluding the middle term):—

(IS A BEING)<sub>1</sub>            (IS NOT A BEING)<sub>2</sub>  
 (☺ IS A BEING)<sub>3</sub>    (☹ IS A BEING)<sub>4</sub> .....  
 .....                    (☹ IS A BEING)<sub>n</sub>

"This is an aggregate or series of non-tautological possibilities which we may formulate still more concisely thus:

S<sub>1</sub>; S<sub>2</sub>; S<sub>3</sub>; S<sub>4</sub>; S<sub>5</sub> ..... S<sub>n</sub>.

"We arrive thus at the meaning of AIOOYA, the rendering of which into a terrestrial language is impossible. AIOODI is 'that' which is susceptible of adopting infinite possibilities of "existence". (S<sub>1</sub>, S<sub>2</sub>, S<sub>3</sub>.....S<sub>n</sub>.) Thus for example an IBOAYA OU (energy quantum, photon, can S<sub>1</sub> (BE) or S<sub>2</sub> (NOT BE; in the case of its transformation into mass) but both possibilities are deformations of and AIOOYA which have been brought about by my 'I' (thinking being.)

"We OEMMII thus can see the WAAM and its constituent factors under the possibilities S<sub>1</sub>; S<sub>1</sub>; S<sub>2</sub>;.....S<sub>k</sub>. You men of EARTH accept for the time being only possibilities S<sub>1</sub> and S<sub>2</sub>.

"Still other hypothetical thinking-beings will apprehend the AIOODI under other possibilities again different from ours, such as S<sub>k+1</sub>; S<sub>k+2</sub>.....S<sub>m</sub>.

"The drama of the OEMMII and of other EESEEOEMI has its basis in their search for truth. Their search for the AIOODI will be fruitless, since it will always present itself to them under the characteristics of S<sub>1</sub>, S<sub>2</sub>, S<sub>3</sub>, .....S<sub>n</sub>.

"My judgements, my actions, which are regulated by the objectives attainable and by the means to be utilized, constitute moreover, "ON THEIR OWN ACCOUNT," a further series of S<sub>1</sub>, S<sub>2</sub>, ..... S<sub>k</sub> deformed by one's own thinking process."

### The Concept of WOA

"You have a beautiful myth: about Tantalus, the King of Lydia, who was condemned never to have his appetite satisfied despite the presence of the food within his reach. Likewise any EESEOEMI IGIO (THINKING BEING) also has to suffer the consequences of his own essence. The WAAM is inaccessible. The WAAM that he sees, that he touches, that he feels thermically, that, in sum, he thinks, is itself transformed by him in this very process of thinking. ....

"But the AAIODI with its multiple forms of 'BEING': IS-HERE-IN-MY-WAAM. Can anything or anyone approach it, or 'think of it' without changing its form? Can anyone or anything penetrate the AAIIOYA without its permuting into S<sub>1</sub>, S<sub>2</sub>, S<sub>3</sub>,..... S<sub>n</sub>? YES! *This something or somebody is WOA, or THE GENERATOR, and is what you folk on EARTH would call GOD, if the 'GOD' of your theological schools were less anthropomorphic than our concept of 'NECESSARY BEING.'*

"WOA, say we, generates the WAAMWAMM (MULTIPLE COSMOS.) We use the word 'generates' arbitrarily, not as a strict synonym for the verb 'CREATE', but as a transcription of our phoneme IWOAE. I have said to you that WOA is the sole 'thinking entity' that does not distort or alter the AIIODI. Employing EARTH terms and still running the risk of anthropomorphizing the concept which we are endeavouring to explain to you, we will say that WOA co-exists with AIIODI, that AIIODI does not transcend WOA. AIIODI is the 'ACT' of WOA, it is generated without WOA's having potentized it beforehand. Thus 'WOA's THOUGHT' has no connexion with our thinking processes as dimensional beings.

"So we declare that BEING is not IMMANENT, that it is not a term of our subjective consciousness, despite the fact that it is this consciousness that shapes it by distorting a reality (AIIODI) which is hidden behind our distorting intellectual vision of BEING. Thus WOA generates all the possible forms of S<sub>1</sub>, S<sub>2</sub>, S<sub>3</sub>..... S<sub>n</sub>, and its sub-groups constitute so many other WAAMS. Or, to put it in another way, WOA generates infinite numbers of cosmoses by generating infinite types of thinking beings, but the proposition 'THERE ARE INFINITE WAAMS' is valid only for us, EESEOEMII (thinking beings), inasmuch as, when we distort the AIIOYAA as many times as there are categories of us 'THINKING 'I'S,' we are creating the illusion of a vastly rich gamut of ontological possibilities.

(continued on page 27)

# AN INFORMED SPECULATION

John M. Lade

VISITING us is an old friend who, one fine morning in May, 1973, was with her daughter in a car being driven by her son-in-law from Inverness towards Drumnadrochit. She was observing a fishing boat moving in the same direction out in the middle of Loch Ness, leaving a long wake, when she noticed another wake between the boat and their car, apparently caused by two dark humps in tandem, going the same way. They stopped to watch and saw the humps suberge, but the wake continued; then, the humps reappeared, dark and glistening like two rocks on the move. Finally, the humps submerged and the wake disappeared.

I have holidayed in Drumnadrochit and spoken with Mr. Menzies, of the local garage and the Temple Pier where the Caledonian steamships used to call several times a day. His brother, with a bus-load of people, once stopped to watch "Nessie" for a quarter of an hour. There is thought to be a whole colony of the monsters (who have never harmed anyone) in the loch and residents have seen what are believed to be young ones. A sonar picture obtained underwater last year and analysed in Sweden, the U.S. and England, shows the outline of a four-limbed creature with five digits and a neck nine feet long; our Natural History Museum consider it resembles a plesiosaurus.

What, you may ask, has this to do with flying saucers? The reply is: Nothing at all! Why, then, do some people see association between them; also, other lake monsters and strange creatures of land and air, fairies and little people? All are phenomena on the fringe of human awareness and consciousness.

I did not want to write again about flying saucers until I could contribute substantially to a solution of the problem of what they are; but, it is time to call a halt to attempts at linking the phenomenon to other as yet unsolved mysteries. Knowledge is discovery and it is absence of knowledge which leads to scientific theories described by Dr. Grattan-Guinness (FSR Vol.19 No.5) as explaining the known in terms of the unknown. Frustration in the search for knowledge leads to explaining the unknown in terms of the unknown, adding mystery to mystery, and this is occultism. In the early years after Kenneth Arnold's 1947 sighting it was thought that flying saucers, if they existed, were space-craft from other worlds. Soon, people were claiming contacts and messages; mediums began to receive communications from commanders of spacefleets. Much of this concerned the future of humanity and the dangers of atomic explosions. One felt that kindly beings were on hand to help us, if we would only listen. But in this respect frustration set in, too. Now we have healings and miraculous performances more or less associated with the saucers. This is the road to sorcery and witchcraft.

It was in 1952 that I read one of Keyhoe's books and saw no reason to doubt his sincerity; moreover, I remembered the flying lights during the war, which were also reported in the press in 1943, called *foofighters* by the Americans: after the war it was discovered that they were not partially developed enemy missiles and that they had puzzled both sides on several fronts, including the Far East. Why should not extraterrestrial beings visit us at this time, when we on earth plan to emerge, first to the moon? I felt sure this was so and wanted to help publicize flying saucers and what they could mean to all the world. I joined the Company founded by writers and journalists to publish *Flying Saucer Review* and I corresponded with George Adamski, eventually arranging his lecture tour in Britain. He was not after money or personal fame, but it did seem strange that he showed so little interest in practical details of his experiences with the Brothers; it seemed that he was primarily concerned to propound a philosophy, in which there was nothing necessarily extraterrestrial. I decided to remain with *Flying Saucer Review*, which I knew to have no philosophy to put across and no axe to grind other than the hope of publishing a profitable magazine.

Even before it became evident that Adamski was wrong about the moon, there was one statement (in *Inside the Space Ships*): that every solar system has twelve planets, which repelled me as being contrary to the infinite variety of nature. There were likewise flaws in the verisimilitude of a number of reported sightings, such as repetition at regular intervals, after a day or a week or a month (eg. the Brush Creek incident); appearance at convenient moments (audiences at George Hunt Williamson's lectures filed out to see saucers cavorting aloft); haunting a neighbourhood for a period (eg. Rio Vista, Solano County, Cal. 1965 and many other instances) and a pattern of contactees being told that they would be visited again (so far as we know, they never were). Even from the beginning of the subject, from Kenneth Arnold's attempt to investigate the Maury Island affair, there were supernatural aspects and these multiplied as time went on, so that eventually nothing comes as a surprise any more.

Yet, there is a hard core of genuine experience. I know a farm labourer who saw a pencil-like object drift across the face of an October full moon twenty years ago and I verified his story with the farm manager who was talking to him. I have seen, shortly after noon one Saturday, from the A 232 near Sutton; a large aluminium-coloured disc apparently hanging just above the house on my right as I drove westwards. I have been interested in our subject for several years, but I said only "That's not a flying saucer, anyway." My wife, beside me, said she could see another one, but we were late for some event at our daughter's school and I did not turn



# THE MYSTERIOUS "UMMO" AFFAIR—PART 5

Antonio Ribera

Translated from the Spanish by Gordon Creighton

THE REPORT published in the previous two parts of this article [see FSR Vol. 21, Nos. 1 and 2], like the letter before it, is "authenticated" by its curious lilac-coloured seal (this being the colour corresponding to the Spanish network; each national network has a distinct colour.) It is one of the most interesting of the reports and one of those in which the subject-matter is expounded with the greatest precision.

The section of the UMMO Reports entitled, *Our Views regarding relations with Earth-men*, is highly revealing. For note that in it they clarify their standpoint, and explain to us, *inter alia*, the reason why they do not desire at the present moment to establish contact with us.

The most revealing passage from this report is the one where they do not seek to influence or change us.\* A fuller version of this, which I have, reads as follows:

*"We do not have the slightest desire — indeed we warn you most strictly against such a course — that you be tempted to give up your religious, scientific, or political and economic ideas and adopt ours instead. You yourself will recognize the rightness of such a warning.*

"Firstly: because our reports are purely DESCRIPTIVE. We offer you a statement, but without any positive, rational, or convincing arguments to support it.

"It would be a mistake for you folk to inject these bare ideas, concepts, and affirmations into the ideological situation and climate established by those who are in charge of your educational systems on EARTH.

"But, more than that, if you were to do so, you would be perpetrating a grave distortion of the normal rhythm of your social life and of the development of culture on the EARTH. You would change the normal process of technology, and you would gravely damage the present-day geosocial pattern.

*"Any revolution in your structures has got to be forged within your own social system. There is a moral law, to which we ourselves adhere, and which forbids us to intervene, except in unforeseeable and limited cases.*

"We have not come — at any rate any brethren from UMMO and I have not come — to bring you a

\* [With regard to this one must take note of the revelations only under hypnosis, of the Rhodesian contact-witness Peter —, who, knowing little or nothing of flying saucer lore, said the self-same thing. It is extremely unlikely that he knew anything of this aspect of the UMMO affair, and in his subconscious state, for although this article was written for FSR (in Spanish) three years ago, and so well before Peter's experience, this now is the first time, as far as I am aware, that it has appeared in English. See *Escorted by UFOs from Umvuma to Beit Bridge* by Carl van Vlierden, and *Investigation under hypnosis: contact revealed*, both in FSR Vol. 21, No. 2 — Editor]

new doctrine. We have not come as prophets, descending from the Heavens, prophets of a new Religion or of new mathematical concepts, or, availing ourselves of our own more advanced cultural maturity, offering you panaceas for your social or pathological ills. Just as on your planet EARTH, if an engineer specializing in construction work were visiting a kindergarten, it would never occur to him to do violence to the normal cycle of infant education by trying to explain to the UYIIE (children) how to build the arches of a bridge with keystones of pretended concrete."

And then again, further on, they make this surprising statement, inset in a box to emphasise its importance:

*"This is all that we ask: You can disbelieve us. You can treat these concepts with mistrust. For the time being do not divulge them among the mass-communication media. You can even show yourselves sceptical in front of those OEMII (men) who are unfamiliar with your science (which science is analyzing these facts), but do not destroy these printed sheets. Along with a few thousand other sheets which have been secretly distributed, they constitute the historical beginnings of the first relations between our two hominid systems."*

In this selfsame vein, they said the following in a previous report which they sent to Fernando Sesma:

"It is consequently not our intention to act as a Terrestrial International Police Force. We repeat that our passive mission of study and analysis prohibits our doing that.

"The reasons which induce us to remain hidden are several, but we can say straight away that fear of a possible aggressive reaction by the men of Earth is not one of them. And we continue to repeat, until you are tired of hearing it, that we have no interest in being believed by you. Some of you keep saying that we must 'give you proofs.'

"We still do not know what it is that in your childish fashion you are trying to say. We have already placed a number of technical ideas within your reach, but notwithstanding all this, your technicians who received them attributed them to eccentric scientists among your own people. Those who insist that they must TOUCH such proofs with their own hands do not perceive that their attitude is about as intelligent as the attitude of a peasant who doubts the reality of the LASER because he has never had one of these devices in his hands.

"But we repeat to you once again that *we respect your disbelief*. We can work much better in anonymity, and we are not going to be so naive as to present ourselves to you ostentatiously simply in order that you may be satisfied.

"You seem to forget that *Proofs have precisely the value conferred upon them by the reasonings on which they are based.*

"If you do not understand or do not appreciate the ideas which we are offering you, *you will do well to disbelieve us.*"

\* \* \* \* \*

However, in addition to the apparatus already referred to, which was left by them with the Madrid professor for examination, they have supplied us with other proofs and samples of their technology, namely in the shape of blueprints, which I myself have been able to see, and which were sent to some of their Spanish correspondents, at the request of the latter.

Among these plans and blueprints I will mention:

i) An altimeter which enables the value of  $g$  to be measured at any point in the Universe, since it does not depend upon variations in the atmospheric pressure. It consists, in brief, of a crystal of boron pierced by a vertical conduit in which a vacuum has been created. In the upper part of the conduit there is a deposit from which molecules of thiocyanate of mercury are falling. An apparatus measures the speed of the fall of these molecules and in this way the strength of the gravity is known and, consequently, the distance from the centre of the heavenly body. It is a superminiaturized device, like most of the creations of UMMITIAN technology.

ii) A photographic camera fitted with gaseous lenses. Focussing is effected by modifying the refraction index of the gas.

iii) A sound recording apparatus with no moveable parts. According to engineers who have seen the plans for it, it is technically feasible, but its manufacture would be very expensive. (It is curious to note, incidentally, that the UMMITIAN technology is not based on the wheel as our terrestrial technology is, and that, in response to the request of the correspondent, the plans for this recorder were taken from a museum.)

iv) Computers based on titanium crystals (titanium, like boron, crystallizes on the cubic pattern.) These crystals store information at the atomic level and in the three axes of space. By means of them the whole of our terrestrial civilization has been recorded and codified and despatched to UMMO.

\* \* \* \* \*

This whole subject is very vast and it would take too much space to analyze it in detail. It is possible that, later on, Rafael Farriols and I will publish the enormous documentation which we have assembled. It was in fact Rafael Farriols who was responsible for the idea of organizing a First UMMO Symposium in Spain. This gathering, which brought together some fifty people interested in the subject, took place in June 1971 in the Motel at Osuma de Barajas, a town just outside Madrid. Over a period of three days the gathering listened to a total of thirty hours of taped material, made by a professional speaker, from

all the UMMO reports. Transparencies and slides were also shown. Later we learnt that there had been an UMMITE attending the Symposium *incognito* and passing himself off as British.

Two years later, in May 1973, Farriols organized a Second UMMO Symposium in the assembly rooms of the Ritz Hotel in Barcelona and with a larger audience than the first one. This second gathering was more specialized, dealing mainly with the function of man in the Cosmos; the evolution of life; the group soul in the men of Earth; their theological concepts, and concluding with a final section on daily life on UMMO. The IBOZOO UU (concept of Space) was also discussed. There was a general discussion, with questions from the public, Monsieur René Fouéré, Secretary-General of the Groupement d'Études de Phénomènes Aériens (GÉPA) and Director of the GÉPA review, *Phénomènes Spatiaux*, came specially from Paris to attend the Symposium.

Invited to address the gathering at the close of the Symposium, Secretary-General Fouéré dwelt upon the unique nature of the UMMO reports. He said: "I have received dozens of *messages* from supposed extraterrestrials, transmitted by all types of *contactees*. They are always messages of a missionary or evangelical type, in which terrestrials are warned of the tremendous dangers resulting from their imprudent manipulation of atomic energy; or the others try to save us and redeem us. The UMMO messages, on the other hand, have a merely expositional and didactic character, without attempting to convert us to any sort of cosmic religion."

### Conclusions

The reader will no doubt be wondering what are my own conclusions in the face of these disconcerting happenings. I will try to sum up my position in the following points:

1. As in the case of the UFOs, our starting-point here is also the existence of a *real fact*. In the case of the UFOs, the real fact is the *sightings*. In the case of UMMO, the real fact is the existence of the *mimeographed reports*. I can testify that these reports exist, because I have received them myself. Consequently, it must be assumed that *somebody* is writing them. Who this *somebody* may be is however another question, which we will examine below.
2. I do not feel myself obliged in any way whatsoever to remain silent on this matter any longer, regardless of the fact that in some of the reports their authors express the desire that their presence here shall not be divulged. I am not prepared to tolerate, on top of the censorship which we already have to put up with in Spain, a second censorship imposed by people who do not even come forward and make themselves known and who, if what they say is true, are, in the final analysis, *visitors*, not indeed to say *intruders*, on our planet. In truth it is *they* who ought to respect the laws of the various nations on our Earth, and not we who should respect *theirs!*
3. Apart from the existence of the so-called "Spanish network," I do not know of the existence of any other UMMO "national network." Senor Villagrasa

received a page of differential calculus, with the text in French, from a Canadian ufological society to whom he had written asking for any confirmation of the existence of UMMO. While the French on this page is correct, it lacks all the *grave* accents on those words which should have them. As we have already mentioned, various investigators received three microfilms, with text in French, from East Berlin, but despite all the vigorous efforts of René Fouéré via his review, he was unable to secure even one single text from the supposed "French network." The "Ummites" claim there are hidden networks in the USA, USSR, Yugoslavia, Italy, England, Australia, and other countries, but nobody has *ever* been able to furnish us with a text in any of the languages spoken in those countries.

4. If it is true that they have been on Earth since 1950, then it is strange, indeed not to say incredible, that neither the national police of the various countries, nor Interpol, nor the Intelligence Services of the Great Powers should ever have been able to apprehend a single one of these foreigners, particularly when one bears in mind that they themselves assure us that their presence here is known to the said Intelligence Services. In fact, to be precise, while our friend René Fouéré was here in Barcelona for the second symposium, he spoke to us about the efforts made "at a very high level" (i.e. at the French *Préfecture* level), including even the use of helicopters, to find some trace of the first Ummite expeditionary force near the French village of La Javie, where it seems the UMMITES excavated for themselves a hiding place, and ransacked a house in the countryside, indemnifying its owners later. According to Fouéré the results of this enquiry were "uncertain and contradictory." It is however necessary to bear in mind the fact that in France (by a custom that goes back to the French Revolution) all Police archives are burnt every ten years, so as to safeguard the dignity of the individual and avoid the perpetuation of defamatory antecedents.

5. Personally I am inclined at present towards two hypotheses, namely: a) that the authors of the reports displaying the mysterious seal really are in fact extraterrestrials from the planet UMMO, and b) that it is a *test* that has been set up by, for example, the Rand Corporation of America, who are using Spain, a more or less under-developed country, as a guinea pig, selecting in it an average cross-section of the population, with a view to analyzing what would be the reaction of the average citizen faced with the presence of extraterrestrials among us.

6. We totally reject the idea that it can be a joke, on account of the lengthy duration of the "experiment," the indubitable quality of some of the reports, and the diversity of their themes and styles, which leads one to presuppose the existence of a whole team of editors.

7. Hypothesis b) of paragraph 5 above is highly improbable, if we bear in mind the small number of persons who have been the objects of the supposed test. As is well known, in order to obtain results of any value, the Gallup Institute and other enterprises dedicated to the taking of public polls have to base

themselves upon a far broader statistical sample of the population. This prompts us then to propose a third hypothesis, which we will call c): namely that some unknown *terrestrial* agency is trying to *discredit* the whole business of "flying saucers" and "extraterrestrials," and is launching this complicated manoeuvre which, when the opportune moment comes, will be exposed, thus bringing the most fearful ridicule upon all those who have taken seriously the existence of "Ummites." This tactic would be in accordance with the secret clause 4a, which recommended to the Robinson Commission the "debunking" of the saucers and which was imposed by the CIA. In any case, such a manoeuvre seems to us to be a bit too Macchiavellian.

8. Nevertheless there is one report (which was read out at the Barcelona Symposium) on daily life on UMMO, and which is pretty suspect, for the following reasons: there is in it an absolute obsession with hygiene and asepsis; the UMMO husband does domestic chores in the kitchen; everybody laughs and tells jokes during meals; the family unit lives in a detached house; the husband goes to his work in a very Science-Fiction type of small flying car; the Ummites change their clothes every day, throwing the used garments (which are not made of textile fibres, nor synthetic) into a disposal shaft and, in general, the whole report gives the impression that it is the sublimation, the ideal, of the "American way of life": it is the "happy world" of the future of the average American, with the daily working-time reduced to three hours, the home full of gadgets, life is all automatized and everyone wears a constant smile. This, plus the prudish and puritanical attitude towards human nudity, seems to point to an American origin for the disconcerting reports.

Well, we could of course go on much longer in the same vein about the mysterious "UMMO affair." Some of the UMMO reports, for example, have a more "extraterrestrial" character than others, as regards both their ideas and the technology which they expound, so that it is also possible that an extraterrestrial group really did in fact initiate the whole business and is sending reports from time to time, and that some terrestrial organization, aware of the matter, is now taking advantage of it to sow confusion by distributing apocryphal reports of lower quality.

We might also add that the whole matter leapt into the public limelight in Spain in September 1968 as a result of the revelations made to Benigno González, a journalist on the Seville edition of the newspaper *ABC*, by don Enrique López Guerrero, parish priest of Mairena del Alcor, to whom I had given, in confidence, a sheaf of photocopies of UMMO reports. These statements by Father Guerrero were reproduced in all the national Spanish press and in some foreign newspapers as well, and were misrepresented, inasmuch as they led people to think that Guerrero personally was in contact with what he termed "a colony of extraterrestrials" living in Spain. Subsequently, in one of their letters, the Ummites delivered a kindly rebuke to the reverend father for his indiscretion, and said that it had obliged them,

as a security measure, to abandon the Iberian Peninsula for the time being.

I could also discourse at length on the macabre business at Albacete, and of the relations of two Ummites, between 1952 and 1954, with doña Margarita Ruiz de Lihory, a lady of the Spanish grandee nobility, whose friendship they gained by presenting themselves to her as Danish doctors and by curing her of certain ailments from which she suffered. As a result of this, doña Margarita allowed them to live in a large rambling house in Albacete, where she had dozens of domestic animals, on which the Ummites then proceeded to carry out vivisection and biological experiments. They stayed in the house for two years, and their presence became known to the residents of the street.

Subsequently, a daughter of doña Margarita fell ill, and was taken to Madrid by car by the two "doctors." In Madrid she died, and then a macabre episode occurred: one hand and the eyes of the dead woman disappeared. Doña Margarita's son, brother of the deceased, accused his mother of this deed, which gave rise to a famous court case.

Later, in a letter sent to my dear friend the UFO investigator Ignacio Darnaude Rojas-Marcos, of Seville, the Ummites themselves admitted respon-

sibility for these mutilations, explaining that a virus from their own planet, with which they had been experimenting in Albacete, and the effect of which on human beings they were not yet able to evaluate (it later turned out to be innocuous) had infected a number of people in the neighbourhood. They were successful, they said, using distant treatment techniques, in eliminating these viral foci, but the germs that had got into the body of doña Margarita's daughter, who was already greatly weakened by her own illness, were in some of the more inaccessible places: the eyeballs, the soft palate, and the area of the palm of one hand, for which reason the two Ummite "doctors" had had to amputate these portions of the corpse.

The presence of these two individuals in Albacete, the first Spanish town in which they have resided, seems to be beyond doubt, as is shown by the investigations conducted by Ignacio Darnaude in person. At the time of its occurrence, this case was quite a spectacular affair, and was in all the more sensational of the Spanish newspapers, from *El Caso* right through the spectrum to *Porque*. It is one of the occasions on which the Ummites, whoever they may be, have shown their hand most. Will the enigma ever be solved? Let us hope so.

## Continuing the work of Charles Fort

in collecting and studying the ignored, anomalous and just plain curious phenomena; things seen in, and falling out of the skies; land and sea monsters; poltergeists, ghosts and 'wild talents'; objects dug up that "shouldn't be there"; strange fires that eat people; feral children; pre-Columbian contacts; "mass hysteria"; 'anachronistic' technology; studies towards an inclusive phenomenological science; — and who knows what else?

### THE INTERNATIONAL FORTEAN ORGANIZATION

Charles Fort (1874 — 1932) spent many years gathering and publishing data excluded by bureaucratic science. His four books are a vast study in concrete examples of JBS Haldane's famous epigram: "The universe is not only queerer than we imagine, it is queerer than we can imagine." INFO is the successor (beginning in 1965) to the original Fortean Society founded in 1931 to continue Fort's work. INFO has no allegiance to any school of thought or prophet, regarding them, along with all scientific statements (to paraphrase Popper) as remaining tentative forever. Nevertheless, INFO supports open-minded and critical investigations of Science and the Unknown, publishing studies and data with the best possible documentation. INFO publishes its own *Journal* (from the USA); *The News* (from England); and a series of Occasional Papers. Membership is open to anyone anywhere in world.

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