

ANGELS AND UFOs

Colin Bord

An examination of the correlation between an historical account of religious visions and today's contactee reports.

IT now appears very likely that the UFO phenomenon of lights in the sky has been with mankind for at least as long as there are written records. Some researchers have suggested that religious reports of messengers from God are also an aspect of the historical UFO scene.¹ The difficulty in correlating these reports with current reports of visiting UFO entities lies in the lack of detail in the Biblical accounts. This is not really surprising when one remembers that to the original writers the importance of the account lay in the message and not the medium. A report of a Biblical type of visitation written with the detail and observation more approximating to that of a present-day witness could be of greater assistance to researchers than the vague descriptions found in the old religious documents that are normally at their disposal. I believe that such reports do exist, and the experience of contactee Joseph Smith form one case that is worthy of our consideration.

Joseph Smith was the poorly educated son of a farmer living in the state of New York, who claimed that between the years of 1820 and 1829 he was contacted by various entities who told him they were angels and saints, and whom he believed to be such. It was a time of religious unrest among the simple agrarian community, and Methodists, Baptists, Presbyterians and others exerted continuous pressure upon the unsophisticated population in order to gain converts for their own particular sect. The 14-year-old farmer's son was not a little confused by the claims of the opposing groups, and decided to seek some form of guidance by retreating alone to a secluded woodland glade to pray. To his astonishment, he felt himself being overcome by

some unknown influence and unable to move or speak. He was about to succumb to what, he felt sure, was a malignant force, when a pillar of light, brighter than the sun, appeared above his head and gradually descended until it touched him. The malignant force was dispelled and before him appeared two glowing personages, whose feet did not touch the ground. After his initial amazement, a long conversation ensued, and to his enquiry as to which of the contending sects he should join, they replied "None," and indicated that one was as worthless as another.

At the end of the interview Joseph "came to himself" and found that he was lying on his back, gazing skyward. As were others later, he was anxious to spread the news of his experience, and as with the twentieth-century contactees, he met with disbelief, contempt, derision and hostility. But he was unshaken in his conviction that he had met and conversed with holy personages from the realms beyond this earth.

After this initial contact, nothing further occurred for three years until one night while Joseph was in bed, a glowing entity appeared in the room "standing in the air." This being announced himself as Moroni, a messenger from God, and told Joseph that there was work for him to do which would cause him to become famous, or infamous, on a worldwide scale. In Smith's own words: "my name should be had for good and for evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people." Moroni then told him where he would find a book of gold plates that had been buried centuries earlier. It told of the history of the earlier inhabitants of the American continent, and of the time that Christ

SOME SCOTTISH MONSTERS *Continued from page 16*

It may be pure coincidence that Loch Ness, Ben MacDhui and Tarland, all linked with stories of monsters of one kind or another, are so close together. But if someone were to take up the idea at this point, perhaps one of our Scottish readers, it might be found that this area has been particularly prone to visits by UFOs, and perhaps even that the three instances I have cited are not the only monster reports in this area. Who knows? Much relevant information remains buried, unless it is assiduously dug out by a dedicated researcher, such as Mr. Gray has proved himself to be.

But if this kind of investigation is not exciting enough for our would-be researchers, perhaps they might like to spend a night alone on Ben MacDhui and try and meet the Big Grey Man for themselves.

* [See *The Humanoids* (N. Spearman edition), p. 18—EDITOR.]

Notes

- 1 Published by Impulse Books, Aberdeen, 1970.
- 2 Vol. 18, No. 1, p. 24.
- 3 For many examples, see "A New FSR Catalogue: The effects of UFOs on animals, birds and smaller creatures", which has been appearing in recent issues of *Flying Saucer Review*.
- 4 For details, see *Gemini*, Vol. 1, No. 1, p. 38.
- 5 The full title is *Breakthrough: An amazing experiment in electronic communication with the dead*, published by Colin Smythe, 1971.
- 6 *The Great Orm of Loch Ness*, Faber, 1968.
- 7 *Flying Saucer Review*, Vol. 17, No. 5, p. 12.

had lived with them and taught them. He was not to obtain the book then, but would be told when the time was right.

The room began to darken and the glowing individual ascended in a conduit of light. But the excitements of the night had not finished. In fact they could hardly be said to have begun, for while Joseph was still thinking about this amazing visitation, the room began to brighten once again, and the same entity reappeared at his bedside. Without the least variation he repeated his previous performance, and then added some prophecies regarding war, famine and pestilence that were soon to fall upon the world. He then retreated as before.

By now, Joseph Smith was deeply impressed and, abandoning sleep, he lay there, overwhelmed by the recent occurrences. And yet a third time the glowing personage appeared and again went through the same message, and this time warned Smith against having any ideas of obtaining the gold plates for his personal gain. This, he was told, would not be allowed to happen. With that, the figure of Moroni disappeared in the same manner as before.

It was by then daylight, the contact having taken the whole night to complete. Even so, the indoctrination was not yet finished. The following day Joseph found himself to be weak and exhausted, and was unable to work. His father saw his incapacity and sent him home, and as he was crossing a field, he fell unconscious upon the ground. Once again the same messenger appeared, and once more related the message that had been given three times during the night. At the end, Moroni told Smith to return to his father and tell him what he had seen and heard. The father was convinced of the reality of his son's experience, and told him to do as he had been instructed. So Joseph Smith went to the adjacent hill and found the inscribed gold plates within a stone box buried in the ground. He was told to leave them there for four years, but to return on the anniversary of that day every year. He did so, and each time was met by Moroni who gave him instructions on how he should organise his church once the gold plates had been recovered and rendered into English.

The numerous correspondences between this story and many of the features encountered in present-day contact cases will be evident to all ufologists who have given such cases more than casual attention. As the spirit of that time was predominantly of an evangelising religious nature, the manifestation was presented in a religious context, just as it is today when simple Catholic peasant children are used to spread a message, as has occurred at Fátima, Garabandal and several other places. This approach would not meet with much success if used in contacting members of the general populace of the Western world today who have no strongly-held religious beliefs, but as the predominant belief of our society has been based on the efficacy of science, it might be expected that a contactee would be presented with the phenomenon in a scientific context, and this generally seems to be the case. Bearing this essential difference in mind, we can examine the similarities between Joseph Smith's experiences and those of presentday contactees.

A reasonably well-authenticated report which con-

tains elements of both the religious/supernatural and the scientific space-craft presentation occurred in South America in 1965. Luminous beings descended from a landed saucer while the local Indians who were present worshipped them with uplifted arms. A message of peace and goodwill was conveyed by the "space beings", who returned to their craft and took off in a blaze of light.² Another relevant case involved Villanueva, a Mexican taxi-driver who met two mysterious persons who had appeared while he was examining his broken-down vehicle. After all three had spent the night sheltering inside the car from the rain, he accompanied them to their craft and noted that while he floundered and squelched through the swampy ground, the feet of the two ufonauts did not touch the ground but walked above the muddy surface.³ Beams of light are a frequent occurrence in contactee and landing cases, and have, according to the witnesses, been used by ufonauts as a means of egress and ingress.⁴

The initial paralysis (akinesia) as originally reported by Joseph Smith can be paralleled in various contact cases. Notable among these is the case of the lavender grower Maurice Masse⁵ who was not only temporarily paralysed by his contacts, but subsequently suffered the after-effects of exhaustion, as did Joseph Smith. There are numerous cases of paralysis being experienced during a contact, and some of these include the contactee lapsing into an unconscious state.⁶ In two of the cases previously cited⁷ as examples of the use of light beams by entities, the contactees were paralysed during part of the contact.

A number of contactees have been given prophecies of coming doom, sometimes in a Biblical context as was Joseph Smith, but others on a more personal or immediate level. Dino Kraspedon is one such contactee that comes to mind whose contact had Biblical connotations, while more immediate doom prophecies were given to Felipe Martínez who, along with his family, was promised salvation when the rest of humanity is burnt up.⁸

The interval of weeks, months, or even years between the initial contact and subsequent visits has been a feature of a number of *depth* contactees' stories (by "depth" I refer to contactees who claim numerous meetings with "spacemen" who have gained the confidence of the contactee, as opposed to those contactees who have had one brief and possibly traumatic contact experience). Orfeo Angelucci had his first UFO sighting in 1946 and contact was initially made during 1952 followed by meetings at one- or two-monthly intervals.⁹ Howard Menger claims his first sighting occurred at the age of eight in 1930, and two years later he had his first contact experience. He was not contacted again until 1942, when he was doing army training—an interval of ten years.¹⁰ Joseph Smith's visitant did return on the date that had been promised, but many contactees are told that there will be a return visit which in fact never occurs.¹¹ Similarly, contactees are told of massed landings which will take place on specific dates in the future, but which have also failed to materialise.¹² The term "bedroom visitants" has been coined by John Keel to describe entities who appear at night to contactees,¹³ and Joseph Smith's experience seems to fall into the same category as the cases referred to in note

13 as well as other cases that are on record.

Joseph Smith did dig up the book of golden plates and he also translated them, with the aid of an unexplained device that he found buried with them, which was termed the Urim and Thummim. In 1830 he published his translation, which is known as *The Book of Mormon* and became the bible for his new church. He prefaced the book with an account of his experiences, and with a statement signed by three witnesses to further visitations that happened to them and Smith in 1829, and another testimony from another eight witnesses who had handled and examined the gold plates. These, said Joseph Smith, were later collected by Moroni.

As a proselytising contactee, Joseph Smith was probably one of the most successful ever. From the original group of six friends, his organisation grew to hundreds in a few weeks and within a matter of months had a membership of thousands. It has continued to grow, and today the Church of Jesus Christ of Latter-day Saints, often known as the Mormon Church, has something in the region of three million members and is a worldwide organisation.

For the rest of his short life, Smith suffered the experiences of most known contactees, but as he lived in a less tolerant society than ours, he met with rougher treatment than the contactee of today. Apart from the usual ridicule heaped upon him by the press of the day, he and his followers suffered continual harassment at the hands of clergy-inspired mobs, and were frequently forced to move from established settlements to fresh territory. He was imprisoned in 1844, and while awaiting trial, the mob broke into the jail and shot and killed him.

The crucial point in such an experience as Smith's would seem to be after the initial contact. If the "space people" decide that the contactee is a suitable subject they may then set about making the contactee one of their own. If they decide he is not suitable, the contact is not pursued and the contactee is left with a ridiculous story and prophecies which fail to materialise. Those whom they do take under their wing may find their lives being controlled and directed to an unprecedented degree. The intelligences who adopted Howard Menger frankly told him that they had manoeuvred him into some of the bloodiest fighting in the Pacific operations of World War II. They had decided that their message would command more attention and respect from the American public if it were voiced by a war hero than if it came from an individual who had not been endangered fighting for his country's freedom.¹⁴ Other contactees have said that during a meeting with a UFO they experienced a period of blackout when operations were performed on their brain or body, and subsequently they were unable to use their free will on all occasions. They feel they have been "programmed."¹⁵ The ultimate fate of Joseph Smith was probably known and even planned many years before his murder.

The study of the teachings of Smith, Menger, and other individuals, both contemporary and from history, and the effect upon humanity of these teachings, is a necessary part of research into the contactee syndrome. To decide just what the contacting intelligences are

trying to achieve is far from easy. If one accepts the doctrine that this life we know on earth is but one of many that we will eventually have experienced, then to have it taken over and controlled by others may not necessarily be considered an unbearable usurpation of free will. For those who believe that they have no other life than this, it is an utterly outrageous imposition. Researching into the methods and motives of these non-earthly intelligences brings one face to face with significant questions. Would the answers to these questions reveal the nature and ultimate purpose of mankind on this planet?

References

- ¹ *Flying Saucers Through the Ages* by Paul Thomas, published 1965 by Neville Spearman Ltd. *The Bible and Flying Saucers* by Barry H. Downing, published 1967 by J. B. Lippincott Co., U.S.A.
- ² *The Humanoids*, edited by Charles Bowen, published 1969 by Neville Spearman Ltd., p. 110 (case 42 in "The Humanoids in Latin America").
- ³ *The Humanoids*, p. 90 (case 4 in "The Humanoids in Latin America").
- ⁴ For accounts of typical reports, see FSR, Vol. 15, No. 2, p. 21; FSR, Vol. 14, No. 6, p. 2, and *The Humanoids*, p. 104 (case 30 in "The Humanoids in Latin America"). Also, contactee George van Tassel in a TV interview on the Long John Nebel Show in New York reported that in 1953 when he was contacted in the desert by a saucer crew he entered the machine, which was hovering above the ground, by stepping into an "anti-gravity" light beam in which he floated up into the saucer. In FSR, Vol. 17, No. 6, p. 24, "Uproar in Brazil", there are two cases of unwilling contactees being levitated and held for some time in mid-air in a beam of light.
- ⁵ FSR, Vol. 11, No. 6, pp. 6 and 8; FSR, Vol. 14, No. 1, p. 6.
- ⁶ *The Humanoids*, pp. 51 and 59 (cases 149 and 198 in "The Pattern Behind the UFO Landings"); p. 111 (case 44 in "The Humanoids in Latin America"); p. 151 (Riverside Incident in "UFO Occupants in the United States").
- ⁷ FSR, Vol. 14, No. 6, p. 2, and Vol. 17, No. 6, p. 24 (previously quoted in note 4).
- ⁸ *The Humanoids*, p. 111 (case 44 in "The Humanoids in Latin America"). This case has already been cited in note 6 as an example of paralysis. [See also FSR, Vol. 18, No. 4, p. 00.]
- ⁹ *The Secret of the Saucers* by Orfeo M. Angelucci, published 1955 by Amherst Press, Amherst, Wisconsin, U.S.A.
- ¹⁰ *From Outer Space to You* by Howard Menger, published 1959 by Saucerian Books, Clarksburg, West Virginia, U.S.A.
- ¹¹ FSR, Vol. 17, No. 6, p. 15.
- ¹² *The Humanoids*, pp. 111 and 118 (cases 44 and 54 in "The Humanoids in Latin America").
- ¹³ *UFOs—Operation Trojan Horse*, by John A. Keel; see index for "bedroom visitants". Also see *Beyond Condon*, FSR Special Issue No. 2—"Return of the Monster" by Jerome Clark, p. 56.
- ¹⁴ As note 10.
- ¹⁵ "Strange Transformation" by Hans Lauritzen in *Outermost*, published by Gene Duplantier, 17 Shetland Street, Willowdale, Ontario, Canada; and FSR, Vol. 17, No. 6, p. 24.

Other sources used: Joseph Smith's introduction to *The Book of Mormon* and literature from The Church of Jesus Christ of Latter Day Saints.

UFO SPEED IN OUR ATMOSPHERE

Irene Granchi

Our contributor was, for many years, closely associated with the late Dr. Olavo T. Fontes, APRO representative in Brazil.

THE photos illustrating Dr. Berthold E. Schwarz's article in the *Flying Saucer Review*, January/February 1972 (pp. 8, 10 and 12) immediately brought to mind those I had seen in stills taken from Fernando Cleto Nunes Pereira's film, the similarity striking me as being very great. On being shown these pictures, he agreed with me, and it was decided to let FSR know about them.

Cleto's film, taken by Ortiz Rubio, a now deceased TV Tupi cameraman in the presence of Hilton Gomes, a well-known TV showman in Brazil, was bought by him only three days after it was shown as an extra news-item on the night of November 11, 1957. This was in Rio de Janeiro, Brazil.

Nobody had believed it worthwhile keeping at the time for all that could be seen in its 1½-minute duration* was a round light swelling and splitting, then joining again. At one point the two lights split into four. That was all. Who would want anything so unsensational to watch?

Background evidence to the authenticity of this film is plentiful, for not only had there been a blackout at the TV studios in Urca district, but also the two TV men had been called to the scene of the sighting by eye-witnesses—there were hundreds of them—as was testified by the papers on the following day. Among them, there was a Professor Sergio Raul de Barros Regina who, in an interview, said he had watched first one luminous point travel horizontally across the sky, then two, then two more, all flying at an incommensurable speed first towards the Sumaré (near the Corcovado Christ) then towards the suburb of Leblon. It was nearly midnight when he saw a huge flash, again in the vicinity of the Samaré. All of this was seen from the window of his Rio de Janeiro apartment, looking towards Corcovado.

The little UFO movie was to afford some very astounding revelations. According to Fernando Cleto's studies and his consequent statement, it represents perhaps the most important document proving the *rate of speed* developed by UFOs within the atmosphere of our Earth.

Examination of the film revealed that a luminous central body was the constant target of the cameraman, just as it was to the hundreds of eye-witnesses to the sighting. By slowly unreeling the film and observing the sequence in separate frames, other lights are seen to appear in it.

The film camera used was a Bell & Howe, year unknown. Ortiz Rubio having died, it is no longer possible to ascertain which film-speed was actually used, but the minimum employed was 1/16th—it could have been 1/24th—so it was deducted that the movements appearing in isolated frames occurred at the minimum of 1/16th of a second.

Consequently, every time a new luminous body appears in one of the stills, and does *not* appear in the subsequent one, nor in the one preceding it, one can be justified in saying that the movement was produced within a minimal fraction of a second, in other words 1/16th up to 1/24th.

The film was taken with the nocturnal background of the "Mesa do Imperador" which lies somewhere between the Corcovado and the Pedra da Gavea, both famous Rio de Janeiro landmarks, around 700 metres high. The UFO was flying 300 metres above this. It was filmed from a distance of about 3,000 metres. The field of the telephoto lens covered about 1,200 metres. While sixteen photos were being taken per second, *one* object crosses the whole field in only *one* picture. The luminous central spot is maintained by the cameraman all the while. This means that the speed of the UFO

SOUTH AFRICAN MINI-WAVE, 1972—Pt. 1 *Continued from page 8*

Town. This object, which was brown in colour, passed below the plane. Ground control, Cape Town, knew of no other aircraft in the area at the time. (*Sunday Times*—S.A.—of July 9, 1972.)

* * * * *

I wonder if there were any radar reports of the unknowns in these three South African Airways incidents?

I apologise to readers for presenting these accounts out of strictly chronological order. Further reports during South Africa's mini-wave will be included in

the second part of this collection, scheduled for the next issue of *Flying Saucer Review*.

Notes

- 1 Bowen, Charles: "A hot reception at Fort Beaufort" in *FSR Case Histories* Supplement 11, August 1972.
- 2 At the request of Dr. McDonald, these were published, edited into the form of articles, in FSR 16/2, 16/3 and 16/5.
- 3 Fredrickson, Sven-Olof: "Recent observations over Southern Sweden," FSR 17/5.
- 4 Menge, Lin: "Shooting at UFOs is all right for some" in *Rand Daily Mail* of July 1, 1972.