

1
00:00:00,000 --> 00:00:04,500
question to ask unquote now is people

2
00:00:02,908 --> 00:00:06,539
who have studied the mystery airship

3
00:00:04,500 --> 00:00:08,400
question are aware some of these stories

4
00:00:06,540 --> 00:00:10,650
are deeply suspect and sometimes they

5
00:00:08,400 --> 00:00:12,179
involve people who don't even exist they

6
00:00:10,650 --> 00:00:14,519
were just made up by somebody probably

7
00:00:12,179 --> 00:00:16,920
somebody in this paper office but I

8
00:00:14,519 --> 00:00:20,070
decided to investigate to find out if I

9
00:00:16,920 --> 00:00:23,100
could even establish that a JR lagoon a

10
00:00:20,070 --> 00:00:26,310
charlie lagoon and a rabbi a levee even

11
00:00:23,100 --> 00:00:28,949
existed and I ended up engaging in

12
00:00:26,309 --> 00:00:32,339
correspondence with the archivist in the

13
00:00:28,949 --> 00:00:34,739
Beaumont Public Library System and he

14
00:00:32,340 --> 00:00:37,620
provided me with with proof that the

15
00:00:34,738 --> 00:00:39,238
levee that the lagoons existed there

16
00:00:37,619 --> 00:00:41,759
mentioned in official records from the

17
00:00:39,238 --> 00:00:44,429
period including an indication that jr.

18
00:00:41,759 --> 00:00:48,058
lagoon died sometime between 1897 and

19
00:00:44,429 --> 00:00:49,609
the turn of the century and his wife is

20
00:00:48,058 --> 00:00:52,828
listed in the night his widow is

21
00:00:49,609 --> 00:00:54,689
identified in the 1900 Beaumont city

22
00:00:52,829 --> 00:00:57,870
directory now there's also no question

23
00:00:54,689 --> 00:01:01,709
that a rabbi a levee existed and he

24
00:00:57,869 --> 00:01:06,450
served in Beaumont in 1897 Beaumont

25
00:01:01,710 --> 00:01:08,400
historian WT block has written about the

26
00:01:06,450 --> 00:01:11,180
city's small but thriving Jewish

27
00:01:08,400 --> 00:01:16,170
community dating back to 1875 in

28
00:01:11,180 --> 00:01:18,090
September 1895 temple and manual was

29

00:01:16,170 --> 00:01:20,939
established and according to block its

30
00:01:18,090 --> 00:01:23,880
members immediately engaged dr. Aaron

31
00:01:20,938 --> 00:01:26,399
Levie as the city's first resident rabbi

32
00:01:23,879 --> 00:01:29,489
unquote block notes that during a

33
00:01:26,400 --> 00:01:31,500
six-year stand in Beaumont quoting rabbi

34
00:01:29,489 --> 00:01:33,959
levy as the voice of the congregation

35
00:01:31,500 --> 00:01:36,599
plunged headlong into community affairs

36
00:01:33,959 --> 00:01:38,280
he won much acclaim now I found

37
00:01:36,599 --> 00:01:39,899
references to rabbi levy in the

38
00:01:38,280 --> 00:01:43,379
Galveston papers of the period for

39
00:01:39,900 --> 00:01:45,659
example this sentence rabbi levy has won

40
00:01:43,379 --> 00:01:51,000
many friends during a stay in Beaumont

41
00:01:45,659 --> 00:01:54,149
unquote in short levy does not look much

42
00:01:51,000 --> 00:01:59,159
like a hoaxer or a prankster or teller

43
00:01:54,149 --> 00:02:02,310

of tall tales and this suggests that not

44

00:01:59,159 --> 00:02:05,969

every account of an alleged encounter

45

00:02:02,310 --> 00:02:08,250

with human-like airship crew was

46

00:02:05,968 --> 00:02:10,560

necessarily fiction now there's another

47

00:02:08,250 --> 00:02:13,289

related story that I also investigated

48

00:02:10,560 --> 00:02:13,539

involving it appears in the press the

49

00:02:13,289 --> 00:02:15,759

pier

50

00:02:13,539 --> 00:02:18,519

involves a man named HC LaGrone of

51

00:02:15,759 --> 00:02:21,608

Deadwood Texas now there's no question

52

00:02:18,519 --> 00:02:24,549

that HC lagrone existed his father Adam

53

00:02:21,609 --> 00:02:28,180

legrande founded the tiny town that in

54

00:02:24,549 --> 00:02:30,760

1882 was named Deadwood and the younger

55

00:02:28,180 --> 00:02:32,170

lagrone established a mill around which

56

00:02:30,759 --> 00:02:34,750

the settlement grew in eighteen eighty

57

00:02:32,169 --> 00:02:37,289

five he was the town's first postmaster

58
00:02:34,750 --> 00:02:41,229
on the evening of April twenty-eighth

59
00:02:37,289 --> 00:02:43,298
1897 he allegedly had this experience

60
00:02:41,229 --> 00:02:47,348
reported in the Houston post two days

61
00:02:43,299 --> 00:02:48,938
later he heard a disturbance among his

62
00:02:47,348 --> 00:02:52,449
horses and he went out to check on the

63
00:02:48,938 --> 00:02:54,638
cause and he saw this flying the strange

64
00:02:52,449 --> 00:03:00,429
flying object approaching from the

65
00:02:54,639 --> 00:03:03,819
southwest and it landed and this is what

66
00:03:00,430 --> 00:03:05,829
this is what he wrote I went directly to

67
00:03:03,818 --> 00:03:08,199
the place of landing and on arrival

68
00:03:05,829 --> 00:03:11,620
found the ship its crew was composed of

69
00:03:08,199 --> 00:03:13,418
five min three of whom entertain me

70
00:03:11,620 --> 00:03:15,639
while the other two took rubber bags and

71
00:03:13,419 --> 00:03:17,979
went for a supply of water at the well

72
00:03:15,639 --> 00:03:19,930
they informed me that this was one of

73
00:03:17,979 --> 00:03:22,359
five ships that have been traveling the

74
00:03:19,930 --> 00:03:25,719
country and that this individual ship

75
00:03:22,359 --> 00:03:29,169
was the same one as recently landed near

76
00:03:25,719 --> 00:03:31,180
Beaumont after having traveled pretty

77
00:03:29,169 --> 00:03:33,099
well around the Northwest they stated

78
00:03:31,180 --> 00:03:35,949
that the ships were put up in an

79
00:03:33,098 --> 00:03:37,568
interior town in Illinois they were

80
00:03:35,949 --> 00:03:39,040
rather reticent about giving out

81
00:03:37,568 --> 00:03:41,589
information since they had not yet

82
00:03:39,039 --> 00:03:45,128
secured everything by patent but stated

83
00:03:41,590 --> 00:03:47,590
they would soon be secure in this now

84
00:03:45,128 --> 00:03:48,969
there were no airship ologist in 1897 to

85
00:03:47,590 --> 00:03:51,969
interview these witnesses firsthand

86

00:03:48,969 --> 00:03:53,469
investigate the cases but to the extent

87
00:03:51,969 --> 00:03:56,620
that we can read the evidence from

88
00:03:53,469 --> 00:03:58,658
limitative suggestive evidence it's

89
00:03:56,620 --> 00:04:01,150
surely reasonable to infer that these

90
00:03:58,658 --> 00:04:03,848
were credible informants telling

91
00:04:01,150 --> 00:04:07,090
incredible stories in other words pretty

92
00:04:03,848 --> 00:04:09,638
much like many many millions of people

93
00:04:07,090 --> 00:04:13,120
over the centuries it appears to be

94
00:04:09,639 --> 00:04:15,040
possible to encounter things that don't

95
00:04:13,120 --> 00:04:17,370
exist in any conventional understanding

96
00:04:15,039 --> 00:04:20,560
of the verb I call these things

97
00:04:17,370 --> 00:04:22,418
experience anomalies or the secondary

98
00:04:20,560 --> 00:04:23,209
phenomenon is opposed to the core

99
00:04:22,418 --> 00:04:25,728
phenomenon

100
00:04:23,209 --> 00:04:28,719

they typically have a parasitic or even

101

00:04:25,728 --> 00:04:32,240

parody like relationship to a core

102

00:04:28,720 --> 00:04:34,460

anomalous event the anomalous event

103

00:04:32,240 --> 00:04:36,620

takes place in the world and can be

104

00:04:34,459 --> 00:04:40,810

empirically demonstrated or potentially

105

00:04:36,620 --> 00:04:43,399

demonstrated it's experiential correlate

106

00:04:40,810 --> 00:04:47,139

borrowed its imagery from the anomalous

107

00:04:43,399 --> 00:04:49,370

event but is otherwise unrelated to it

108

00:04:47,139 --> 00:04:52,610

experience anomalies are open-ended

109

00:04:49,370 --> 00:04:54,560

almost anything can be seen though

110

00:04:52,610 --> 00:04:57,560

cultural traditions and expectations

111

00:04:54,560 --> 00:05:02,089

play a large in some ways determining

112

00:04:57,560 --> 00:05:04,399

role in shaping their particular content

113

00:05:02,089 --> 00:05:06,799

in experienced individuals perceive

114

00:05:04,399 --> 00:05:09,560

supernatural or at least unlikely

115
00:05:06,800 --> 00:05:12,680
entities like fairies murr beings angels

116
00:05:09,560 --> 00:05:15,620
the Virgin Mary gods monsters space

117
00:05:12,680 --> 00:05:17,629
people and phantom airship crews these

118
00:05:15,620 --> 00:05:20,629
are not hallucinations as hallucinations

119
00:05:17,629 --> 00:05:22,550
are ordinarily understood these

120
00:05:20,629 --> 00:05:25,430
encounters which sometimes occur

121
00:05:22,550 --> 00:05:27,908
collectively are truly profoundly

122
00:05:25,430 --> 00:05:32,300
mysterious and their cause is unknown

123
00:05:27,908 --> 00:05:34,399
yet to all available evidence sincere

124
00:05:32,300 --> 00:05:37,639
witnesses and good viewing conditions

125
00:05:34,399 --> 00:05:41,000
that assure us of the anomalous pneus of

126
00:05:37,639 --> 00:05:42,710
the observation don't translate into

127
00:05:41,000 --> 00:05:46,038
anything that transcends memory in

128
00:05:42,709 --> 00:05:47,839
testimony we barely have a vocabulary to

129
00:05:46,038 --> 00:05:50,569
talk about these things the closest we

130
00:05:47,839 --> 00:05:53,239
get to it is visionary experience and

131
00:05:50,569 --> 00:05:54,860
visionary experiences used as if it's an

132
00:05:53,240 --> 00:05:58,310
explanation when in fact it's only a

133
00:05:54,860 --> 00:06:01,400
description the British ufologist Ginny

134
00:05:58,310 --> 00:06:03,949
Randall's calls this the oz factor

135
00:06:01,399 --> 00:06:06,978
defining it as the sensation sometimes

136
00:06:03,949 --> 00:06:09,439
reported by UFO witnesses of quote being

137
00:06:06,978 --> 00:06:12,740
transported temporarily from our world

138
00:06:09,439 --> 00:06:15,709
into another were where reality is but

139
00:06:12,740 --> 00:06:18,110
slightly different unquote now protein

140
00:06:15,709 --> 00:06:19,788
in nature experience anomalies are

141
00:06:18,110 --> 00:06:23,689
variable changing over time and

142
00:06:19,788 --> 00:06:27,228
geography in transitional historical and

143

00:06:23,689 --> 00:06:30,319
cultural periods they may fuse motifs in

144
00:06:27,228 --> 00:06:33,079
curious ways there's no one dramatic in

145
00:06:30,319 --> 00:06:35,718
instance of that I found in a 19-7

146
00:06:33,079 --> 00:06:37,050
Tennessee newspaper and involved as

147
00:06:35,718 --> 00:06:39,209
falsely took place in June

148
00:06:37,050 --> 00:06:42,060
19 7 involves a hunter named Walter

149
00:06:39,209 --> 00:06:43,978
Stevenson Stevenson was resting from

150
00:06:42,060 --> 00:06:47,069
haunt out in a rural area sitting on a

151
00:06:43,978 --> 00:06:48,689
log and he noticed something in the in

152
00:06:47,069 --> 00:06:51,180
the eastern sky and first he thought it

153
00:06:48,689 --> 00:06:54,449
was a was a kite it was approaching him

154
00:06:51,180 --> 00:06:56,250
as it got closer it big it revealed

155
00:06:54,449 --> 00:06:59,340
itself to be as the press account calls

156
00:06:56,250 --> 00:07:01,680
it a huge balloon of a pattern he had

157
00:06:59,339 --> 00:07:09,000

never in his life before seen unquote

158

00:07:01,680 --> 00:07:12,840

and beautiful eerie music was emanating

159

00:07:09,000 --> 00:07:15,598

from this object it landed and strange

160

00:07:12,839 --> 00:07:19,318

people with their faces covered stepped

161

00:07:15,598 --> 00:07:21,029

out of the car and as the paper put at

162

00:07:19,319 --> 00:07:23,069

the car was closely curtain with a

163

00:07:21,029 --> 00:07:26,098

substance that fairly glistened unquote

164

00:07:23,069 --> 00:07:28,590

they walked to a nearby spring and knelt

165

00:07:26,098 --> 00:07:30,750

down as if in worship Stephenson

166

00:07:28,589 --> 00:07:33,060

approached them after their worship

167

00:07:30,750 --> 00:07:34,918

ritual was over and he asked them who

168

00:07:33,060 --> 00:07:37,860

they were and one of the crew members

169

00:07:34,918 --> 00:07:40,918

pulled the veil off the face revealing

170

00:07:37,860 --> 00:07:43,319

the face of a lady a benign face of a

171

00:07:40,918 --> 00:07:47,579

lady he called it and she asked him in

172
00:07:43,319 --> 00:07:50,278
German if he had prayed and the press

173
00:07:47,579 --> 00:07:52,829
account goes on quoting instantly all

174
00:07:50,278 --> 00:07:55,050
were aboard the airship rose and was

175
00:07:52,829 --> 00:07:57,778
gone in a westerly direction mr.

176
00:07:55,050 --> 00:08:00,270
Stevenson states that the incident left

177
00:07:57,778 --> 00:08:02,848
an impression upon him that he can never

178
00:08:00,269 --> 00:08:06,329
forget and while he knows that it was

179
00:08:02,848 --> 00:08:08,310
some human invention it looked and the

180
00:08:06,329 --> 00:08:11,698
music sounded more like that of angels

181
00:08:08,310 --> 00:08:13,589
than of mortals unquote now if

182
00:08:11,699 --> 00:08:17,278
experienced anomalies adapt themselves

183
00:08:13,589 --> 00:08:20,189
to a cultures idea of supernatural or

184
00:08:17,278 --> 00:08:23,158
otherwise fantastic sightings this one

185
00:08:20,189 --> 00:08:25,439
conjures up divine entities angels and

186
00:08:23,158 --> 00:08:28,889
even by one reading the Blessed Virgin

187
00:08:25,439 --> 00:08:31,278
Mary secret airship pilots and looking

188
00:08:28,889 --> 00:08:35,099
forward to UFOs in the modern sense

189
00:08:31,278 --> 00:08:38,158
notions of extraordinary encounters on

190
00:08:35,099 --> 00:08:40,079
the other hand in some instances may

191
00:08:38,158 --> 00:08:42,718
also have as their inspiration the

192
00:08:40,078 --> 00:08:45,689
source of real this world encounters

193
00:08:42,719 --> 00:08:48,060
whose contents are sufficiently exotic

194
00:08:45,690 --> 00:08:50,640
and enigmatic estuve border on the

195
00:08:48,059 --> 00:08:52,979
fantastical no

196
00:08:50,639 --> 00:08:55,649
ball lightning is poorly understood but

197
00:08:52,980 --> 00:08:59,430
very few people dispute its existence

198
00:08:55,649 --> 00:09:03,019
anymore but it has its correlates in the

199
00:08:59,429 --> 00:09:05,729
liminal zone of experience anomaly

200

00:09:03,019 --> 00:09:08,730
sociologist james mclennan has noted

201
00:09:05,730 --> 00:09:10,170
that quoting and effort and excuse me an

202
00:09:08,730 --> 00:09:11,879
effect that occurred during an

203
00:09:10,169 --> 00:09:14,459
electrical storm would be termed ball

204
00:09:11,879 --> 00:09:16,710
lightning other cases with the exact

205
00:09:14,460 --> 00:09:19,250
same appearance but occurring in other

206
00:09:16,710 --> 00:09:21,629
circumstances would be called ufos

207
00:09:19,250 --> 00:09:25,139
psychic lights or will of the wisps

208
00:09:21,629 --> 00:09:27,899
unquote now in such context balls of

209
00:09:25,139 --> 00:09:30,120
light may act purposefully as if endowed

210
00:09:27,899 --> 00:09:32,850
with intelligence and able to perform

211
00:09:30,120 --> 00:09:34,889
fantastic feats such as the opening of

212
00:09:32,850 --> 00:09:36,600
and passing through a locked window

213
00:09:34,889 --> 00:09:39,269
according to one of McClellan's

214
00:09:36,600 --> 00:09:42,810

informants now where do we go from here

215

00:09:39,269 --> 00:09:44,549

I think what's required is a radically

216

00:09:42,809 --> 00:09:47,039

objective approach that respects the

217

00:09:44,549 --> 00:09:48,629

testimony that deserves respect in other

218

00:09:47,039 --> 00:09:51,389

words some people who are saying

219

00:09:48,629 --> 00:09:54,389

insincere even when it speaks of

220

00:09:51,389 --> 00:09:57,210

incredible things this testimony may or

221

00:09:54,389 --> 00:10:01,970

may not tell us fantastic truths about

222

00:09:57,210 --> 00:10:01,970

the world but it does tell us something