



1  
00:00:04,490 --> 00:00:02,899  
question to ask unquote now is people

2  
00:00:06,530 --> 00:00:04,500  
who have studied the mystery airship

3  
00:00:08,390 --> 00:00:06,540  
question are aware some of these stories

4  
00:00:10,640 --> 00:00:08,400  
are deeply suspect and sometimes they

5  
00:00:12,169 --> 00:00:10,650  
involve people who don't even exist they

6  
00:00:14,509 --> 00:00:12,179  
were just made up by somebody probably

7  
00:00:16,910 --> 00:00:14,519  
somebody in this paper office but I

8  
00:00:20,060 --> 00:00:16,920  
decided to investigate to find out if I

9  
00:00:23,090 --> 00:00:20,070  
could even establish that a JR lagoon a

10  
00:00:26,300 --> 00:00:23,100  
charlie lagoon and a rabbi a levee even

11  
00:00:28,939 --> 00:00:26,310  
existed and I ended up engaging in

12  
00:00:32,330 --> 00:00:28,949  
correspondence with the archivist in the

13  
00:00:34,729 --> 00:00:32,340

Beaumont Public Library System and he

14

00:00:37,610 --> 00:00:34,739

provided me with with proof that the

15

00:00:39,229 --> 00:00:37,620

levee that the lagoons existed there

16

00:00:41,750 --> 00:00:39,239

mentioned in official records from the

17

00:00:44,420 --> 00:00:41,760

period including an indication that jr.

18

00:00:48,049 --> 00:00:44,430

lagoon died sometime between 1897 and

19

00:00:49,600 --> 00:00:48,059

the turn of the century and his wife is

20

00:00:52,819 --> 00:00:49,610

listed in the night his widow is

21

00:00:54,680 --> 00:00:52,829

identified in the 1900 Beaumont city

22

00:00:57,860 --> 00:00:54,690

directory now there's also no question

23

00:01:01,700 --> 00:00:57,870

that a rabbi a levee existed and he

24

00:01:06,440 --> 00:01:01,710

served in Beaumont in 1897 Beaumont

25

00:01:08,390 --> 00:01:06,450

historian WT block has written about the

26

00:01:11,170 --> 00:01:08,400

city's small but thriving Jewish

27

00:01:16,160 --> 00:01:11,180

community dating back to 1875 in

28

00:01:18,080 --> 00:01:16,170

September 1895 temple and manual was

29

00:01:20,929 --> 00:01:18,090

established and according to block its

30

00:01:23,870 --> 00:01:20,939

members immediately engaged dr. Aaron

31

00:01:26,390 --> 00:01:23,880

Levie as the city's first resident rabbi

32

00:01:29,480 --> 00:01:26,400

unquote block notes that during a

33

00:01:31,490 --> 00:01:29,490

six-year stand in Beaumont quoting rabbi

34

00:01:33,950 --> 00:01:31,500

levy as the voice of the congregation

35

00:01:36,590 --> 00:01:33,960

plunged headlong into community affairs

36

00:01:38,270 --> 00:01:36,600

he won much acclaim now I found

37

00:01:39,890 --> 00:01:38,280

references to rabbi levy in the

38

00:01:43,370 --> 00:01:39,900

Galveston papers of the period for

39

00:01:45,649 --> 00:01:43,380

example this sentence rabbi levy has won

40

00:01:50,990 --> 00:01:45,659

many friends during a stay in Beaumont

41

00:01:54,139 --> 00:01:51,000

unquote in short levy does not look much

42

00:01:59,149 --> 00:01:54,149

like a hoaxer or a prankster or teller

43

00:02:02,300 --> 00:01:59,159

of tall tales and this suggests that not

44

00:02:05,959 --> 00:02:02,310

every account of an alleged encounter

45

00:02:08,240 --> 00:02:05,969

with human-like airship crew was

46

00:02:10,550 --> 00:02:08,250

necessarily fiction now there's another

47

00:02:13,280 --> 00:02:10,560

related story that I also investigated

48

00:02:13,530 --> 00:02:13,290

involving it appears in the press the

49

00:02:15,750 --> 00:02:13,540

pier

50

00:02:18,509 --> 00:02:15,760

involves a man named HC LaGrone of

51  
00:02:21,599 --> 00:02:18,519  
Deadwood Texas now there's no question

52  
00:02:24,539 --> 00:02:21,609  
that HC lagrone existed his father Adam

53  
00:02:28,170 --> 00:02:24,549  
legrande founded the tiny town that in

54  
00:02:30,750 --> 00:02:28,180  
1882 was named Deadwood and the younger

55  
00:02:32,160 --> 00:02:30,760  
lagrone established a mill around which

56  
00:02:34,740 --> 00:02:32,170  
the settlement grew in eighteen eighty

57  
00:02:37,280 --> 00:02:34,750  
five he was the town's first postmaster

58  
00:02:41,220 --> 00:02:37,290  
on the evening of April twenty-eighth

59  
00:02:43,289 --> 00:02:41,230  
1897 he allegedly had this experience

60  
00:02:47,339 --> 00:02:43,299  
reported in the Houston post two days

61  
00:02:48,929 --> 00:02:47,349  
later he heard a disturbance among his

62  
00:02:52,440 --> 00:02:48,939  
horses and he went out to check on the

63  
00:02:54,629 --> 00:02:52,450

cause and he saw this flying the strange

64

00:03:00,420 --> 00:02:54,639

flying object approaching from the

65

00:03:03,809 --> 00:03:00,430

southwest and it landed and this is what

66

00:03:05,819 --> 00:03:03,819

this is what he wrote I went directly to

67

00:03:08,190 --> 00:03:05,829

the place of landing and on arrival

68

00:03:11,610 --> 00:03:08,200

found the ship its crew was composed of

69

00:03:13,409 --> 00:03:11,620

five min three of whom entertain me

70

00:03:15,629 --> 00:03:13,419

while the other two took rubber bags and

71

00:03:17,969 --> 00:03:15,639

went for a supply of water at the well

72

00:03:19,920 --> 00:03:17,979

they informed me that this was one of

73

00:03:22,349 --> 00:03:19,930

five ships that have been traveling the

74

00:03:25,710 --> 00:03:22,359

country and that this individual ship

75

00:03:29,159 --> 00:03:25,720

was the same one as recently landed near

76

00:03:31,170 --> 00:03:29,169

Beaumont after having traveled pretty

77

00:03:33,089 --> 00:03:31,180

well around the Northwest they stated

78

00:03:35,939 --> 00:03:33,099

that the ships were put up in an

79

00:03:37,559 --> 00:03:35,949

interior town in Illinois they were

80

00:03:39,030 --> 00:03:37,569

rather reticent about giving out

81

00:03:41,580 --> 00:03:39,040

information since they had not yet

82

00:03:45,119 --> 00:03:41,590

secured everything by patent but stated

83

00:03:47,580 --> 00:03:45,129

they would soon be secure in this now

84

00:03:48,960 --> 00:03:47,590

there were no airship ologist in 1897 to

85

00:03:51,960 --> 00:03:48,970

interview these witnesses firsthand

86

00:03:53,460 --> 00:03:51,970

investigate the cases but to the extent

87

00:03:56,610 --> 00:03:53,470

that we can read the evidence from

88

00:03:58,649 --> 00:03:56,620

limitative suggestive evidence it's

89

00:04:01,140 --> 00:03:58,659

surely reasonable to infer that these

90

00:04:03,839 --> 00:04:01,150

were credible informants telling

91

00:04:07,080 --> 00:04:03,849

incredible stories in other words pretty

92

00:04:09,629 --> 00:04:07,090

much like many many millions of people

93

00:04:13,110 --> 00:04:09,639

over the centuries it appears to be

94

00:04:15,030 --> 00:04:13,120

possible to encounter things that don't

95

00:04:17,360 --> 00:04:15,040

exist in any conventional understanding

96

00:04:20,550 --> 00:04:17,370

of the verb I call these things

97

00:04:22,409 --> 00:04:20,560

experience anomalies or the secondary

98

00:04:23,200 --> 00:04:22,419

phenomenon is opposed to the core

99

00:04:25,719 --> 00:04:23,210

phenomenon

100

00:04:28,710 --> 00:04:25,729

they typically have a parasitic or even

101  
00:04:32,230 --> 00:04:28,720  
parody like relationship to a core

102  
00:04:34,450 --> 00:04:32,240  
anomalous event the anomalous event

103  
00:04:36,610 --> 00:04:34,460  
takes place in the world and can be

104  
00:04:40,800 --> 00:04:36,620  
empirically demonstrated or potentially

105  
00:04:43,390 --> 00:04:40,810  
demonstrated it's experiential correlate

106  
00:04:47,129 --> 00:04:43,400  
borrows its imagery from the anomalous

107  
00:04:49,360 --> 00:04:47,139  
event but is otherwise unrelated to it

108  
00:04:52,600 --> 00:04:49,370  
experience anomalies are open-ended

109  
00:04:54,550 --> 00:04:52,610  
almost anything can be seen though

110  
00:04:57,550 --> 00:04:54,560  
cultural traditions and expectations

111  
00:05:02,080 --> 00:04:57,560  
play a large in some ways determining

112  
00:05:04,390 --> 00:05:02,090  
role in shaping their particular content

113  
00:05:06,790 --> 00:05:04,400

in experienced individuals perceive

114

00:05:09,550 --> 00:05:06,800

supernatural or at least unlikely

115

00:05:12,670 --> 00:05:09,560

entities like fairies murr beings angels

116

00:05:15,610 --> 00:05:12,680

the Virgin Mary gods monsters space

117

00:05:17,620 --> 00:05:15,620

people and phantom airship crews these

118

00:05:20,620 --> 00:05:17,630

are not hallucinations as hallucinations

119

00:05:22,540 --> 00:05:20,630

are ordinarily understood these

120

00:05:25,420 --> 00:05:22,550

encounters which sometimes occur

121

00:05:27,899 --> 00:05:25,430

collectively are truly profoundly

122

00:05:32,290 --> 00:05:27,909

mysterious and their cause is unknown

123

00:05:34,390 --> 00:05:32,300

yet to all available evidence sincere

124

00:05:37,629 --> 00:05:34,400

witnesses and good viewing conditions

125

00:05:40,990 --> 00:05:37,639

that assure us of the anomalous pneus of

126

00:05:42,700 --> 00:05:41,000

the observation don't translate into

127

00:05:46,029 --> 00:05:42,710

anything that transcends memory in

128

00:05:47,830 --> 00:05:46,039

testimony we barely have a vocabulary to

129

00:05:50,560 --> 00:05:47,840

talk about these things the closest we

130

00:05:53,230 --> 00:05:50,570

get to it is visionary experience and

131

00:05:54,850 --> 00:05:53,240

visionary experiences used as if it's an

132

00:05:58,300 --> 00:05:54,860

explanation when in fact it's only a

133

00:06:01,390 --> 00:05:58,310

description the British ufologist Ginny

134

00:06:03,939 --> 00:06:01,400

Randall's calls this the oz factor

135

00:06:06,969 --> 00:06:03,949

defining it as the sensation sometimes

136

00:06:09,430 --> 00:06:06,979

reported by UFO witnesses of quote being

137

00:06:12,730 --> 00:06:09,440

transported temporarily from our world

138

00:06:15,700 --> 00:06:12,740

into another were where reality is but

139

00:06:18,100 --> 00:06:15,710

slightly different unquote now protein

140

00:06:19,779 --> 00:06:18,110

in nature experience anomalies are

141

00:06:23,680 --> 00:06:19,789

variable changing over time and

142

00:06:27,219 --> 00:06:23,690

geography in transitional historical and

143

00:06:30,310 --> 00:06:27,229

cultural periods they may fuse motifs in

144

00:06:33,070 --> 00:06:30,320

curious ways there's no one dramatic in

145

00:06:35,709 --> 00:06:33,080

instance of that I found in a 19-7

146

00:06:37,040 --> 00:06:35,719

Tennessee newspaper and involved as

147

00:06:39,200 --> 00:06:37,050

falsely took place in June

148

00:06:42,050 --> 00:06:39,210

19 7 involves a hunter named Walter

149

00:06:43,969 --> 00:06:42,060

Stevenson Stevenson was resting from

150

00:06:47,059 --> 00:06:43,979

haunt out in a rural area sitting on a

151  
00:06:48,680 --> 00:06:47,069  
log and he noticed something in the in

152  
00:06:51,170 --> 00:06:48,690  
the eastern sky and first he thought it

153  
00:06:54,439 --> 00:06:51,180  
was a was a kite it was approaching him

154  
00:06:56,240 --> 00:06:54,449  
as it got closer it big it revealed

155  
00:06:59,330 --> 00:06:56,250  
itself to be as the press account calls

156  
00:07:01,670 --> 00:06:59,340  
it a huge balloon of a pattern he had

157  
00:07:08,990 --> 00:07:01,680  
never in his life before seen unquote

158  
00:07:12,830 --> 00:07:09,000  
and beautiful eerie music was emanating

159  
00:07:15,589 --> 00:07:12,840  
from this object it landed and strange

160  
00:07:19,309 --> 00:07:15,599  
people with their faces covered stepped

161  
00:07:21,020 --> 00:07:19,319  
out of the car and as the paper put at

162  
00:07:23,059 --> 00:07:21,030  
the car was closely curtain with a

163  
00:07:26,089 --> 00:07:23,069

substance that fairly glistened unquote

164

00:07:28,580 --> 00:07:26,099

they walked to a nearby spring and knelt

165

00:07:30,740 --> 00:07:28,590

down as if in worship Stephenson

166

00:07:33,050 --> 00:07:30,750

approached them after their worship

167

00:07:34,909 --> 00:07:33,060

ritual was over and he asked them who

168

00:07:37,850 --> 00:07:34,919

they were and one of the crew members

169

00:07:40,909 --> 00:07:37,860

pulled the veil off the face revealing

170

00:07:43,309 --> 00:07:40,919

the face of a lady a benign face of a

171

00:07:47,570 --> 00:07:43,319

lady he called it and she asked him in

172

00:07:50,269 --> 00:07:47,580

German if he had prayed and the press

173

00:07:52,820 --> 00:07:50,279

account goes on quoting instantly all

174

00:07:55,040 --> 00:07:52,830

were aboard the airship rose and was

175

00:07:57,769 --> 00:07:55,050

gone in a westerly direction mr.

176

00:08:00,260 --> 00:07:57,779

Stevenson states that the incident left

177

00:08:02,839 --> 00:08:00,270

an impression upon him that he can never

178

00:08:06,320 --> 00:08:02,849

forget and while he knows that it was

179

00:08:08,300 --> 00:08:06,330

some human invention it looked and the

180

00:08:11,689 --> 00:08:08,310

music sounded more like that of angels

181

00:08:13,580 --> 00:08:11,699

than of mortals unquote now if

182

00:08:17,269 --> 00:08:13,590

experienced anomalies adapt themselves

183

00:08:20,180 --> 00:08:17,279

to a cultures idea of supernatural or

184

00:08:23,149 --> 00:08:20,190

otherwise fantastic sightings this one

185

00:08:25,430 --> 00:08:23,159

conjures up divine entities angels and

186

00:08:28,879 --> 00:08:25,440

even by one reading the Blessed Virgin

187

00:08:31,269 --> 00:08:28,889

Mary secret airship pilots and looking

188

00:08:35,089 --> 00:08:31,279

forward to UFOs in the modern sense

189

00:08:38,149 --> 00:08:35,099

notions of extraordinary encounters on

190

00:08:40,069 --> 00:08:38,159

the other hand in some instances may

191

00:08:42,709 --> 00:08:40,079

also have as their inspiration the

192

00:08:45,680 --> 00:08:42,719

source of real this world encounters

193

00:08:48,050 --> 00:08:45,690

whose contents are sufficiently exotic

194

00:08:50,630 --> 00:08:48,060

and enigmatic estuve border on the

195

00:08:52,970 --> 00:08:50,640

fantastical no

196

00:08:55,640 --> 00:08:52,980

ball lightning is poorly understood but

197

00:08:59,420 --> 00:08:55,650

very few people dispute its existence

198

00:09:03,010 --> 00:08:59,430

anymore but it has its correlates in the

199

00:09:05,720 --> 00:09:03,020

liminal zone of experience anomaly

200

00:09:08,720 --> 00:09:05,730

sociologist james mclennan has noted

201  
00:09:10,160 --> 00:09:08,730  
that quoting and effort and excuse me an

202  
00:09:11,870 --> 00:09:10,170  
effect that occurred during an

203  
00:09:14,450 --> 00:09:11,880  
electrical storm would be termed ball

204  
00:09:16,700 --> 00:09:14,460  
lightning other cases with the exact

205  
00:09:19,240 --> 00:09:16,710  
same appearance but occurring in other

206  
00:09:21,620 --> 00:09:19,250  
circumstances would be called ufos

207  
00:09:25,130 --> 00:09:21,630  
psychic lights or will of the wisps

208  
00:09:27,890 --> 00:09:25,140  
unquote now in such context balls of

209  
00:09:30,110 --> 00:09:27,900  
light may act purposefully as if endowed

210  
00:09:32,840 --> 00:09:30,120  
with intelligence and able to perform

211  
00:09:34,880 --> 00:09:32,850  
fantastic feats such as the opening of

212  
00:09:36,590 --> 00:09:34,890  
and passing through a locked window

213  
00:09:39,260 --> 00:09:36,600

according to one of McClellan's

214

00:09:42,800 --> 00:09:39,270

informants now where do we go from here

215

00:09:44,540 --> 00:09:42,810

I think what's required is a radically

216

00:09:47,030 --> 00:09:44,550

objective approach that respects the

217

00:09:48,620 --> 00:09:47,040

testimony that deserves respect in other

218

00:09:51,380 --> 00:09:48,630

words some people who are saying

219

00:09:54,380 --> 00:09:51,390

insincere even when it speaks of

220

00:09:57,200 --> 00:09:54,390

incredible things this testimony may or