



1
00:00:08,780 --> 00:00:04,329
okay um this is an incredible honor and

2
00:00:11,480 --> 00:00:08,790
I want these people get choked up real

3
00:00:13,910 --> 00:00:11,490
easy so I'll just leave it at that but I

4
00:00:19,010 --> 00:00:13,920
it's one of the great honors of my life

5
00:00:21,260 --> 00:00:19,020
and thank you very much now the subject

6
00:00:25,330 --> 00:00:21,270
of my lecture comes out of questions

7
00:00:28,580 --> 00:00:25,340
that I've puzzled over for a long time

8
00:00:32,450 --> 00:00:28,590
for example why is you follow Jesus

9
00:00:35,600 --> 00:00:32,460
festival hypothesis so difficult to get

10
00:00:39,080 --> 00:00:35,610
a focus on one of it at one time just

11
00:00:41,810 --> 00:00:39,090
looked logical in inevitable and what is

12
00:00:44,630 --> 00:00:41,820
the relationship of UFO reports to other

13
00:00:46,729 --> 00:00:44,640

extraordinary claims that figure in

14

00:00:49,279 --> 00:00:46,739

massive human testimony over many

15

00:00:52,189 --> 00:00:49,289

centuries are UFOs related to these

16

00:00:53,889 --> 00:00:52,199

phenomena or aren't they and what can

17

00:00:57,250 --> 00:00:53,899

testimony about other fantastic

18

00:01:01,520 --> 00:00:57,260

encounters tell us about UFO testimony

19

00:01:05,270 --> 00:01:01,530

now the answers I find not surprisingly

20

00:01:07,039 --> 00:01:05,280

our bottomless ly complex and hardly

21

00:01:09,920 --> 00:01:07,049

suited to a talk is supposed to last

22

00:01:11,929 --> 00:01:09,930

about half an hour but perhaps I can

23

00:01:14,300 --> 00:01:11,939

give you some idea of what I've

24

00:01:16,670 --> 00:01:14,310

concluded from a lifetime of research

25

00:01:19,760 --> 00:01:16,680

and reflection and perhaps I can

26
00:01:21,830 --> 00:01:19,770
communicate some sense of why I now find

27
00:01:25,580 --> 00:01:21,840
it more useful to define myself as an

28
00:01:27,560 --> 00:01:25,590
anomalous as opposed to a ufologist what

29
00:01:30,380 --> 00:01:27,570
I'm going to take a look at is two sets

30
00:01:32,719 --> 00:01:30,390
of extraordinary claims which predate

31
00:01:34,880 --> 00:01:32,729
the UFO phenomenon of the past decades

32
00:01:37,010 --> 00:01:34,890
these aren't the only sets I could have

33
00:01:39,710 --> 00:01:37,020
chosen but these happen to be two I've

34
00:01:42,260 --> 00:01:39,720
examined especially closely over the

35
00:01:44,960 --> 00:01:42,270
years it's my conclusion that they shed

36
00:01:47,830 --> 00:01:44,970
some light on the vexing questions that

37
00:01:50,690 --> 00:01:47,840
you follow just an anomalous deal with

38
00:01:53,359 --> 00:01:50,700

writing about Scottish fairy traditions

39

00:01:55,760 --> 00:01:53,369

in an academic work published seven

40

00:01:59,109 --> 00:01:55,770

years ago two British folklorists

41

00:02:02,510 --> 00:01:59,119

pleaded with no small hint of exerts

42

00:02:04,700 --> 00:02:02,520

exasperation it should be possible to

43

00:02:07,640 --> 00:02:04,710

believe ones informants without

44

00:02:11,060 --> 00:02:07,650

believing their explanations

45

00:02:13,610 --> 00:02:11,070

now another student of Scottish fairy

46

00:02:18,230 --> 00:02:13,620

traditions was the Reverend Robert Kirk

47

00:02:22,240 --> 00:02:18,240

who lived between 1644 and 1692 in his

48

00:02:25,400 --> 00:02:22,250

classic work the secret Commonwealth

49

00:02:27,530 --> 00:02:25,410

Kirk recorded the living lore of his

50

00:02:30,020 --> 00:02:27,540

parishioners and and other local people

51
00:02:34,010 --> 00:02:30,030
who were certain that they lived

52
00:02:36,830 --> 00:02:34,020
alongside a complex otherworldly order

53
00:02:37,760 --> 00:02:36,840
which in many ways parodied the Society

54
00:02:42,310 --> 00:02:37,770
of human beings

55
00:02:45,740 --> 00:02:42,320
fairies marry play music dance wage war

56
00:02:49,190 --> 00:02:45,750
farm own livestock ride horses and have

57
00:02:51,170 --> 00:02:49,200
a political order ruled by a queen the

58
00:02:52,580 --> 00:02:51,180
supernatural landscape overlies the

59
00:02:55,880 --> 00:02:52,590
natural one

60
00:02:59,180 --> 00:02:55,890
thus visible Hills caves bodies of water

61
00:03:01,880 --> 00:02:59,190
and other natural features concealed the

62
00:03:04,370 --> 00:03:01,890
usually invisible race which dwells

63
00:03:06,640 --> 00:03:04,380

inside in what our time we would call

64

00:03:09,680 --> 00:03:06,650

another dimension or a parallel world

65

00:03:13,220 --> 00:03:09,690

one who passes voluntarily or

66

00:03:14,960 --> 00:03:13,230

involuntarily into the fairy realm has

67

00:03:17,600 --> 00:03:14,970

crossed the boundary that divides this

68

00:03:20,150 --> 00:03:17,610

world from the other world we're not

69

00:03:23,540 --> 00:03:20,160

talking about Tinkerbell here for one

70

00:03:25,400 --> 00:03:23,550

thing fairies in traditional lore such

71

00:03:27,110 --> 00:03:25,410

as the ones that though the the

72

00:03:28,790 --> 00:03:27,120

traditions that Kirk was familiar with

73

00:03:30,320 --> 00:03:28,800

don't have wings they don't have

74

00:03:32,840 --> 00:03:30,330

gossamer wings they have no wings at all

75

00:03:34,490 --> 00:03:32,850

they're generally said to be short in

76

00:03:37,880 --> 00:03:34,500

stature although some varieties were

77

00:03:40,340 --> 00:03:37,890

thought to be of human height you didn't

78

00:03:43,910 --> 00:03:40,350

want to encounter them they tended to be

79

00:03:46,280 --> 00:03:43,920

bad-tempered capricious easily offended

80

00:03:49,970 --> 00:03:46,290

and they often cause trouble for people

81

00:03:52,039 --> 00:03:49,980

who cross their paths and they didn't

82

00:03:53,930 --> 00:03:52,049

like to hear themselves talked about so

83

00:03:55,580 --> 00:03:53,940

you had to be very careful about what

84

00:03:57,050 --> 00:03:55,590

you were saying because they were

85

00:03:59,030 --> 00:03:57,060

invisible they could be listening to

86

00:04:01,310 --> 00:03:59,040

your conversation they didn't like to be

87

00:04:05,150 --> 00:04:01,320

called fairies so that people invented

88

00:04:09,050 --> 00:04:05,160

euphemisms like good neighbors fair folk

89

00:04:11,750 --> 00:04:09,060

the gentry the good people though

90

00:04:13,880 --> 00:04:11,760

well-educated in a time when display

91

00:04:17,539 --> 00:04:13,890

fanfare accretions was was widespread

92

00:04:21,039 --> 00:04:17,549

among elites Kirk himself held that

93

00:04:28,240 --> 00:04:21,049

there really was a literal real

94

00:04:30,129 --> 00:04:28,250

fairly land and in his analysis it was a

95

00:04:32,619 --> 00:04:30,139

place that existed somewhere between the

96

00:04:36,100 --> 00:04:32,629

earthly realm and the angelic realm it

97

00:04:38,080 --> 00:04:36,110

had elements of both and he he came to

98

00:04:40,180 --> 00:04:38,090

this conclusion not out of you know

99

00:04:43,149 --> 00:04:40,190

nebulous rumors and folklore and so on

100

00:04:45,909 --> 00:04:43,159

but out of the direct testimony of

101
00:04:47,980 --> 00:04:45,919
people that he judged credible who

102
00:04:49,899 --> 00:04:47,990
claimed to have had personal experience

103
00:04:51,820 --> 00:04:49,909
of it it's not clear whether Kirk

104
00:04:54,309 --> 00:04:51,830
himself had an experience of the

105
00:04:57,279 --> 00:04:54,319
supernatural but he was convinced that

106
00:05:00,939 --> 00:04:57,289
it was a real genuine supernatural order

107
00:05:03,460 --> 00:05:00,949
now Kirk remarked that fairies are

108
00:05:05,860 --> 00:05:03,470
usually encountered at Twilight now he

109
00:05:09,089 --> 00:05:05,870
meant that literally but it's also a

110
00:05:12,610 --> 00:05:09,099
perfect metaphor of the threshold or

111
00:05:15,760 --> 00:05:12,620
liminal space in which the Otherworld

112
00:05:18,820 --> 00:05:15,770
passes from imagination into experience

113
00:05:22,480 --> 00:05:18,830

into in other words a kind of twilight

114

00:05:24,360 --> 00:05:22,490

zone of ambiguous epistemology one in

115

00:05:27,909 --> 00:05:24,370

which our rational scientific outlook

116

00:05:29,649 --> 00:05:27,919

tries always to impose itself on the

117

00:05:32,800 --> 00:05:29,659

landscape of the irrational and the

118

00:05:34,749 --> 00:05:32,810

otherworldly testimony to fairy

119

00:05:37,269 --> 00:05:34,759

encounters is not hard to find all you

120

00:05:40,629 --> 00:05:37,279

have to do is read one of the many books

121

00:05:42,670 --> 00:05:40,639

of written by academics collecting fairy

122

00:05:44,350 --> 00:05:42,680

and other supernatural traditions and

123

00:05:47,129 --> 00:05:44,360

you get the impression that the

124

00:05:50,110 --> 00:05:47,139

informants are are sincere enough and

125

00:05:52,959 --> 00:05:50,120

even the the academic folklorists aren't

126

00:05:55,209 --> 00:05:52,969

inclined to accuse them of lying mostly

127

00:05:56,920 --> 00:05:55,219

they just write it down when they get

128

00:05:59,860 --> 00:05:56,930

around to writing about it for their

129

00:06:02,860 --> 00:05:59,870

academic colleagues the contents of

130

00:06:06,809 --> 00:06:02,870

popular belief in the content of popular

131

00:06:10,209 --> 00:06:06,819

personal experience are undifferentiated

132

00:06:12,279 --> 00:06:10,219

the implication is that nothing remains

133

00:06:15,760 --> 00:06:12,289

to be explained except the foundations

134

00:06:18,430 --> 00:06:15,770

in some superstition haunted past of a

135

00:06:23,589 --> 00:06:18,440

fantastic scientifically baseless oral

136

00:06:26,320 --> 00:06:23,599

tradition if fairies don't exist

137

00:06:28,930 --> 00:06:26,330

they can't be experienced thus claims to

138

00:06:30,399 --> 00:06:28,940

the contrary need not be addressed but

139

00:06:33,340 --> 00:06:30,409

once upon a time they actually were

140

00:06:35,470 --> 00:06:33,350

addressed academics accepted the

141

00:06:38,050 --> 00:06:35,480

need to actually explain the sightings

142

00:06:40,060 --> 00:06:38,060

what the people in the British Isles saw

143

00:06:43,420 --> 00:06:40,070

according to a theory popular in the

144

00:06:45,700 --> 00:06:43,430

19th century were real people

145

00:06:47,980 --> 00:06:45,710

I mean they really existed but they were

146

00:06:50,560 --> 00:06:47,990

a race of small people that picks the

147

00:06:52,270 --> 00:06:50,570

original inhabitants of the islands who

148

00:06:55,390 --> 00:06:52,280

it was speculated had been driven into

149

00:06:57,610 --> 00:06:55,400

hiding and hills caves and mountains now

150

00:07:00,750 --> 00:06:57,620

this was an extraordinary claim in

151
00:07:03,990 --> 00:07:00,760
itself which died for want of evidence

152
00:07:06,940 --> 00:07:04,000
and also from its just radical

153
00:07:09,790 --> 00:07:06,950
disjuncture from what witnesses were

154
00:07:12,610 --> 00:07:09,800
actually reporting a recent book by an

155
00:07:15,130 --> 00:07:12,620
academic writer proposes that fairy

156
00:07:17,470 --> 00:07:15,140
sightings may have been generated by

157
00:07:21,100 --> 00:07:17,480
encounters with individuals suffering

158
00:07:22,930 --> 00:07:21,110
congenital deformities at the opposite

159
00:07:25,780 --> 00:07:22,940
extreme among scholarly investigators

160
00:07:27,820 --> 00:07:25,790
was Walter Evans whence author of the

161
00:07:31,570 --> 00:07:27,830
famous the fairy faith in celtic

162
00:07:33,310 --> 00:07:31,580
countries published in 1911 evan evans

163
00:07:35,770 --> 00:07:33,320

whence thought that fairies and other

164

00:07:37,870 --> 00:07:35,780

supernatural entities were quite real

165

00:07:40,150 --> 00:07:37,880

living in a parallel universe which

166

00:07:42,490 --> 00:07:40,160

occasionally overlaps with our own he

167

00:07:44,560 --> 00:07:42,500

wrote quoting we can postulate

168

00:07:47,950 --> 00:07:44,570

scientifically on the showing of the

169

00:07:50,500 --> 00:07:47,960

data of psychical research the existence

170

00:07:53,830 --> 00:07:50,510

of such invisible intelligences as gods

171

00:07:57,880 --> 00:07:53,840

genies demons all kinds of true fairies

172

00:07:59,590 --> 00:07:57,890

and disembodied men unquote the problem

173

00:08:01,680 --> 00:07:59,600

with such a literal interpretation is

174

00:08:05,350 --> 00:08:01,690

that aside from you know apparently

175

00:08:07,570 --> 00:08:05,360

sincere testimonial claims there's no

176

00:08:09,820 --> 00:08:07,580

evidence of any any compelling kind has

177

00:08:12,310 --> 00:08:09,830

ever been demonstrated for the presence

178

00:08:14,920 --> 00:08:12,320

of a fairy realm beyond that there's

179

00:08:16,930 --> 00:08:14,930

another major objection which which Kirk

180

00:08:19,750 --> 00:08:16,940

noted but without probably really

181

00:08:21,850 --> 00:08:19,760

appreciating its significance he Kirk

182

00:08:24,910 --> 00:08:21,860

observed that fairies dress and speak

183

00:08:27,400 --> 00:08:24,920

quoting like the people in country under

184

00:08:29,860 --> 00:08:27,410

which they live unquote now a fairy

185

00:08:32,830 --> 00:08:29,870

traditions are ubiquitous in traditional

186

00:08:37,029 --> 00:08:32,840

societies and this in itself is a deep

187

00:08:40,240 --> 00:08:37,039

mystery but each fairy society is suited

188

00:08:43,079 --> 00:08:40,250

to its human neighbourhood considered in

189

00:08:46,450 --> 00:08:43,089

their entirety fairy traditions are two

190

00:08:48,940 --> 00:08:46,460

wildly complex various and fantastic

191

00:08:51,700 --> 00:08:48,950

to add up to a coherent paranormal

192

00:08:54,160 --> 00:08:51,710

geography there's no objective fairy

193

00:08:58,380 --> 00:08:54,170

world just a range of subjective ones

194

00:08:59,530 --> 00:08:58,390

but resan sustained vexing ly and deeply

195

00:09:03,400 --> 00:08:59,540

counter-intuitively

196

00:09:07,840 --> 00:09:03,410

by individuals who claim direct vivid

197

00:09:10,480 --> 00:09:07,850

experiences of it now as many of you

198

00:09:13,660 --> 00:09:10,490

know the modern UFO phenomenon begins in

199

00:09:15,730 --> 00:09:13,670

the summer of 1947 now contrary to an

200

00:09:18,190 --> 00:09:15,740

academic mythology that you see in a lot

201
00:09:20,830 --> 00:09:18,200
of sociological writing about the

202
00:09:23,800 --> 00:09:20,840
history of UFO controversy in the summer

203
00:09:26,950 --> 00:09:23,810
of 1947 nobody was looking for salvation

204
00:09:29,740 --> 00:09:26,960
from outer space when people started

205
00:09:32,830 --> 00:09:29,750
seeing what appeared to be the new and

206
00:09:37,120 --> 00:09:32,840
novel flying saucers people thought they

207
00:09:40,810 --> 00:09:37,130
were secret weapons some side product of

208
00:09:42,790 --> 00:09:40,820
atomic testing or are just delusions and

209
00:09:45,970 --> 00:09:42,800
in the first Gallup poll ever taken on

210
00:09:49,710 --> 00:09:45,980
the subject in August 1947 et visitors

211
00:09:53,380 --> 00:09:49,720
don't even register the consensus of

212
00:09:55,150 --> 00:09:53,390
opinion that UFO sightings might be

213
00:09:58,210 --> 00:09:55,160

related to visitors from outer space

214

00:10:03,040 --> 00:09:58,220

really didn't take hold in in society

215

00:10:04,720 --> 00:10:03,050

until about maybe about 1953 1955

216

00:10:09,300 --> 00:10:04,730

somewhere in that area the early to mid

217

00:10:12,280 --> 00:10:09,310

1950s but an objective phenomenon

218

00:10:15,130 --> 00:10:12,290

unrelated to cultural expectations can

219

00:10:16,960 --> 00:10:15,140

be traced well into the 19th century now

220

00:10:19,570 --> 00:10:16,970

here's one example I found I spend a lot

221

00:10:22,540 --> 00:10:19,580

of time doing our Chi ville research in

222

00:10:25,660 --> 00:10:22,550

in anomalistic sand I found this

223

00:10:28,360 --> 00:10:25,670

incredibly interesting item in the

224

00:10:31,180 --> 00:10:28,370

December 6 1887 issue of an upstate New

225

00:10:34,120 --> 00:10:31,190

York newspaper and it was from a letter

226

00:10:36,250 --> 00:10:34,130

written by a correspondent in a nearby

227

00:10:38,950 --> 00:10:36,260

village I'm going to read you exactly

228

00:10:41,500 --> 00:10:38,960

what he wrote because I think my

229

00:10:42,940 --> 00:10:41,510

paraphrase might dilute its in its

230

00:10:45,640 --> 00:10:42,950

impact but it's quite striking now

231

00:10:49,090 --> 00:10:45,650

remember this is 1887 nobody's heard of

232

00:10:51,190 --> 00:10:49,100

UFOs perhaps I might interest some of

233

00:10:53,860 --> 00:10:51,200

your readers if I should tell him of a

234

00:10:56,710 --> 00:10:53,870

strange phenomenon I saw at sunset

235

00:10:59,140 --> 00:10:56,720

October 24th I was sitting at a window

236

00:11:00,260 --> 00:10:59,150

looking towards the east watching the

237

00:11:02,690 --> 00:11:00,270

clouds as they

238

00:11:06,860 --> 00:11:02,700

hold up from the West giving us a clear

239

00:11:09,470 --> 00:11:06,870

sunset at the South the forest sparkled

240

00:11:13,160 --> 00:11:09,480

and glistened as if clad in what looked

241

00:11:14,750 --> 00:11:13,170

to me like sparkling silver I began to

242

00:11:17,390 --> 00:11:14,760

look around for the cause and coming

243

00:11:20,240 --> 00:11:17,400

from the north was what I can only

244

00:11:22,550 --> 00:11:20,250

describe it like this about mid distance

245

00:11:24,890 --> 00:11:22,560

between the heavens and earth and coming

246

00:11:27,860 --> 00:11:24,900

at a rapid rate were what looked like

247

00:11:29,990 --> 00:11:27,870

silver balls reminding me of silver coin

248

00:11:32,210 --> 00:11:30,000

of all denominations bright and

249

00:11:34,450 --> 00:11:32,220

sparkling tumbling and rushing through

250

00:11:37,250 --> 00:11:34,460

the air going towards the east and

251
00:11:39,770 --> 00:11:37,260
finally disappearing beyond the lower

252
00:11:42,470 --> 00:11:39,780
strata sub clouds - winds were

253
00:11:44,690 --> 00:11:42,480
prevailing at the time the upper strata

254
00:11:46,940 --> 00:11:44,700
sub clouds going towards the east the

255
00:11:49,310 --> 00:11:46,950
lower towards the west and this bushel

256
00:11:52,760 --> 00:11:49,320
of sparkling balls below the lower

257
00:11:54,800 --> 00:11:52,770
clouds toward the east also this grand

258
00:11:57,050 --> 00:11:54,810
phenomenon was visible for about four

259
00:12:00,140 --> 00:11:57,060
minutes and was seen by several persons

260
00:12:02,480 --> 00:12:00,150
here in town can any one tell me from my

261
00:12:05,780 --> 00:12:02,490
description what it was and the cause of

262
00:12:08,900 --> 00:12:05,790
it now here we have what I call the core

263
00:12:10,940 --> 00:12:08,910

UFO phenomenon structured metallic and

264

00:12:13,070 --> 00:12:10,950

appearance capable of rapid even

265

00:12:16,490 --> 00:12:13,080

extraordinary movement so what Kenneth

266

00:12:18,380 --> 00:12:16,500

Arnold saw on June 24th 1947 over the

267

00:12:20,120 --> 00:12:18,390

Cascade Mountains and what an

268

00:12:23,000 --> 00:12:20,130

uncountable number of witnesses have

269

00:12:24,680 --> 00:12:23,010

reported since objects like these can

270

00:12:27,410 --> 00:12:24,690

have been tracked on radar and other

271

00:12:30,260 --> 00:12:27,420

instruments left puzzling ground traces

272

00:12:32,570 --> 00:12:30,270

stopped Motor Vehicles interfered with

273

00:12:34,940 --> 00:12:32,580

electrical systems and provided other

274

00:12:37,940 --> 00:12:34,950

kinds of evidence of their physical and

275

00:12:40,040 --> 00:12:37,950

technological presence reports such as

276

00:12:42,920 --> 00:12:40,050

these a number of them well investigated

277

00:12:45,260 --> 00:12:42,930

oppressively documented lend themselves

278

00:12:47,960 --> 00:12:45,270

almost inescapably to the

279

00:12:51,410 --> 00:12:47,970

extra-terrestrial hypothesis and indeed

280

00:12:54,890 --> 00:12:51,420

if as XO biologically inclined

281

00:12:56,990 --> 00:12:54,900

astronomers argue our galaxy alone

282

00:13:01,190 --> 00:12:57,000

contains hundreds of millions of

283

00:13:03,260 --> 00:13:01,200

advanced civilizations a visible et

284

00:13:07,130 --> 00:13:03,270

presence is more likely than its

285

00:13:10,390 --> 00:13:07,140

opposite but if the ETH is is a

286

00:13:13,940 --> 00:13:10,400

reasonable fit for hardcore UFO events

287

00:13:17,030 --> 00:13:13,950

the effort to devise a unified field

288

00:13:19,460 --> 00:13:17,040

apology is faltered and it's faulted

289

00:13:21,879 --> 00:13:19,470

because as the UFO controversy has

290

00:13:24,980 --> 00:13:21,889

dragged on for more than six decades no

291

00:13:29,509 --> 00:13:24,990

UFO phenomena have grown ever more

292

00:13:32,389 --> 00:13:29,519

bizarre I wrote a book about UFOs in

293

00:13:34,759 --> 00:13:32,399

ufology in the 1960s and 1970s the title

294

00:13:36,439 --> 00:13:34,769

of it was high strangeness and I called

295

00:13:39,470 --> 00:13:36,449

it that because during that period

296

00:13:41,509 --> 00:13:39,480

people began to report a range of

297

00:13:44,900 --> 00:13:41,519

literally incredible encounters with

298

00:13:46,730 --> 00:13:44,910

UFOs with bizarre UFO associated

299

00:13:50,150 --> 00:13:46,740

entities and creatures men in black

300

00:13:53,090 --> 00:13:50,160

abductions otherworldly journeys while

301
00:13:56,509 --> 00:13:53,100
unprovable though they failed to provide

302
00:14:01,220 --> 00:13:56,519
a consistent portrait of an otherworldly

303
00:14:03,829 --> 00:14:01,230
order what connect the stories strongly

304
00:14:06,170 --> 00:14:03,839
was the witness's evidence sincerity and

305
00:14:09,129 --> 00:14:06,180
their sincere conviction that they had

306
00:14:12,199 --> 00:14:09,139
undergone vivid profoundly weird

307
00:14:15,410 --> 00:14:12,209
experiences with all the resonance of

308
00:14:17,329 --> 00:14:15,420
real encounters in the mid 1960s the

309
00:14:19,240 --> 00:14:17,339
focus of some leading apologists turned

310
00:14:21,560 --> 00:14:19,250
to the high strangeness cases as

311
00:14:24,590 --> 00:14:21,570
indicators of what they saw as the true

312
00:14:27,740 --> 00:14:24,600
underlying paranormal foundation of all

313
00:14:29,980 --> 00:14:27,750

ufo-related occurrences it was

314

00:14:33,230 --> 00:14:29,990

undeniably true that the most exotic

315

00:14:35,030 --> 00:14:33,240

manifestations made the ETH pale in

316

00:14:38,810 --> 00:14:35,040

comparison made it look like the product

317

00:14:41,960 --> 00:14:38,820

of a failed imagination and paranormal a

318

00:14:44,000 --> 00:14:41,970

third theorists insisted that UFOs were

319

00:14:46,790 --> 00:14:44,010

just a mask covering the face of an

320

00:14:49,670 --> 00:14:46,800

unknowable shape-shifting supernatural

321

00:14:51,500 --> 00:14:49,680

intelligence one critic quipped that

322

00:14:55,819 --> 00:14:51,510

such as supernatural intelligence is

323

00:14:58,069 --> 00:14:55,829

usually called God the more highly

324

00:15:00,079 --> 00:14:58,079

strange the report the harder it is to

325

00:15:03,410 --> 00:15:00,089

prove that some such event has happened

326

00:15:05,960 --> 00:15:03,420

in any ordinarily understood sense of

327

00:15:08,150 --> 00:15:05,970

event and happened encounters with

328

00:15:10,280 --> 00:15:08,160

bizarre entities in otherworldly

329

00:15:12,829 --> 00:15:10,290

journeys tended to focus on one

330

00:15:15,439 --> 00:15:12,839

individual or a very small group of

331

00:15:19,129 --> 00:15:15,449

individuals and such experiences exist

332

00:15:21,410 --> 00:15:19,139

only in memory and testimony so what

333

00:15:23,030 --> 00:15:21,420

were you to make of all this I think we

334

00:15:24,889 --> 00:15:23,040

can get some clues if we go back to the

335

00:15:26,750 --> 00:15:24,899

late 19th century and some curious

336

00:15:30,050 --> 00:15:26,760

stories that were in circular

337

00:15:32,389 --> 00:15:30,060

and then beginning in November 1896

338

00:15:35,990 --> 00:15:32,399

people in California began report seeing

339

00:15:37,759 --> 00:15:36,000

strange airships flying overhead in over

340

00:15:40,310 --> 00:15:37,769

the next months the reports drifted

341

00:15:43,009 --> 00:15:40,320

eastward into the Midwest and Texas and

342

00:15:44,720 --> 00:15:43,019

even out to the East Coast many hundreds

343

00:15:46,490 --> 00:15:44,730

of reports fill the papers if you go

344

00:15:48,290 --> 00:15:46,500

back to April 1897 look to old

345

00:15:49,430 --> 00:15:48,300

newspapers you're going to find reports

346

00:15:51,769 --> 00:15:49,440

mystery airships

347

00:15:53,540 --> 00:15:51,779

now no such airships were flying in

348

00:15:56,000 --> 00:15:53,550

America at the time according to

349

00:15:58,730 --> 00:15:56,010

aviation history and these reports are

350

00:16:01,220 --> 00:15:58,740

preserved in UFO books not aviation

351

00:16:03,980 --> 00:16:01,230

histories the reports were treated

352

00:16:05,689 --> 00:16:03,990

mostly with division and the coverage

353

00:16:08,600 --> 00:16:05,699

and other social dynamics sort of

354

00:16:13,160 --> 00:16:08,610

prefigured the reception of UFO reports

355

00:16:14,600 --> 00:16:13,170

decades later but to those to those who

356

00:16:17,030 --> 00:16:14,610

thought the sightings were not just

357

00:16:19,100 --> 00:16:17,040

hoaxes and misidentifications the belief

358

00:16:22,579 --> 00:16:19,110

was that somebody had really invented an

359

00:16:25,579 --> 00:16:22,589

airship and there was hardly a small

360

00:16:27,199 --> 00:16:25,589

town in the land that didn't boast some

361

00:16:29,900 --> 00:16:27,209

small-town tinkerer who said he was

362

00:16:31,519 --> 00:16:29,910

about to master the mystery in the

363

00:16:34,370 --> 00:16:31,529

question of controlled aerial navigation

364

00:16:36,740 --> 00:16:34,380

and in fact just a few years later at

365

00:16:38,650 --> 00:16:36,750

Kitty Hawk North Carolina two small-town

366

00:16:42,139 --> 00:16:38,660

tinker's did just that

367

00:16:43,730 --> 00:16:42,149

but the provincial papers of 1897 are

368

00:16:46,910 --> 00:16:43,740

not the most reliable source of

369

00:16:49,120 --> 00:16:46,920

information many tall tales were printed

370

00:16:52,490 --> 00:16:49,130

and one variety of story almost

371

00:16:54,769 --> 00:16:52,500

universally rejected as suspect was the

372

00:16:58,519 --> 00:16:54,779

1897 equivalent to the close encounter

373

00:17:00,889 --> 00:16:58,529

of the Third Kind where people claim

374

00:17:03,199 --> 00:17:00,899

that they had actually seen the airships

375

00:17:04,909 --> 00:17:03,209

land they had met the crews the crews

376

00:17:06,470 --> 00:17:04,919

were American inventors who gave him a

377

00:17:08,240 --> 00:17:06,480

name and said what they were doing and

378

00:17:09,890 --> 00:17:08,250

what they were up to and when they were

379

00:17:13,699 --> 00:17:09,900

going to declare their invention to the

380

00:17:16,490 --> 00:17:13,709

world and it was generally long assumed

381

00:17:20,449 --> 00:17:16,500

that these stories were just pure

382

00:17:21,590 --> 00:17:20,459

fiction but has it happened you know you

383

00:17:23,030 --> 00:17:21,600

know after all you know such things

384

00:17:25,429 --> 00:17:23,040

could have happened as aviation

385

00:17:27,710 --> 00:17:25,439

historians a test how could anybody have

386

00:17:30,049 --> 00:17:27,720

experienced them well it turns out that

387

00:17:32,210 --> 00:17:30,059

apparently people did experience them as

388

00:17:35,659 --> 00:17:32,220

I found out in some research that I've

389

00:17:37,820 --> 00:17:35,669

done over the last year or two I was

390

00:17:39,930 --> 00:17:37,830

particularly interested in a incident

391

00:17:43,770 --> 00:17:39,940

that was reported in the Houston paper

392

00:17:46,260 --> 00:17:43,780

on April 21st 1897 describing something

393

00:17:48,300 --> 00:17:46,270

that is said to have happened late on

394

00:17:52,350 --> 00:17:48,310

the evening of April 19th

395

00:17:55,620 --> 00:17:52,360

just outside Beaumont Texas Jr Lagoon

396

00:17:59,520 --> 00:17:55,630

and his son Charlie were returning home

397

00:18:02,130 --> 00:17:59,530

late at night and they were putting the

398

00:18:03,900 --> 00:18:02,140

horses they were on hitching the horses

399

00:18:06,600 --> 00:18:03,910

when they noticed lights and a nearby

400

00:18:09,750 --> 00:18:06,610

pasture and they walked the several

401
00:18:11,250 --> 00:18:09,760
hundred years 700 yards to where the

402
00:18:13,770 --> 00:18:11,260
lights were and they discovered there

403
00:18:16,680 --> 00:18:13,780
was an immense airship landed in their

404
00:18:19,560 --> 00:18:16,690
pasture and they saw four men moving

405
00:18:21,090 --> 00:18:19,570
around it they they described the

406
00:18:24,060 --> 00:18:21,100
airship is about a hundred eighty feet

407
00:18:28,320 --> 00:18:24,070
long 20 feet wide with four large wings

408
00:18:31,920 --> 00:18:28,330
and the aeronauts indicated that they

409
00:18:35,250 --> 00:18:31,930
needed water and so Lagoon according to

410
00:18:36,990 --> 00:18:35,260
Logan's account in the Houston post they

411
00:18:40,290 --> 00:18:37,000
came into the house each of them

412
00:18:42,930 --> 00:18:40,300
carrying two buckets the only crew

413
00:18:45,360 --> 00:18:42,940

member to provide information and then

414

00:18:47,580 --> 00:18:45,370

only when asked introduced himself as

415

00:18:49,980 --> 00:18:47,590

Wilson he said that he and his

416

00:18:51,180 --> 00:18:49,990

companions had been flying the machine

417

00:18:54,000 --> 00:18:51,190

around they were going back to the

418

00:18:58,040 --> 00:18:54,010

Midwest where they had built this and

419

00:19:01,980 --> 00:18:58,050

several other comparable airships now

420

00:19:04,740 --> 00:19:01,990

the Nick on four days after the Houston

421

00:19:08,250 --> 00:19:04,750

post published this story the New

422

00:19:11,100 --> 00:19:08,260

Orleans times-picayune published an

423

00:19:15,840 --> 00:19:11,110

interview with a man identified as rabbi

424

00:19:18,890 --> 00:19:15,850

a levy levy was a Beaumont resident who

425

00:19:21,600 --> 00:19:18,900

was visiting New Orleans at the time and

426

00:19:24,450 --> 00:19:21,610

Levy told the reporter that on a recent

427

00:19:27,210 --> 00:19:24,460

night he had heard that an airship had

428

00:19:30,750 --> 00:19:27,220

landed on a farm just outside Beaumont

429

00:19:33,270 --> 00:19:30,760

and he was enormous Lee Anderson curious

430

00:19:36,230 --> 00:19:33,280

and he went to the site and in the

431

00:19:39,810 --> 00:19:36,240

darkness he glimpsed this huge airship

432

00:19:41,100 --> 00:19:39,820

landed in the field and he said I'm

433

00:19:43,680 --> 00:19:41,110

quoting what he told the picked the

434

00:19:46,410 --> 00:19:43,690

paper he said I spoke to one of the men

435

00:19:48,720 --> 00:19:46,420

one of the airship crew when he went

436

00:19:51,300 --> 00:19:48,730

into the farmers house and shook hands

437

00:19:53,400 --> 00:19:51,310

with him yes he did say where it was

438

00:19:55,770 --> 00:19:53,410

built but I can't remember the name of

439

00:19:57,060 --> 00:19:55,780

place or the name of the inventor he

440

00:19:57,780 --> 00:19:57,070

said that they had been traveling a

441

00:19:59,970 --> 00:19:57,790

great deal

442

00:20:01,950 --> 00:19:59,980

I was so dumbfounded that I could not

443

00:20:04,800 --> 00:20:01,960

form an intelligent question to ask

444

00:20:06,540 --> 00:20:04,810

unquote now as people who have studied

445

00:20:08,940 --> 00:20:06,550

the mystery airship question are aware

446

00:20:10,800 --> 00:20:08,950

some of these stories are deeply suspect

447

00:20:12,510 --> 00:20:10,810

and sometimes they involve people who

448

00:20:14,130 --> 00:20:12,520

don't even exist they were just made up

449

00:20:16,530 --> 00:20:14,140

by somebody probably somebody in this

450

00:20:18,540 --> 00:20:16,540

paper office but I decided to

451

00:20:21,840 --> 00:20:18,550

investigate to find out if I could even

452

00:20:24,900 --> 00:20:21,850

establish that a JR Lagaan a Charlie

453

00:20:27,510 --> 00:20:24,910

Lagoon and a rabbi a levy even existed

454

00:20:30,150 --> 00:20:27,520

and I ended up engaging in

455

00:20:33,540 --> 00:20:30,160

correspondence with the archivist in the

456

00:20:35,970 --> 00:20:33,550

Beaumont Public Library system and he

457

00:20:38,850 --> 00:20:35,980

provided me with with the proof that the

458

00:20:40,440 --> 00:20:38,860

levy that the lagoons existed they're

459

00:20:42,960 --> 00:20:40,450

mentioned in official records from the

460

00:20:45,660 --> 00:20:42,970

period including an indication that jr.

461

00:20:49,290 --> 00:20:45,670

Lagaan died sometime between 1897 and

462

00:20:50,880 --> 00:20:49,300

the turn of the century and his wife is

463

00:20:53,940 --> 00:20:50,890

listed in the night his widow as I

464

00:20:56,340 --> 00:20:53,950

identified in the 1900 Beaumont City

465

00:20:59,070 --> 00:20:56,350

directory now there's also no question

466

00:21:02,910 --> 00:20:59,080

that a rabbi a levy existed and he

467

00:21:07,650 --> 00:21:02,920

served in Beaumont in 1897 Beaumont

468

00:21:09,420 --> 00:21:07,660

historian WT block has written about the

469

00:21:12,480 --> 00:21:09,430

city's small but thriving Jewish

470

00:21:17,340 --> 00:21:12,490

community dating back to 1875 in

471

00:21:19,320 --> 00:21:17,350

September 1895 temple Emanuel was

472

00:21:22,170 --> 00:21:19,330

established and according to block its

473

00:21:25,110 --> 00:21:22,180

members immediately engaged dr. Aaron

474

00:21:27,630 --> 00:21:25,120

levy as the city's first resident rabbi

475

00:21:30,720 --> 00:21:27,640

unquote Bloch notes that during a

476
00:21:32,730 --> 00:21:30,730
six-year stand in Beaumont quoting rabbi

477
00:21:35,160 --> 00:21:32,740
levy is the voice of the congregation

478
00:21:37,830 --> 00:21:35,170
plunged headlong into community affairs

479
00:21:39,480 --> 00:21:37,840
he won much acclaim now I found

480
00:21:41,130 --> 00:21:39,490
references to rabbi levy in the

481
00:21:44,580 --> 00:21:41,140
Galveston papers of the period for

482
00:21:46,890 --> 00:21:44,590
example this sentence rabbi levy has won

483
00:21:52,230 --> 00:21:46,900
many friends during a stay in Beaumont

484
00:21:55,380 --> 00:21:52,240
unquote in short levy does not look much

485
00:22:00,360 --> 00:21:55,390
like a hoaxer or a prankster or a teller

486
00:22:03,540 --> 00:22:00,370
of tall tales and this suggests that not

487
00:22:06,810 --> 00:22:03,550
every account of an alleged encounter

488
00:22:09,210 --> 00:22:06,820

with human-like airship

489

00:22:11,100 --> 00:22:09,220

was necessarily fiction now there's

490

00:22:14,100 --> 00:22:11,110

another related story that I also

491

00:22:16,169 --> 00:22:14,110

investigated involving it appears in the

492

00:22:19,320 --> 00:22:16,179

press the period involves a man named HC

493

00:22:21,960 --> 00:22:19,330

LaGrone of Deadwood Texas now there's no

494

00:22:24,870 --> 00:22:21,970

question that HC LaGrone existed his

495

00:22:29,070 --> 00:22:24,880

father Adam lagron founded a tiny town

496

00:22:31,350 --> 00:22:29,080

that in 1882 was named Deadwood and the

497

00:22:33,690 --> 00:22:31,360

younger LaGrone established a mill

498

00:22:36,870 --> 00:22:33,700

around which the settlement grew in 1885

499

00:22:41,129 --> 00:22:36,880

he was the town's first postmaster on

500

00:22:42,810 --> 00:22:41,139

the evening of April 28 1897 he

501
00:22:44,490 --> 00:22:42,820
allegedly had this experience and

502
00:22:48,570 --> 00:22:44,500
reported in the Houston post two days

503
00:22:49,950 --> 00:22:48,580
later he heard a disturbance among his

504
00:22:53,669 --> 00:22:49,960
horses and he went out to check on the

505
00:22:55,950 --> 00:22:53,679
cause and he saw this flying the strange

506
00:23:01,649 --> 00:22:55,960
flying object approaching from the

507
00:23:05,009 --> 00:23:01,659
southwest and it landed and this is what

508
00:23:07,019 --> 00:23:05,019
this is what he wrote I went directly to

509
00:23:09,389 --> 00:23:07,029
the place of landing and on arrival

510
00:23:12,840 --> 00:23:09,399
found the ship its crew was composed of

511
00:23:14,639 --> 00:23:12,850
five men three of whom entertained me

512
00:23:16,860 --> 00:23:14,649
while the other two took rubber bags and

513
00:23:19,110 --> 00:23:16,870

went for a supply of water at the well

514

00:23:21,240 --> 00:23:19,120

they informed me that this was one of

515

00:23:23,580 --> 00:23:21,250

five ships that have been traveling the

516

00:23:26,940 --> 00:23:23,590

country and that this individual ship

517

00:23:30,480 --> 00:23:26,950

was the same one as recently landed near

518

00:23:32,369 --> 00:23:30,490

Beaumont after having traveled pretty

519

00:23:34,320 --> 00:23:32,379

well around the Northwest they stated

520

00:23:37,169 --> 00:23:34,330

that the ships were put up in an

521

00:23:38,789 --> 00:23:37,179

interior town in Illinois they were

522

00:23:40,259 --> 00:23:38,799

rather reticent about giving out

523

00:23:42,690 --> 00:23:40,269

information since they had not yet

524

00:23:46,350 --> 00:23:42,700

secured everything by patent but stated

525

00:23:48,539 --> 00:23:46,360

they would soon be secure in this now

526

00:23:50,369 --> 00:23:48,549

there were no airship ologists in 1897

527

00:23:53,220 --> 00:23:50,379

to interview these witnesses firsthand

528

00:23:54,690 --> 00:23:53,230

investigate the cases but to the extent

529

00:23:57,810 --> 00:23:54,700

that we can read the evidence from

530

00:23:59,879 --> 00:23:57,820

limited.if suggestive evidence it's

531

00:24:02,369 --> 00:23:59,889

surely reasonable to infer that these

532

00:24:05,039 --> 00:24:02,379

were credible informants telling

533

00:24:08,009 --> 00:24:05,049

incredible stories in other words pretty

534

00:24:10,860 --> 00:24:08,019

much like many many millions of people

535

00:24:14,279 --> 00:24:10,870

over the centuries it appears to be

536

00:24:16,259 --> 00:24:14,289

possible to encounter things that don't

537

00:24:18,750 --> 00:24:16,269

exist in any conventional understanding

538

00:24:20,880 --> 00:24:18,760

of the verb I call these things

539

00:24:22,950 --> 00:24:20,890

experienced anomalies

540

00:24:25,470 --> 00:24:22,960

or the secondary phenomenon is opposed

541

00:24:28,160 --> 00:24:25,480

to the core phenomenon they typically

542

00:24:31,620 --> 00:24:28,170

have a parasitic or even parody like

543

00:24:34,380 --> 00:24:31,630

relationship to a core anomalous event

544

00:24:36,330 --> 00:24:34,390

the anomalous event takes place in the

545

00:24:39,080 --> 00:24:36,340

world and can be empirically

546

00:24:43,260 --> 00:24:39,090

demonstrated or potentially demonstrated

547

00:24:46,080 --> 00:24:43,270

it's experiential correlate borrows its

548

00:24:49,380 --> 00:24:46,090

imagery from the anomalous event but is

549

00:24:52,020 --> 00:24:49,390

otherwise unrelated to it experience

550

00:24:54,870 --> 00:24:52,030

anomalies are open-ended almost anything

551
00:24:57,840 --> 00:24:54,880
can be seen though cultural traditions

552
00:25:02,070 --> 00:24:57,850
and expectations play a large in some

553
00:25:04,680 --> 00:25:02,080
ways determining role in in shaping

554
00:25:06,840 --> 00:25:04,690
their particular content inexperienced

555
00:25:09,390 --> 00:25:06,850
individuals perceive supernatural or at

556
00:25:12,720 --> 00:25:09,400
least unlikely entities like fairies

557
00:25:15,150 --> 00:25:12,730
muhr beings angels the Virgin Mary gods

558
00:25:17,090 --> 00:25:15,160
monsters space people and phantom

559
00:25:19,440 --> 00:25:17,100
airship crews now these are not

560
00:25:22,710 --> 00:25:19,450
hallucinations as hallucinations are

561
00:25:25,230 --> 00:25:22,720
ordinarily understood these encounters

562
00:25:28,110 --> 00:25:25,240
which sometimes occur collectively are

563
00:25:30,840 --> 00:25:28,120

truly profoundly mysterious and their

564

00:25:34,440 --> 00:25:30,850

cause is unknown yet to all available

565

00:25:37,020 --> 00:25:34,450

evidence sincere witnesses and good

566

00:25:40,560 --> 00:25:37,030

viewing conditions that assure us of the

567

00:25:43,500 --> 00:25:40,570

anomalous 'no sub the observation don't

568

00:25:46,230 --> 00:25:43,510

translate into anything that transcends

569

00:25:48,150 --> 00:25:46,240

memory in testimony we barely have a

570

00:25:50,820 --> 00:25:48,160

vocabulary to talk about these things

571

00:25:53,070 --> 00:25:50,830

the closest we get to it is visionary

572

00:25:55,380 --> 00:25:53,080

experience and visionary experiences

573

00:25:58,590 --> 00:25:55,390

used as if it's an explanation when in

574

00:26:01,560 --> 00:25:58,600

fact it's only a description the british

575

00:26:04,320 --> 00:26:01,570

ufologist Jenny Randall's calls this the

576

00:26:07,049 --> 00:26:04,330

Oz factor defining it as the sensation

577

00:26:10,230 --> 00:26:07,059

sometimes reported by UFO witnesses of

578

00:26:12,960 --> 00:26:10,240

quote being transported temporarily from

579

00:26:14,490 --> 00:26:12,970

our world into another world where

580

00:26:18,480 --> 00:26:14,500

reality is but slightly different

581

00:26:20,520 --> 00:26:18,490

unquote a protein in nature experience

582

00:26:24,060 --> 00:26:20,530

anomalies are variable changing over

583

00:26:27,030 --> 00:26:24,070

time and geography in transitional

584

00:26:30,390 --> 00:26:27,040

historical and cultural periods they may

585

00:26:32,880 --> 00:26:30,400

fuse motifs in curious ways there's no

586

00:26:33,760 --> 00:26:32,890

one dramatic in instance of that I found

587

00:26:36,940 --> 00:26:33,770

in the night

588

00:26:39,190 --> 00:26:36,950

seven Tennessee newspaper and in fall as

589

00:26:41,020 --> 00:26:39,200

supposedly took place in June 1970

590

00:26:43,930 --> 00:26:41,030

involved a hunter named Walter Stevenson

591

00:26:46,240 --> 00:26:43,940

Stevenson was resting from a hunt out

592

00:26:48,760 --> 00:26:46,250

in a rural area sitting on a log and he

593

00:26:50,410 --> 00:26:48,770

noticed something in the in the eastern

594

00:26:52,660 --> 00:26:50,420

sky and first he thought it was a was a

595

00:26:56,350 --> 00:26:52,670

kite it was approaching him as it got

596

00:26:58,510 --> 00:26:56,360

closer it big it revealed itself to be

597

00:27:01,180 --> 00:26:58,520

as the press account calls it a huge

598

00:27:05,530 --> 00:27:01,190

balloon of a pattern he had never in his

599

00:27:10,750 --> 00:27:05,540

life before seen unquote and beautiful

600

00:27:14,740 --> 00:27:10,760

eerie music was emanating from this

601
00:27:17,290 --> 00:27:14,750
object it landed and strange people with

602
00:27:21,070 --> 00:27:17,300
their faces covered stepped out of the

603
00:27:22,870 --> 00:27:21,080
car and as the paper put at the car was

604
00:27:25,390 --> 00:27:22,880
closely curtain with a substance that

605
00:27:28,120 --> 00:27:25,400
fairly glistened unquote they walked to

606
00:27:31,150 --> 00:27:28,130
a nearby spring and knelt down as if in

607
00:27:33,790 --> 00:27:31,160
worship Stevenson approached them after

608
00:27:35,890 --> 00:27:33,800
their worship ritual was over and he

609
00:27:38,070 --> 00:27:35,900
asked them who they were and one of the

610
00:27:41,470 --> 00:27:38,080
crewmembers pulled the veil off the face

611
00:27:43,930 --> 00:27:41,480
revealing the face of a lady of benign

612
00:27:47,610 --> 00:27:43,940
face of a lady he called it and she

613
00:27:50,250 --> 00:27:47,620

asked him in German if he had prayed and

614

00:27:53,260 --> 00:27:50,260

the press account goes on quoting

615

00:27:54,880 --> 00:27:53,270

instantly all were aboard the airship

616

00:27:58,390 --> 00:27:54,890

rose and was gone in a westerly

617

00:28:00,400 --> 00:27:58,400

direction mr. Stevenson states that the

618

00:28:03,430 --> 00:28:00,410

incident left an impression upon him

619

00:28:05,850 --> 00:28:03,440

that he can never forget and while he

620

00:28:08,530 --> 00:28:05,860

knows that it was some human invention

621

00:28:10,420 --> 00:28:08,540

it looked and the music sounded more

622

00:28:14,260 --> 00:28:10,430

like that of angels than of mortals

623

00:28:17,400 --> 00:28:14,270

unquote now if experience anomalies

624

00:28:19,320 --> 00:28:17,410

adapt themselves to a cultures idea of

625

00:28:22,570 --> 00:28:19,330

supernatural or otherwise fantastic

626

00:28:25,480 --> 00:28:22,580

sightings this one conjures up divine

627

00:28:28,660 --> 00:28:25,490

entities angels and even by one reading

628

00:28:31,360 --> 00:28:28,670

the Blessed Virgin Mary secret airship

629

00:28:34,680 --> 00:28:31,370

pilots and looking forward to UFOs in

630

00:28:36,520 --> 00:28:34,690

the modern sense notions of

631

00:28:40,270 --> 00:28:36,530

extraordinary encounters on the other

632

00:28:42,370 --> 00:28:40,280

hand in some instances may also have as

633

00:28:45,610 --> 00:28:42,380

their inspiration the source of real

634

00:28:47,529 --> 00:28:45,620

this world encounters whose contents are

635

00:28:49,359 --> 00:28:47,539

sufficiently exotic and

636

00:28:53,200 --> 00:28:49,369

any Madiga STUV border on the

637

00:28:55,719 --> 00:28:53,210

fantastical no ball lightning is poorly

638

00:28:58,779 --> 00:28:55,729

understood but very few people dispute

639

00:29:01,629 --> 00:28:58,789

its existence anymore but it has its

640

00:29:05,499 --> 00:29:01,639

correlates in the liminal zone of

641

00:29:07,799 --> 00:29:05,509

experience anomaly sociologist James

642

00:29:10,389 --> 00:29:07,809

McLennan has noted that quoting an

643

00:29:12,099 --> 00:29:10,399

effort and excuse me an effect that

644

00:29:14,289 --> 00:29:12,109

occurred during an electrical storm

645

00:29:17,080 --> 00:29:14,299

would be termed ball lightning other

646

00:29:19,359 --> 00:29:17,090

cases with the exact same appearance but

647

00:29:22,210 --> 00:29:19,369

occurring in other circumstances would

648

00:29:25,599 --> 00:29:22,220

be called UFOs psychic lights are will

649

00:29:28,239 --> 00:29:25,609

of the wisps unquote now in such context

650

00:29:30,759 --> 00:29:28,249

balls of light may act purposefully as

651
00:29:33,430 --> 00:29:30,769
if endowed with intelligence and able to

652
00:29:35,499 --> 00:29:33,440
perform fantastic feats such as the

653
00:29:37,960 --> 00:29:35,509
opening of and passing through a locked

654
00:29:40,869 --> 00:29:37,970
window according to one of McClellan's

655
00:29:44,019 --> 00:29:40,879
informants now where do we go from here

656
00:29:45,909 --> 00:29:44,029
I think what's required is a radically

657
00:29:48,219 --> 00:29:45,919
objective approach that respects the

658
00:29:49,810 --> 00:29:48,229
testimony that deserves respect in other

659
00:29:52,570 --> 00:29:49,820
words some people who are saying

660
00:29:53,560 --> 00:29:52,580
insincere even when it speaks of

661
00:29:56,909 --> 00:29:53,570
incredible things

662
00:29:59,950 --> 00:29:56,919
this testimony may or may not tell us

663
00:30:01,599 --> 00:29:59,960

fantastic truths about the world but it

664

00:30:03,489 --> 00:30:01,609

does tell us something about the

665

00:30:05,589 --> 00:30:03,499

peculiar things that people can

666

00:30:08,109 --> 00:30:05,599

experience in this world where

667

00:30:10,779 --> 00:30:08,119

experience anomalies are concerned the

668

00:30:13,330 --> 00:30:10,789

focus of investigations and debates

669

00:30:17,379 --> 00:30:13,340

ought to be on the causes not on the

670

00:30:19,539 --> 00:30:17,389

occurrences it's surely futile by now to

671

00:30:22,119 --> 00:30:19,549

argue that all anomalous experiences

672

00:30:25,779 --> 00:30:22,129

must bow to conventional explanations

673

00:30:29,289 --> 00:30:25,789

yet it's also unwise to extrapolate too

674

00:30:32,289 --> 00:30:29,299

freely from such experiences which may

675

00:30:33,549 --> 00:30:32,299

not mean all that they appear to mean in

676

00:30:35,560 --> 00:30:33,559

order to invent with no other

677

00:30:38,229 --> 00:30:35,570

justification than a witness's account

678

00:30:41,859 --> 00:30:38,239

in extraordinary phenomenological

679

00:30:45,219 --> 00:30:41,869

context in which the reported phenomenon

680

00:30:48,669 --> 00:30:45,229

is said to make sense anomalies of the

681

00:30:50,769 --> 00:30:48,679

highest strangest dwell in a twilight

682

00:30:53,529 --> 00:30:50,779

zone between the daylight of science and

683

00:30:56,470 --> 00:30:53,539

reason and the dark night of dreams and

684

00:30:58,899 --> 00:30:56,480

superstition to say that you have seen

685

00:30:59,880 --> 00:30:58,909

one is not necessarily to say that the

686

00:31:02,880 --> 00:30:59,890

anomaly

687

00:31:05,340 --> 00:31:02,890

on in the world when it is not briefly

688

00:31:08,460 --> 00:31:05,350

occupying your vision and scaring the

689

00:31:11,370 --> 00:31:08,470

daylights out of you we may experience

690

00:31:13,470 --> 00:31:11,380

unbelievable things but our experiences

691

00:31:16,740 --> 00:31:13,480

of them may tell us nothing except that

692

00:31:18,810 --> 00:31:16,750

they can be experienced you can see a

693

00:31:20,880 --> 00:31:18,820

fairy or a mermaid or something

694

00:31:23,220 --> 00:31:20,890

comparably outlandish but however

695

00:31:25,800 --> 00:31:23,230

resonant the experience may be to you

696

00:31:28,350 --> 00:31:25,810

the rest of us cannot infer from your

697

00:31:29,850 --> 00:31:28,360

testimony that the such creatures are

698

00:31:32,520 --> 00:31:29,860

real in fact we can be pretty certain

699

00:31:35,730 --> 00:31:32,530

they aren't and that's all we can be

700

00:31:37,320 --> 00:31:35,740

sure of because what we've done here is

701
00:31:39,960 --> 00:31:37,330
to remove one explanation from

702
00:31:42,570 --> 00:31:39,970
consideration that such things exist at

703
00:31:46,770 --> 00:31:42,580
event level reality while failing to put

704
00:31:49,250 --> 00:31:46,780
another ends place still in conclusion

705
00:31:52,320 --> 00:31:49,260
this concept of experience anomalies

706
00:31:55,110 --> 00:31:52,330
relieves us of the false demands of

707
00:31:57,780 --> 00:31:55,120
literalism we no longer have to argue

708
00:32:01,410 --> 00:31:57,790
for the authenticity or in authenticity

709
00:32:03,930 --> 00:32:01,420
of the described phenomenon not that a

710
00:32:06,830 --> 00:32:03,940
profound enigma does not remain a

711
00:32:09,600 --> 00:32:06,840
mystery of imagination culture

712
00:32:13,530 --> 00:32:09,610
perception consciousness being and more

713
00:32:16,590 --> 00:32:13,540

a mystery so impenetrable that it eludes

714

00:32:19,560 --> 00:32:16,600

vocabulary itself our very sense of the

715

00:32:24,000 --> 00:32:19,570

assumed relationship of event to

716

00:32:26,940 --> 00:32:24,010

experience happily though it removes us

717

00:32:29,250 --> 00:32:26,950

from the most onerous burden of all we

718

00:32:30,950 --> 00:32:29,260

can now believe our informants without

719

00:32:38,489 --> 00:32:30,960

having to believe their explanations

720

00:32:42,969 --> 00:32:41,319

Thank You Jerry its traditional in our

721

00:32:59,560 --> 00:32:42,979

organization that we always have time

722

00:33:01,539 --> 00:32:59,570

for questions now I'm in trouble not

723

00:33:06,669 --> 00:33:01,549

really I know what you're talking about

724

00:33:09,669 --> 00:33:06,679

oh the dmt literature right yeah am i

725

00:33:10,930 --> 00:33:09,679

familiar with it it's very slightly to

726

00:33:21,690 --> 00:33:10,940

the extent that basically I know what

727

00:33:26,859 --> 00:33:24,430

anomalous and unusual experiences but

728

00:33:28,690 --> 00:33:26,869

that don't seem to make and they even

729

00:33:30,969 --> 00:33:28,700

are partially objective in the sense

730

00:33:33,430 --> 00:33:30,979

that people will retain what happened

731

00:33:35,259 --> 00:33:33,440

you know three years ago and they'll be

732

00:33:36,729 --> 00:33:35,269

back in the same place it's all evolved

733

00:33:38,199 --> 00:33:36,739

over the course of three years and so on

734

00:33:41,409 --> 00:33:38,209

but there doesn't seem to be any sort of

735

00:33:42,759 --> 00:33:41,419

normal objective evidence for them well

736

00:33:44,229 --> 00:33:42,769

that's very interesting that's something

737

00:33:45,989 --> 00:33:44,239

that I'm gonna have to look into I think

738

00:33:49,749 --> 00:33:45,999

that experience anomalies

739

00:33:53,229 --> 00:33:49,759

occurred all kinds of strange context I

740

00:33:56,349 --> 00:33:53,239

was reading Vincent Bugliosi book on the

741

00:33:59,440 --> 00:33:56,359

Kennedy assassination and he just one of

742

00:34:01,419 --> 00:33:59,450

his chapters is devoted to a really kind

743

00:34:05,139 --> 00:34:01,429

of discordant event that doesn't really

744

00:34:07,569 --> 00:34:05,149

fit into kind of any kind of ordinary

745

00:34:09,519 --> 00:34:07,579

rational understanding of the history

746

00:34:11,499 --> 00:34:09,529

around the Kennedy assassination and it

747

00:34:14,169 --> 00:34:11,509

occurred to me that this might be an

748

00:34:16,240 --> 00:34:14,179

anomalous event I mean an experienced

749

00:34:18,339 --> 00:34:16,250

anomaly these things do occur in in

750

00:34:20,649 --> 00:34:18,349

different contexts not just ones that

751

00:34:30,990 --> 00:34:20,659

are you know on their face anomalous and

752

00:34:38,049 --> 00:34:35,740

this is a real microphone so in your

753

00:34:41,649 --> 00:34:38,059

experience anomalies that you described

754

00:34:45,129 --> 00:34:41,659

it's of an individual who experiences

755

00:34:47,010 --> 00:34:45,139

something but there are also cases that

756

00:34:49,839 --> 00:34:47,020

you've described in which multiple

757

00:34:52,180 --> 00:34:49,849

individuals experience something so in

758

00:34:54,250 --> 00:34:52,190

that case that experience anomaly

759

00:34:57,819 --> 00:34:54,260

appears to be objective to multiple

760

00:35:00,880 --> 00:34:57,829

people and then finally there are other

761

00:35:03,069 --> 00:35:00,890

events such as this conference where

762

00:35:07,140 --> 00:35:03,079

everybody in this room is experiencing

763

00:35:11,799 --> 00:35:07,150

the same thing so this is an anomaly

764

00:35:13,990 --> 00:35:11,809

that's universally experienced so at

765

00:35:16,569 --> 00:35:14,000

what point do you call something an

766

00:35:18,370 --> 00:35:16,579

objective reality if if one people one

767

00:35:23,230 --> 00:35:18,380

person experiences several or

768

00:35:24,339 --> 00:35:23,240

everybody.i I think that otherwise I

769

00:35:26,799 --> 00:35:24,349

think it's Tomas to be true that

770

00:35:29,430 --> 00:35:26,809

experience anomalies can be collectively

771

00:35:33,039 --> 00:35:29,440

perceived but they're generally confined

772

00:35:34,809 --> 00:35:33,049

to a small like generally usually it's

773

00:35:37,630 --> 00:35:34,819

one individual but it can be a small

774

00:35:40,210 --> 00:35:37,640

group of individuals at the same time in

775

00:35:41,859 --> 00:35:40,220

place and and that that's what makes

776

00:35:45,849 --> 00:35:41,869

experience an ominous you know so

777

00:35:47,319 --> 00:35:45,859

extraordinarily strange is that on you

778

00:35:50,829 --> 00:35:47,329

know they're they're at their core I

779

00:35:53,319 --> 00:35:50,839

think objective is subjective but to

780

00:35:56,680 --> 00:35:53,329

tapping into something larger that has a

781

00:35:58,660 --> 00:35:56,690

kind of temporary quasi objectivity I

782

00:36:00,339 --> 00:35:58,670

think that as I said we're dealing with

783

00:36:02,769 --> 00:36:00,349

something that is probably beyond our

784

00:36:05,730 --> 00:36:02,779

vocabulary it's hard to talk about but

785

00:36:09,519 --> 00:36:05,740

is occurring all the time all around us

786

00:36:11,559 --> 00:36:09,529

on DMT I'll be touching on on that

787

00:36:23,380 --> 00:36:11,569

briefly in my talk this afternoon thanks

788

00:36:29,799 --> 00:36:27,430

uh since ultimately with some levels of

789

00:36:31,750 --> 00:36:29,809

indirection everything that we think we

790

00:36:34,539 --> 00:36:31,760

know about the world boils down to

791

00:36:36,549 --> 00:36:34,549

either our own experiences or the

792

00:36:40,630 --> 00:36:36,559

testimony of other people about their

793

00:36:43,870 --> 00:36:40,640

experiences and observations doesn't the

794

00:36:46,089 --> 00:36:43,880

idea that multiple people can share an

795

00:36:49,599 --> 00:36:46,099

experience that nevertheless is not real

796

00:36:54,670 --> 00:36:49,609

somewhat undermine the whole concept of

797

00:36:56,710 --> 00:36:54,680

evidence well yeah I think that's one of

798

00:36:59,170 --> 00:36:56,720

the points I was making that there are

799

00:37:01,750 --> 00:36:59,180

certain kind that the anomalous event is

800

00:37:04,599 --> 00:37:01,760

one for which evidence can be

801
00:37:06,640 --> 00:37:04,609
demonstrated and documented for example

802
00:37:09,609 --> 00:37:06,650
a close encounter the second kind of a

803
00:37:12,370 --> 00:37:09,619
UFO leaves ground traces which can be

804
00:37:14,710 --> 00:37:12,380
taken into a laboratory and shown to be

805
00:37:18,099 --> 00:37:14,720
very strange maybe suggestive of some

806
00:37:23,160 --> 00:37:18,109
unknown technology but somebody's vivid

807
00:37:26,650 --> 00:37:23,170
story of entering an otherworldly realm

808
00:37:28,749 --> 00:37:26,660
is only somebody's really vivid

809
00:37:31,480 --> 00:37:28,759
sensation and you can collect all kinds

810
00:37:34,059 --> 00:37:31,490
of reports of this otherworldly realm

811
00:37:36,099 --> 00:37:34,069
but you won't find that any two of them

812
00:37:38,200 --> 00:37:36,109
are the same they may they may have

813
00:37:40,690 --> 00:37:38,210

certain features in common but as I said

814

00:37:43,779 --> 00:37:40,700

in in in the lecture these claims are

815

00:37:50,500 --> 00:37:43,789

just too wildly variant to give us a

816

00:37:56,620 --> 00:37:53,560

in the movie what the bleep there's a

817

00:37:59,920 --> 00:37:56,630

story told about natives that witness

818

00:38:01,839 --> 00:37:59,930

the arrival of Columbus's ships and that

819

00:38:03,550 --> 00:38:01,849

most of the natives that see this

820

00:38:06,400 --> 00:38:03,560

because it's something so far outside

821

00:38:08,200 --> 00:38:06,410

their experience they they actually

822

00:38:10,540 --> 00:38:08,210

don't see it at all it's almost

823

00:38:12,190 --> 00:38:10,550

invisible whereas the shaman of the

824

00:38:14,230 --> 00:38:12,200

group those that are used to seeing the

825

00:38:17,010 --> 00:38:14,240

sort of weirdness that goes on they're

826

00:38:19,690 --> 00:38:17,020

the only ones capable of seeing it

827

00:38:23,410 --> 00:38:19,700

anything at all like that resonate with

828

00:38:27,430 --> 00:38:23,420

your talk well I think that you know

829

00:38:29,530 --> 00:38:27,440

something profoundly strange and far

830

00:38:33,069 --> 00:38:29,540

beyond current knowledge is going on

831

00:38:34,359 --> 00:38:33,079

with these experience anomalies but so

832

00:38:36,310 --> 00:38:34,369

experience anomalies is not an

833

00:38:38,770 --> 00:38:36,320

explanation that's just a description a

834

00:38:40,180 --> 00:38:38,780

way of thinking about them and I think

835

00:38:42,460 --> 00:38:40,190

that it's clear that whatever is

836

00:38:45,160 --> 00:38:42,470

whatever the stimulus is is filtered

837

00:38:47,560 --> 00:38:45,170

through cultural expectation and

838

00:38:50,170 --> 00:38:47,570

consciousness it's like in some sense an

839

00:38:53,050 --> 00:38:50,180

extraordinary anomaly of consciousness