

BOOK REVIEW

THE SPACECRAFT OF THE PROPHET EZEKIEL

Luis Schönherr

Josef F. Blumrich: *Da Tat Sich Der Himmel Auf: Die Raumschiffe Des Propheten Ezechiel Und Ihre Bestätigung Durch Die Modernste Technik.* (Econ-Verlag, Düsseldorf and Vienna, 1973.)

THIS book, the English title of which would read: *The Heavens Opened: Ezekiel's 'Space-craft' confirmed by the most modern technology*, seems to me to be, amid the welter of speculations about possible extraterrestrial interventions in Biblical times, certainly quite a remarkable study, inasmuch as its Austrian-born author, Dr. Josef F. Blumrich, (Steyr, Oberösterreich, 1911), is today a NASA research engineer at Huntsville, Alabama, and he is therefore able to apply scientific and technological principles to Biblical texts. So far as I know, there is no English translation of this book yet, but I consider that in importance it ranks with, for example, the work by Rho Sigma entitled, *Research In Shackles*, which was reviewed in FSR for May/June 1973.

In his preface, Herr Blumrich admits that his original intention had been to disprove the speculations of Erich von Däniken to the effect that Ezekiel's visions were actually descriptions of "space-ships", but "seldom was a defeat so amply rewarded, so fascinating and so delightful."

According to Blumrich, the object seen on several occasions by Ezekiel was a combination of a nuclear rocket and a helicopter, and Blumrich proceeds to deduce its technological characteristics from the Biblical text. But this is only one-half of his approach, for he also checks all his deductions from that text in the light of his own knowledge as an engineer, and in the light of recent achievements in Space Technology. Thus, for example, Ezekiel's account of the central unit of the machine observed by him is compared by Blumrich to a semiconical ballistic

object for re-entry into the atmosphere of a planet, such as was proposed by R.A. Anderson of the Langley Research Centre in 1964.

Another of Blumrich's conclusions is that the extraterrestrials were not basically different from humans, and here again he is able to compare the deductions made from the Biblical text with an engineer's evaluation of the mechanical system of the human body.

There is also a chapter on the "mission" of the "space-craft" in question. Like so many observers and investigators of UFOs, Blumrich inevitably comes to the question: was the "contact" planned or did it occur by chance? He leaves both possibilities open, but nevertheless adds some very thought-provoking suggestions of his own.

One of Blumrich's chief concerns is that engineers shall be brought into the work of studying archaeological discoveries and interpreting ancient texts, and this is a very reasonable thesis. Unfortunately, as he himself admits, he did not have the aid of an expert on ancient languages on this book. He gives various reasons for this, but from the point of view of methodology it would unquestionably have been far better if he *had* had such help and had not done this book entirely on his own. The work might in that case have been more likely to attract that degree of attention from the academic world that it doubtless merits.

Finally, I would like to make a suggestion to Herr Blumrich. There exist, among the Jewish people, ample written and oral traditions about the Prophet Elijah, a predecessor of Ezekiel, who was "snatched up into Heaven by a whirlwind", while his servant observed "chariots and horses of fire." Expert research into the case of Elijah might be equally rewarding and might yield equally remarkable results.

LANDING AT COLUMBIA, MISSOURI (Continued from page 25)

the event. To suggest that he and his 16-year-old daughter and 3-year-old son were all drunk is ridiculous. I believe the man has described a very real event which is somewhat confirmed by the operators and the physical effects found at the site.

Weather conditions

The weather conditions at the time of the observation were provided by Don Semaneik, Columbia Regional Weather Bureau on July 14, 1973 and are

for the time period at 0100, June 28, 1973. Sky: clear, visibility 20 miles +; Air Temperature: 66° F; Wind Speed: 5 knots at 290°.

Astronomical conditions

Negative. All bright celestial objects were in other regions of the sky as the observation was to the north. Moon — negative, direction and moon was near New Moon phase.

*†† Names (on file) withheld at their request.

THE IMPORTANCE OF BIBLICAL "UFO EVIDENCE"

Charles Bowen

IT is certainly good to learn from our old friend and colleague Luis Schön herr that a qualified engineer of the standing of Herr Blumrich has turned his attention to these interesting Biblical matters. However, I see no reason whatever why Herr Erich von Däniken should be given the credit for having been the first to think about Ezekiel!

It is clear that in this, as in virtually all the rest of the material covered in his writings, von Däniken has simply gathered up, and re-hashed parrot-fashion (frequently erroneously), the earlier speculations already published by others. On the specific issues of the Ezekiel and Elijah stories, I might add that these are oft-quoted favourites which have been staple ingredients in the speculations and discussions of UFO researchers in France and the English countries for many years past, dating from the days when the Swiss hotelier was scarcely out of short pants, and long before his arrival on the scene to "parrot" and pontificate.

Regarding Ezekiel and Elijah, I must state that the whole matter has been covered at great length and with extreme competence and scholarship by René Fouéré's colleague Paul Misraki, in his book *Les Extraterrestres: des Signes dans le Ciel* (Editions Labergerie, Paris, 1968). This is a work which, unfortunately, has not yet been translated into English or, so far as I know, into any other language, and the great importance of which has not yet received the recognition due to it. I have discussed it at length with Gordon Creighton, and we predict that in time it could well come to be recognized as one of the basic reference books on the whole question of religion and the influence of higher beings on human life and development.

Only a person well-versed in reading the Hebrew language in its Biblical form is competent even to begin to discuss these matters, and Paul Misraki evidently possesses that competence.

We agree with Luis Schön herr and Paul Misraki that both the case of Ezekiel, and the case of Elijah before him, appear to point most strongly to the presence of remarkable "aircraft" and to the activities of unknown beings who were not of the human race. We also agree with Misraki that the collection of writings known to us as *The Bible* contains a concentration of evidence of this kind such as cannot be matched from any other earlier source.

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THE TIBETAN CONNECTION

Gordon Creighton

WHEN the Editor of *Flying Saucer Review* passed on to me a letter from Mrs. J. Kirby of Bradford, Manchester, he told me that he felt it warranted a detailed reply. This is an extract from what Mrs. Kirby had to say:

"Your article *These Cunning British: the Truth at Last!* (FSR July-August 1973) had me in stitches.

"But the reference to the Biblical Flood in *Another Look at the Moon and Mars* by Kenneth Bayman, in the same issue, made me think you might be interested in yet another explanation, as given on page 147 of *The Hermit*, by T. Lobsang Rampa (Corgi Books), when cosmic invaders, under their leader Satan, arrived from elsewhere and caused vast devastation, including collisions between planets.

"Lobsang Rampa states that all his books are true."

As I tried to indicate recently in my article *But I Read it in a Book!* (FSR January-February 1973), the existence of a story in print has nothing whatsoever to do with the problem of whether that story is true, and the prevailing idea of what is "true" has never been more "elastic" — to use no stronger term — than it is today.

I have on my files a copy of the full report on "The Lama Lobsang Rampa" compiled by the Liverpool detective Clifford Burgess.

"Lobsang Rampa", the son of a Devonshire plumber, was born in rural Plympton in 1911, and for the first few decades of his life bore the somewhat un-Tibetan name of Cyril Henry Hoskins. By 1948, when working as a clerk with a time-and-motion study firm in Weybridge, Mr. Hoskins had decided to become a Chinese, and gave himself the name of Carl Kuon Suo, born in Tibet. The name is not a correct Chinese name, anyway, and Mr. Lorraine Sutton of East Molesey was a bit surprised by this at the time. He knew Mr. — pardon me, Dr. — Kuon Suo very well, and was puzzled since the good "Doctor" both talked and looked remarkably like the Englishman that he quite clearly was.

The "Lama", bent on self-improvement, began reading books about the fascinating and mysterious land of Tibet, and finding in them such words as *Rampa* and *Lobsang*, decided that it would now be nice to be *Lobsang Rampa*.

"Lobsang" (in Tibetan written འཇམ་འགྲུབ་, meaning "good mind") is one of the commonest Tibetan names that exist; about equal to our *John*. He had evidently seen the word "*Rampa*" at the end of the name of some Lama in a book, and thought he rather liked the sound of that for his new surname. No doubt he failed to recall the well-known phrase "that's a bit of a 'rampa' for, unfortunately, he came very badly unstuck here. How indeed was the good Lama of Plympton and Weybridge to know—utterly ignorant

as he is of all things Tibetan—that *Rampa* in Tibetan is not a name at all, but a monastic degree of learning granted by the Lamaseries, written *Rams-Pa* རམ་པ་པོ་ལྷ་མོ་ and roughly equal, I suppose, to our ordinary B.D., Bachelor of Divinity.

This was to prove a particularly unfortunate choice of "name", because, spurred on by the steam-roller success of his best-selling "Books about Tibet", Mr. Hoskins was later tempted to romance in one of them about dear old grandmother back home in Tibet, calling her "Grandma Rampa" ("Grandma B.D." or "Grandma M.A."!).

At the time when, against the advice of the leading British experts on Tibet, a London firm of publishers launched his first hoax, *The Third Eye*, the Lama of Plympton and Weybridge had never been beyond the shores of this, his native island. Later, to escape unwelcome publicity, when his hoaxing activities were receiving considerable coverage in both the *Daily Mail* and the *Daily Express* of London, Mr. Hoskins withdrew, not—as one might pardonably have surmised—to the fastnesses of Hlasa, City of the Gods, but to Dublin of all places, and then later, when Dublin proved no refuge, to Canada. These were his first journeys abroad.

Mr. Hoskins had, however, already been for cosmic trips in flying saucers (*My Visit To Venus*), and a former Editor of FSR displayed an incredible degree of gullibility by receiving a couple of articles from the Hand of the Master and publishing them in our journal.

My advice to Mrs. Kirby would therefore be: *Never accept anything as true just because you see it in print.* For, current ethical standards unfortunately being what they are, if it is a modern book then it has a good 50% chance of being the work of the type of individual whom, in an immortal phrase in a memorable speech to the House of Commons, Mr. F.E. Smith (later the great Lord Birkenhead) once described as "a terminological inexactitudinarian." Or, for those who prefer good old Anglo-Saxon four-letter words, a liar.

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