

WOODSTOCK UFO FESTIVAL, 1966 — 1

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"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

—Shakespeare's Julius Caesar, Act I, Sc. 2.

"The irrational richness of life has taught me never to disregard anything, even though it may violate all our (unfortunately so often short-lived) theories, or what may at first glance look completely inexplicable."

—C. G. Jung.

THE understanding of antigravity is central to the supposed method of UFO propulsion and such UFO-related effects as presumed levitation, telekinesis, and poltergeist phenomena. The solution to the *modus operandi* of antigravity could have revolutionary consequences. Although the physics of antigravity and of UFO-related phenomena has been explored with the electromagnetic and electrostatic hypotheses, and so forth, little has appeared on the possible psychiatric aspects of the people who are part of such events.

Background

In psychiatric practice the symptom of a sensation of weightlessness, or antigravity, is not common; yet it is not unknown. It is related to depersonalization, which is seen in a variety of neurotic and psychotic patterns and which can also occur in otherwise healthy people following severe emotional stress. The symptom of weightlessness is also not uncommon in various forms of delirium and drunkenness and in the aftermath of the ingestion of psychedelic drugs, such as mescaline and LSD. Examples of weightlessness, both subjective and objective, are recorded in the parapsychological literature. Also, presumed telekinetic experiences are not unheard of in the histories of patients seen in psychiatry, and such events are actually observed in *statu nascendi* from time to time during psychotherapy.^{1, 2}

With rare exceptions, it is, unfortunately, next to impossible to find someone who can control his telekinetic ability. Psychoanalytic study of telekinetic and poltergeist phenomena reveals that there might be common underlying factors of tremendous splitting anxiety, repressed hostility, and frustration occurring at crisis moments: i.e., something has to give.³

Several years ago it was my good fortune to learn of an unusual Woodstock (New York) couple, the Carriers (pseudonym), from a practising physician and his wife. This report is based on several interviews of the Carriers and others as mentioned in the text, including the referring physician and his wife, the Carriers' relatives, former neighbours, and the police. They all vouchsafed for the Carriers' honesty and absence of past deceptions, hoaxes, hospitalization for mental illness, drug reactions, etc. Four field trips were taken to the scene of the former reputed action, for further interviews and photographs. On one occasion the matter was discussed with the eminent telepathist

Joseph Dunninger, who was brought close to the locale but who had no specific impressions.

Long before the youth rock festival, Woodstock† had become well known as a beautiful arts and crafts colony in the Catskill Mountains. In her history of Woodstock, Anita M. Smith⁴ cites a legend ". . . that when the Indians were on long marches, they avoided passing through the Wide Clove, because Overlook exerted a drag upon their footsteps. It would be necessary for them to camp for a while before they could muster enough strength to overcome the pulling backward, and could continue their journey." Miss Smith also recorded hearsay evidence from the time of the Revolution, when, "A Tory, named Newkirk, was about to die, and he was not allowed to go in peace because the Devil threw him from his bed and he had to die alone out in the barnyard!"⁵

This modern UFO account is not a legend. It involves a young couple, the Carriers: the husband was a college



The Carriers' house

graduate and a computer systems analyst, and his wife, who had attended junior college for two years and was her class valedictorian. They rented a small cottage in a relatively isolated area on the outskirts of Woodstock.

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† The Woodstock Rock Festival, August 15-17, 1969, was actually held at White Hill Lake, fifty miles south of Woodstock.

After hearing further details of this case from the Carriers' relatives and neighbours in New Jersey, I had a one-hour telephone interview with Mrs. Carrier, aged 25, on July 29, 1969. At that time the Carriers lived in another city far away from Woodstock. The initial contact was followed up by several other phone calls July 30, 1969; September 3, 1969; September 4, 1969; September 14, 1969; and on March 7, 1970, I travelled unannounced to the Carriers' home and interviewed and examined Mr. Carrier psychiatrically.

At that time Mrs. Carrier, who was upstairs ill with the 'flu, overheard some of the interview; and hardly had I begun with her husband when she shouted down that she would refuse to see me. She was still very upset about the experiences of long ago. However, from these interviews of the Carriers, plus others, it seemed that they were telling the truth as they had experienced it.

They both enjoyed good health and there was no evidence for previous emotional or psychosomatic illness or sociopathic behaviour, such as lying, stealing, or dishonesty. The young couple were completely bewildered by the Woodstock events of 1966. The husband independently corroborated most of his wife's account in the presence of a postal clerk (a personal friend), and then privately, in psychiatric interview, he expatiated on the more personal aspects of his family's experiences. There were no major discrepancies between his wife's version and his own.

Although it would be desirable if not mandatory to have had many more investigatory sessions and much more information, this was not feasible. However, because of the rarity of such an experience, its similarity to other published UFO reports, and the fact that little field work on this subject has been done by psychiatrists, I felt that even with these shortcomings, these accounts should be presented. All too often the reader is left with such eponymic generalizations as "poltergeist phenomena" rather than a genuine spelling out of what was alleged to have happened. Needless to say, the Carriers' experiences are not the type of situation that one sees in the everyday practice of clinical psychiatry.



Overlook Mountain

Woodstock: Summer, 1966

The following condensation of verbatim statements made by Mrs. Carrier were independently corroborated by her husband. Where indicated his additional comments are appropriately interpolated in the text.

"This happened in 1966, before my son was born. We lived in a remote spot off the road in a house rented from an artist, who had built it as a studio. His niece, who lived next door to us, was a licensed commercial pilot, who flew from New York to Kingston. There were open fields around the house. Approximately fifteen feet from the house was a clump of bushes, then another open field, and bushes beyond that. It is heavily forested around Woodstock. There were high tension wires going across the field.

"In the spring of 1966, we noticed from our living room strange greenish⁶ lights in the fields, six feet in diameter. One night, when a friend came to visit from Kingston we all saw something fly close to the car. There was a strange noise that I feared—a high-pitched whine—it was quite annoying. I couldn't blot it out. It was like an enormous vacuum cleaner droning. I could detect where it moved to—the wooded area—then out across the house to Overlook mountain. I heard it many times for months but didn't relate it to the sightings. Whenever a plane came over, though, the sound subsided. Then, when the plane went away, it came back to the former level.

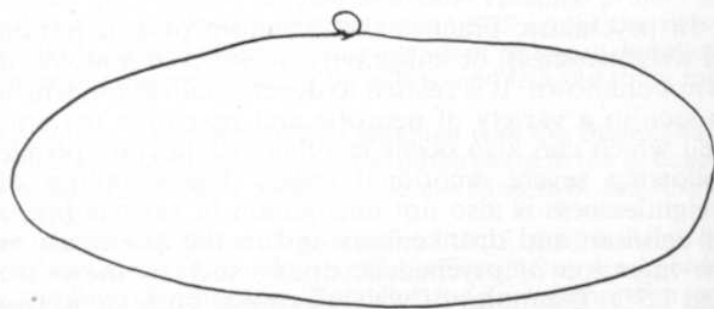


Figure 1. Witness's sketch of Delaware River UFO (see note 7 at end of article).

"One night a strange thing happened. There was a terrifically annoying sound over the driveway. It seemed about six feet above my head. I asked my husband and he didn't hear it, nor did the girl who was staying with us. It was three in the afternoon. Later that afternoon, the girl, another lady, and I were watching TV, when suddenly the sound changed, the pitch went up and down. I looked at the girl and asked, 'Do you hear that too?' 'Yes,' she said, 'I have been hearing it since three p.m., when I was in Kingston.' No one else heard it. I went all around the house checking electrical outlets, the refrigerator, putting my ears against the furniture and other things, but could find no reason for it. The sound went into a regular pattern of oscillation.⁷ Then the sound left, and from one corner of the house it went out into the open field. It was so strong that if you stood in the corner you could feel it pass through your ears. It was remarkable; I never experienced anything like it before.

"I put my ear to the wall facing Overlook mountain [and heard] funny garbled sounds like 'Tweety Pie,' then like a lot of sounds all in unison, like a voice. I'm

positive about this [husband confirmed his wife's and her friends' experiences]. It came three feet above the ground, like mice would talk if they could jabber—but three-foot mice? It went on for more than an hour. We walked around the house and saw nothing.⁸ Finally we looked out into the field and there was the bright green light. A man that we talked to about it said it was a reflection from window glass, but I went outside and it was still there. My girlfriend and I went out together and watched the light for a while. On one side of the [green] light was a red light, one-eighth the size of the green light and it moved far away from it, becoming a separate light until it disappeared.⁹ It never stood still but gave us the impression that it was being moved deliberately up and down. I was frightened. Someone can't understand this unless they went through it. The possibility of manufacturing these lights is ridiculous; it was a valid experience.

“(At times) we heard voices, or a voice like a man, thudding clumps, like someone walking. My girlfriend heard it too. Prior to this she ignored it (the other experiences). Once I fell asleep and woke up as my girlfriend screamed. There was a noise on the roof. I told my husband but he dismissed this as too unreal. It was the first time anything like that ever happened to me. We all heard something walking on the roof, one foot

was not grotesque, but it was so scary. It was in my mind—inside my head. I said, ‘Go away.’ I screamed, ‘Go away.’ It was debilitating. Finally it went away, but the noises from the roof went on. [The husband: “We were frightened. My wife didn't want me to leave for work.”]”

“The next day, we went out to check. It had rained hailstones [unusual for summer?] all around the house (but that couldn't account for the strange sounds). The grass was flat and scorched. It stayed that way all summer. When I next went into the fields, I thought we might be overreacting. As the summer went on, many [UFO] reports appeared in the newspapers. The diehard sceptics and nonbelievers came back to the house and changed their attitudes [the husband confirmed this].

“A cousin, who has a cabin high in the mountain, said that he once saw a rocket ship with portholes and that he could see people in it. This was near the Ashokan Reservoir. His uncle had seen things streaking by the mountains that made a sharp 90-degree turns—it was amazing. We heard more stories. Then, when my girlfriend and I had our experience people said that strange things were going on in Woodstock and Kingston for years and years.”

[Mrs. Carrier's statement will be continued in the second part of this article—EDITOR.]

Notes and References

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- Schwarz, B. E.: Synchronicity and Telepathy, *The Psychoanalytic Review*, Vol. 56, 1: 44-56, 1969.
- Fodor, N.: *On the Trail of the Poltergeist*, The Citadel Press, New York, 1958.
- Smith, Anita M.: *Woodstock History and Hearsay*, Catskill Mountain Publishing Corp., Saugerties, N.Y., 1957, pp. 4, 6.
- Washington Irving described in *The Legend of Sleepy Hollow* (Washington Square Press Books, Simon & Schuster, New York, 1962) an area on the eastern bank of the Hudson, not too far from the Catskills, where, as folklore has it, the good people are bewitched and are given “to all kinds of marvellous beliefs: are subject to trances and visions; frequently see strange sights, hear music, and voices in the air. The whole neighbourhood abounds with local tales, haunted spots, and twilight superstitions; stars shoot and meteors glare oftener across the valley than in any other part of the country, and the nightmare, with her whole ninefold, seems to make it the favoured scene of her gambols” (page 6). And in Irving's *Rip van Winkle* the episode of Rip's time compression should be recalled, “for the whole twenty years had been to him but as one night” (page 55).
- Schwarz, B. E.: Possible UFO-Induced Temporary Paralysis, *Flying Saucer Review*, Vol. 17, 2: 4-9, March/April, 1971.
- After preliminary telephone interviews (12/7/68), I made direct studies on March 1, 1969, October 18, 1969, and May 12, 1972, of a family, at their home situated near the Delaware River, who had a series of close sightings and other UFO-related experiences including strange humming oscillations. The couple were artists. The wife was also a registered nurse. Some of their sightings were independently confirmed at different times by the mother-in-law and two English girls (babysitters), who were not told of the previous UFO events. The couple were afraid



Fig. 2. Inca head found in Peru similar to hypnogogic visual hallucination reported by Mrs. Carrier. This symbolism is unusual when one considers the fact that Mrs. Carrier was not a devotee of ancient cultures

after another—not like animals scrambling. It went on for a while, and I became frightened. Before I went to sleep they tried to contact me telepathically—this never happened before! My mind blanked out. (In my mind's eye) there was a stone image of a face (see Figure 2). It

of alarming them, since they had a problem of getting help for their children, who included newly-born identical triplets.

Some of the observations of this couple were also confirmed via a letter to me from their neighbour, a prominent psychiatrist, and an exponent of Wilhelm Reich's researches. He wrote me about his own UFO experience:

"On September 2, 1967, according to notes I made at the time, my wife and I were walking our dogs about midnight, as is often our custom on nice evenings. We had not gone very far when we noticed what looked very much like the moon rising over the ridge about one quarter of a mile behind our house. In colour, lumination, and size, it looked very like the moon as it apparently appears to the naked eye when far enough above the horizon to appear white. This object was, however, football-shaped and had a brilliant, pulsating or turning red beacon on top. There was no undercarriage or other observable protrusions when seen with binoculars through 7X. The illumination of the surface (it seemed to glow from within) was homogeneous to the naked eye, but on close examination with binoculars it appeared to be eight large windows which took up most of the surface of the object. It slowly "drifted" from west to east, but we—and my brother who joined us—were able to follow it for about an hour by going up a nearby hill.

"I later read in the Delaware Valley News that the Goodyear blimp had been sighted in the area that night. When I checked on this with the local Goodyear office, I received a confusing answer. Essentially they weren't sure, and I could only find out for sure by calling Ohio, which I didn't feel like doing. I have since seen a Goodyear blimp and know it is the same size (apparently it has an undercarriage and does not have a beacon on top). Also, it would apparently illuminate in letters or words rather than the way we saw the UFO. Furthermore, what is a blimp doing drifting not more than about one or two thousand feet above ground at midnight over some rural land? Oh, yes, the object made no detectable sound. Since the experience with the [couple], I have seen many peculiar phenomena out here, [and] very often an inexplicable movement of what appeared to be a stationary star. But what I have described above is the most unequivocal."

At the same time that the psychiatrist had his experience, the couple saw "a dirigible-like luminous jelly fish with a red light in the middle (see Figure 1). It must have been at least as big as my studio (size of a small summer cottage)." Late one cold wintry night, when the artist was working in the hilltop studio and his wife was at home in the hollow, the artist had a funny feeling as though someone were looking over his shoulder, and which seemed to tell him that there was something outside.

Finally, he couldn't resist it any longer and he checked. At that point (this was about midnight), his wife telephoned from the hollow and they both observed from their respective vantage points, for a long time, "... a Christmas-ornament-like object with revolving brilliant lights about fifty yards away, and about 12 to 15 feet in diameter, sparkling and radiant. There was no noise. My wife said that she had originally gone to bed but then she 'felt' the presence and this compelled her to go to the window [from where she] was watching the object for quite a while before phoning me."

The couple noticed that it dropped a parcel, like a brown paper bag, that floated down very slowly. When they searched for it the next day, however, they found nothing. Additional sightings included a luminous disc that changed shape into something like a perfect chrysanthemum, and then after a "puff" movement a second, similar object was formed next to it. After several sightings, the husband and

wife felt they were in telepathic contact with the saucer.

One night the wife had "an awful dream that the UFO landed." There were occupants that were soulless. They treated everyone and everything in a heartless way. "All my wife could remember was that they were in black. Everything was meaningless to them, like we were a tree or something. They had no sensitivity."

About two nights after the wife's dream, the husband was awakened at 3.00 a.m. by a very strong vibration. He related this to a UFO directly over the house. "It was a suction sound. Extreme vibration. A sort of great undulation. It was a hum that could come and go. I thought of my wife's dream. I felt that the UFO occupants wanted me to dress and go outside and meet them. I thought of my family responsibility and I had a healthy fear. I told them in my thoughts why I couldn't join them and that they shouldn't return. After that, I heard it going away and it left. Since that time there have been few sightings."

The man did not wake his wife during his experience but told her in the morning. And gradually, with the passage of time, they both became deeply involved in religious works—a distinct departure from their past attitude and non-involvement. Although both were accomplished artists, neither of them ever drew (nor would they) what they saw. This was similar to another situation that I studied where I asked an amateur artist to draw what she experienced. Although she diligently tried, she finally destroyed her canvas and phoned me that she couldn't do it (*Journal of the Medical Society of New Jersey*, Vol. 66, No. 8: 460-464 (August), 1969; Case 1).

8 Contactee Stella Lansing, while photographing strange aerial objects, once noted what she interpreted as a chorus of strange, bizarre voices chattering in an unintelligible babble. Her account of this experience was substantiated by an independent interview of several families who lived close to her area and who also reported strange, terrifying auditory effects at different times (see FSR, Vol. 18, 1: 3-12, January/February 1972).

In an unidentified newspaper article of February 28, 1965, mention was made of "reports of weird music heard floating across Yellowstone Lake, in Yellowstone National Park, Wyoming. . . . The sounds resembled the singing of telegraph wires or the hum of bees, beginning softly in the distance, growing rapidly plainer until directly overhead, and fading rapidly in the opposite direction. . . . the mysterious music has been likened to the dirge playing on a giant pipe organ, but echoing of distant bells. The sounds have been heard most distinctly in the early mornings on cloudless, breezeless days. The park's naturalist reported that no one 'has the faintest proof of what causes them.'"

Whatever their cause, the great variety of humming sounds are frequently associated with UFOs. A recent article summarizes many similar strange auditory effects experienced by the astronauts (Beckley, T. G., and Salkin, H.: *Apollo 12's Mysterious Encounter With Flying Saucers*, *Saga Special UFO Report*, Vol. III: 8-11, pp. 58-62 (issued August, 1972).

9 Schwarz, B. E.: *Beauty in the Night*, *Flying Saucer Review*, Vol. 18, No. 7: 5-9, 17, July/August 1972.

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OCCUPANT SYMBOLISM IN PHOENICIAN MYTHOLOGY:

Speculation concerning UFO-related rituals in ancient amulets

Jacques Vallée

THE purpose of this article is to place before the readers of *Flying Saucer Review*, who may be in a better position than I to clarify and document them, a series of observations of a speculative nature. If these observations can be confirmed we may be led to a revision of our concepts relative to the UFO problem, similar to the revision which followed Aimé Michel's discovery of Palaeolithic UFO shapes,¹ and we may have before us a new and significant piece in the "contact" puzzle.

My observations will be concerned with the nature of the scenes depicted on magical or religious objects of Phoenician origin that have been discovered and preserved, and need to be placed in the perspective of a short historical summary concerning the civilization which produced them.

Classical books tell us that the Phoenician civilization was established at a time, much anterior to the Hebrew migrations, when several Semitic tribes founded a series of cities on the Mediterranean littoral: the main ones were known as Tyre, Sidon, Tripoli, Byblos . . . and each was governed by an oligarchy or by a king. At the height of its development, Phoenicia itself extended through that part of Syria that goes from Nahr-al-Kabir (Eleutherus) on the North to Mount Carmel on the South.

Their language was close to Hebrew (it descended from the old Canaanite language) and their alphabet, possibly the oldest form of Semitic writing, is generally regarded as the predecessor of the Greek and Latin alphabets and, indirectly, of all Western alphabets.² It may itself have derived from either the Babylonian characters or from Egyptian hieroglyphs.

Sir E. A. Wallis Budge³ states that "the Phoenicians were not a literary people," but there are indications that their literature may not have been negligible, although it is true that practically nothing has survived. A notable exception is the universal theological history compiled by Sanchuniathon⁴ (1200 B.C.) which Philo of Byblos translated into Greek. Some artifacts have been discovered which are dated to the third millennium B.C., and the best known monuments of the Phoenicians are burial places.

Unlike most Semitic peoples, the Phoenicians loved the sea. They used the numerous forests nearby to supply the timber for their ships. Their work was exceptionally refined and their products were sold by their merchants throughout the ancient world, in Europe, Asia, Africa, and India. They had learnt from Babylon the art of dyeing, from Egypt the craft of glassblowing, and they used accurate systems of weights. Little is known of their

religious beliefs, although it is often pointed out, on linguistic grounds, that the names of their gods showed direct Babylonian, Egyptian, and Greek influences.

Of their ritual practices we are told that they sacrificed their first-born children in times of trouble; that they similarly killed their prisoners of war on the altars of their gods;⁵ and that their women sacrificed their virginity in the sanctuaries of Astarte.⁶ For their personal magical protection the Phoenicians appear to have adopted the type of amulets used in Babylonia and Assyria, and a small collection of cylinder-seals has been preserved in the British Museum (Department of Egyptian and Assyrian Antiquities) which I urge my London readers to visit at their earliest opportunity. These artifacts, which are shown in Figures A through E, with an enlargement of about 1.5 times the actual size, may date from a few centuries B.C., probably from about 400-300 B.C.

All five of these cylinder seals depict the Winged Disc, often with appendages. Figures which are referred to in the literature as "divine beings" are seen emerging from these discs in four cases. And in every one of them human figures in ceremonial dress appear to be involved in rituals that contain Assyrian features.

Figure A

This cylinder seal shows a hero holding with each hand a fore-leg of a winged beast. One of these two beasts (the one on the right) has horns on its head, and



Figure A

a tail. Above the human being is the winged disc, from which a god is emerging. ("Ahuramazda or some Assyrian god," writes Sir Wallis Budge.)