

## the Swede Richard Hoglund's

about the book of the swede Håkan Blomqvist)\*;

[om saken på svensk .i det svenska i ljud mp3 fil reciterar/uppläsar](#)

[ummo audiobook's mp3](#)

[more on ufo-healings](#) ±



### ufocontacts

*(Or the so-called "helge" case)*

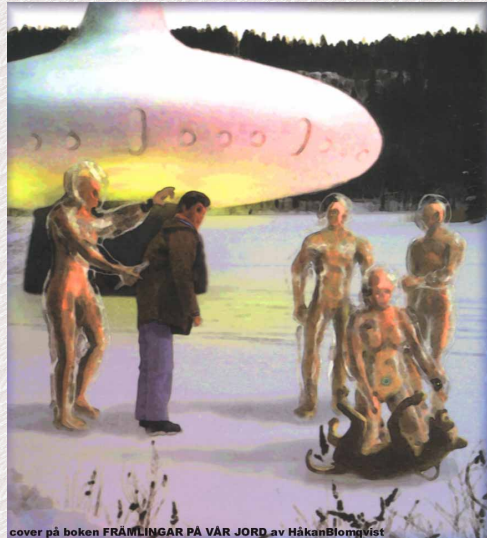
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audio- click the ill.above ([alt link](#))

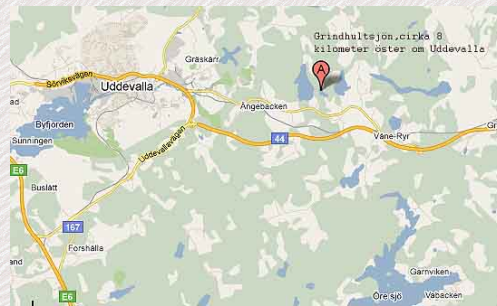
[part 2 in mp3](#) | [another art.on this](#)

['Ufo-healing' seen on many astral-travels to pleiadian mothership in the 90ths.](#)



cover på boken FRÄMLINGAR PÅ VÅR JORD av Håkan Blomqvist

The above-picture shows the situation on the ice with Mr.Hoglund and the visitors - where they alleged healed his kidneys and the "ufowomen" playing with his dog.



map where the contact alleged happend

[www.jerkert.se/jesper/halvanalysarat.pdf](http://www.jerkert.se/jesper/halvanalysarat.pdf)

Håkan Blomqvist's book " (Strangers on earth) This subtitle is ambitious, given that about three quarters of the book is about contacts made of, or related to, a particular person, the so-called "helge" case. The rest of the book-space is occupied by relatively short anecdotes, many of whom do not have a Swedish connection. I doubt that the book, overall provides a good overview of ufo contacts in Sweden.

#### The so-called "helge"- case

The protagonist in the "helge" case, is not "Helge", but has only been called so in the newspapers. His real name was Richard Hoglund (Höglund) - (1913-1977). By profession he was a construction worker/rock-blaster. Hoglund claimed to have seen aliens first time in December 1965, when he faced aliens who landed a craft on the "Grind Hult" lake near the town Uddevalla at the south-west coast of Sweden.

Hoglund said that he again met the spacepeople in August 1966, when he also got a metal tray with hieroglyph signs from them. Transcripts of the characters are still there. The signs are some similar to those the renowned American George Adamski published.

The Space people gave, at the meeting in 1966, Hoglund order to go to the Bahamas. In March 1967 he and his wife moved there. Hoglund awaited further orders from the space people, but nothing happened and a few months later he moved back to Sweden. They were interacting with some others who claimed to have had contacts.

Hoglund said they had contact with space people later, - then ordered by a Catholic priest called Father Rapas.

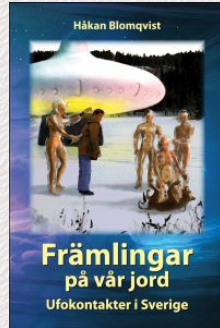
A new residence in the Bahamas followed. Hoglund tried to build an organization based on the spacemen's alleged message, but without success. Back home in Sweden he made some trips whose destinations he kept secret to his wife and friends. Some appear to have gone to more southern places. He alleged that some trips happened in the space people's crafts.

At a third stay in the Bahamas was Hoglund work as waiters for a 'Mr. Chesler', who was involved in financial crimes. Hoglund said they now saw the space people regularly, and he stated that representatives of other countries also had contact with those in the Bahamas.

His wife was not present at those meetings with the space people. At one point, she, however, did join in a meeting. She told me afterwards that the spaceman looked like an ordinary person. (On the same way as the main contact "out there" to the swede [Ante Jonsson](#) - where she was named JENNY )

From 1969 the couple Hoglunds lived back in Sweden, namely in Ösmo south of Stockholm. The Space People came to visit sometimes. The wife could only see them from afar. They looked like normal people.

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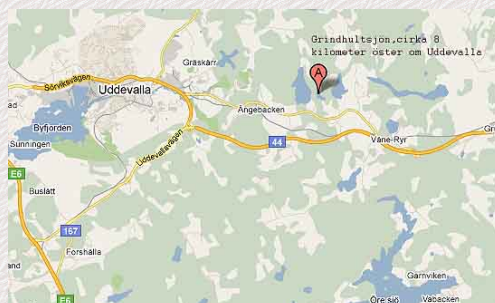
get it by clicking the book or [here](#)

*excerpts from the book google-translated:*

"Thursday, December 9, 1965 is a cold day in Uddevalla - minus four degrees. In fact, this fall is one of the coldest that southern Sweden had throughout the 1900's. The day before, the temperature dropped to as much as 16 degrees below zero. At Skandia Way 2A, is Richard Hoglund at home, because of a sickness out of kidney stones and a bad knee. He worries that it might lead to surgery. Wife Gunvor is at work. Richard feels restless, so he decides to take a trip with the car and the dog "Lizzi", a Pointer. It has snowed a lot, so he had to dig out the car, a newly purchased Ford Corsair. (picture of similar:)



He travels to the Grind Hult lake, located about 8 km east of Uddevalla on the road to Vänersborg. Richard parks the car and walk with the dog out on the ice-covered lake. Suddenly Lizzi run around like crazy in circles so that he eventually has to quiet her. Soon afterwards he heard a whining sound that is reminiscent of when artillery pieces fly through the air. The first thought that runs through Richard's head, is that it might come from a unit near where they are shooting sometimes.



When he turns his head upward, he noticed a circular craft, about five meters in diameter and three meters high. **It is semi-transparent** and a glimpse inside is of four creatures. The actual craft seems to consist of

two shells, of which the outer is rotating. It is very spartan furnished. The only thing Richard can perceive is three half-meter-high, glowing coil springs that are placed side by side under the floor of the craft. Now Richard wonders if it can possibly be Russian cosmonauts who are trying to make an emergency landing.

The craft descends slowly in a spiral shape and stops before it reaches the ice. Something resembling a black tube about one meter in diameter are precipitated at the bottom. It is obviously of soft material. Richard feels the currents of hot air from the tube, air with a clear scent of hyacinth, as he perceives it. From a tube floats one of the creatures down, feet first, as in an invisible elevator and stops a short distance above the ice - in the air!!!

Shortly thereafter, the rest of the crew follows. Richard had the perception that there are two young boys, a young girl and an elderly man. But when they come closer, it is clear to him that this is not ordinary people.

The creatures are wholly embedded in clothing similar to plastic covers, fully transparent and they are totally naked. They do not go directly on the ice - but walking forward a few inches above the ice as on an invisible layer. The creatures are of medium height and similar to humans but they are completely hairless. They lack hair on the head, eyebrows and genitals.

They have the same kind of genitalia as ordinary people, and Richard could see that one testicle hangs a little lower on one of the men. The skin is smooth without the slightest blemish. Likewise, they have perfect teeth. They have a straight nose and eyes are large, dark and a bit crooked.

But the strangest thing is that the ears are pointy at the top and ear canal enlarged. Richard's perception is as looking into the ear canal of a cat. On the left wrist all have a wide, black bracelet with a yellow button that they touch every now and then.

They walk toward Richard. He knows no fear, is just very curious on what this might be. Somehow they exude a feeling of warmth and friendship. The older man begins to converse through sign language and they exchange questions and answers that way. The creatures are very amazed that Richard has hair on his head. He takes off his cap several times to show them hair. Then they laugh and point and obviously think that it is all very amusing.

Richard tries to go forward to the creatures and touch, and get a feeling on their costumes. But they escape back and will not be touched.

He also remarks that when they touch something, they first spray a substance, which smells of hyacinth from a black box the size of a cigarette packet. So they also do before they touch the dog.

One of the young men points to a HARE'S TRACK and wonders what it is. Richard tries his best to describe it, an animal that jumps on the ground. He shows signs of how to hunt hare, shooting and skinning it to finally boil or roast it. Then the girl just appalled and asked if he do so with the dog. She is happy to hear when Richard explains that dogs are not to be eaten. The girl bends down and play with the dog Lizzie. It is normally quite aggressive towards strangers but it is now quite mad with joy, rolling in the snow, put on his back and let themselves play.

The girl is staying all the time with the dog. Richard noticed that when the girl bends down - she leans his knee against what appears to be an invisible layer. She never really touches the ground.

Richard had the impression that the older man and the girl had been here before because the man explains, in turn, to the young man how to go hunting. He also shows the sign that he knows pygméa and their blowpipe and others who shoot with bow and arrow or spear. There is a similarity between the older man and the girl. A crease in the corner of his mouth that makes Richard thinking about whether it can be a father and daughter.

Richard shows that he has pain in the kidney. **Then the old man goes back to the spacecraft and float up in the same way as he came down. He returns shortly and then with a cylindrical object that resembles a microphone, about three centimeters in diameter.** The man stands behind Richard and bows his head a bit. Then he puts his knee on his back and let the instrument slide down along the spine. That moment Richard feels a force through as rays and kidney pains disappear.

The other creatures follow the doings, apparently without much interest. They communicate with each other, but Richard is not understanding. After the "treatment" the older man put up his hands, fists and open them again to make the number twelve, and as he points upward. Then he illustrates that it could come and be benefit of whole armadas of ships to land on earth. Richard believes that there may be mean they will come again in twelve years. He wonders whether they intend to invade us. Then the creatures make up a circle around Richard and join hands to show they have friendly intentions.

Richard himself trying to describe how we live in our communities. How we work all week for that on Saturday to replace work clothes and going to a restaurant and dance. He tries to describe the different instruments, but it seems the creatures do not understand. But when Richard describes how he dances with a girl and then kissed her, raises the great amusement of the girl. She laughs so hard tears run along her cheeks, while the young men soon appear embarrassed.

Richard also shows how time passes. We get older and bent. He takes the heart to describe our last moment. Yet he learns the feeling that they do not really understand aging and time.

Richard tries to question where they come from but get no clear answer. Just that their planet is covered by vast oceans, and that there are fish-like on earth. Snow is also in their world. When he asks if he can go on a ride in the craft, the figures clearly indicate: that it is not possible. It has nothing to do with "disinfection", "spray" as they spray on everything before they get in there.

Communication going on just over an hour and when it starts to obscure in the afternoon - then he see that the craft is surrounded by a blue, phosphorescent glow. The four living creatures return to the spacecraft and float up into the black cylinder. When the craft lifts shifts light from blue to orange. It then disappears into the sky with an enormous speed.

It takes a few days before Richard dare tell his wife about the incident. In the interview with wife Gunvor Høglund that Gosta Johansson and I (Hakan Blomqvist) did in his country house in Ösmo June 1, 1984, "says Gunvor.

Gösta: "When was the first time you noticed that he felt something?"

Gunvor: "Richard spoke about it just days after he experienced that by the Hult Sea."

Gösta: "How did you do?"

Gunvor: "I was sitting just dumb. I thought about him, for Richard never lied to me ...



how they looked like acc.to the drawing in the book

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*Short excerpts from p.28 (autotranslated from Swedish)*

"But the contacts would continue. The alien creatures were soon reminded again. In late August 1966, Richard at .....land, just north of Uddevalla. On the night of Wednesday, August 24, 1966 he sleeps restlessly and wake up at halfpast 2 at night. He goes up and makes will dress up to go home. But he feels a compulsion to return to the lake where he had previously met with the creatures. You can not resist the impulse and Richard find it almost as if someone else drives the car. He goes to the same place at the HultLake and park at the beach. When he goes down to the water, he sees a craft hovering over the lake, a short distance from shore.

A man stands next to the craft in the air above the water, as if he was weightless.

Richard understands that the man wants him to come out to the spacecraft. After some searching, he finds an old gist row boat and rows out. It blows pretty fresh and Richard must go through a reedbed but eventually reaches forward.

This time the saucer was a little smaller in size. Inside the craft Richard sees the older man from the first contact. But the man who stands in the air, - is not seen before. He is strong, "a real strongman" and have almost no neck. The man outside the craft begins to speak Swedish with Richard, but the sound is not synchronized with lip movements, but will be heard for a while afterwards - **from the craft.**

**The man explains that the Soviet Union and the United States is planning to launch a war against China and they need his help in a peace initiative.** In a mission which means that he must leave for the Bahamas. He also receives a metal tray with hieroglyphic signs. A checker asked to always carry.

But Richard beats down and explains that he is an ordinary worker with wife and business and also can not speak English. How can he do anything for peace. But the man in the air still going on talking about it. They say goodbye and Richard rowing back to shore. The craft takes off and Richard walk towards the car. He feels puzzled by it all and bury the washer in the woods before he go back home to Uddevalla. For his wife he says nothing of what happened.

A few days after the incident, Richard calls Gosta Johansson in Stockholm and explains what happened and that he had a metal tray of the ETs.

"I felt like a prophet when I got it there," he explains for Gosta. Despite doubts to go to the Bahamas, he decides so- the challenge. For Gosta he says: "I sacrifice myself now. I think I owe them for it they have healed me."

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That talk on the Soviet Union and the U.S. planned to start a war with China is interesting. In his book **The Ends of Power** "revealing Richard Nixon's chief of staff HR Haldeman that the United States in 1969 had several inquiries from the Soviet Union to jointly try to switch out of China nukes with a" surgical attacks ".

Apparently, the Russians had been concerned for some time that China could develop nuclear weapons and becoming a military threat to the Soviet Union. It was very close to the Russians attacked, but the whole thing could be averted at the last minute.

It took some time before Richard dared to tell his wife that he had met the aliens again and been ordered to go to the Bahamas. The news was not exactly welcome, "says Gunvor Hoglund. Gösta: "When it came to the Bahamas, how did you feel then?"

"In the fall (1966-HB), he started talking about the Bahamas. No, I said. I never leave my home we have built up. Yes, but I'm going there, he said. You're crazy, I said - and Lizzi then? We can not just get rid of her. Yes, but I must go there. When I go alone, "he said. I have orders to go so I'm going to leave. But I thought, god I dare not drop him alone. I was frightened. "

In the winter of 1966-1967 the couple sold their house and bet the most of what they took to the Bahamas. They were forced to kill the dog Lissi because they did not know how long the trip would be. "It is only he (the dog-HB) and I - who have seen these beings. It's almost murder but I have to do it," lamented Richard for Gosta Johansson.

On 5 March 1967 they left to Little Exuma, one of the Bahamas Islands. In Richard Hoglund's personal file which when I checked the task was at the parish office in Ösmo says: "Absent from 670,301th Must travel abroad for one year."

(end excerpt translated)

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The strange story of what became several trips to the Bahamas, can be read in the book, which by February 2011 costs ca 150 Sv.kr.

[or listen to an interview on the case on this link in mp3 part1 part2 \(alt link 1\)](#)



Håkan Blomqvist has made a detailed study of this entire matter, and managed to map out much of what Richard Höglund experienced in the Bahamas, from a very critical / skeptical viewpoint.

And the most spectacular seems to have been several visits to an underwater UFO base in the area, where they were trained, or inspired, **to build peace movements around the earth. This was the time when the Cold War was at its worst, and many groups of ETs were fully aware of this danger and worked from their own ideas)\***, to form a counterweight to those developments. And out of this, there also was formed, almost dictatorial methods, if we take what's in the book, as realities - regarding the "rules for the peace group."

That CIA came into the picture eventually, is not strange, as CIA after ww2 was created precisely to address/handle this question / "problem" with the aliens acc.to William Cooper. (Link to lecture - in audio/ sound- with him - from ca 1991):

<http://atle.alternativkanalen.com/ufocoverup.mp3>

*)\* "from their own ideas" in the text above -i.m. they were apparently not always in sync with the "big plan" for Earth's protection/karma- from higher planes and levels and were therefore working thereof from their own more or less overview. From their own ideas on "the problem" - which was not always according to the "larger schedule" - but still amounted some necessary.*

pieces in it. See for example, about a contact in Bogota- central-america who were encouraged by a Pleiadian group to inform about this - read about that [here](#)

And later came some brutal means into action acc to this book regarding that "movement" - that was created on the Bahamas, which seems to have included both beforementioned CIA and MIB's/dark space-people". Seemingly there was a cooperation between those two "parties" from after ww2, (acc. to William Cooper) -both with the goal of creating as much fear against the positive extraterrestrials as possible. Why?- among the many reasons, **to avoid us getting information on MONEY-FREE societies 'out there'**. So they infiltrated all positive ufo/contact groups, and almost always succeeded in bringing those into internal fight resulting in those closing/dissolving, by many means, including negative thought-impressions and much more by high-tech methods.

(More about another Swedish contact person who was shown a submarine base + +, and also visited by men-in-black, trying to persuade him to stop telling about his ETcontacts) :

[http://galactic.no/rune/ufoundersea\\_ante.htm](http://galactic.no/rune/ufoundersea_ante.htm)

swedish-no: <http://galactic.no/rune/ante-ufo.html>

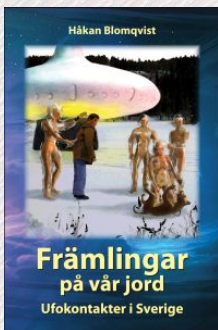
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End-comment; "half-skeptical ufo-books, like just this of Håkan B./here referred from, falls slightly between two chairs, because;

-Those who initially, intuitively know that the "ufomatter" is real - yes, for those this book are too tedious in its presentation/skeptical look.

- But this is anyway a representation that the closed / read *uninformed* about ufo's, do not in anyway accept or "buy"!!

As for example, can be read on swedish on: [www.jerkert.se/jesper/halvanalyserat.pdf](http://www.jerkert.se/jesper/halvanalyserat.pdf)



Richard Hoglund (1913-1977)

)\* Håkan Blomqvist: he is one of the few in 'ufo-sweden' not trying to explain away all observations and who dare to write about contact examples, and possibly understands the phenomenon's multidimensional aspect. And thus are not "looking for the tv programs INSIDE in TV receiver" - as most of the spiritually ignorant ufo-researchers do, who are not able to conceive the BIGGER WORDPICTURE, and what *existence/perception* really IS!!

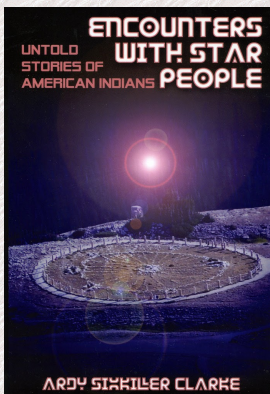
[more/ another article on this contact most below/down](#) ↓

more ufo-info;

[The underwater-UFO-BASE visit by the Swedish "henry" – his UFO experience from the Canary Islands.](#)

[a remarkable ufocontact in England in 1963](#)

[more on ufo-healings](#)



#### *Sky People, Untold Stories of Alien Encounters in Mesoamerica*

...is the result of a vow made by Dr. Ardy Sixkiller Clarke as a teenager to follow in the footsteps of two 19th-century explorers, John L. Stephens and Frederick Catherwood, who brought the ancient Maya cities to the world's attention. Dr. Clarke set out on a seven-year adventure (from 2003 through 2010) through Belize, Honduras, Guatemala, and Mexico, collecting stories of encounters, sky gods, giants, little people, and aliens among the indigenous people. She drove more than 12,000 miles, visiting 89 archaeological sites (Stephens and Catherwood visited only 44) and conducting nearly 100 individual interviews.

The result is an enthralling series of unique, original, true stories of encounters with space travelers, giants, little people, and UFOs. *Sky People* may very well change the way you perceive and experience the world.

[interview youtube with her](#)

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[read little in the book](#) and click 'look inside' up left there- copy down here

some from this book:

made fourteen trips. Along the way, I visited eighty-nine archaeological sites. Stephens and Catherwood visited forty-four; some of those remain a mystery as to their location even today or have been destroyed in the name of progress. Like Stephens and Catherwood, I often veered from my planned itinerary to investigate legends or rumors. Thus I traveled to areas of Mesoamerica unknown to the two adventurers.

Through their ancient stories many indigenous groups have told stories of beings from the stars. Many Maya myths told stories of the Sky People or Sky Gods that came from the sky, often on a beam of light. Stories of giants, little people, and spirits were universal, yet were only given credence by a few pseudo-scientists. Vine Deloria, noted American Indian author/scholar, wrote in his book *Evolution, Creationism, and Other Modern Myths* that science assumed superiority of thought over the collective memory of humanity. The Enlightenment's insistence on an objective, sterile, and amoral investigation marshaled in a new era that valued supposed rationality. The authority of truth once given to traditional wisdom was relegated to myth and legend. The mystical and spiritual experiences of humanity were regarded as non-trustworthy and interpreted as tall tales because they could not be proven. Even stories that appeared almost universally in tribal cultures across the world were not recognized as legitimate by modern scholars.

Mexico and Central America revealed a rich history of unusual UFO sightings, most of which were dismissed by scientists as hoaxes, space debris, weather balloons, missiles, military planes, or natural weather phenomena. Theories of UFOs and the Maya have thrived, particularly in the last decade. Fueled in no small part by the Maya calendar, the UFO influence over Maya culture appeared in many discussions of this ancient civilization.

Whereas my original intent was to trace the footsteps of Stephens and Catherwood through Central America and Mexico, my focus expanded over the years. By the time I made my first trip, I decided not only to re-create the adventurers' journey but to also search out those sites with legends related to Sky

People and extraterrestrials. During my trips, I traveled more than 20,000 miles (36,187 kilometers), sometimes retracing a path I had already passed. When there were no roads, I walked. Along the way, I was assisted by villagers, local interpreters and guides, traditional shaman and elders, cultural specialists, historians, and elders. I met with traditional healers and visionaries and entered in ceremonies that required the memorization of chants spoken only to the Sky Gods.

One of the most important considerations for me as a university researcher, trained in both qualitative and quantitative research methodology, was to ensure my qualitative approach did not impact or influence the individuals who related the accounts. Thus every effort was made to avoid leading questions or making inferences.

It has been suggested that two perspectives ("etic" and "emic") can be employed in qualitative research. The "etic" perspective, or outsider's perspective, developed an interpretation of the experiences of that culture by observation. Usually this implied interpreting the culture within the worldview of the observer. An "emic" perspective referred to the way the members of the culture envisioned their world. In other words, the "emic" perspective, or an insider's point of view, allowed for a different perspective. An "emic" researcher avoided judgments about his or her observations or interviews and allowed for acceptance of the behaviors and information observed or obtained. Thus, as an indigenous researcher, I chose to approach the research from an insider's perspective, an "emic" viewpoint. In doing so, I never questioned the existence of the Sky People, Sky Gods, or the traditional myths and legends of the indigenous people, nor was I skeptical of their reported encounters.

Inherent to conducting research among indigenous people was the need to show credibility within the communities. Having a doctorate did not automatically establish a researcher's credibility among indigenous populations in the United States; however, in Mesoamerica, education was synonymous with power and status. Having a prefix of "Doctora" in front of my name was considered an ultimate achievement among the indigenous

people I met. Being indigenous added to my credibility. Wherever I went, individuals and groups were interested in my culture and life. Although the indigenous people of Mexico and Belize were far more outgoing and accepting of strangers than the natives of Honduras and Guatemala, acceptance was generally achieved by an introduction from someone believed to be in power, such as a guide or interpreter. In Mexico, the overwhelming majority of my guides, drivers, and interpreters were Maya or at least Mestizo (mixed Maya and European). In the state of Chiapas, my driver was Mixtec, a member of the indigenous Mesoamerican people inhabiting the region known as *La Mixteca* in the Mexican states of Oaxaca, Guerrero, and Puebla. Two of my drivers had been illegal immigrants in the USA at one time or another in their lives, but had discovered, at least for them, that being away from family was not worth it. In Belize, my guide was self-identified Red Carib Indian, the Amerindian group that did not intermarry with Africans, who escaped slave ships bound for the USA.

I am not a fluent Spanish speaker; I used a combination of English, Spanish, and interpreters to communicate. An interpreter who spoke the local dialect accompanied me at all formal interviews. Sometimes the driver or guide served as an interpreter. When an interviewee spoke only Mayan, an interpreter accompanied me. More than half of the interviews were arranged by guides/drivers/interpreters in the homes of those who had experienced the encounters. Others took place simply by chance, or at prearranged hotel settings or at small outdoor cafes. A few of the interviews took place at archaeological sites. All guides, interpreters, drivers, and other professionals were paid a daily fee for their services equal to the established rates plus a 25- to 50-percent honorarium depending on the services. Vehicles and gas were not included in the fees and contracted independently. All interviewees were paid in cash and gifts. None of the participants sought compensation; I chose to pay them in return for their time. I did not advertise that they would be paid. On the contrary, I arrived at the interview with gifts, which is common for visitors to indigenous homes. At the conclusion of the interview, I presented each interviewee with cash, which

was the equivalent of \$25 USD per hour. All participants were made aware that I was collecting stories and may in the future write a book that may include their stories. Only two individuals requested that their stories not be included, although I listened to their stories and paid them an honorarium, but kept no notes of the interviews.

One of the most important points to remember when among the Maya, regardless of their country or residence, is the Maya of Mesoamerica have a dramatically different history of conquest and colonization, as well as methods of assimilation into a larger nation-state. For example, the Maya of the Yucatan have a far different relationship with the government than those Maya or Indian groups that live in Oaxaca or the state of Chiapas. These differences also extend to the Maya of Guatemala, Belize, and Honduras. It is important to emphasize that the terms such as *Amerindian*, *Indian*, *Ladino*, *Mestizo*, *Indigenous*, and *Indios* are not equivalent across Mesoamerica. Even within the individual countries where various dialects were spoken, I found the terms did not have a stable meaning. In the process of this work, I allowed the individuals to self-identify themselves. I did not seek to blanket identify them nor lump them into a group, as the distinction is rather dramatic.

Several individuals requested anonymity. Therefore, to ensure consistency, names were changed. Most of the participants were people who lived as their ancestors did thousands of years ago. Nearly fifty-five percent of the participants owned cell phones, however, the majority (ninety-two percent) had never used a computer. Sixty-one percent had seen a television; forty percent owned one. None were seeking notoriety, and only a few approached me about telling their stories. Many of the stories happened by chance or fate. The majority were rural people who farmed the land or worked at various archaeological sites as vendors, tour guides, professional drivers, or hotel employees. More than half of the population ranged from sixty to ninety-nine years old; the youngest was twelve. All participants lived in the countries of Belize, Honduras, Guatemala, or Mexico.



Gender played a role in my research. Unlike men, who spoke freely with me as I was under the protection of indigenous drivers, guides, and interpreters, women were less likely to speak with me. Even when I was able to identify women who would talk with me, it was almost always through the encouragement of a male relative, an extended family member, or someone who was respected by the woman's family. When I was introduced to females who had an encounter, the women preferred speaking to me without the presence of males, unless an interpreter was required. Even then, the interpreters were trusted friends or relatives.

Prior to taking my journey, I had already engaged the services of drivers/interpreters, based upon their indigenous heritage and connections and their interest in UFOs. I wanted to hire individuals who spoke fluent English, Spanish, and an indigenous language most common in the area I traveled. I interviewed all of them, via e-mail and telephone, and completed contracts with them prior to my arrival. On repeated trips to the countries, I continued to engage the same drivers when they were available. Over the seven-year period, I worked with a few other individuals who could more accommodate my needs, but when possible I stayed with those drivers who had a proven track record and were interested in my work.

Most of the interviews took place in individual homes, especially among the women and elders. When visiting homes, if there were female relatives or friends present, I offered cold drinks and gifts for the women and children. On my visits, I carried crayons, sticker books, coloring books, paper pads and pencils, balloons, miniature toys (especially Matchbox cars and trucks), Beanie Babies, and sweet treats. Huckleberry candy from Montana was a favorite among young and old. The women preferred small sewing kits, lipsticks, and heirloom seeds. The men chose tobacco. Food and drink, especially Coca-Cola, was welcomed by the interviewees where sharing and eating together was a widespread practice even among the poorest of families. In villages with small local markets, ice cream treats were a favorite of the children.

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about three meters long and about a half meter wide (ten feet by two feet). I was surprised at how easily the creature moved it, almost like it was a huge toy. I thought it must be some kind of special material and yet it looked like metal, but it couldn't be. Otherwise one person could not handle it so easily."

"What did the creature do with the machine?" I asked.

"It climbed inside. It was some kind of a flying machine, but it did not make any noises like an airplane. I watched it for a few seconds and then suddenly the machine began to spin and spin." He paused and made a circular motion with his finger. "It moved faster and faster, and limbs and leaves from the jungle floor rotated around and around. It slowly moved upward and in a flash, it was gone."

"Where were you when all this was happening?" I asked.

"I was hidden. I came out after it was gone."

"Where do you think the machine went?" I asked.

"I'm sure it was from space. That machine was his spaceship, but I don't think it flew to another planet in that machine. It was too small. There must have been someone waiting in the sky—a bigger ship." He paused and drained the Coca-Cola bottle. "The old ones say that the holy men could turn into animals. I thought that perhaps he could be one of our shaman, but they do not have spaceships. So it could not be them."

"Did you tell your elders about the encounter?" I asked.

"Shortly after I saw the man creature from the sky, I got this job. I think my good luck was brought by the Sky Man. He was magic. You see, many people wanted this job. But I got it. I never told anyone about the creature, otherwise my magic would be lost."

"But you told me," I said.

"Yes. But you are not from my village. An outsider cannot break my magic. And now you are a part of the magic. Don't you see?" I shook my head, waiting for him to explain his logic.

"What are the odds that I would meet you today?"

"I really don't know," I said.

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Sky People

"It must be a thousand to one, maybe ten thousand to one," he said. "Of all the people who came to Tulum today, you chose me for your guide. That is magic. And then you are investigating UFOs. That is magic. And finally, I can tell a story that has never been told, to a writer who can share it with the world. You can be my voice and let people know that UFOs are real and space creatures are real. I believe the Sky Man wants us to know that he exists. It is magic, don't you see?"

*I was hard not to get caught up in Gerardo's enthusiasm. I have only seen him once since the first time we met. On a return trip in 2010, I visited Tulum and I spotted him standing near the gate. He rushed toward me and we walked the ancient city together as old friends. He still talks about the magic of the Sky Man. Every time I hear The Lullaby Spoonful's song asking if I believe in magic, Gerardo comes to mind. All it takes is the first line and my mind drifts back to that day when a young Maya man who had firsthand knowledge of UFOs and Sky People convinced me that my coming to Tulum was part of the magic planned by the space traveler.*

John L. Stephens heard reports of Coba in 1841, but it was so distant from any known road or village that he decided the difficulty of getting there was too daunting. I made the trip, which is about 27 miles northwest of Tulum, in less than an hour. Archaeological evidence indicates that Coba was first settled around 100 BC and abandoned around 1500 CE.

The site is about thirty square miles in size and situated in jungle. There is a system of approximately forty-five ceremonial roads, known as sacbe in Mayan, radiating out from the main temples. It is believed that at one time 75,000 people lived in Coba. Although it is in a poor state of preservation, it is notable because the site contains the tallest pyramid, Nohoc Mu, on the Yucatan Peninsula.

The city is located near four natural lakes. The name, Coba, translated from the Mayan means "water stirred (or ruffled) by the wind." There were claims that Coba was a hot spot for UFO sightings.

This chapter describes an event witnessed by one of the residents of a nearby village.

I arrived at Coba just as the site was opening. I wanted not only to avoid the crowds, but to arrive in time to see some wildlife. Because of its jungle setting, a variety of wildlife including birds, howler monkeys, and butterflies call Coba home. While my driver paid the entrance fee, I covered my arms and face with bug repellent. Mosquitoes were everywhere. I watched a group of fluorescent blue morpho butterflies fly from flower to flower, and a mother hummingbird feed her baby in a nest on a

limb above my head. Air flowers grew on trees and, at one point, my driver, Juan Manuel, pointed out that an especially pungent white flower was used by the Maya to make alcoholic beverages.

"Señora, there is a taxi driver who has a strange story about UFOs," Juan Manuel said. I hired Juan for the day, upon the recommendation of the hotel owner in Tulum. During the trip, I told him that I was collecting stories about UFOs. "I heard about his encounter with a UFO on my last trip to Coba. I spoke with his father, who operates the t-shirt kiosk over there," he said, pointing to the makeshift shack that displayed hundreds of t-shirts. "His son drives one of the taxis inside the park. We can look for him at the taxi station. I think you might like to hear his story." We walked inside the site and approached the transportation stand. Juan indicated that he saw the taxi driver in question. I waited as he approached the young man, who sat perched on a bicycle with a rickshaw-type contraption in front. This "taxi" was used by tourists to take them to the Nohoc Mu pyramid, which was about a mile away.

The young taxi driver, who identified himself as Cacoeh, spoke in the local Mayan dialect with a smattering of English and Spanish. I hired a second taxi for Juan to travel with us and serve as a translator, Juan, who described himself as a Yucatec Maya, spoke Spanish, English, and the local Mayan dialect.

"He wants to know how many stories you have collected about UFOs," Juan said as we pulled away from the taxi stand.

"Tell him I have collected hundreds and that I only collect stories from indigena," Juan Manuel translated.

"I tell you a story like no other. You can use it if you ever want to write it," Cacoeh said.

"I explained to him that you are a writer, Señora. He is proud you are interested in his story."

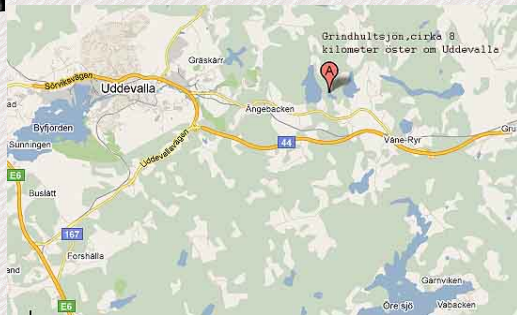
"Did it happen here at the Coba site?"

"It happened one evening a few months ago. It was almost dark. I was going home for the night. Just as I left the entrance and started my walk home—I took the road by the lake—I saw a UFO come out of the clouds. It stopped over the lake and just stayed there." He stopped his bicycle and Juan translated.

### Richard Höglund was a Swede whose encounters covered a lengthy period.

First investigated by Ernst Linder, the case is barely known outside Sweden. What follows is taken largely from several reports provided by Håkan Blomqvist, a leading researcher of contact cases, and from our many communications and discussions. He has [written a book on the case in Swedish](#).

Born in Stockholm in 1913, Höglund (picture left) was a rock-blaster by profession. Though by all accounts a very down-to-earth man, he nonetheless had an uncanny ability to read people's minds—a talent that might have some bearing on his experiences. The story begins on the afternoon of December 9, 1965, the day before he was due to undergo surgery to remove a small kidney stone. He felt a sudden urge to take a long walk with his dog on a frozen lake, Grindhultsjön, just outside Uddevalla (near Gothenburg), where he lived with his wife, Gunvor.



map where the contact happend



a similar car had Höglund - just new

As Höglund began walking on the lake, the dog began running in circles as though demented and had to be restrained with its leash. Suddenly, a whining sound came from above. Looking up, Höglund saw a saucer-shaped, **translucent craft** about five meters in diameter. "He could see figures moving inside," reports Håkan. "The object came closer to the ground in a spiraling movement. It stopped before touching the ice, and a dark tube was lowered from under the object. This tube was seemingly made of a soft material since it moved in the wind. He felt a breeze of hot air with a distinct smell of hyacinth. His first thought was that this must be a Russian machine. But he soon changed his mind.

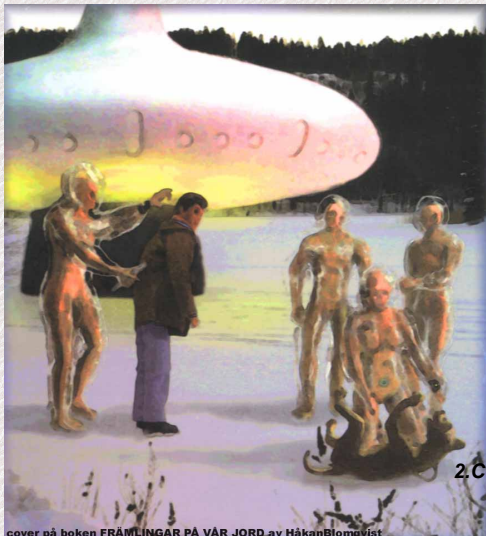
"From the tube four entities floated down, as though they were in an invisible elevator, and walked up to him. They were three men and one woman. Other than for a translucent overall, they were naked. One of the men seemed old, while the others looked younger. They were of normal height, had very large, dark, somewhat slanted eyes and perfect teeth. Their skin had no blemishes and there was absolutely no hair on their bodies, not even genital hair.

"Richard was especially fascinated by their ears, which were large and pointed. See below. The ear opening in the head was very large, as on a cat: he thought he could almost see into their heads. The men seemed very strong, like wrestler types, with bull necks. They had a slight Oriental look about them. The entities were covered by the clear plastic overalls which looked like they were held out from the body by air pressure."



Höglund became confused, though not afraid. Through sign language and drawings in the snow, the entities started to communicate with him. They seemed fascinated by his hair, and he had to remove his cap several times as they laughed and pointed at him. When he tried to touch their overalls, however, they quickly retreated, as if they did not want him to do so. Using a small black package, they sprayed something like a gas on everything, including the dog, before they touched it. The dog evidently objected, as the "gas" had a strong smell of hyacinth. Höglund himself smelled of hyacinth for several days afterwards, causing his wife to wonder if he had already bought flowers for the coming Christmas.

Communications in sign language continued for a while as Höglund tried to explain a number of earthly pursuits, such as hunting and dancing. The woman meanwhile played with the dog, which was out of character since it normally became aggressive toward strangers. (see ill. below) All this time, the strangers appeared to be walking on an unseen layer, as their feet did not touch the ground. When the woman patted the dog, she too leaned her knee against this unseen layer. On their left wrists the entities wore a broad, black bracelet with a yellow button, which when touched seemed to alter the effect of gravity on the beings.



cover på boken FRÄMLINGAR PÅ VÅR JORD av Håkan Blomqvist

The older man indicated that he knew about pygmies, by demonstrating how they hunted with bow and arrow. He also seemed to indicate that his people would come in "great armadas" in the future. After further communication, the older man returned to the craft and fetched an object the size of a cylinder or microphone, **which he proceeded to run along Höglund's back. At this, he felt a sensation of warmth, vibration, and sudden relief from the kidney pain that had troubled him for fifteen years.**

## 2. Contact

By now an hour had passed and it began to grow dark, at which point Höglund noticed that the craft was now surrounded by a blue phosphorescent light. The whole craft seemed to vibrate. Except for the dark cylinder underneath, it remained semi-transparent, consisting of two shells, the outer one rotating. Inside, the craft seemed Spartan: all that could be discerned were three shining "cylinders" standing on the floor. Terminating the communication, the entities entered the craft, which then took off at tremendous speed, changing color from blue to orange as it flew away.

The following day, Höglund was X-rayed at Uddevalla hospital. Much to the bewilderment of a Dr. Hartman and his colleagues, **no trace of the kidney stone could be found.**

Subsequently, Håkan told me, all the X-ray plates were checked by Dr. Karl Erik Svensson in Stockholm, who confirmed that no stone was visible on the plates, taken after the encounter.

During this communication, Höglund learned that world peace was threatened because the USA and the USSR supposedly planned a war against China, and that he should go to the Bahamas to act as their contact man. He was given a metal plate with strange hieroglyphic-type symbols embossed thereon and instructed to wear it at all times. Höglund explained that such a mission was impossible; he was an uneducated man, did not speak English, and in any case had a wife at home. These objections were brushed aside, and Höglund felt obliged to comply with the order. Following the encounter, however, **he buried the plate in woods near the lake** and then returned home.

Despite serious misgivings, Höglund and Gunvor went ahead with the plan. To finance their trip, they sold everything. On March 5, 1967, they flew via London to Nassau, thence to Little Exuma, a small island in the Bahamas where they had been told to go. Höglund did not bring the metal plate with him, however. During the flight, the couple noticed fourteen passengers dressed like priests, **all similar in appearance, who supposedly disappeared in an unusual way on landing at Nassau.** Apart from this incident, nothing unusual happened during the trip. The couple returned to Sweden. Ashamed to resettle in their home town, they bought a cheap house trailer south of Stockholm, where Höglund was able to find work once more as a rock-blaster.

## Further Development

In ensuing months, Höglund became involved with Ifologiska sällskapet, a Stockholm-based UFO group which had become interested in his story. Among the members was a wealthy building contractor who offered to finance Höglund in the event he was ordered to the Bahamas again. He decided therefore to recover the metal plate. On the drive from Gothenburg, after picking up the plate, he stopped at a gas station, where an old man approached and asked him for a lift. Höglund consented, as he felt tired and thought it a good idea to have someone to talk with during the journey. **The man was dressed in a black cape, boots, and a big slouch hat.**

After a while, the man asked Höglund if he recognized him. He replied in the negative, but suddenly it dawned on him that the man was one of those dressed as priests on the outbound flight to the Bahamas. The man introduced himself as "Father Ra Paz" (later contracted to Rapas), and said he worked for "the Overlords," that is, the beings who had contacted Höglund on the two previous occasions. Rapas suggested a coffee break at a motel. He took off his hat but ordered nothing to drink. By now thoroughly confused, Höglund began to worry that the stranger might be an illusion, so when a boy passed their table, Höglund knocked the hat onto the floor. The boy, assuming himself responsible, picked up the hat and apologized. Father Rapas was no illusion.

Nothing had happened in the Bahamas, Rapas explained, because Höglund had not taken the metal plate with him. He was told that he must return to the Bahamas, this time not forgetting the plate. 7 x 4.5 centimeters in size and about one centimeter thick, with a coarse back, the plate appeared to be made of an aluminum-type material, engraved with three rows of cryptic symbols. **At times, the plate became so hot that Höglund kept it in asbestos.** He also said that it gave him rashes.

After continuing the journey for a few more miles, Rapas suggested that he should take the wheel. Höglund pointed out that Rapas seemed rather elderly to drive—he guessed about seventy years old. “If you double that some ten times, you will be closer to the truth,” came the riposte. Exchanging seats, Rapas proceeded to drive the old Volvo as if it were a racing car. Höglund protested, explaining that the police might have speed traps. “Don’t worry,” said Rapas, “I can sense where they are.” Höglund fell asleep. When he awoke, the car was parked beside the road outside [Södertälje](#). There was no sign of Rapas, who had left a package of fruit on the seat.

### **A Secret Base?**

The building contractor in the UFO group now agreed to finance Höglund’s second trip to the Bahamas, the money to be mailed via a school teacher in Nyköping by the name of Trygve Glantz. Höglund and his wife returned to the Bahamas around the New Year period of 1967–68, staying initially in Nassau. When nothing happened during the first two days, Höglund lost his temper and *threw the metal plate on the floor, shouting that he wanted nothing more to do with the whole business.* **That evening, he claimed to have been visited by three humanoid beings of rather oriental appearance but distinctly different from those encountered in Sweden. They delivered a sharp warning to Höglund not to act like that again.**

On New Year’s Eve, acting on instructions supplied to him by Rapas, Höglund went to the harbor in Little Exuma Island and contacted an old black man called Joe, who owned a boat. A girl called Li was also aboard. “Höglund was told to lie down in the boat, presumably so he could not see where they went,” Håkan told me. “The boat was very fast.” They arrived at a small island where, through an opening in elevated terrain, they entered a secret base. **At some point, Li, presumably one of the “space people,” demonstrated her ability to walk on the water outside the boat!**

Rapas, who had arrived before them, acted as a guide. In the base, Höglund met twenty-three different supposed representatives from various planets. “Some were giants, some were dwarves, and others hermaphrodites,” Håkan reports. “He was shown a three-dimensional ‘film’ of human history from the birth of Christ. During this experience he collapsed three times and had to be revived by Rapas. He was also shown a collection of weapons from all ages and given the mission of starting a peace movement in Sweden, though told that he himself should not appear in public to promote it.”



"At some point, Li, presumably one of the “space people,” demonstrated her ability to walk on the water outside the boat! "

\* \* \*

Back in Sweden, during a meeting of contactee-oriented enthusiasts in January 1968, a statement written by Father Rapas and dictated to Höglund (who did not attend) was read out. A new “international peace organization” should be started by the group, it began. With the approbation of the Overlords, the organization was to be named “The New Generation.” The statement contained so much drivel that it is a wonder anyone took it seriously. Among Rapas’s exhortations are the following:

“Your catchwords shall be: Freedom from violence, from hunger; we are all brothers and sisters... You who have supported [Richard] shall not be forgotten, you shall reap a hundredfold, but if someone hurts him or his devoted wife, I say, they shall be revenged sevenfold.”

The group also received “Ra Paz’s Rules”—sixty-five “philosophical points”—one of which is more than enough to suffice here: “If there should be interplanetary people among you, which I believe is rather rare, don’t let them go to heaven but bring them down to Earth again and demand more work of them.”

Most members of the group felt uneasy about Rapas, his threats, and the “New Generation” and their platitudes. The building contractor, for instance, had been asked to pay thousands of sv-kronor without knowing what he was really supporting. And Höglund, thoroughly disillusioned, became reclusive. As a result, the group split up, though Mr. Glantz continued to act as spokesman. Interviewed by a Swedish newspaper in mid-1968, Glantz was quoted as saying that the now 600-member organization had been created by “the West Indian peacemaker Ra Paz” as “a worldwide peace movement in the spirit of Martin Luther King.”

The article went on to mention the organization’s plans for a large meeting in the fall that year, to be attended by the singer Harry Belafonte; Ralph Abernathy, a leader of the American civil rights movement and assistant of Martin Luther King Jr.; and King’s wife Coretta. The meeting never happened. In the article, Rapas is referred to as a wealthy industrialist who, during his travels around the world, had seen so much misery that he decided to devote his wealth to charitable causes.

\* \* \*

The aliens encountered by Richard Höglund in the Bahamas were of human appearance, with “thin, pointed features, deeply tanned, with a somewhat Oriental look, long tapering fingers and dark eyes,” Håkan learned. “They all seemed perfect—not a blemish on their skin. (this description and else reminds some of the [the “tibi-ra” contact case in partly the same area in th 60s](#) -ro-remark) He never saw the beings from the initial contacts in Sweden again....”

During the New Year period of 1968–69, Höglund and his wife returned to the [Bahamas](#). One night, he told Gunvor that she could meet one of his contacts at a discotheque in Nassau. Gunvor protested at visiting such a venue, but her husband insisted. They found a table on the second floor and Höglund began looking around for the man. He left the table and returned with a man dressed in an ill-fitting brown costume, Håkan learned from Gunvor:

“The man just nodded his head in a short greeting to Gunvor. He was rather short, his skin had a peculiar suntan, and he had a slight Mediterranean or oriental look. The clothes were too large for his rather thin body. The man returned to his table. Richard explained that the man was one of ‘them.’ When Höglund and Gunvor started dancing, the man came up and watched them very closely. He looked straight into Gunvor’s eyes. There was a sort of hypnotic power in his eyes. ‘I will never forget those eyes,’ she said.”

The man showed Höglund a photograph of his family and house, supposedly on another planet in our solar system, which Gunvor recalled her husband referring to as either Venus or Saturn—she couldn’t be sure which.

During this and another trip to the Bahamas (there were three in all), Höglund met others like himself who acted as couriers for the “space people.” One was a Russian, another an African-American named Loftin Anderson, with whom he became good friends. Anderson, it transpired, was an agent for the Central Intelligence Agency. **During 1968, Little Exuma was swarming with CIA agents, Håkan reveals.** “Anderson had informed the CIA about the [alien] base. Later he was found dead with a bullet hole in his head....”

Several photographs were taken of Höglund in the Bahamas. **The entities themselves, however, could not be photographed. "Instead, there was an illuminated square on the photo where one of them had been,"**(same in the case where others have tried to take pictures of such humanlike ETs /not wanting to be photographed - as in the case of the [LYA-contacts](#) - only a ghostly aura was seen on the pictures, as LYA also told him beforehand). Håkan explains. "Höglund remembers one episode when he sat on a bench, talking to one of them. Suddenly a stranger walked by and Höglund felt very embarrassed as it appeared as though he was talking to himself. **These people had the ability to disappear into thin air.**" (dematerialized/teleported directly?- as also the [swedish contact-man Ante Jonsson](#) experienced in the 80s.)

Another peculiar feature of the aliens was that they never seemed to sleep or eat, though they did drink—and even smoke. Also, Höglund never met any women among them.

A coincidental element in this saga is the Mafia. "Lou Chesler was the front man in the Bahamas for the big Mafia boss Meyer Lansky," Håkan told me. "Richard and his wife found an ad in a Swedish newspaper in the autumn of 1968 about work in the Bahamas. They applied, and as they had been there before they got the work through a Swedish man. Richard was to be butler and his wife housekeeper at the Chesler residence in Nassau. They worked there for a couple of weeks before being forced to leave because of new laws by the government. During those weeks Richard met the visitors several times."

Höglund was allowed the use of their cars and drove an unused but old model of a black Cadillac (like those reported in other cases involving the "men in black"). "The strange thing was that it couldn't be crashed," said Håkan. "It had a sort of magical 'eye' that steered it. When you learned the trick it was very easy, he claimed."

In a letter sent from the Bahamas in early 1969 to a friend in Sweden, Höglund wrote: "I cannot and am not allowed to disclose what we are doing here, but I can tell you this much: we are in a school here, and as you can understand, the teachers are interplanetary."

\* \* \*

The building contractor having withdrawn his financial support, Höglund had to rely on his alien contacts for funding. "Obviously," Håkan commented, "this group had unlimited economic resources."

"One day a man from a car firm visited Höglund and gave him a new car. He said it was paid for and was to be delivered to him. Before the third trip to the Bahamas, Höglund contacted a friend who was to take care of his apartment, pay the rent, and care for the indoor plants. The payment for this service would be sent from the Bahamas, to a special bank account. Höglund paid just five kronor into the account before he and his wife left. On the very day that they went to the Bahamas, someone paid 1,000 kronor into this account. Every week it increased by a few hundred kronor, but the receipts never stated who had put the money there. No money ever arrived from the Bahamas."

"When Höglund and his wife returned, they were very anxious as they thought they must owe their friend [who had looked after the apartment] a lot of money. When the friend explained that there was always money in the account, they first thought he had given it himself, **but later they realized that some of their ['space'] contacts must have made the payments.**"

Following the leak of information about the Bahamas base to the CIA, the aliens moved their base to an area outside Mexico City. Henceforth, Höglund's foreign trips were to Mexico. He was often away from home for a month at a time. After the third and final trip to the Bahamas, Gunvor no longer accompanied her husband. In October 1968, during the Olympic Games in Mexico City, Höglund claimed to have been taken to the new base. He became very upset as he was not allowed to attend the Games!

"I had the feeling he was afraid," Höglund's friend Dr. Karl Svensson revealed to Håkan. "He told me in general terms that he had been in Central America. I don't think he really knew where he was..."

Further contacts also took place in Sweden. Höglund's wife always knew when a visit was forthcoming because her husband became restless and got up early. He claimed to have been taken on board spaceships during this period, but information on these contacts is scanty. **"He took his car to a secret location south of Stockholm, where he was picked up by a craft,"** Håkan told me, referring to the first trip. "He was blindfolded and had to lie down on the floor. The craft was very small—he couldn't stand up." After that first trip, he became nauseated, but later adjusted to these experiences.

In the early 1970s, Höglund said that he had been operated on by his contacts, as Gunvor related to Håkan:

"He had a lot of headaches before, and took pills. One day, when I was going to work, he said that someone is coming and something is going to happen. He didn't always tell me when they were coming, but this time he told me not to come home too early from work. *After that day he never had any headache.* They did something to him and he said he would not have survived otherwise. It was some form of tumor, which was removed. I looked at his head but there was only a slight blemish. He was a bit pale and tired afterwards, and was told to rest a few days."

Höglund's contacts reportedly continued until his death, from a heart attack, on October 23, 1977. He was sixty-four.

\* \* \*

"Höglund acted as a courier for his contacts," Håkan emphasized. "He translated coded messages in the form of numbers. The codes disappeared in a few days (invisible ink?). He went to different places, like airports, to deliver envelopes with information for his contacts. Many of his activities sound like 'cosmic espionage'."

Prior to the contacts, Höglund and his wife had seen an advertisement for land in the Bahamas, and he wanted to build a hotel there. Håkan wondered if the order to go to the Bahamas might have been a cover to persuade his wife to accompany him. The fact that one of Höglund's financiers was a building contractor also raises suspicions in this connection, though that financier had withdrawn his support after the first Bahamas trip.

There is also the question of Höglund's psychic abilities. By all accounts, he was a gifted telepath, and in my opinion this might have been a reason for the contacts—whatever the nature of those contacts. Moreover, he had other paranormal abilities. "I thought, before, that there was no psychic component prior to the contacts," Håkan said to me, "but his wife told me that he sometimes went off and talked in a strange tongue. Also, he wrote a strange story about nuns and monks in the Middle Ages during one of his previous incarnations. So, he was, after all, a mystic. That changes the whole picture..." Also, Höglund excelled at telling stories (not lies), according to some.

Håkan interviewed Gunvor in June 1984, then in her fifties. "Like her husband, she is very down-to-earth and practical," he explains. "She confirmed almost all the details of the contacts."

When Gunvor first heard about her husband's experience in 1965, she was stunned. "I believed him, though," she told Håkan, "because Richard never lied to me. He was almost cynical, and believed neither in God nor the devil."

"If several of the people involved in the affair hadn't been very close friends of mine, whom I have no reason to doubt, I guess I would never have started an investigation in the first place," Håkan declared in 1984. "But there are just too many witnesses involved to dismiss the case." Gunvor herself not only encountered one of the extraordinary beings in the Bahamas—which left her in a state of shock—but also with Richard at their apartment near Stockholm. She described these men as "beautiful, and tanned," though, unlike the man in the Bahamas, "extremely well dressed."

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Most of those who knew Höglund—including his wife—were reluctant initially to go on the record under their own names, out of what seems a genuine fear of his sinister contacts. Höglund himself was both afraid and mistrustful of them. "I'm not allowed to say anything," he admitted to Håkan, during their one and only communication, by phone, in 1973. "People would be shocked if they knew of these things. I've already said too much." Fourteen months before he died, he reiterated these concerns in a phone conversation with a friend of Håkan's. "What I have gotten into is negative," he lamented. "You become very isolated. I warn you against going deeper into this."

Asked why he did not simply stop working with the beings, Höglund explained that he "would go the same way as Loftin Anderson. There is a way in but no way out." During the first few years of his contacts, he felt that he owed them some help in return for healing his kidney.

Höglund obtained very little information from his contacts. If he asked something, he said, they would return the next day after consulting with the Overlords. Nonetheless, the Russian friend of Höglund's (mentioned earlier), who claimed contact with the same beings, said that Höglund seemed to know more about them than he did, after working for them for twenty years.

“They are totally without feelings and can witness the most brutal torture,” Höglund once revealed to a friend. “It means nothing to them.” He felt like an animal in their company. In some ways, he said, they seemed stupid, and not even telepathic. They claimed to come from another planet and were here to prevent a third world war. But Höglund speculated that their real objective was to take us over from the inside—by infiltration.

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There are parallels with reports of the notorious “men in black”—MIBs. In his initial appraisal of the case, Håkan cites John Keel, the well-known author and leading investigator of the MIB phenomenon. “On a number of occasions,” wrote Keel, “I actually saw the phantom Cadillacs as advertised, complete with sinister-looking Oriental-like passengers in black suits. On Long Island, following the directions given me in an anonymous phone call, I pursued one of these cars down a dead-end road where it seemingly vanished into thin air....”

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Howard Menger, an American who claimed to have acted as a liaison for the “space people” in the 1950s, was informed by his contacts:

**“My friend, this Earth is the battlefield of Armageddon, and the battle is for men’s minds and souls....** There is a very powerful group on this planet, which possesses tremendous knowledge of technology, psychology, and, most unfortunate of all, advanced brain therapy. They use people not only from this planet [but also] other people of your own planet, who live unobserved and undiscovered as yet, to dupe your peoples into a distorted concept of a truth which enveloped your planet thousands of years ago [in order] to attain their own ends.”

[about the \*itibi-ra\* contact case in the same area/south -america in th 60s - which was of a helping hand types](#)