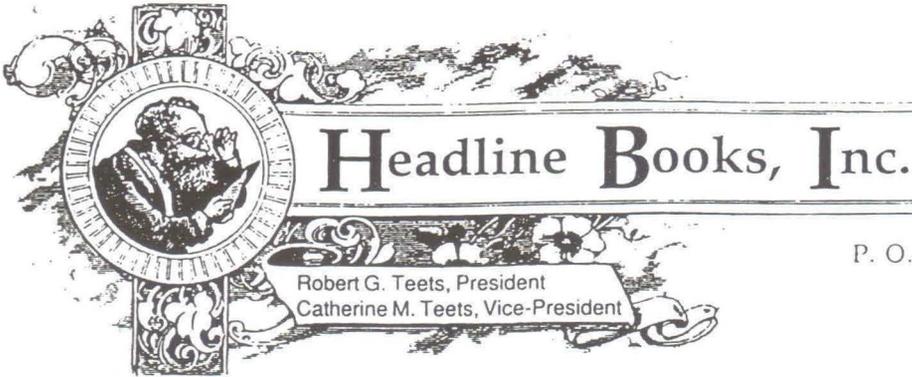


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May 11, 1995

John H. Gibbons, Ph.D.
Assistant to the President for
Science and Technology
Old Executive Office Building
Room 424
17 th and Pennsylvania Ave, N.W.
Washington, D.C. 20500

Dear Dr. Gibbons,

It has come to my attention that you are in receipt of a letter from Dr. C. B. Scott Jones, president of the Human Potential Foundation, Inc., dated December 2, 1994, in which Dr. Jones references a book I wrote, *West Virginia UFOs: Close Encounters in the Mountain State*, a copy of which he apparently provided to you.

If the information I have received is correct, Dr. Jones apparently included the following paragraph in his letter:

“ The final attachment is a book recently published by a friend and colleague, Robert G. Teets. Bob is the editor of the Human Potential Foundation Press, living and working in Terra Alta, West Virginia. A former journalist and now publisher by trade, Bob decided to see for himself what is going on at home on this subject. The book speaks for itself. It is Bob's conclusion that a similar book could be written from and about every state in the Union. Bob, more that (sic.) ever before is a true believer that something real is going on. It is impacting the American public, probably in increasing numbers, and the perception is growing that the Clinton administration, as were previous administrations, is an unknown part of the problem.”

Dr. Gibbons, I know you to be truly busy with much more pressing business than this, so I briefly offer this clarification and ask that it be appended to Dr. Jones's letter, or that it at least be made a part of the same file in which Dr. Jones's letter is maintained. I also request that copies of this letter be forwarded to any party which in the past or present has received or has requested copies of Dr. Jones's noted correspondence, whether the party or parties had specifically requested his correspondence in particular, or in relation to the general subject area, or as part of a larger request for relevant files of the subject.

DOCUMENT 7

At no time in my book do I mention the Clinton Administration nor past administrations as being "an unknown part of the problem." Nor have I inferred that the current, or any past, Administration is a known part of the "problem," whatever Dr. Jones meant by that usage. In fact, and so far as I gleaned during my 20-month association with the Human Potential Foundation, Inc. as consulting managing editor for the HPF Press and while performing research into this area, I am more prone to seeing the administrations of many presidents, including Mr. Clinton's, as a visible and convenient point for those whose agendas may include a strategy of making it appear as though the administrations are the perpetrators of a perceived "UFO cover up" or are reluctant to share data about the phenomenon.

While it is true that I believe similar books could be written about the subject from every state in the Union, and that, indeed, something is going on, my research indicates (as noted in my book) that the phenomenon, while clearly maintaining a political interface, has far more to do with other factors.

Since you may not have time to read my entire book, please allow me to suggest the following few pages. These, I believe, will adequately synopsise for you my current perspective on the subject. I have appended these pages for your reference, and I ask that they remain a part of this letter for future reference and/or duplication. I also enclose a copy of the book with the pages tabbed.

- Front and Back Covers (1 page)
- Publisher's Page (1 page)
- Foreword: Pages viii - x (total of 3).
- Chapter One: Pages 1 - 3 (total of 3).
- Chapter Four: Pages 17 - 18 (total of 2)
- Chapter Ten: Page 81 (total of 1)
- Chapter Twelve: Page 134 (total of 1)
- Chapter Sixteen: Pages 179 - 192 (total of 14)
- Chapter Seventeen: Pages 193 - 205 (total of 13)
- Epilogue: Pages 206 -207 (total of 2)
- Appendix: Pages 208 - 209 (total of 2)
- Total Pages: 43

Please note that the Appendix entry represents a document that should be familiar to you, *The UFO Matrix of Belief*, written by my then HPF-colleague, Mr. C. Richard Farley, with whom I've conducted research into the so-called UFO phenomenon. This version of the *Matrix* and an annotated bibliography, I was told, was apparently delivered to you on behalf of HPF. However, the version of the *Matrix* I saw in the file you recently released to the public, as appended to your Fax of March 29, 1994 and apparently sent to Secretary of the Air Force Sheila E. Widnall (labeled as Document #11 in your public release), was a revised version which my company prepared at Dr. Jones's directions in mid-May, 1993. Therefore, such a version did not exist at the time you sent your Fax to Secretary Widnall nearly two months prior to that time. Perhaps your filing secretary should correct this oversight.

Dr. Jones terminated my company's consulting agreement with the Human Potential Foundation, Inc. as of December 31, 1994, within days of the date of his December 2, 1994 letter referenced above. My company is currently finishing a previous obligation to collect moneys from book sales and related activities for the

Dr. John Gibbons
Page 3

Foundation, and should be completing residual bookkeeping chores in the very near future.

I would be more than willing to meet with you or to in some other manner provide you with my detailed perspective on these and related matters. In the meantime, I do urge you to at least read the noted sections of my book so that you will know Dr. Jones's purported summary is in error.

And now, before closing, I would like to request the following:

1. Copies of all correspondence or other materials regarding UFOs, IFOs, advanced or exotic technology, or other related areas that may have been sent to anyone in the Clinton Administration by any individual, group, agency or bureau (government or otherwise), foundation, government representative or otherwise. Please include copies of any replies which may have been issued by the Administration in response to such correspondence, as well as any intra-Administration correspondence. This request is not limited to, but specifically includes written and/or typed correspondence, electronic mail or any other electronically-related communication medium.

2. Included in this request, though not prohibiting other correspondents, are the following people: Dr. C. B. Scott Jones; the Rev. Billy Graham; any representative of any news gathering organization; C. Richard Farley, Jr.; any foreign national or head of state; Laurance S. Rockefeller or his assigns; BSW Foundation, Inc.; and Whitley Streiber.

Respectfully,

A handwritten signature in black ink, reading "Robert G. Teets". The signature is written in a cursive style with a large, sweeping initial "R" and a long horizontal flourish at the end.

Robert G. Teets

What's It About?

A Southern West Virginia man thinks they're alien angels.

A Greenbrier County single race car driver says she tried to outrun them in a race for her life.

A Harrison County businessman claims they're from another dimension and they've abducted him... 500 times!



Former journalist Bob Teets has documented more than 150 UFO sightings based on eyewitness accounts from West Virginians of all walks of life and from every area of the state. Sometimes with humor, often with fear, these people recount in their own words the mystery and horror, pathos and honor, and glory and tears they experienced when they came face to face with an enigmatic phenomenon as old as time, and as new as today's headlines. *West Virginia UFOs: Close Encounters In the Mountain State* is a chronicle of people who did not ask to see, but who now need to know... What's It About?



ISBN 0-929915-13-5



West Virginia UFOs
Close Encounters In The Mountain State

Bob Teets

West Virginia

UFOs

Close Encounters In The Mountain State

By
Bob Teets

Headline
Books, Inc.

West Virginia UFOs:
Close Encounters In The Mountain State

By
Bob Teets

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In accordance with the wishes of some of the people whose stories appear in this book, certain names and identifying details have been changed to protect their privacy.

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Foreword

Aliens, angels, demons or just your typical mind-control or disinformation experts at work?

After reading three or four hundred books, interviewing hundreds of UFO percipients, attending a number of UFO conferences and otherwise intensively researching the subject, I should be able to give you THE ANSWER about UFOs.

I can't. I don't know the answer.

Here's what I do know:

For sure, the phenomenon touches every facet of human existence: science, philosophy, religion, psychology, art, politics and all the rest. It is that centrality which forces the examination of human existence in ways which sometimes confront fixed or consensus reality. Eventually, all of the facets begin to meld into a finite point, but it manages without too much difficulty to elude my efforts to find it. Like a black hole, the phenomenon continually and hungrily pulls everything into itself, even light, never reciprocating.

So that leaves one to grapple about in the darkness, seeking answers to disturbing questions. I've often thought that perhaps it's not about answers at all, but merely about trying to get the questions right.

The importance of the phenomenon certainly suggests that it cannot, for whatever motivation, be free of manipulation, misinterpretation or misperception, or even provocation. There are bound to be rascals—and who knows, maybe even some of them are not in our usual perceptual realm—at work to control or mislead our perceptions. Power and control—both with those who have it and wish to keep it, and with those who don't have it but wish to possess it—are constants in all cultures, terrestrial or otherwise. Sometimes, it takes a war to establish power and control; sometimes, just good marketing. I see both at play in the phenomenon.

Even without a deceitful component, and with absolute deference to your own belief system, a serious effort to examine the UFO phenomenon is, in effect, a foray into the implications of human existence—clearly a provocative and intriguing, if even an altogether silly, thing to do.

As a former journalist, I find it convenient when working on a story to

first try to understand the possibilities and the implications. With the story of UFOs, there is a good tool for doing so.

In 1993, the Human Potential Foundation, Inc., produced *The Matrix of UFO Beliefs*, (see Appendix A). Written primarily by Dick Farley, this document is as good an approach to analyzing the possibilities and implications of the UFO phenomenon as anything else I've seen, so I tend to keep it in mind when I'm researching the subject.

Also, it is imperative that one maintains an open mind when dealing with the subject of UFOs. If you are prone to saying anyone who has seen a UFO is crazy, or is out for publicity, then you're reading the wrong book.

The West Virginians whose stories are highlighted here sure did not exhibit symptoms, as I understand them, of being crazy when I spoke with them. Most of them asked that I not use their real names, so they sure as heck weren't out for publicity. To my knowledge, not a single one of them asked to see a UFO. It just happened to them. And once it happened, they began asking the same question I ask every day: What's it about?

I had thought that my intensive, two-year study of the UFO phenomenon as part of a consulting job with the nonprofit Human Potential Foundation, Inc. might be enhanced if I one day sent out a press release in my home state that requested anyone with a UFO sighting to call me so I could include it in a book. The response was incredible.

In just over 45 days, some 100 West Virginia residents had shared their UFO stories with me, mostly over the phone, and some in person. Many people reported multiple sightings over their lifetime. I added those to the 40 or so cases provided to me by MUFON's (Mutual UFO Network) State Director, Ted Spickler, and Assistant State Director, Gregg Knight, and a few other folks, namely Karen Heaster (Stonewood, WV), and Danny Church (Jaeger, WV). In total, I had perhaps 200 cases in just over a month.

And the phone is still ringing.

Working weekends and occasionally snatching a day or two away from my regular job, I drove my old 1983 Mustang convertible 1,500 miles, mostly on roads that only qualified as such by stretching the definition.

Many of these folks' stories, at least to spit and polish UFO research types, wouldn't pass muster, mainly because the sightings were made by one person. Other stories wouldn't be found acceptable because I did not personally check them out and provide every single detail or subject the witnesses to a battery of psychological tests or at least to a hypnosis session or two.

AS OF 5/12/95, I NOW HAVE 650 CASES
AS PEOPLE CONTINUE TO VOLUNTEER THEIR
STORIES TO ME.

So be it. To my way of thinking, the best way to research a subject is to interview eyewitnesses. Let them speak for themselves. After all, I'm not purporting to be either a lawyer or a judge at a trial. I'm not attempting to prove anything. This book is not about raw or refined data, but about grass-roots UFO sightings by average folks. It's a brief overview of how the phenomenon touches people—and how they react to the touch.

If an answer to the UFO enigma is to be found, it will in all likelihood come from people such as these, not from a number cruncher sitting in front of a computer, nor from an homogenized research think tank, nor even from some "big name" bestselling author.

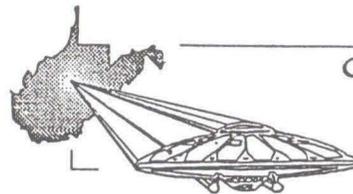
And finally, this:

While I don't know THE ANSWER, I do know that the truth is available. I know, too, that the truth will affect each of us in different ways and according to our own needs when it becomes known.

Until that time comes, I feel comfortable with an answer I would give to my four-year-old daughter, Ashley, should she ask about UFOs. I would look into her bright, inquisitive brown eyes and say this:

"Hold a bible in one hand and a sword in the other, then wait to see what happens."

Bob Teets
At home in West Virginia



Chapter One

Something Old, Something New

SOMEWHERE IN WEST VIRGINIA
SUMMER, 1958

The thunderclap jolted the young farm boy from a sound sleep. He yelled and jumped to the foot of his bed where, holding his hands to his ears, he peered through an opened window. He forced his eyes to focus.

Early morning. Clear and brightening sky overhead. A warm breeze curled in through the screen.

He tried to lower his hands, but the cacophonous thunder persisted like the sound of a dozen approaching freight trains. The mounting crescendo seemed surely to be at the heart of a monstrous storm, a twister maybe, ricocheting amid the hills.

The thought of that terrified him as he recalled sitting at this same window a few years earlier with his mother and brother watching a tornado churn through a black night, fingers of lightning clawing the ground and ripping open the peak of the barn roof like a tortuous creature tearing the flesh from the spine of a hapless prey.

He shuddered at the memory—shot another look at the sky.

There were no clouds. No flashes of lightning. Just the thunder, an insidious thing that came from everywhere and nowhere at once to assault his ears. So loud it hurt.

He wanted to run but he couldn't. He felt weak and helpless. He tried to steady himself by sitting on the edge of the bed. To his surprise, the bed began to shake.

He yelled again. Or thought he did. He wasn't sure.

Just then—

Overhead! Above the old maple tree that grew next to the house—

What the—

Time seemed to alternately accelerate then slow, a hyper-awareness which stunned him. Sweat burst out in rivulets that burned like acid cutting lines across his skin. His heart thudded in his chest.

Slowly, a large shape moved ominously into full view overhead, barely clearing the top of the maple tree. Gleaming metal, smooth, with a red/orange afterglow from dual orifices located aft. No vapor trail or smoke.

Suddenly, it streaked straight for the steep hillside not more than 300 yards distant. It was going to crash!

Reflexively, and despite the hurtful, thunderous crescendo booming in his ears, the boy dropped his hands and gripped the side of the bed, waiting for the impact—

He blinked. Then blinked again—

Nearly 95 years before, a dentist named Mahlon Loomis had developed the first wireless transceiver (transmitting and receiving) system.

The signals Loomis is believed to have propagated, received and otherwise controlled through his "top-loaded" vertical aerial (said to have been a large balloon coated with copper paint and grounded with copper wire) were perhaps the first radio signals ever sent from planet earth, antedating Guglielmo Marconi by at least two decades.

With scant financial resources, but with plenty of ingenuity, Loomis used "free electricity" drawn into copper lines from the air to power his signals, just as he had used the same energy to spur remarkable growth and harvest from his "wired" garden and apple orchard.

By the time of his death in 1886, Loomis is reported to have even hooked telephone handsets to his system and established months'-long wireless communication over the distance of some miles. He postulated in his journal the possibility of communicating over vast distances, even with other planets.

In fact, he hinted at the notion of communicating with other entities, as well. For sure, he credited at least part of his inspiration to "Frances," his "spirit guide" who conversed with him via Mahlon's brother, a medium. (As an aside, it is interesting to note that one of Mahlon's contemporaries, Thomas Edison, reportedly worked on, but never perfected, an amplification machine capable of both receiving and sending communications to the spirits.)

Sadly, Loomis had neither the context nor the experience to fully un-

derstand his discovery or to properly market it. Several attempts to gain financial backers resulted in frustration, despite his having successfully demonstrated his system to dozens of people, including U.S. congressmen, officials of the U.S. Navy Department and others. Thinking he was crazy, his wife left him, only to later realize her mistake. But it was too late. The inventor died penniless and frustrated.

But not forgotten.

Research to date indicates that Loomis—presumably with the inspiration of "Frances," his spirit helper—did his most important work and experimentation during the 1880's from a location atop a remote hill in West Virginia.

It was the same hill where, in the 1950's, the young farm boy watched in astonishment as a silvery machine with glowing orifices flew over his house and disappeared—*into* the hill.

No explosion. No smoke or fire. It had simply vanished into the earth midway up on the hillside. About where the boy had always gone to play. A magical hill, he had always thought for some reason, though he had never heard of Mahlon Loomis.

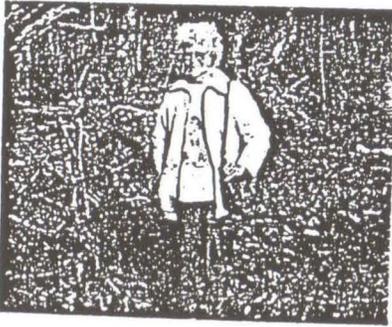
A few seconds after the machine had disappeared, the boy, confused and desperate for confirmation of what he had seen, had turned from the window in the hopes that his older brother had also witnessed the event. But the older boy lay asleep in his bed only a few paces away.

Later, the youngster had timidly but somewhat incredulously asked his parents and brother during breakfast if they had heard the "big noise."

All three had looked at him in surprise.

None of them had heard anything.

I never mentioned it to them again.



Kathleen May (Horner) in 1993 stands on the spot where, in 1952, she and some local boys encountered the so-called Flatwoods "Green Monster." The resulting story was voted the nation's eleventh best news story of that year by various press services, according to Holt Byrne, former editor of the Braxton Central newspaper.

smoke trail behind it. People talked about an odd smell that hovered over the town. Such as burning oil or burning aircraft type smell. I don't know. I did not smell that or see anything like that.

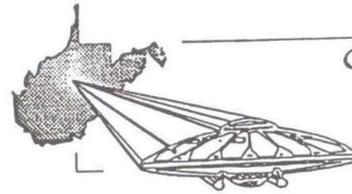
"As a child, of course, this was during the Korean War period. This was probably my first thought, somebody was invading us."

It is relevant here to note that a few months earlier, a July, 1952 "UFO flap" in Washington, D.C. included concern of crafts entering restricted air space over the White

House, and of several crafts ringing the city.

In view of this, it is legitimate to ponder a number of questions: Given the level of activity which continues in this general vicinity of West Virginia, are there connections to the '52 sightings? Are these UFOs actually government aircraft?

Or, as Peggy Harvey Clise wondered, is somebody invading us?



Chapter Four

Angels, Aliens Or Uncle Sam

Let's fasten that seat belt a little tighter now, and assume for a minute that UFOs are real.

Who or what could they be? Or at least, who could be controlling the UFOs we see?

Using the *UFO Matrix of Beliefs* (see Appendix A) as a model, the popular UFO literature would suggest the following possibilities. This is not a comprehensive taxonomy, but merely a guideline I use. Some of the entries overlap.

1.) Beings, or intelligence, we normally think of as coming from off the planet—"extraterrestrials"—ranging in appearance and intent from that cute little "ET" portrayed in the movies to your worst nightmare—for instance, the movie "Alien", or perhaps not detectable by human senses or technology, except in limited cases when "they" want to be detected, but who are capable of interacting with us;

2.) Spiritual beings, like angels, with benevolent intent and who can be detected and interacted with in any number of ways by human senses;

3.) Demons, as described in the Bible and other ancient religious texts, capable of doing heinous things, but largely dependent on a measure of cooperation from the host or cooperating human, and who may be able to manifest in forms detectable by us;

4.) Interdimensional beings who may coexist with us here on earth or near to it, but whom we cannot perceive with our available human *conscious* senses or technology,

and who may have any intent imaginable, as in #1 above;

5.) Anomalous "beings," like germs or even "thought forms," that could somehow penetrate the earth from outside or from another dimension or even from right here on earth and "infect" us in various ways, with or without our knowledge, leading to behavioral or biological changes conducive to the survival of the invading entity, or perhaps acting as a "first wave" to soften up resistance for more highly evolved invading entities;

6.) Various earth governments testing exotic aircraft, and/or convincing—through various mind-control techniques—witnesses that what they saw was a UFO and not aircraft of this earth;

7.) Humans and nonhuman beings allied to influence human thought and belief patterns, with the aim of social control (hyber-fascism?);

8.) Creations of, and an act of God.

Okay, you are free to add others if you like. For instance, one could argue to the possibility that information—taken in total—is itself an "alien," capable of changing humankind for better or worse, and certainly not all that detectable as a whole by human beings.

Now that I've stated many of the possibilities I think about from time to time based on various books and thoughts out there, let's see what some witnesses think UFOs are.

FALLEN ANGELS

"I know what they are and what they are up to," says 34-year-old Bobby Matthews of Delbarton, Mingo County. "Altogether, I've seen five or six UFOs. They're fallen angels.

"Also, some of them are God's angels. Sit back and watch—there are things going to happen that people have never seen."

Sometime during the 1980's, Bobby was in his yard when he looked up above the tree line on a hill 2-3,000 yards away. "There were three of them," he says, "at the top egg-shaped, then like a basket beneath. They sat still, totally, then, all the sudden, they picked up and left." Bobby thinks they were "scout vehicles."

Another time, in early summer of 1994, he saw a large, disc-shaped craft in Kentucky so close to him that, "...if I had a good arm to throw a baseball, I could have hit it."

"You have to look at this stuff spiritually, or you won't understand where I'm coming from," Bobby adds.

He firmly believes that the fallen angels "are going to be in the Government," and that will lead to "one world order, as prophesied in the Bible." He further says that there are different types of these angels. "Some are...small, some are beautiful, human like, and they are going with the daughters of men."

"How are we to tell the difference between the good ones and the fallen ones," I ask.

"You truly have to know God," he responds.

Bobby describes himself as a "born-again Christian," and says that a few years back, "God opened up the Knowledge for me. He would give me little spurts of knowledge in my mind and I could understand what was being said."

All in all, Bobby advises people to not be afraid of UFOs because the phenomenon is "in God's plan."

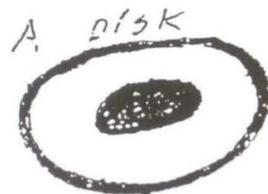
OF ANOTHER WORLD

Mrs. Orpha Pugh was a registered nurse working at the Webster Springs Memorial Hospital in 1976.

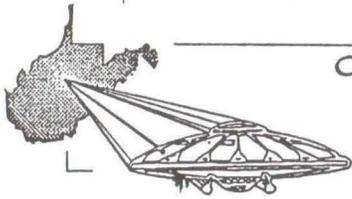
"My son, who had retired from the Air Force, was always seeing these UFOs," she recalls during our phone interview. "Well, one night, after he had picked her up from work and they were heading home, he says to me, 'Mom, I've seen the strangest thing tonight.'"

They were just then crossing the Twin Bridges near Bergoo (Webster County).

Before she could ask him what it was he had witnessed, he spoke again— "Look at that!"



Bobby Matthew's drawings of the UFO shapes he has seen.



Chapter Ten

140 Years of
UFO History

I had asked via a press release for UFO stories from state residents.

The phone is still ringing, even as I write this two months after the fact. "Bob, the call's for you," has become so standard a sentence at our office that it's now delivered to me in code: "Uf-fo," the wife says. I'm beginning to hear it in my sleep.

Don't get me wrong, I wanted to hear the stories. But I also wanted to write the book by the end of September. This was supposed to be a "quick overview" of West Virginia UFOs. Right.

I never met the vast majority of these people, except through a phone receiver. I regret this fact, since a huge majority of them seemed the sort of people you'd like to know as personal friends. Their stories, in several instances, cried out for on-site visits, but time and money conspired to prevent me from traveling more. Perhaps a sequel, *SON of West Virginia UFOs*—will allow me to do so.

Here, then, in a sort of rough chronological order of event dates (though some follow sequentially as a consequence of being related), is a "quick overview" of the first 140 years of West Virginia UFOs.

1830's

One of the earliest known reports of an anomalous phenomenon occurring in what is now West Virginia happened as Alexander Creel, a passenger on a steamboat plying the Ohio River, happened to look to shore, where he saw an apparition of the Virgin Mary, who told him, "There you behold the site of what will some day be a happy and prosperous city."

Creel purchased the land and later named it St. Mary, which today is St. Marys, West Virginia.¹

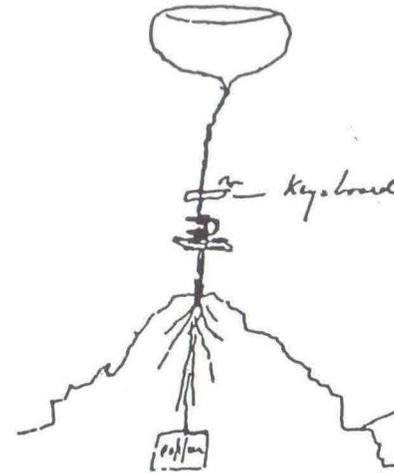
1. *West Virginia County Maps*, by C.J. Puctz, County Maps publishers, Lyndon Station, WI

1866

Dr. Mahlon Loomis (1826 - 1886), dentist, scientist and inventor, first demonstrated his two-way wireless communication system between two mountains in nearby Virginia. In subsequent years, he is believed to have perfected his system from three hills in Preston County, West Virginia, where now are located microwave and various radio transmitter antennae, as well as the Etam Earth Station (built in the 1960's to relay radio signals from astronauts in space to Mission Con-



Dr. Mahlon Loomis, inventor of the first "wireless" communication system, is believed to have perfected his invention with the addition of voice signals in Preston County, West Virginia during the 1880's.



July 21st 1866.

An early sketch of Mahlon's invention, which he drew on his 38th birthday. Images on this page, scanned from, Mahlon Loomis: Inventor of Radio, by Cmdr. (USNR) Thomas Appleby.

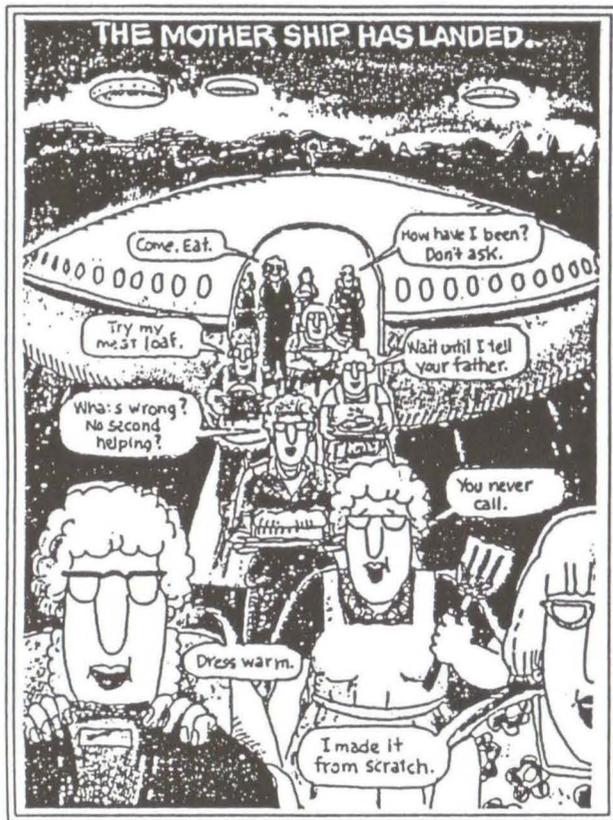
trol in Houston, Texas during the early years of America's space program).

Still riding the galactic currents are the Voyager spacecraft launched from earth in 1977 and just now reaching the outer limits of our solar system. On board are greetings from earth citizens to distant cosmic civilizations.

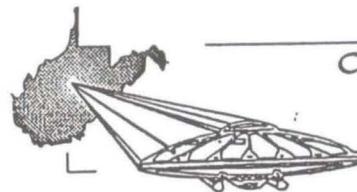
Preceding the Voyager's reach are all radio and television signals ever broadcast from Planet Earth before the spacecraft's launch.

The first modern-age signals, including those of peoples' voices it is said, were propagated by the Loomis system (patented in 1872) and are leading the way.

(For additional information about Dr. Loomis, see Chapter One.)



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Chapter Thirteen

90's Sightings Keep Skies Bright

During the summer while I traveled around the state, it surprised me to hear so many people think there had been no recent UFO sightings in West Virginia.

In fact, and if my foray into the state's sightings is any indicator, it seems as if the number is increasing—*rapidly*.

Here's a sampling.

1993

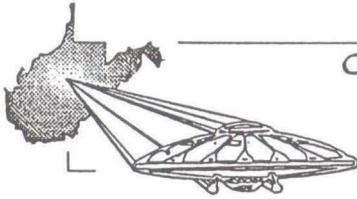
Beckley (Raleigh County) interior decorator and seamstress Linda Linkus has "seen so many weird things over the years" that she's beginning to wonder if something is "keeping tabs on me."



Linda Linkus at the Go-Mart store.

Her most recent sighting occurred last December, just off of one of the busiest exits from I-64 in the city, the Harper Road exit. Amidst dozens of fast food restaurants, motels, hotels and gas stations, Linda looked up to see a "real bright light, so bright it hurt your eyes," hovering directly above the Go-Mart convenience store. She pulled over and watched it for a long time before it finally moved slowly off.

She tells a most intriguing story of being one of hundreds of people stranded on an interstate highway outside of Hagerstown, Maryland



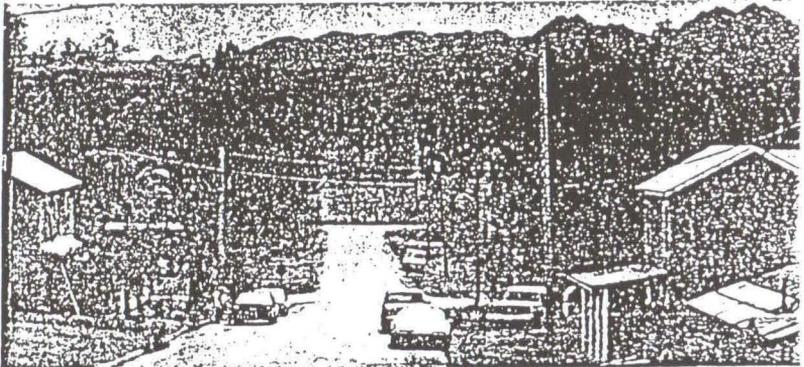
Chapter Sixteen

Harvest Time In Elk Garden

The small town of Elk Garden, population approximately 300, is on the fringe of what famous UFO researcher and Mountain State native Gray Barker called the "Mini Bermuda Triangle" of the United States: Preston, Taylor and Tucker Counties, West Virginia. Though not within the boundaries of these three counties, Elk Garden, located in Mineral County, is close enough to qualify, should it wish such a distinction.

Situated on a hilly plateau atop the rugged and coal-rich mountains straddling the Maryland-West Virginia border and a few thousand feet above the picturesque Potomac River, the town and its surroundings bespeak the glory days of a rollicking King Coal/land baron aristocracy.

A large, level area of town devoid of buildings is said to have been reserved for the courthouse and other public buildings anticipated to be built at the time when the town's economy and political muscle were thought to be sufficient enough to consolidate power into this area of the county.



The view of the western horizon above Elk Garden reveals mountains of coal, a staple of the small town's economy. The arm of a large coal shovel is barely visible in the top center of the photo. Photo by Bob Teets.

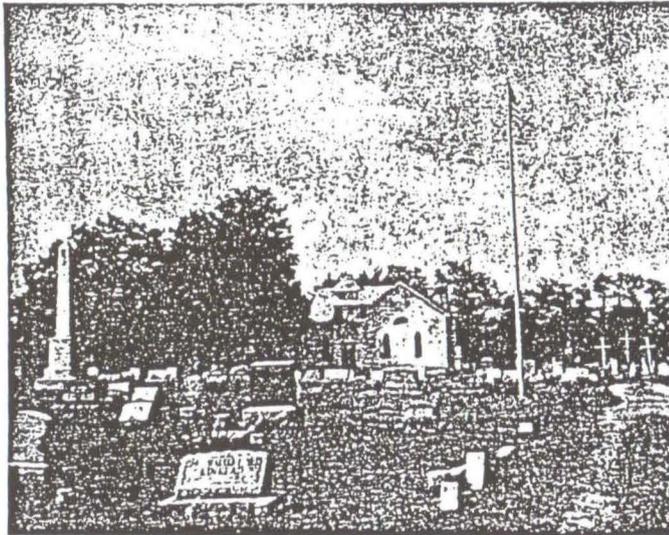
Ramshackle, boarded up storefronts now tell of the failed effort to do so, as the boom and bust cycle so prevalent in a coal economy pulled the rug from beneath the grandiose scheme.

Now, however, the local economy is showing promise as, once again, the coal business seems literally on an upward trend, at least when you look on the horizon above town. Where deep mines once plunged into the hillsides, giant shovels and earth-moving equipment now dig, scratch and claw at various open-air strip mine sites around and on top of the hills.

Just a few hundred yards south of a busy strip mine visible from town is a place called Nethken Hill.

The scene here is the type Norman Rockwell would have painted should he have sought to depict a reverential shrine of old-fashioned America. Slightly windward of the hill and amid the shade of pine and maple trees is a beautiful little church, the Nethken Hill Methodist, constructed in 1875 to replace an older structure on land donated years before by the Nethken family, coal mine operators at the time.

The church is surrounded by cemeteries with gravestones dating into the early part of the last century. The cemetery on the right, or northern side, of the church contains numerous markers denoting the burial sites of many Nethkens and other prominent names of the area. On the southern side of the church is the so-called "Kalbaugh" graveyard. Across the lane, to



The Nethken Hill Methodist Church, built shortly after the Civil War to replace an older structure, has been the gathering spot for generations of Elk Garden faithful. The Dean family memorial is in the foreground at left.

the east, is the much larger R. D. Dean Memorial I.O.O.F. (International Order of Odd Fellows) cemetery. A gravestone here resembling a small replica of the Washington Monument rises above the Dean family burial plot.

At first, there is no sound here but that of the shutter release on my camera. Soon, however, the unmistakable rumble and roar of mining equipment starting up over at the mine site adds a sort of tribute to those whose remains were buried here after they had finished their toils in the now silent mines which they excavated deeper still beneath this and surrounding hills.



The entrance to the R. D. Dean Memorial I.O.O.F. cemetery. Note the Nethken Hill Methodist Church to the right of center in the background.

Visiting in late September, at a time when farmers are gathering in their crops for storage in sometimes quaint, sometimes modern barns, and when sawmill operators are

hauling loads of hardwood timber along narrow country lanes, and while strip miners are extracting their precious ore, one marvels at the bounty of Elk Garden and the miles of undulating hills around it, a place which has sustained generations of families, and which was recognized for its riches long before the arrival of the white man. Sitting on a hill overlooking the quiet, sunlit valleys, you can almost hear the near silent footfalls of the American Indians who long ago followed well-worn trails into these mountains in search of the vast herds of elk and other wildlife that flourished here.

Indeed, on this late summer day, it is as if Elk Garden were the Garden of Eden, a place of bounty and never-ending harvest.

There was a time, though, when the Garden wasn't so bucolic.

CURIOUS VISITORS?

Though resident Gene M. Smith reported having seen UFOs as early as 1964 in the Elk Garden area, it wasn't until the latter part of the decade that extraordinary events occurred throughout the area, but particularly in the vicinity of Nethken Hill.

The Jones family, prominent farmers in the area, recalled a hair-raising experience.

It was sometime in April, 1968. Presidential candidate Robert F. Kennedy was two months away from assassin Sirhan Bishara Sirhan's fatal attack in a Los Angeles, California, hotel, while the Rev. Martin Luther King had only recently fallen to the deadly aim of escaped convict James Earl Ray. It was the beginning of America's "long hot summer," as civil unrest fanned shouts of "Burn, baby, burn!" amidst cities on fire.

Emmett and Pauline Jones wondered if the flames were visible from high above the earth, and if such fires had perhaps brought curious visitors to earth, and later to their 2,000-acre farm one night.

It all started when the Jones' son, Wayne, and his eight-month pregnant wife, Brenda, couldn't sleep. They decided they may as well check the livestock, which at that time included upwards of a hundred head of cattle and other animals.

Storm clouds from earlier in the day had given way to a crystal clear night that one can only experience in the mountains.

They climbed into their 1962 Oldsmobile and drove a short distance on Route 42 through Elk Garden, which their farm partially surrounds, then began checking the fence row as they exited town, headed south.

Just then, Brenda noticed something up in the direction of Nethken Hill. "What's that light?" she asked Wayne.

He stopped the car and stepped out, thinking at first that it must be a helicopter. Curious though, it seemed to have come from out of the ground.

The light seemed to be approaching their car.

All at once, he could see that it was more than one light, and that the one in front seemed to be moving even more boldly toward him.

Suddenly, it was right over top of him, a huge, 100-foot round orange light that glowed "bright enough you wouldn't have needed headlights," Wayne remembered. Because the light was so bright, he couldn't make out a shape other than that it was perfectly round, but he could see two torpedo-shaped tanks of some kind fastened to the bottom. The only sound coming from the massive object reminded Wayne of a relatively quiet refrigerator motor.

It scared both Wayne and Brenda, so he hopped back in the car, turned it around and dashed back into town at 50 or 60 m.p.h.—
—the light remaining overhead.

By the time the Oldsmobile pulled into Emmett and Pauline's driveway, the light had stopped following them, and had instead remained hovering over a spot a short distance away.

But only temporarily.

"We got Mom and Dad out of bed and told them what we'd seen," Wayne recalled. "They came outside and they couldn't believe it, you know."

The light moved slowly west, then hovered unsteadily no more than 10 to 15 degrees above the silo next to the family's barn, its light so bright that the silo shone like silver.

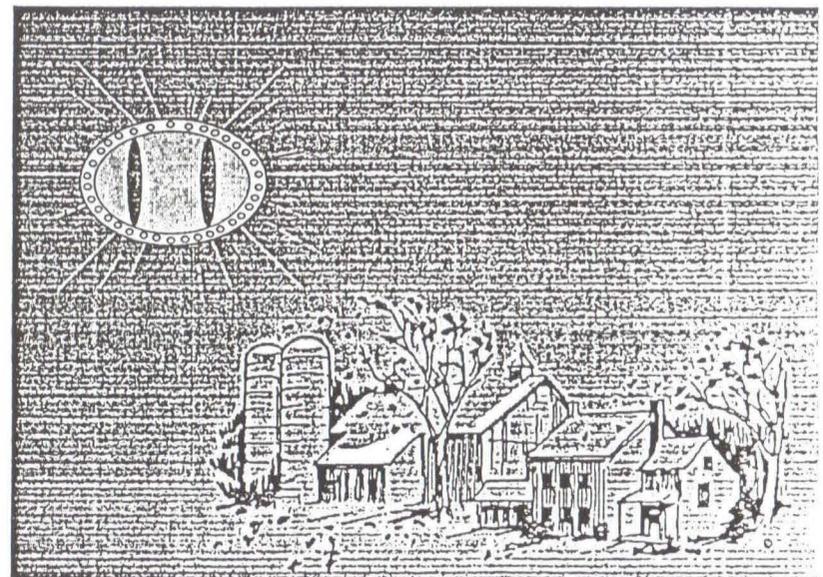
"It gave us a funny feeling," Pauline said, "so we turned off all the lights in the house."

At various times, the object would sprout flames for 10 to 12 seconds around its perimeter, "like when you light up a gas stove," Wayne explained.

It would move from one place to another in rapid order. "When it moved, it moved fast," Emmett said.

The family stood in awe and watched the object and others like it in the distance for perhaps 30 minutes. It wasn't until the objects started moving off toward the west that Wayne and Emmett got a rifle from inside the house and watched the object through the rifle's scope.

Sometime later, a military man, perhaps Air Force, from Washington, DC paid Wayne a visit and asked to hear his story, particularly about the



sounds associated with the sighting. Later, Wayne said, the man told him that he thought the Jones family had witnessed the aurora borealis.

"What we saw wasn't the northern lights," Wayne told me. "I know what I saw." He said it scared Brenda so bad that they feared she may go into early labor, or worse.

And then, on May 3, 1968, their daughter Sheri was born. "She had a birthmark," Wayne explained, "right behind her right ear. It was a perfect circle, and it was orange, just like that light. She still has it, though it's not as visible now."

THE LIGHTS OF NETHKEN HILL

"We'd see lights all during the late 1960's and early '70's going back and forth around the church area," Amie Kalbaugh, 39, said. "I never wanted to see them, but I did."

The Kalbaugh residence is located on a 100-acre farm on the western side of Nethken Hill, down a hollow and only a few hundred yards away from the Methodist Church and its surrounding cemeteries.

"We would watch the lights and go through a process of elimination, 'not a plane, not a helicopter,' and so forth, and try to figure out what they were," Amie, who was a teenager at the time, said. "I always thought we heard a high-pitched sound and then we would look out the window. The lights were always white."

She recalled one specific time in which her older sister, Vickie, tried to get her to come to the window and watch a "mother ship" hover over the meadow while smaller lights flew into it.

"It's hard to remember," Vickie, now a 41-year-old English teacher told me. "I do not have a very good memory. After these sightings, we were always so afraid."

She recalled one time, when she was a sophomore in high school, that, "I was down at a neighbor's pond, and I saw a silvery white, elliptical-shaped thing in the sky. I was thinking, 'That's not an airplane or a helicopter.' Your mind plays tricks on you when you're frightened, and I remember being afraid."

She said one other time she remembered hearing the cows lowing and the dogs barking, but that's all. "I don't want to remember, so I don't remember," she stated.

One other person besides Amie and Vickie in the Kalbaugh household recalled another sighting.

Clark Sharpless, who is director of transportation for the Garrett County, Maryland school district, was 25 at the time and married to one of the Kalbaugh girls.

It was very early on the morning of July 15 or 16, 1970, a day or two after the couples' daughter had been born, and they were staying at the Kalbaugh home.

"I can't remember why I was up," Clark said, "but I was looking out the window toward Nethken Hill Cemetery when I saw an object moving in the sky over the cemetery. I called for my wife to come to the window to look, but she was too sick, she'd just delivered our daughter—

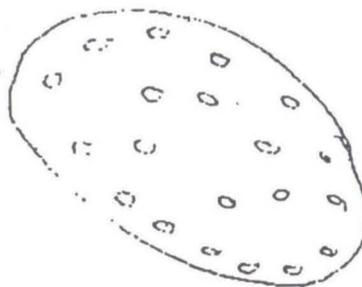
"Within a flash, it's right over the house!

"I'm looking directly up at the bottom of this object which is possibly cigar-shaped to elliptical, somewhere in between. A lot of bright lights on the bottom, very bright. Ten to 15 bright lights. As quickly as it's there—*Bam!* It's gone again. Then I see the lights again toward Elk Garden, on Nethken Hill Cemetery again.

"I observed this for maybe 30 minutes. Off and on it would be various places, but it would move very quickly. Lights would move within a snap of your fingers.

Clark said he did not go outside. "I was ill at ease to say the least," he added. "I really wasn't fearful. I didn't feel I was in any danger, but I was excited! I remember I tore the blind down off the window in my excitement."

I asked him if he thought it was intelligently driven.



A sketch of the craft Clark Sharpless saw in mid-July, 1970 while staying at the Kalbaugh residence near the Nethken Hill Methodist Church. Drawn in 1994 by Clark.

"Yes. Certainly, it was very sophisticated to have that kind of movement. Assuming it was the same craft, over there and overhead, you could not see the movement, it was *zip! zip!*— here and gone."

He did not believe it to be any type of conventional aircraft, and it had no sound.

(One curious aspect of this story is that Clark said the government later

contacted him and had him fill out a report form. As UFO researchers know, however, *Project Blue Book*, the official U.S. Air Force investigation into UFOs, was announced as officially ending in 1969, a year before Clark was contacted. So, what government agency contacted him?)

Another member of the Kalbaugh family, Gary, who is now 49, "...never did see anything that I would describe as a UFO while living there."

The Keyser Middle School science teacher said he and a bus load of

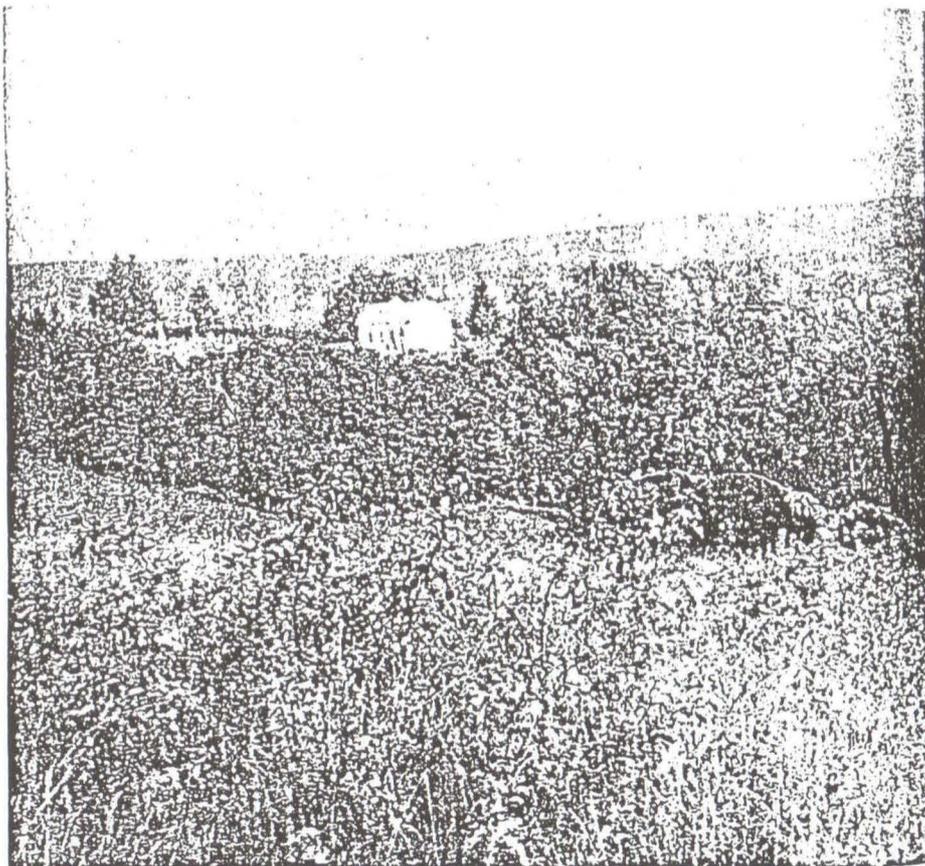
students returning from a field trip one time did see something unusual, but that he couldn't recall details.

His reaction to stories about sightings on Nethken Hill?

"I know most of these people, and my sisters wouldn't try to mislead anyone," he answered. "It would have been interesting to have seen one. I'm open, I think that there could be something like UFOs."

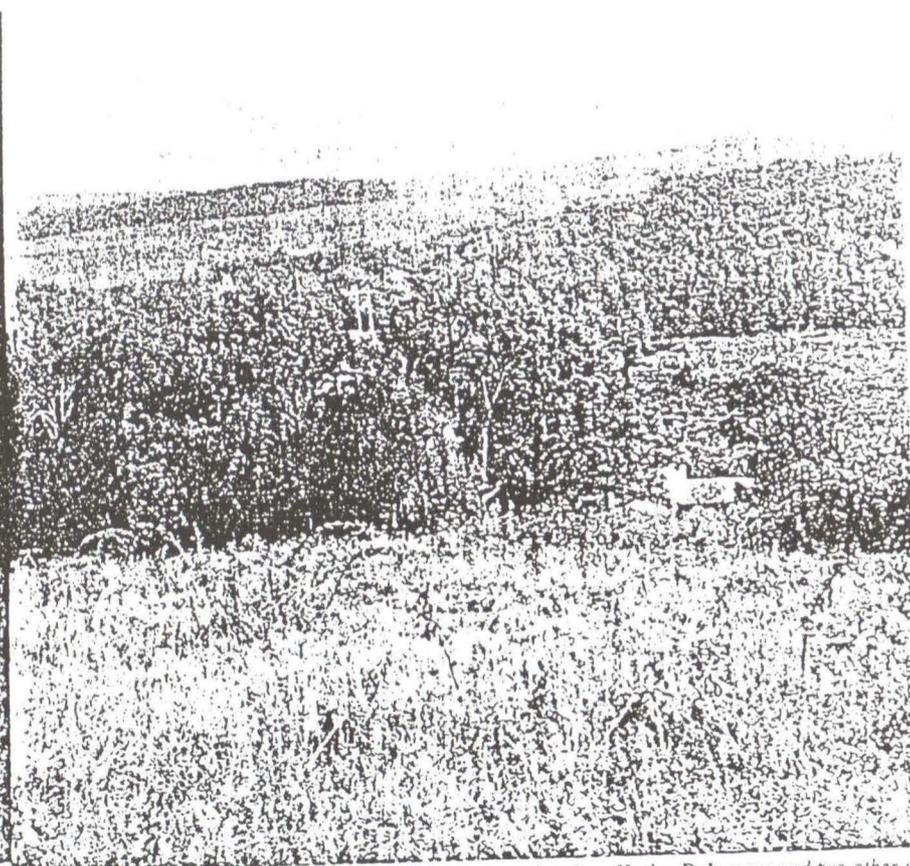
Mrs. Kalbaugh, the mother, told me she had never seen a UFO, either.

The Scene Of A Mystery:



A two-photo splice of the panoramic view of the Nethken Hill Methodist Church and cemeteries, above, and the Kalbaugh residence, with only the roof visible, down over the embankment at right.

UFOs On Nethken Hill



It was from the left of the perspective of this photo that Rev. Harley DeLuerere and two other men watched events unfold on the night of October 8, 1967, just hours after a funeral.

Her sister, Mrs. Zona Dixon, said she once saw some unusual lights repeatedly going straight up, then straight down over a distant hill. The next morning, some boys who lived in the vicinity of the hill told her at school, "Oh, Mrs. Dixon, you should have seen what we saw last night!" They said they saw UFOs that had come down, and one was long like a cigar. There were different shapes, and there were about five of them, they said."

A lot of people in Elk Garden remember the period when plenty of rumors about strange lights and flying objects would result in sometimes carloads of people driving up to the church for a nighttime vigil.

I talked with several residents who said they had spent many nights on Nethken Hill watching for UFOs and had never seen anything unusual. One such man, William Michaels, 64, said, "I went up there lots of times, and I never saw a thing."

William was the grave digger for the cemeteries at the time. He said he would dig the graves during the nighttime hours, because it was cooler.

I met Howard Dawson, 77, a retired coal miner, while I was photographing the Nethken Hill area. "I came up here, sat in the car, got out and walked around," he said. "I've never seen any UFOs up here."

I spoke with David M. McIntyre, who used to work for Brown's Television company in Cresaptown, Maryland, and who repeatedly accompanied his boss and others to Elk Garden, sometimes in the company airplane, looking for UFOs or signs of them.

Though they never saw anything, David did speak with many of the eyewitnesses back then. "Those people up there saw something," he said. "There are too many of them who have seen something for them to be making this up."

One who did see something was 53-year-old Dixon Ridder, a local mail carrier and sort of unofficial local historian. He remembered two sightings.

Born a few miles away in Kitzmiller, Maryland, his roots stretch back six generations in this



Dixon Ridder. Photo by Bob Teets.

area. He now lives about a mile north of Nethken Hill.

It had been his phone call to me on July 20, 1994, which had led me to Elk Garden a few months later. During the afternoon of my visit, he acted as a guide while we traveled the area in his pickup.

We eventually ended up walking out across the hillside that overlooks the Nethken Hill church and the Kalbaugh residence.

"I saw a brilliant white light with a sharp outline of its edge right over there," he said, pointing to the rear of the church. "It was about five feet in diameter, and was just a few feet back from the church. It lit up the whole area. All of a sudden, it went to the back of the church, then went across the road to that Dean Monument over there, where, just like you turn a light out, it vanished."

(One sighting reported by a Hopi Indian woman in 1970 mentioned that a UFO looked like a moon, and that after performing some aerial feats, it "turned off its light like a light bulb."¹ Other accounts in this book rely on the same imagery, see Larry Gibson's story on Page 20.)

The entire incident lasted only a few seconds, as the light had moved quickly from place to place.

He saw another light on a different occasion, this time while riding his motorcycle late one night. "I came up over the hill and there was a yellow light, small yellow light moving around a little bit. I thought, well, maybe it was a light from a window of a house down over the hill. But the more I watched it, the more it carried on."

He had a few minutes earlier passed his cousin and a girlfriend, so he doubled back and got them.

"They drove up, she and I walked down toward the light. It appeared again and danced around and everything. The next day I was up on the hill...and I couldn't see the house, so I knew it wasn't a light from there."

Dixon admitted good-naturedly to having one night sped along the road past the church on his motorcycle while a girlfriend held an old, lighted lantern aloft on the end of a pitchfork when a pickup load of men were watching near the church. One other time, he and another motorist across from him saw each other's headlights. Later, "We got to laughing because we both thought we were seeing flying saucers," he said.

Perhaps the funniest incident he recalled was that of a man who one

1. *American Indian Myths & Mysteries*; Gaddis, Vincent H.; Indian Head Books, New York

night decided to take a shortcut to his home by walking through the cemetery. Suddenly, something "grabbed ahold of him, and he took off running and yelling." The man fought the tenacious specter until he arrived home and discovered that it had been a length of prickly briar which had caught on his pants.

A TRIO OBSERVES THE NETHKEN HILL LIGHTS

It was no ruse witnessed one night by a trio of men.

It was late on Sunday evening, October 8, 1967.

Reverend Harley DeLeurere, a circuit-riding Methodist minister who was two days away from his 27th birthday, answered the knock on his door, and greeted the town's mayor, Leonard P., and his 32-year-old son, Leonard Jr. (*Note: the latter two mens' names have been changed.*)

"Come with us," the older man said, "We're going to Nethken Hill."

Without hesitation, Harley agreed. He, like the two men of his church congregation he was accompanying to the hill, had heard the stories circulating around town about strange lights up on the hill. Everyone was curious.

Besides, there had been a funeral earlier in the day.²

And so, the trio proceeded to a spot about a quarter-mile northwest of the Nethken Hill Methodist Church where Harley preached every other Sunday morning. From this vantage point, they had a commanding view of the church and cemeteries on their left, and of a narrow hollow which led a few hundred yards down to their right, where the Kalbaugh family residence was located.

For two hours they sat and talked...and waited.

Suddenly, they saw a flash of light in the sky.

Lightning?

No, there was a clear sky.

Headlights coming up over the hill?

No, there was no traffic this late at night.

Airplane lights?

No air traffic, either.

They discussed the possibilities, but couldn't come up with a reasonable answer.

2. Ms. Amy Sharpless, who was an undertaker at the time, confirmed that a funeral had taken place in the I.O.O.F. cemetery on October 8, 1967.



Artist Susan Williams' interpretation of the Nethken Hill sighting by Rev. Harley DeLeurere and two other Elk Garden men on October 8, 1967.

Then—

"Look," one of them said, pointing toward the Kalbaugh house.

The three watched in awe as what Leonard Jr. later described as "something like a big turtle with lights on it appeared level with the top of the house" and then moved purposely up the hollow toward the church.

"It was like two headlights floating along," Harley said later, "that left an erratic trail, like you see in a time exposure photograph."

Soon, "It wasn't more than six feet off the ground," Leonard Jr. said, "and it had three or four recessed lights on it that shined toward the graveyard and down on the ground, too."

The two men's memories diverge at this point (Leonard, Sr. having died many years ago), though they nonetheless agree that the object flew over, first the Nethken Hill Methodist Church cemetery, then over the I.O.O.F. cemetery.

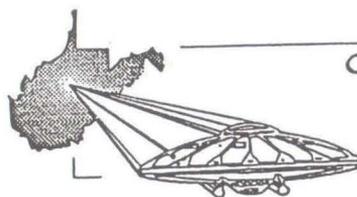
Leonard Jr. remembers the object momentarily hovering and shining its lights down onto a day-old grave in the I.O.O.F. cemetery. Rev. DeLeure does not recall that detail. Leonard Jr. said he recalled the minister suggesting later that the casket in the new grave should be exhumed and the body checked for signs of any disturbance. Rev. Harley does not recall that detail, though he said he may have made such a remark in passing.

Both say that when the lights disappeared, they, being younger than Leonard Sr., ran from their position for a closer look, but upon arriving at the cemeteries, there was nothing to be seen. "We thought sure we'd see something," Leonard Jr. said, "but when we got there, there wasn't anything."

The lights, both men said, had simply disappeared.

Leonard Jr. had seen other objects both before and after this sighting, in other parts of the area. One sighting occurred as he was delivering milk from his farm about five miles away, out on Route 50. It was daylight that time, and Leonard said two other motorists pulled up alongside his pickup and watched three discs surrounded by "a greenish, yellow haze" hover in the eastern sky until "one left so fast you couldn't see it, and the other two followed just as fast." On another occasion, he said, "I would see them while I was cutting hay up in the field." These sightings occurred years apart, he added.

But the most intriguing sighting remained to be the one on Nethken Hill, he said. "It seemed like every time there was a new grave, within the next couple of nights, people would see lights up there."



Chapter Seventeen

Think Of All
The Possibilities

A 1970's children's television program entitled "Make a Wish" used as its theme an admonition to its viewers to open their minds and to, "Think of all the possibilities."

The Elk Garden/Nethken Hill case (and many others contained in this book) challenges us to do the same.

What, in fact, did happen in that small, rural community so many years ago?

While it would take many more books than this one to adequately address that question, here's a brief overview of possibilities:

* It is possible that one or more people perpetrated a lengthy, certainly expensive and technologically sophisticated three- or four-year-long hoax that fooled a lot of people.

Apparently, they or a copycat hoaxer decided, after a long respite, to renew the trick, as Amie Kalbaugh reported once again seeing a slow-moving, soccer ball-sized globe of light in the late 1980's—nearly twenty years after the last reported sighting in the area. The globe, she said, was moving no more than 15 to 20 feet over her head and slow enough that she could have kept up with it at a jogging pace. Instead, however, she ran to the house.

* Given the Jones family reports and descriptions, there is a chance that their sighting was of a secret aircraft under development by our or another government. Recall in the 1952 case of the Flatwoods Green Monster (see Page 11) that Kathleen May Horner claimed a reporter read to her a letter from "the government" which said the "green monster" was, in fact, a prototype of a missile under development to reach the moon.

The mystery still remains, however, that mention was made of "pi-

lots" who were somehow flying along with the missiles in either launch vehicles or in "shadow planes" to monitor the missiles. One such vehicle supposedly either crashed or landed nearby and left "skid marks" down over a hill near where the green monster/missile was spotted. If this were true, then whatever became of the pilots?

Further, as Ivan Sanderson noted, there were at least two additional crashes of "constructions" in the general vicinity. Did these missiles similarly have pilots aboard? If so, what were their fates? It sure does appear as if further research is called for, because either way—"monster" or ultra-sophisticated (for the time) technology—the Flatwoods case may, in fact, be more important than the now disputed Roswell, New Mexico incident of 1947. Combined with the Elk Garden / Nethken Hill Case, the possibilities are most intriguing.

* No one to this point would rule out the possibility that these anomalous phenomena could be explained in more prosaic terms, like naturally occurring ball lighting or northern lights, low-flying weather balloons, tectonic stress or anomalous electromagnetic lights, or as a hundred other sometimes theoretical but nonetheless potentially observable scientific items of interest.

But what if none of those possibilities is on the mark? What then?

Well, tighten that seat belt, 'cause we're about to take a sharp turn into the unknown. We have no map, and our only guide is the *Matrix of UFO Beliefs* (see Appendix A), and the unofficial taxonomy on Page 17.

Since it is not my intent to present an epistemological examination of the phenomenon here, I'll stick to *highlighting* an area I find the most fascinating in connection with UFOs: the religious / spiritual aspects. While others may argue differently, I see these issues as most central to an examination of the phenomenon.

SEARCH FOR INTENT VIA ITS EFFECTS

The debate, of course, is still open about the existence of UFOs, and whether there are living entities associated with them. For the moment, let's assume that UFOs are real and that they are connected to living entities of some kind, if even incorporeal (at least to human detection) or mere "intelligence." That's where all of the following people start from.

As a whole, UFO beings, what or whoever they are, have only so

many ways of interacting with us. Too, humans are prone to seeing and reacting in ways that they have learned from their cultural heritage and individual upbringing. This leads us to say that one person's demon may be another's angel may be another's alien may be another's "germ." Thus, we have only the *effects* of these contacts on people to help us ascertain the *intent* of the contacts.

The lines blur rapidly. Here are some examples and how they relate to the Elk Garden / Nethken Hill case and others mentioned in this book.

NATIVE AMERICAN INDIAN INFLUENCES

According to the book, *American Indian Myths and Mysteries*¹, the Hopi Indian tribe of the southwest U.S. is inexorably linked with the UFO phenomenon because its members believe many of their deities, the so-called *kachinas*, are from other planets. One chief is reported to have stated point blank, "We have seen the flying saucers and have heard their message to us... Also, Hopi Indians know that other planets and worlds have people, and they are watching us." The message alluded to by the chief is the belief that, if the Hopi people remain true to their old teachings and beliefs, they will be safely removed from earth and taken to another planet at the time of the "Great Purification." (Note also the connection of being a "chosen people" who will be "saved" so long as they adhere to their founding belief structure. This, of course, is akin to other religious and/or political belief structures throughout time. Christians may refer to a similar "Rapture" that will come in the "End Times.") The chief's remarks were believed to have been made in July, 1969, a time identical to that of many Elk Garden sightings.

It is noteworthy to mention here that the road leading between the cemeteries and past the Nethken Hill Methodist Church is, according to Dixon Ridder, an old Indian trail (though not a Hopi trail).

Other Amerindian beliefs suggest comparisons with the Elk Garden / Nethken Hill episodes, as well.

In *People of the Web*², author Gregory L. Little says Indians believe that as humans became more and more technologically attuned, they began harming the earth in an effort to control it, and as a result began losing

1. *American Indian Myths and Mysteries*, by Vincent H. Gaddis, 1992, Indian Head Books, New York, New York.

2. *People of the Web*, by Gregory L. Little, White Buffalo Books, Memphis, Tennessee

touch with the spirits around them. These spirits, demanding attention in order for humans to be complete and to assure kindness to the "earth mother," will stop at nothing to regain humans' notice, and that many times, they will present themselves in a corporeal form acceptable to humans' cultural and technological belief system at the time.

It is true that hundreds of UFO contactees report, after their experience with UFOs, a renewed interest in earth ecology and in their own spirituality. By the same token there are contactees who are inalterably traumatized, or at least changed in a negative way, by their experiences, to be discussed in more detail later.

One possibility for the Elk Garden sightings, then, could be linked to the earth spirits recognized by Amerindians, presumably even those who once traveled on a trail that would become a road past the Nethken Hill Methodist Church and where strip mines and deep mines once harmed the earth mother. It could be argued, then, that more modern mining methods instituted and legislated in the 1970's and '80's have proven acceptable to the earth spirits in and around Elk Garden and thus accounts for the reason why the "spirits" haven't been sighted since that time.

TWO BRIEF POSSIBILITIES

Briefly, two other possibilities with broader applications include:

* War historian William Bramley (author of *The Gods of Eden*) discovered what he calls "Custodians," which he believes are the root cause of human warfare and divisiveness. Bramley certainly links the Custodians with UFOs, seeing them as basically malevolent entities who control us, essentially, for fun and profit.³

* Vladimir Terziski, a Bulgarian immigrant who now lectures at UFO conferences and runs the "American Academy of Dissident Sciences," a nonprofit organization, often refers to the phenomenon as a "management system," controlled by competing consorts of terrestrial opinion-makers and off-planet intelligences.⁴

3. *The Gods of Eden*, by William Bramley, 1993, Avon Books, New York, New York.

4. Statements made during the 1993 International MUFON Symposium in Richmond, Virginia, and elsewhere.

The Core Debate Regarding UFOs

Now we finally arrive at what I believe should be the core debate about the UFO phenomenon.

ANGELS

American culture today is particularly enjoying a conscious relationship—only time will tell if it is destined to be a long term relationship or short term fad—with angels. The Bible, of course, makes many references to angels and angelic realms, as does the literature of many other beliefs and traditions. "UFOlogy" is no exception. Many percipients report having experiences with UFO occupants which resemble angelic presences or "beings of light."

While many believe these to be true angels, others suspect them to be fallen angels or other presences presenting themselves in disguise as "beings of light." The name Lucifer can be interpreted as "light bearer," or "bringer of light," so the biblical admonition to "test the spirits" seems applicable here.

A *Time* magazine poll (December 27, 1993 edition) reported that 69% of Americans believe in angels, while only 49% believe in fallen angels or demons.

My opinion is, the *Time* poll would seem to be good news for both sets of entities and for the same reason—using available "marketing" and experiential techniques, angels have managed to convince us that they're real; and fallen angels and demons have managed to follow a shrewd plan of convincing a majority of us that they are not!

THE COLONELS TAKE A STAND

A number of retired United States Air Force colonels have entered the fray, contending that the UFO phenomenon is a matter of biblical proportions and implications.

A book entitled, *Unmasking the Enemy: Visions around the world and global deception in the end times*⁵, by Nelson S. Pacheco, Ph.D., and Tommy R. Blann, confronts UFOs from a rather conservative Christian

5. *Unmasking the Enemy: Visions around the world and global deception in the end times*, by Nelson S. Pacheco, Ph.D., and Tommy R. Blann, ©1993-94 by the authors, distributed by Bendan Press

perspective, and reveals the evil associated with the phenomenon. This was not the first such book I had read, but it was certainly among the best, even though the authors became shrill and fearfully judgmental, a decidedly non-Christian tact.

Pacheco, a retired United States Air Force Lt. Colonel and Tenure Professor of Mathematics at the Air Force Academy, and Blann, a 30-year UFO researcher, combined notes to produce a fearsome take on UFOs, including their opinion that we've all been deceived by facets of the phenomenon, or rather, by the perpetrator of parts of the phenomenon, Satan. Essentially, they contend that the UFO theme is this: humankind can be saved from its own depravity by heeding the UFO messengers (i.e. Satan), who carry strident messages for cleaning up the earth. This, they say, comes without the more stringent Christian message of maintaining faith in Christ's sacrifice as atonement for our sins, and for the need to continually live moral lives.

They contrast the UFO message with what they say are the more spiritually challenging, yet uplifting and responsible messages contained in most sightings of the Blessed Virgin Mary in such places as Medjugorje, Bosnia and elsewhere.

Many other mainstream Christian authors agree with Pacheco in viewing UFOs as largely the work of the devil, or at least of negative forces in the universe. Most notable in addition to Pacheco is USAF (ret.) Col. David Hunt, author of *The Archon Conspiracy* (and more than a dozen other titles).

These military men are joined by civilians such as former Philadelphia investigative reporter William M. Alnor, *UFOs in the New Age*; and scholar Tal Brooke, *When The World Will Be As One: The Coming New World Order in the New Age*. (See bibliography for publishers information for these books.)

SPIRIT RELEASEMENT THERAPY

When I think of the demonic aspects of the phenomenon, I also keep Ephesians 6:12 in mind: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

A fascinating and closely allied notion is that contained in the book, *Spirit Releasement Therapy: A Technique Manual*⁶, by Dr. William J. Baldwin.

Dr. Baldwin, a former dentist, now performs extractions of a different sort. As a pioneering clinical psychologist who employs a multitude of Christian precepts, he "releases" apparent "discarnate" spirits of dead people and malevolent "entities" (minions of Satan or whatever pseudonym one wishes to use) from his patients through a therapy he calls "Spirit Releasement," or clinical deossession.

In the parlance of the times, journalist Dick Farley (originally from Wheeling) says that Dr. Baldwin's approach, when combined with other methods, constitutes the ingredients for a "cosmic case for Christ."

Dr. Baldwin's "Spirit Releasement Therapy"⁷ is a variant of the ancient Catholic rite of exorcism known as the Roman Ritual (which is dramatically portrayed in *Possessed*,⁸ by journalist Thomas B. Allen, a book that recounts the true story that formed the basis for the film, *The Exorcist*), except that SRT takes a somewhat more non-judgmental and gentle approach and sends the released entities to a benevolent destination instead of allowing them to roam our realm in search of a new human "host."

Dr. Baldwin says that while there is the possibility that these various entities are not real but simply metaphors in his client's minds, the therapy nonetheless works at helping clients overcome their problems.

Among other implications, it is safe to say that by introducing a heretofore sacrosanct metaphysical element into the previously staid, empirically repressed mental health mainstream, Dr. Baldwin has potentially changed that discipline forever, and as a consequence, has rocked the UFO phenomenon to its core.

Essentially, one of the chief battle lines drawn in the UFO debate centers on the *intent* of whomever comprises the UFO "intelligence"—kindly, superior space brothers, or malevolent, controlling beings.

Dr. Baldwin has, he says, encountered many "dark ones" who deceive their human hosts (which include some people who "channel" various entities) into believing they are beneficent extraterrestrials (ETs) here to help them. Other times, he says, his clients discover ETs controlling them through use of implants or mind control techniques, but that when the ETs are contacted through the therapy, they themselves are often found to be in-

6. *Spirit Releasement Therapy: A Technique Manual*, by Dr. William J. Baldwin, Human Potential Foundation Press, Falls Church, Virginia.

7. "Spirit Releasement Therapy" is a registered trademark of the Center for Human Relations.

8. *Possessed: The True Story of An Exorcism*, by Thomas B. Allen, Bantam Books, 1994

fested with dark ones.

Invariably, Dr. Baldwin says, Spirit Releasement Therapy leads the dark beings to recant their allegiance to their masters and to then willingly depart from the host for a safe ascension elsewhere.

Such a scenario invites speculation as to the ultimate intent of these dark ones or even of the ETs. Various people have speculated that humans are being "conditioned" in order for these evil forces to invade our bodies, or to "steal our souls" or at least to steal the "soul's energy." This would, in my estimation, take the abduction scenario to its fullest extent and implication, and would, if true, quickly challenge the notion that abductions are long term measures to prepare us for "higher spirituality" or "higher consciousness," as Dr. John Mack observes in his work with abductees.

While the proposition sounds far out, it is not without precedent. The Bible certainly makes it plain enough that there is a continuing battle for human's souls. Also, and antedating written history, Native American Indian shamans have practiced "soul retrieval" for those who suffer any number of afflictions, the result of parts of their souls having been stolen by spirit-like tricksters or thieves.

Dr. Mack, however, says the Judeo-Christian viewpoint is too limiting because of a tendency to view things dualistically, i.e. as good or evil. He asserts, instead, that the alien abduction scenario is not evil at all, and is instead good for humankind and good for the planet, so long as humankind is willing to open its mind to the "alien" message.

Inherent in Dr. Mack's framework, however, is the notion that the human race is doomed.

Let us now turn to an examination of his controversial and paradoxical thesis.

UFOs AND ABDUCTION PSYCHOLOGY

Harvard M.D./ psychiatrist John Mack's interpretation of his research with abductees, shared in his book, *Abduction*⁹, relies heavily on what he considers to be a potentially positive spiritual transformation resulting from the abduction experience, but which carries the central message Pachecho and others (see previous sections) see as demonic, that of salvation of humankind through earth ecology. At the same time, Dr. Mack sees an opportunity to challenge certain religious principles which Pachecho and

others consider central to interpreting the phenomenon.

"There can be little place, especially within the Judeo-Christian tradition for a variety of small, but powerful homely beings who administer an odd mixture of trauma and transcendence without apparent regard for any established religious hierarchy or doctrine," Mack, a Pulitzer prize-winning author, writes. "At best, this would seem puzzling and difficult to integrate. At worst, to the polarizing perception of Christian dualism these dark-eyed beings must seem to be the playmates of the Devil."

To offset the limiting possibilities of the "dualism" he sees, Dr. Mack, who also sits on the MUFON (Mutual UFO Network) board of directors, implies the need to supplant, or at least to broaden Christian doctrine with an openness to a newer crop of messengers, a techno-eco-spiritual fleet of beings who harbor good tidings for humans. Citing his synthesis of abductees' comments, he observes that these "...alien beings, although resented for their intrusive activities, may also be seen as intermediaries, closer than we are to God or the source of being."

One purpose of these messengers, he thinks, is to change human consciousness by breeding a superior race, part human, part alien.

"Abductions seem to be concerned primarily with two related projects: changing human consciousness to prevent the destruction of the earth's life, and a joining of two species for the creation of a new evolutionary form."

This dominant new, "hybrid breed" (also often referred to by abduction researchers Budd Hopkins, to whom Mack dedicates his book, and others) would presumably possess a gentler, kinder attitude toward the earth and not pollute it the way humans have. In the process, of course, the human race would lose its identity. Mack says, however, that the abductees he has studied seem powerless to stop the "hybrid" process.

The idea of changing human consciousness in order for the species to allow its own genetic code to be permanently altered comes not without some trauma, he says.

In concert with observations made by colleague Stanislav Grof, an M.D. psychiatrist who helped pioneer LSD-inspired research into non-ordinary states of mind, and who co-developed (with Christina Grof) the drug-free "Holotropic Breath" modality of transformative psychology (which Dr. Mack acknowledges as having greatly influenced his consciousness and which he employs in his hypnotic work with abductees), Mack says that abductees generally pass through an "ego death" before they can

9. *Abduction*, by John E. Mack, M.D., Charles Scribner's Sons, New York, 1994. All excerpts with permission.

achieve a breakthrough to higher consciousness and spiritual transformation wrought by the abduction experience.

Mack believes, in fact, that humankind as a whole may need to suffer a "cultural ego death" in order for us to experience an "evolution of consciousness."

Nonetheless, and while the aliens pursue their objectives, he says, there evolves a supplicating "love" between the alien captors and their human subjects.

To modulate such potentially consciousness-shattering findings, Mack adds a caveat mid-way in his summarizing final chapter: "It needs to be stressed that we do not know if any of the above phenomena exist literally on the purely material plane of reality... It could all be 'educational,' a kind of mythic drama, intended by a transcendent intelligence to move our being to a higher level. Or the merger of the alien and human species might be more literally real, its very awkwardness the result of the prodigious difficulty of bringing together a densely embodied race such as ours with more nearly spiritual entities like the alien beings."

Howls of Protest

Such a startling viewpoint, even with Mack's oddly placed caveat, has brought howls of protest from practically every quarter, except perhaps, from within the UFO "community," and interestingly, except from mainstream Judeo-Christian clergy or leadership.

Washington Post book reviewer Rudy Rucker wrote, "Why is it, finally, that I find *Abduction* so annoying? I guess it's because I love the idea of UFOs, and *Abduction* drags this idea into the mud."¹⁰

*Newsweek*¹¹ reviewers Peter Plagens and Martha Brant observed, "The aliens' green politics are... remarkably similar to Mack's; their agenda is to make a race that will stop polluting planet Earth... If we ever do accept the existence of alien body snatchers, it will be in spite of Mack's book, not because of it."

The *Atlantic Monthly*¹² published its own wry opinion that, "The book certainly offers the enticing possibility of debate unencumbered by fact."

10. *Washington Post* "Book World," Volume XXIV, Number 16

11. *Newsweek*, April 11, 1994

12. *Atlantic Monthly*, (date) 1994

A *Psychology Today*¹³ article quoted University of California, Berkeley, social psychologist Richard Ofshe, also a Pulitzer Prize winner: "If there's a certain brilliance in backing the trendiest wrong horses available, then John Mack has it. He has made a stellar, absolutely impressive, world-class series of mistakes."

*Time*¹⁴ magazine later ran another Ofshe observation: "If this were just an example of some zany new outer limit of how foolish psychology and psychiatry can be in the wrong hands, we'd look at it, roll our eyes and walk away. But the use of his (Mack's) techniques in counseling is substantially harming lots of people."

The same *Time* article also outlined disappointments voiced by former Mack research subjects, including one man who said, "He (Mack) was against anybody who said anything negative about the aliens."

Equally damning in the article was the revelation that, "...one of Mack's 'experiencers' has revealed to *Time* that she was actually an undercover debunker..." The debunker, Donna Bassett, alleged Mack's work was "riddled with scientific irregularities" and other deficiencies. She reportedly will include her findings in an upcoming book.

It is said Mack countered that he was sure Bassett was an abductee, and that her actions as a debunker were a mere extension of her desire to deny her abduction experiences.

Mack Calls for Colleagues' Help

The Harvard psychiatrist says his findings indicate that many of his more tradition-bound colleagues fail to help abductees when the practitioners employ rigid modalities, and he calls on them to beef up their knowledge of the phenomenon, if even not believing in it.

This seems a fair and logical request, even though the abduction experience and the psychology accompanying it seems to offer opportunities for interpretations far afield from Dr. Mack's.

If the UFO abduction experience is to be thoroughly examined within the field of psychology, it would certainly seem logical to suggest a far more broad and diverse group of investigators than are currently represented in most UFO research organizations. Dr. Baldwin, for example, would be an excellent addition to any such investigation.

13. *Psychology Today*, "The Harvard Professor and the UFOs," by Jill Niemark, March/April, 1994

14. *Time*, "The Man From Outer Space," April 18, 1994

A Personal Take on the Mack Thesis

Dr. Mack may, of course, be right in his assessment of what his abductee clients are saying.

Perhaps aliens are conducting a "soft invasion" in order to save us from ourselves. Maybe human destiny, having previously been altered by unexplainable events and "missing links" as a way of preserving it, is once again poised for a sea-change in its genetic makeup that will result in a less aggressive, less polluting, more "happy" creature.

Perhaps he is correct, as well, in saying that the abduction scenario is not evil, and that humankind may be facing an alternative reality which could result in all of these things coming true if we don't change our ways and heed the message given percipients.

It could be, as Dr. Mack suggests, that the Christian dualism he discounts is to be relegated to the past along with other remnants of the old human race.

The new dualism he observes may be the order of the day: By asserting that many *traumatic events* suffered by abductees as they traverse their paths to "higher consciousness" are *beneficial* in the long term, particularly when it comes to their new-found mission to help clean up the planet from pollution, Dr. Mack may be implying the abduction scenario as a sort of initiation into an eco-spiritual movement which many observers see as an emerging new religion. If so, it is a religion which demands the ultimate sacrifice—the "ethnic cleansing" or elimination of the abductees' entire species.

If such comes to pass, it will surely be humanity's last religious exercise.

Another Possibility

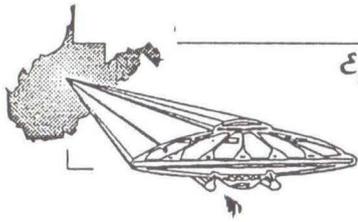
It may be that Dr. Baldwin has a better grasp of the situation.

Perhaps the invasion was foretold in the Bible with the expulsion of Lucifer and a third of the heavenly hosts that were cast to earth by the Archangel Michael.

In view of this, and until we as a species have been hybridized out of existence, it may well be time to once again review some doctrines that have served to aid humankind in other troubled times. Perhaps the invasion is real, and maybe the insurgents are gifted in many ways, but so far, they haven't won.

A political dissident once explained to me how he and millions of others helped to bring the awesome power of communism—once thought to be indestructible—to its knees. "Don't use guns," he said, "they have more and bigger guns. Their technology surpasses anything you have, too. There's an easier way. You put a grain of sand into the system's machinery every day—it eventually grinds to a halt."

The likely "grain of sand" to use in the case of "alien invaders," if that's what they are, is what UFO author George C. Andrews calls, "focusing the mind on powerful imagery, different for each individual." My interpretation of that statement means, "prayer."



Epilogue

A Message
For Vern

Are we, like some suggest, targets for alien “soul snatchers”? Were the incidents witnessed on Nethken Hill the ultimate “abduction” experience, where departing souls were interrupted in their journey?

Or, were the sightings very special and limited “audience participation” episodes, where a handful of people actually got to see the ascension of souls or the angelic lights accompanying them?

Or, could these various lights merely have been curious visitors?

Or, could these entities have been messengers carrying a note to the eyewitnesses as a way of helping them seek “spiritual transformation”?

The questions never stop. And the answers seldom come.

For sure, the phenomenon and our reaction to it should not be about fear, because fear is paralyzing and self-destructive. If we are targets, then fear only adds to our vulnerability, because it’s apparent that whatever is happening is at least partially or perhaps wholly dependent on us for its power.

Another way of saying it comes from two people featured in this book.

Nancy Workman (see her story on Page 136) said, “If you (UFOs) are alive, God created you, so I’m not afraid.”

Clark Sharpless, who witnessed a spectacular event while staying at the Kalbaugh residence near Nethken Hill, said after nearly 25 years to reflect on it: “I did not necessarily have a spiritual awakening or anything, but I had thoughts of what Being might have made all of us and whoever was in that thing above me. There’s something bigger out there, a spiritual Being that pulls the strings on all the wee folk here and above. Maybe it will be revealed later on, somewhere down the line...”

I can add only one more thought.

I started this book with some advice for my four-year-old daughter, Ashley (nicknamed “Vern”), so I should end it the same way.

As I finish writing this book, the deep green mountains through which I had traveled all during this remarkable summer have now begun to change their colors. Sitting on a knoll behind my house this day, I watch as the hues of autumn slowly stitch the hills around me into endless folds of patchwork quilts not unlike those sewn by generations of Appalachian people. As with most of the others in this book, my roots in these mountains span time and space, and surely seem connected to some greater pulse.

I reflect back to my visit in Elk Garden a few weeks ago, and I recall sitting on some large rocks while I ate my lunch in solitude next to a glittering lake. I had spent the first half of the day taking photographs and interviewing people, and then walking quietly along the narrow lanes on Nethken Hill. The experiences of the morning had been humbling and even somewhat troublesome, as I had tried to grasp some meaning out of what people had told me about the curious lights over the cemeteries.

When I had finished my sandwich and was about to leave, I glanced down into the water and was surprised to see a number of young fingerlings scurrying about. The tiny fish would dart from under the rocks in an effort to snag a crumb which had fallen from my sandwich, but seldom were they successful. It seemed as though each time they courageously moved forward, they would enter into a pool of harsh reflections cast by the bright sunlight overhead, and would turn and flee back to safety beneath the rocks.

As I ponder their actions now, weeks afterward, I wonder if I, too, have retreated when faced with the unknown. One need not get too deeply involved with UFO research before the reflections cast by such an enigmatic phenomenon become highly distorted and charged with mystery and fear. There is no doubt that sometimes I have recoiled back into the safety of my fixed reality, quite secure in the denial of what I have seen and heard.

But, like the fish, I have learned that safety does not always satisfy a hunger.

So, today, I gaze at the sky and follow the horizon to a distant hill where a man named Loomis once sent a call to the heavens.

And on a day like this, when earth and sun and sky and life are perfect in every way, I hear the answer in the wind.

It’s about free will, Vern. Live, love, say your prayers and be happy. It’s the *human* way.

Appendix

UFO Matrix of Belief

The following is a matrix of the spectrum of scenarios found in current literature which are used to try to explain so-called UFO or ETI activity, or the lack thereof. Each matrix entry has a supporting constituency. Some of these constituencies are quite vocal, and others less so, but each are apparently confident that their current belief structures are the most reasonable, given the data which are generally accepted. There most certainly is a large minority which is not willing to commit to one matrix entry over another, or in combination, until additional data are available.

0. All sightings except for a small minority which lack detail can be explained in terms of naturally occurring phenomena.
 1. Craft from off planet, but from the visible universe.
 2. Interdimensional penetrations by intelligent life-forms, based in or operating from another (parallel) overlapping dimension than our own space-time.
 3. Earth-based "others," referenced throughout history, who may be other life-forms, or predominately resident in realms or dimensions we term spiritual.
 4. Hoaxes or dramatic scenarios perpetrated by various intelligence organizations as part of broader security or disinformation campaigns.
 5. Broader social engineering, or population mind-influencing programs, designed to promote a more universal planetary consciousness and to reduce the influence of nationalistic or religious traditions.
 6. Any combination of the above, including "all of the above." Intent: unknown.

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UFO MATRIX OF BELIEF (CONTINUED)

Possible U.S. Government levels of awareness, involvement and/or control of the phenomena termed UFO.

0. No activity, inasmuch as the phenomena are explained by naturally occurring events.
 1. Aware, but not directly involved or in contact with the perpetrating forces.
 2. In contact to some degree, and cooperating with at least some of the source-phenomena or entities, either for technology trading or because government believes it has no choice.
 3. Government is the perpetrator of at least some of the phenomenology, perhaps drawing on the source experience for ideas and methods, but employing the events for other purposes, such as intelligence, disinformation or to alarm other nations.
 4. At least some UFO phenomena are results of government or other agency sponsored experiments in mind-control, or social control experiments or initiatives.

Note: The Human Potential Foundation, Inc. does not endorse any of the entries of the preceding Matrix of Belief. The Matrix has been prepared to stimulate discussion and research into the broad spectrum of ideas that are represented in current literature addressing what are popularly known as UFO phenomena.

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