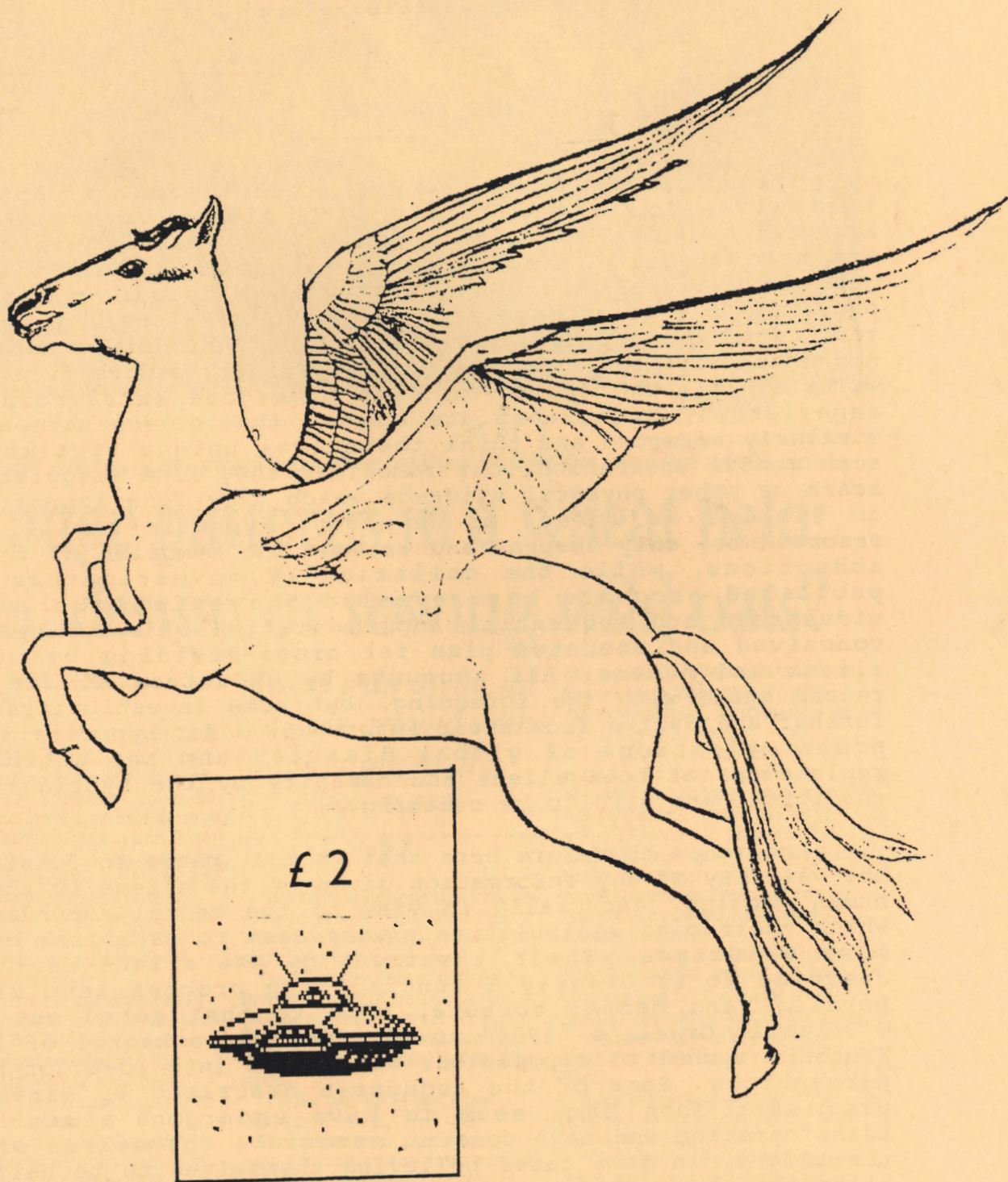


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Surrey Investigation Group on Aerial Phenomena

SIGAP

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UFO ABDUCTEES

Throughout the developed world people are presenting themselves to psychiatrists with claims to have been abducted by alien beings into discoid airships where they are subjected to various abuses, especially the theft of genetic material, in connection with a hybrid-breeding programme the aliens are said to be pursuing. Psychological testing of these people reveals neither personality defects nor abnormalities; they are simply ordinary people from all walks of life who appear to have undergone extraordinary experiences. Often they are unaware that others have been similarly affected and think themselves unique victims of some mental aberration, but sometimes they find disquieting scars or other physical evidence which they find impossible to dismiss as unreal or delusory. Hypnotic recall, if resorted to, only deepens and extends the memories of their abductions, while the collation by investigators of published accounts has revealed the existence of a widespread and sequential implementation of a ruthlessly conceived and executed plan for cross-breeding between aliens and humans. All accounts by abductees so far on record agree with the foregoing, but some investigators go further and derive from their informants under hypnosis dire prognostications of global disaster and the ultimate replacement of both aliens and humanity by the hybrid race the former are said to be creating.

And it is therefore here that we must pause to consider the validity of any information given by the aliens to their human victims, especially in view of the mental ascendancy which their mind manipulative powers seem to establish over most abductees. Their treatment by the aliens as they describe it is clearly a conditioning process involving physical and mental torture, akin to that meted out by O'Brien in Orwell's "1984" to Winston, whose hatred of Big Brother, symbol of oppression, was turned into love for his persecutors. Some of the abductees described by Harvard professor John Mack seem to have undergone a similar transformation and have come to associate themselves with the aliens, in some cases believing themselves to be half - alien and thus willing to further their long term aim of peopling the Earth with hybrids. Now none of this is the sort of thing anyone would wish to believe and very different indeed (one hopes) from the home life of our dear Queen, but the experiences of the abductees are certainly in some sense real and mutually confirmatory, though interpretations based only on the assurances of the aliens themselves remain suspect.

G.M.

THE ABDUCTION EXPERIENCE

by DAVID JACOBS, Associate Professor of History,
Temple University USA

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I would estimate that 99.99% of all abductees are unaware of what has happened to them. Perhaps many of them know that they have had strange, out of the ordinary experiences like missing time events, Out of the Body Experiences, "astral travel," seen ghosts or even had deceased relatives visit them at the foot of their beds, but these experiences are chalked up to "normality" oftentimes. They have an available menu of culturally determined explanations of strange occurrences and they pick and choose among them to help explain what happened to them.

Only a tiny fraction of abductees have systematically explored their experiences with me or with Budd Hopkins and are fully aware of the situation that they are involved in. I have handed out a questionnaire geared toward helping me gauge how many people might have had abductions. I have given it to about 900 students at Temple University over the past few years. Right now my statistics are running at about 6.5% of potential abductees and that is being very conservative.

When the pressure gets too great on an abductee and he or she feels that whatever has happened to them deserves some sort of explanation, they characteristically seek help or answers to their questions in three main areas. The first is in the therapeutic community. They go to psychologists and psychiatrists in search of help. They think there must be something wrong with them because they are having crazy thoughts about being on board a UFO etc. The therapeutic community has not been very much help in this area. Usually they are given some sort of a diagnosis that suggests childhood trauma of some sort, or pathology in the case of psychiatrists. In fact some members of the psychiatric and psychological communities have been damaging to these people because of incompetence or avarice.

The second area that people migrate to in search of answers is evangelical or charismatic religious groups or cults. In religion abductees are often given a "demonic" explanation. They are told to pray and that the demons will be exorcised. The third area is New Age groups. Here they encounter channellers and believers in benevolent space brothers, higher cosmic consciousness, vibrational patterns, universal love and so forth. Many of the abductees find solace and answers in these areas. For many others, however, these areas do not provide the satisfaction that they have finally come to the end of their quest. When they come to either Budd or me, however, and they finally uncover in more or less a systematic way what has happened to them, the quest is over. They do not go from us to another area, still searching for answers. Now they know, and they may be frightened and freaked, but at least they have the ability to gain some sort of intellectual and emotional control over their lives - often for the first time.

This is not a complete answer and there are many other ways that abductees suspect that something has happened to them. For instance, a "triggering" mechanism often works when they see a picture of an alien on a book jacket, or read something or hear

something. A bell goes off in people's minds that suddenly alerts them to the fact that something may have happened to them. One of the most important things to say, however, is that it is unethical and downright dangerous for anyone to suggest that another might have been the victim of abductions. I allow people to come to me in any way that they can. Even when they come to me, I issue strong warnings to them about the consequences of opening the Pandora's box of memory recollection. I send them a pamphlet that Budd and I put together about the downside of memory recollection. When I talk to them I warn them again. If they still want to go ahead, then and only then do I attempt regressive hypnosis. This is not something to do for a lark. The content of abductions can be fairly strong, and without proper guidance and experience the possibility of harm to the abductee is great.

The population of abductees that I have investigated is small. I have worked with 49 individuals as of June 1990. However, the way in which I do abduction research is different from most investigators. I try to spend as much time as possible with each abductee, researching on separate occasions as many abduction events as possible for each one. We have found that all abductions begin in childhood and then continue throughout one's life (with certain exceptions). I have discovered no adult-onset abductions unless they are what I call "opportunistic" abductions when the person is in close proximity to an abductee and therefore sometimes taken. Opportunistic abductions are uncommon. (*But see the case of the Farnham abductee in our last issue. - Ed.*) Thus I have actually researched about 265 separate abduction events. People have had as many as 26 sessions with me and as few as one. The average length of my sessions is about five hours - from the time a person walks in to the time he or she leaves. During the session, I try to bring out as much information as possible on a chronological basis - what happens to the abductee from the time he first realises that something is happening to him, say in his bedroom, until the event is over and he is returned. Actual hypnosis time varies from one hour to three hours.

Generally speaking, we do not know why a particular person is abducted. There appear to be no overt similarities, either mental or physical, between abductees. It appears to be a random phenomenon. However, we have found a rather strong generational and familial link with abductions, which appear to begin in childhood and continue throughout adulthood. (There are exceptions to this.) We have not found a way to stop abductions.

During an abduction, characteristic procedures that are quite narrow in their range are run on humans. Most people report physical, mental and reproductive events. Without going into too much detail, the main physical event is the examination (there are many other physical procedures) which is carried on in a surprising manner. The main mental procedure is an examination of an abductee's emotional state after observing some sort of mental imagery. People's emotions are played with and they may feel a calming effect. Likewise, it is very common for people to see scenes of atomic explosions, during which they might feel anxiety. This is part of the mental procedures. In the reproductive area, people report that sperm and eggs are harvested from them. They are also shown odd looking babies that they are sometimes required to hold.

Abductees are mentally altered during the abduction so that it is extremely difficult to understand what is happening while it is happening. A selective form of amnesia is most commonly in place immediately after the abduction, so that most people do not know what has happened to them - except unconsciously, if that is "knowing." Recovering the memories is a difficult task. Not only is there a certain amount of trauma involved but often there is also heavy confabulation, false memories, incomplete memories and pseudo-memories placed in the abductee's mind as part of the mental procedures. Furthermore, the physical after-effects of the phenomenon can be severe - scars, internal scar tissue, eye damage and so forth.

It is, however, the mental effects that are most important for people's lives, producing the most damage and the most trauma. Thus investigating abductions is a very delicate endeavour. One must know what to say, what to ask, what is coming next; what is being skipped over, what is being held back, what is going to be traumatic and what is going to have the greatest effect on the abductee whether he or she realises it or not. Above all, the investigator must have the psychological acumen to help the abductee deal with the material both while the memories are being recalled and also after the session is over. At the same time, the investigator must accumulate the maximum possible amount of data, given the enormity and importance of the event.

Unfortunately, there are few who can do this. Sometimes people who need help with an abduction experience seek advice and counsel from well-meaning but incompetent psychotherapists and even some erstwhile UFO researchers. Not enough people have been trained to service the vast number of abductees who need help, and Budd Hopkins and I have been trying to train therapists to deal with abductees. This is an uphill battle and although progress has been made, we have a long struggle ahead of us. In the meantime, those of you who think you might have had abduction experiences should think very carefully about whether you want to open up these memories, and if you decide to go ahead, then be extremely careful whose help you accept, for the potential for harm is definitely there.

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(NOTE: Dr. Jacobs' book SECRET LIFE is published in hardback by Simon & Schuster (1992). A paperback edition has since been produced with the unfortunate title ALIEN ENCOUNTERS, unfortunate because it duplicates my own book with the same title! - G.M.)

"What am I to say? I know it wasn't a balloon. You know it wasn't a balloon. But until I get a saucer on the ground in Hyde Park and can charge the public sixpence a go to enter, it must be balloons, other-wise the government would fall and I would lose my job."

- GEORGE WARD, UK Secretary of State for Air, to author Desmond Leslie, 195?.

BOOK REVIEW

WITHOUT CONSENT by Carl Nagaitis and Philip Mantle.
Ringpull Press, 1994. (£16.99)

In their epilogue the writers state that their intention was to address the abduction phenomenon "as far as British abductees and interested parties were concerned".

"We wanted", they said, "to set the scene for the uninitiated, for those who have never felt UFOs and Ufology as subjects worthy of serious consideration".

The body of the book consists therefore of 24 cases from the small corpus of 40 known UK reports, plus a single USA case, all told in a clear, journalistic style of down to earth narration. The interpolated commentary is always balanced, avoiding the sensational, but the major attempt at interpretation of the possible significance and structure of the abduction experience is embodied in a chapter on Thomas E. Bullard's taxonomies. One would have expected some reference to the more comprehensive work of David Jacobs ("Secret Life", Simon & Schuster 1992), although John Mack's 1994 book from the same house was doubtless too recent for its more startling conclusions to be considered. The intriguing question of whether our society is entertaining, not angels but aliens unawares, was previously raised in Edith Fiore's (Guild Publishing 1989) book of hypnotic transcripts, but our writers' only direct reference to it comes on Page 128, when June Rice says that her daughter "always knew she didn't belong to this earth."

Largely sidestepping the difficult question of why abductions occur, the authors seem favourably disposed to the curious quasi-scientific theories of Albert Budden, though they do also explore rather dismissively the psychological approaches the Anamnesis Project sought to combat.

In a work which makes no pretensions to scholarship we can excuse the absence of references and index, for there is no doubt that the book fully succeeds in its proclaimed intention of providing an introductory guide for those who have never considered these questions most people still prefer to ignore, or worse, to accept demonstrably untenable but reassuring explanations. This attitude inevitably stigmatises the victims, who need help and sympathy. WITHOUT CONSENT will, we hope, play a worthy part in reducing the current incredulity surrounding a phenomenon which is of much more than merely academic importance.

GORDON MILLINGTON

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"An intelligence controls the UFOs. And it is not ours."

- Dr. Pierre Guerin, of GEPAN (French Official UFO Study Group, 1979)

Accounting for Stories of Alien Abduction

Psychiatrist John Mack shares his convictions that these reports are authentic and disturbing mysteries

by Deane W. Lord, HARVARD UNIVERSITY GAZETTE

From Ancient Greece to the present, humankind has asked, Is there life beyond planet Earth? And if so, what form does it take? Last month some 100 researchers and mental health professionals gathered in Cambridge to explore the possibility of extraterrestrial life and to examine and compare the experiences of abductees - men and women who claim to have been kidnapped by alien beings, taken aboard spacecraft, and eventually released.

The four-day closed meeting drew some of the most ardent and long-term researchers, who presented short papers on their work. Chief among them was conference co-organiser Medical School Psychiatry Professor John Mack, who became involved with the UFO question two and a half years ago. Though he began as a total sceptic, he admitted, he now believes that the experiences of abductees "are an extremely important phenomenon" - and that "we can't begin to understand them without a shift in our world view."

He believes that mental dualism in the West - "we're here, you're there" - will prevent many from being open minded about the possibility of alien abductions. These experiences are shattering our world view by suggesting that we may be connected to other beings beyond ourselves. The proposition attacks the arrogance of our ideas and makes a mockery of our technology.

Estimates vary as to how many individuals have had abduction experiences. According to a Roper Organisation poll, one out of every 50 American adults - some 3.7 million people - indicate that they have had an encounter with an unidentified flying object or an alien being. "It is possible that hundreds of thousands, or even millions, of people in this country alone have undergone abduction experiences," said Mack. Because of the stigma attached to revealing such experiences, he believes, many people remain underground, too ashamed or alarmed to admit the experience. "The more prominent the person, the more likely he or she will be reluctant to come forward as they have more to lose," he said. "Often, once they seek help, abductees prefer to be diagnosed as crazy."

A well-known psychiatrist and psychoanalyst, Mack reports that of the 60 cases he has worked on he has found, to his surprise, that after a battery of psychological tests, "no psychiatric or psychosocial explanation for these reports is evident. These people are not mentally ill." He has spent countless therapeutic hours with these individuals, only to find that what struck him was the "ordinariness" of the population, including a restaurant owner, several secretaries, a prison guard, college students, a university administrator and several homemakers. "The majority of abductees do not appear to be deluded, confabulating, lying, self-dramatising, or suffering from a clear mental illness," he maintained. He has encountered only one person who showed psychotic features.

The central finding of most researchers, including Mack, is that there is one archetypal abduction experience and that most abduction memories contain very limited variations on a standard scenario. A typical encounter would begin with uneasy feelings of foreboding, a fear-inducing appearance of small alien beings, transport to a spacecraft, examination and other procedures performed on a special table, various tests and tasks given, the introduction of more favourable feelings towards the aliens and finally a return to pre-abduction activities and states of consciousness.

For most of the abductees the experience is fearful, and many repress the details. Often, hypnosis brings back the traumatic episode and helps the

abductee recover memories of the entire event, Mack and others have found. "Particularly impressive to me has been the intense resistance and disturbing effect, especially fear, as memories of traumatic abduction experiences begin to emerge under hypnosis or through conscious recall," said Mack. He and others find it hard to explain the marks left on some bodies, from red triangles on the chest to incisions on arms and legs. Several have had implants in their ears and noses, but upon study physicists and biochemists find no unearthly material. "Any adequate theory of alien abductions, even a useful hypothesis, must account for a broad range of puzzling phenomena," said Mack.

In his inventory of occurrences he includes narrative consistency. "The stories that abductees tell vary in their details, but they have a hard edge of narrative consistency," he found. He dismisses the argument that abductees influence one another and believes that "what more often happens is that when abductees communicate with each other about their abductions or watch television or film versions of abductions, they fill in details of what they have already experienced and are trying to clarify." Even though many abductions occur independently of UFO sightings, a close association between UFO encounters and abduction experiences has been consistently observed, noted Mack. He believes that a convincing theory must be found for the bizarre physical effects, such as termination of pregnancy, sexual liaisons, incisions and implants that abductees report.

A way must also be found to account for the abduction reports of children as young as two. These are, Mack said, "emotionally intense and seemingly authentic, detailed experiences from young people whose exposure to outside sources of information has been limited."

The abduction phenomenon, said Mack, "confronts us with an authentic and disturbing mystery. There is no way, I believe, that we can even make sense, let alone provide a convincing explanation, of this matter within the framework of our existing views of what is real or possible. Our psychological theories do not include a way of accounting for the simultaneous experience among thousands of people, unacquainted with each other, including small children, of complex, elaborate and sometimes overwhelmingly powerful experiences that resemble one another in minute detail, accompanied by equally peculiar physical phenomena."

Mack also thinks that the current understanding of physical reality "whereby a population of beings from some other space/time realm can enter our world with such limited detection and affect so many people" defies our accepted notions of scientific reality. Like others, he believes the phenomenon is worthy of more inquiry. "The phenomenon may deliver to us a kind of fourth blow to our collective egoism, following those of Copernicus, Darwin and Freud. We may be led to realise that we are not physically at the centre of the universe ... we are not even the pre-eminent or dominant intelligence in the cosmos in control of our psychological and physical existences. It appears that we can be invaded or taken over, if not literally by other creatures, then by some other form of being or consciousness that seems able to do with us what it will for a purpose we cannot yet fathom."

BIOGRAPHICAL NOTE ON PROFESSOR JOHN MACK

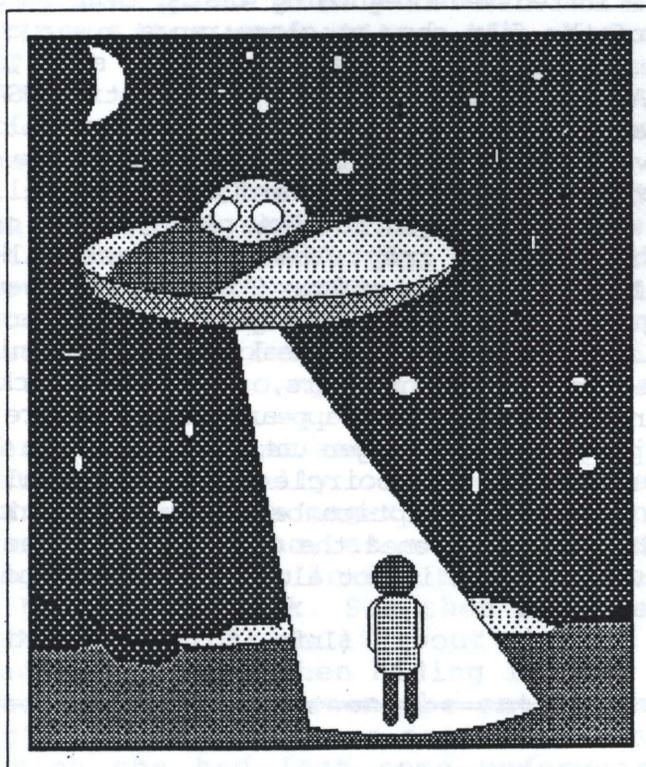
About five years ago a colleague asked John Mack to meet writer Budd Hopkins, the author of "Intruders", a book recently made into a TV film about the experiences of abductees. Mack was highly sceptical. "There was no way I could understand the phenomena," he recalled.

But Mack did meet Hopkins and became fascinated by the stories he heard. The conversation ultimately led him into abductee research. From 1990 on, he

interviewed 34 adults and children who claimed to have encountered aliens, and wrote his book, *Abduction: Human Encounters with Aliens*. His work with abductees impressed him "with the powerful dimension of personal growth that accompanies the traumatic experiences. An intense concern for the planet's survival and a powerful ecological consciousness seem to develop for many abductees. For me and other investigators, abduction research has had a shattering impact on our views of the nature of the cosmos."

Mack is most proud of his work at Cambridge Hospital's psychiatry department, which he founded in 1962. He won a 1977 Pulitzer Prize for his biography of Lawrence of Arabia, and has also published extensively in the areas of psychobiography and the psychosocial effects of the nuclear arms race. He received his MD from Harvard in 1955 and graduated from the Boston Psychoanalytic Institute in 1967 and was certified as a child analyst in 1969. He graduated from Oberlin College, phi beta kappa, and has been a professor of psychiatry at the Cambridge Hospital since 1972. A faculty member of the Boston Psychoanalytic Society, he is also President of the International Society for Political Psychology.

LOOK TO THE SKIES



by MALCOLM TERRY of

ANDOVER UNEXPLAINED PHENOMENA INVESTIGATION NETWORK

AFFILIATED TO SIGAP

UFOs - THE REVELATION

ALLEGEDLY AN OFFICIAL US GOVERNMENT FILM MADE BY THE USAF OFFICE OF SPECIAL PROJECTS IN CONJUNCTION WITH THE FOREIGN TECHNOLOGY DIVISION OF WRIGHT - PATTERSON AIR FORCE BASE

Opening credits give way to a voice stating that the viewer is about to see material that has been secret for many years.

First to be shown is the actual footage taken by the military at the Roswell crash site in New Mexico in July 1947. This shows the crash debris, dead alien bodies etc., and the very large number of military personnel at the location. This B/W footage is supplemented by a large number of B/W and colour still photos. Other segments of the film show the holding facilities for a number of crashed and downed alien craft and occupants. Much is made of the statement that these facilities are not at Wright Patterson AFB.

Further footage covers alien craft hovering above or even landing at numerous USAF and other military establishments over a number of years. Several gun camera sequences taken by US and NATO aircraft are shown. Also covered are America's attempts at building its own UFOs; the "Flying Flapjack", the Avro car and other crude machines give way to highly sophisticated vehicles being tested over remote areas. The last ten minutes of the film show at close range a structured craft hovering above the desert and the camera pans to one side to bring into view a number of USAF top brass standing by a regulation USAF minibus. The disk is seen to land, using a central pillar, and two pilots emerge.

They walk towards the camera and stop. One is shorter than the other, and both are wearing standard USAF coveralls. As helmets are removed the camera zooms in to show plainly that one is human and the shorter one is alien, a grey. The USAF brass walk over to join the pilots and all pose for the camera. To crown the event, the disk sitting in the background lifts up off the ground and hovers silently overhead. The scene dissolves as a voice speaks about the universe now unfolding and Man's destiny among the stars, while soft background music plays. After the final credits, there appears in the centre of the screen a dot which grows progressively bigger until it becomes a large circle, nearly filling the screen. In this circle appears the alien pilot, looking directly to camera. A caption below reads: "A knock was heard on the Earth's front door. We opened the door and we greeted our neighbours with a warm welcome. Man is not alone." Fade-out and end.

(Info. from Barry M.King)

"I believe that now is a reasonable time to take the UFO problem seriously as a reality."

- Former Japanese Prime Minister Toshiki Kaifu.

(June 1990)

FARNHAM TEENAGER ABDUCTED BY GREYS

"Elaine Marks" celebrated her sixteenth birthday in November 1994, but when she was twelve she experienced what seems to have been an abduction by the bug-eyed type of aliens so graphically described in Whitley Strieber's "Communion".

She was staying with her family in the Welsh town of Laugharne, famous haunt of the poet Dylan Thomas. They were living in a log cabin at the top of a steep hill, surrounded by other holiday visitors, when one night Elaine was awakened by a sound like branches knocking against her bedroom window. There were, however, neither trees nor bushes anywhere near, so that she became frightened and called out to her mother, who finally came to sleep in the bed next to hers.

Then she saw green and red lights shining in from outside and tried to call out to her mother, but found herself unable to speak and becoming gradually paralysed from her legs upwards. "Suddenly everything went black", she wrote, "and I found myself on a type of thick metal table with three or four 'people' round me. Their eyes were large, oval and black and filled up a lot of their face. They were quite skinny and had the same type of build as humans, although they were quite a bit shorter, I'd say about five feet tall.

"They weren't wearing anything, I think, but they looked as though they had on very tight catsuits, which were plain light turquoise and fitted to them as though it was their skin, so it must have been their own skin. They didn't speak at all - they just looked at each other awkwardly. I screamed, but the scream didn't come from me lying on the table. It came from somewhere in the distance. Everything went black again and I found myself lying in my bed again and I felt myself gradually being able to move again. I called out to my mum and I felt a bit sick".

Her mother comforted her and told her that it had been a bad dream, so that Elaine finally convinced herself this was so, until she read recently in a magazine an account of experiences undergone by another girl who, as a young child had awakened to find "scuttling across to her in her room" a figure which reached out and poked her in the neck. She then remembered that she too had received such a visitation at about the age of seven and had also been poked in the neck when hiding in fear under the duvet, so that she had not actually seen the entity she had felt to be present. The girl in the magazine article had also mentioned an incident in which she had lost some underwear and Elaine now recalled having had a similar experience at age ten.

"I remember going to bed with a nightie on and knickers as well, but when I woke up the next day my knickers were nowhere to be seen. I know this sounds very strange but it really did happen. I remember having really bad pains whenever I tried to go to the loo that day. After my experience in Laugharne, the same thing happened about twice afterwards, but only when I feel paralysed and feel I'm falling, but I always seem to fall asleep

straight after it and only remember the next morning that it happened yet again. It happens about once a year now. To tell the truth, I am just utterly gobsmacked by all of this because I've never really thought about it in depth."

No one familiar with the abduction scenario can doubt that this lively, intelligent young English schoolgirl has been selected from an early age for the attentions of a type of alien more commonly associated with such incidents in the USA, and that the annual abductions she mentions prefigure what can be expected now that she stands on the threshold of womanhood.

Elaine had the courage and commonsense to come forward with her story and will be offered whatever advice and support can be given, but how many other young people have kept to themselves similar experiences which cause them stress, bewilderment and even feelings of quite undeserved guilt? And if they take their problems to doctors, nurses or social workers, what kind of a response can they expect?

GORDON MILLINGTON.

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ANXIOUS: John E Mack

WHEN a Pulitzer Prize-winning author and distinguished Harvard psychiatrist tells you the aliens are coming, you have to sit up and take note.

Professor John E. Mack, 64, and 40 years a scientist, has spent the last four years talking to people who have been abducted by little grey creatures with huge eyes and bald, outsize heads. Shafts of light have floated them up into semi-circular spacecraft full of gadgets and monitors. They return to earth having been missing for hours, many talking of painful experiments on their bodies with cuts and triangular marks to show for it.

None of these people is mad. And, according to Dr Mack, they are not given to fabrication; nor are they suffering from alcoholism, drug addiction or grand self-delusion.

Agreeing with them and writing an intriguing book to say so is a huge gamble for a respected man of science, who founded the psychiatric ward of Cambridge Hospital, Massachusetts.

Critics of Abduction: Human Encoun-

By JASON SOLOMONS

ters With Aliens (Simon & Schuster, £16.99) have attacked Mack for succumbing to sensationalism; colleagues at the hospital have spoken of their disbelief and dismay of their founder's new cosmic path; even his wife of 34 years recently left him.

Sceptics accuse him and his patients of "seeking celebrity status - little nobodies who would never otherwise get invited on to Oprah Winfrey's show".

Indeed, the professor has just appeared on TV's This Morning show. Not only that, his appearance sparked a phenomenal 700 calls from closet British "experiencers" all bursting to tell of their abductions and close encounters.

"It's true I can't prove any of this," he admits. "I have no smoking gun to show. But I've worked at length with 90 people from all walks of life in the States and after 700 calls in Britain tell the same story, what am I supposed to think?"

DAILY EXPRESS - 20 MAY 94

COMMUNION - TEN YEARS AFTER

by Whitley Strieber

December 26 1995 will be the tenth anniversary of my primary physical encounter with the Visitors. In 1995 I am publishing another book about my experiences with them, entitled "Beyond Communion." The primary reason that I waited this long is that I needed time to gain a better intellectual grasp and find a more consistent intellectual focus.

This period has been rich with encounters, and during the time since "Communion" was published in 1987, a vast outpouring of letters from other people who have had the same experience, over a hundred and twenty thousand of them. There has also been much persecution; from the UFO community, fundamentalist Christians and possibly the Catholic Church, and intelligence organisations. Most of this has been carefully documented and some of the government intervention amounts to proof positive that they care deeply about UFO issues and are willing to blatantly violate the law in order to bully people like me into silence, discredit us, or channel our public behaviour into more acceptable directions.

So "Beyond Communion" will be about encounters and their meaning, about the people who have them and the vast difference between what is actually happening and what gets into the media, and about why the cover-up happened and how to end it.

Waiting has had a secondary effect of destroying the market value of the new book. As far as I'm concerned, this is all to the good, despite the serious personal problems this is obviously causing me. This time I cannot be accused of being a huckster. The publisher paid \$125,000 for the new book, 12.5% of what I got for "Communion," and I was lucky to find somebody who actually wanted to publish it. I might also point out that the years I've spent away from the field are proof positive that I do not possess a cult, an accusation that was particularly stupid, given my preference for personal isolation.

The reason that I have fought so hard over these relatively trivial issues is that my credibility has become more important to me than ever. The Visitors are real, and they are vital to our welfare. We've got to get this right, because if we don't we are going to follow our fossil predecessors. So people who deal with this have to apply unusually high standards of honesty and credibility to themselves. Anybody who wants to can call me a liar or spread calumnies about me. But there must not be the least suggestion in my lifestyle or statements that any of such nonsense could be true.

In "Communion," I posed a list of eight questions about what the Visitors might be. My experiences and my contact with so many other experiencers have convinced me that the Visitors are entirely real, and the first and most important part of "Beyond Communion" is going to be about exactly how these contacts unfold and how to focus them into directions that are useful to the individual. The physical presence of the Visitors appears to be only one part of a much larger continuum of being. It is this larger contact that is most interesting to me, because this is where I have had my most extensive dialogue with them. I am not talking here about channelling or dreams. It's something new, as far as I can see.

The second thing in the book is the story of my long and very unpleasant relationship with the American intelligence community. This started in 1983, many years before I knew anything about the Visitors, and has basically been a matter of bullying and attempts to exploit a

man who finds the whole concept of official secrecy revolting. As an adjunct to this, I am going to discuss my involvement with the Mars Face. I financed some of the critical validation work associated with this project, and have had an interest in it for many years. There will be a detailed discussion of how NASA has almost completely destroyed our chance to understand this artefact, and why the planetary science community has so drastically narrowed its vision since the days of Apollo.

Thirdly, I'll write about my readers, the many thousands of people who have written me. With careful attention to legal issues and respect for privacy, I will discuss some of their reports. About them, I only have the following to say just now: 1. Spontaneous, un hypnotised reports that describe the "abduction scenario" that emerges when people are hypnotised by UFO experts are so rare as to be virtually non-existent. 2. The real experience is far more enigmatic, far stranger, and it is much too early to draw any conclusions about the Visitors' physical motives, if any. 3. In recent years, the number of reports from children has grown enormously.

As an aside, we have collected about 7,000 reports into computer files and have about 22,000 letters in paper files. The letters were selected simply on the basis of uniqueness or detail of report. We did not make an effort to verify any of the reports, except those that I will discuss publicly. We did not do statistical analysis, because it is scientifically difficult to try to draw objective conclusions from a self-selected sample like a group of people who chose to write letters to a particular author. We have kept most of the stories very private, because we do not want the people who wrote them to be exploited or attacked, and if their names get out, both things will happen with absolute certainty.

I also want the writing of "Beyond Communion" to have a public element - not arguing, but sharing of information. It's not that I dislike argument, but given that the issues are so obscure, what sort of useful argument can there be? What are the facts, please? Here are some of my own current questions.

Given that the Visitors are physical, what are they? Aliens? Some sort of new step in evolution? Beings from another reality? Demons or angels? Creatures out of time, either from the past or the future? Physical projections of mental states? Another level of the human species? Given that they are involved with us, what are the dimensions of this involvement? Can they enter human bodies? Do they participate in our societies? Have they something to do with the soul? And how do people change after an encounter? What is the best stance to take if this thing is happening to you? And what about our kids, how are they handling it? (Note: so far in 1994 we have received more letters from people under the age of 16 than in 1990 - 1993 combined. Why?)

Which gets me to the last question - where is this thing going? Contact - what would it actually be? Is it even meaningful to use that word in the context of an experience that is already so vast, so subtle and complex? We seem to be heading - or feel as if we are heading - towards some "moment." Or is that a mirage?

THE CAGE

An Alien Defence Shield

BY ROBERT WESTBROOK

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I have devised a simple device that prevents abductions. In conversations with another aductee through the Compuserve computer network, we compared notes and noticed that the blue light dimensional doorway used to transport us out of our houses never hit a section wall wherein there was electrical wiring. This raised some questions. Did the magnetic field in the electricity make for an unstable environment or was it the wire? I later found it was the wire.

The theory of a dimensional shift states that to open such a doorway one must rotate reality 90 degrees. I noted a parallel in how we shoot a beam on a two-dimensional surface to see three dimensional movie images and found it reasonable to postulate that focussing energy on a three dimensional surface might lead to a 4 dimensional image. I set a little test and didn't have to wait long for the results. I took a compass and placed a small magnet at a right angle to the needle. This established a tenuous magnetic relationship between the needle and the magnet. I theorized that as the compasses on aircraft go haywire during close encounters with UFOs, then my compass might have a similar reaction if it encountered the beam used to open the dimensional door. I put the compass near the wall most likely to be used.

The next morning I discovered that the magnet had been thrown about two inches away from where I had left it. I theorized that the needle developed sufficient rotational speed to act as a generator, developing a magnetic field sufficiently strong to push the magnet away. Coincidental to this, I had one very sore testicle and scratches on my legs and arms which I did not have when I went to bed. I tend to go ballistic during abductions and have mangled more than one Grey.

Taking the logic to the next step, I purchased 200 feet of common extension cord, four ceiling hooks and a small fan. I installed the hooks about an inch outside the four corners of the bed. Beginning in the middle of the cable, I began to weave a pattern between the hooks and the feet of the bed. This resulted in five sides of a cube with an X pattern inside each square. I attached a fan to it and crawled into the cage, ready to go to sleep.

Ever since I had become aware of the abductions, I had altered my sleeping pattern to vampire hours, staying awake at night and sleeping in the day. This proved to be very annoying to my little Grey watchers. We had a nearly nightly ritual where at 11 pm I'd hear a thump on the roof, followed a few minutes later by the burnt wood smell of the critter. One evening I didn't feel or smell him around and decided I might sneak off to bed early. As I got on the bed, the bottom of it lifted and dropped several times in rapid succession and was followed by a guttural sound coming from the point where the bed was being

lifted. I lunged at that point, hoping to grab the little SOB, but I couldn't. It was as if he were saying: "No, no no! You don't want to sleep at night, so we're going to make sure you don't."

The first night I put up the shield I had a repeat of this event, with one major exception. He didn't (couldn't!) touch the bed. He stood at its foot making his unintelligible vocal noises. I taunted him to drop his shielding and go one on one with me. He threw one serious temper tantrum. He stamped on the floor, went into the kitchen, opening and slamming doors, screaming what must have been obscenities at me. I knew that, at last, I was safe.

Yet I reasoned they wouldn't be so quick to give up. A few nights later, I got the beam test. As I lay in bed I noted that it was getting uncomfortably warm. I got out and walked to a corner of the room to see if it too was warm. It wasn't. The heat was localised to the bed. I deduced that energy was being shot into the room. I returned to the bed and found the wires of the cage had heated up. The obvious and easiest solution was to turn the fan around and dissipate the heat. It worked, and I went to sleep with no further problems. I still have periodic "look-see" visits from Greys - but they cannot get their slimy hands on me.

Some time later I was having a live conversation through the computer network with another abductee who lives in Hawaii, when I noted a bump on the roof and then the smell. Almost immediately she started having problems of her own, and the situation resolved itself into a bitter all night battle between us two and the Greys, in a simultaneous operation between Los Angeles and Hawaii. Apparently our conversation had inspired intervention.

The night turned out to be a chess game between me and the Nordic running the show. He made his moves and I had Angel, my friend in Hawaii, counter them. Unfortunately, I underestimated his cunning when things quieted down and it looked like the fight was over. I was exhausted and wanted to crawl into my Cage. Angel also felt it was done with and took the wire she'd been wrapped in off. This precipitated the onslaught that followed. Needless to say, she was abducted and manhandled. Like me she puts up a physical fight and like me she comes back dinged up.

Angel now has her shield in place. She was abducted one more time after this event, before she had completed the shield. She was taken on the ship and shown the baby they had taken from her. Angel has no children. Unknown to either of us, we were fighting for possession of the hybrid incubating in her womb.

Angel is no longer being abducted, nor am I. The materials for the shield cost less than fifty dollars. Granted it looks untidy, but I'm trusting that some clever lady out there will find a way to conceal it in the decor. As I'm single, who cares what it looks like? It works!

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CIRCLES PHENOMENON RESEARCH

Brainwave Monitoring in Crop Formations

PURPOSE: To obtain data on the brainwave patterns of participants during contact with crop formations.

EQUIPMENT: Interactive Brainwave Visual Analyser (IBVA), a state of the art electro-encephalograph (EEG) and biofeedback system developed by Masahiro Kahata.

BACKGROUND: Many people visiting crop formations report physiological reactions, including nausea, headaches, spontaneous healings and episodes of altered consciousness. People report hearing buzzing sounds which have been recorded and analysed at 5.3 KHz. Additionally, anomalous behaviour of magnetically sensitive equipment has been observed, such as compass needles rotating wildly and electromagnetic devices failing to operate.

Scientific studies of plants within crop formations, carried out by Dr.W.C.Levengood, show somatic changes possibly indicative of exposure to high levels of energy during the manipulation of plants as the circles are formed. The human organ most sensitive to energetic impulse is the brain, as it generates electric current and radiates an electro-magnetic field. Segments of the brain can be artificially stimulated with electric currents or magnetic fields to produce specific physiological manifestations. Therefore monitoring fluxes in brainwave frequencies may provide evidence that supports the occurrence of significant neuro-physiological change in response to this energy field.

People skilled in the technique of dowsing detect energy patterns associated with genuine formations. These patterns can be detected as much as one year after the crop has been harvested and all signs of the formation have visually disappeared. Dowsing is an ancient craft, best known for its use in detecting underground sources of water. Many energy corporations employ dowsers to locate oil and mineral reserves.

During preliminary experiments in 1993, it was observed that when dowsing crop formations individuals exhibited an increase in amplitude of all brainwave frequencies at the time the dowsing response occurred.

HYPOTHESIS:

Crop patterns are produced by the application of an undetermined form of energy which has an unknown half-life and can, upon human interaction with the residual field, produce observable physiological manifestations. One of the subconscious physiological effects from exposure to this energy may produce discernible brainwave pattern changes in the Theta frequencies.

MATERIALS AND METHODS:

Four groups containing 3 - 5 people per group will be taken to three crop circle sites where their brainwave patterns will be measured in a number of different circumstances. One of the sites will be a known man-made circle. The other two will be chosen on best available information of authenticity. Sites will be chosen by Colin Andrews and only he will know which is which. His role in administering this experiment will be minimal.

The four groups will consist of: (1) Normal people who espouse no particular ideology related to crop anomalies or psychic faculty.

(2) Sceptics who deny outright the possibility that the circles are anything but a man-made phenomenon. (3) Mediums or psychics - those who profess a psychic connection to the energy which forms the circles or who possess psychic faculties. (4) Dowsers - those possessing the ability to detect energy fields using dowsing devices such as rods or

Y-shaped sticks.

PROCEDURE:

Brainwaves are to be recorded (1) under normal resting conditions; (2) during meditation outside the circles; (3) during specified interactions with the formations, including dowsing and meditation; (4) afterwards in resting conditions. Resting conditions will be monitored while asking the participants pre- and post-event questions. The purpose of these questions is to provide background information and to engage the Beta capacity of the individuals. A recorder observes the participant during all points of the experiment, recording non-verbal cues, dowsing results, objective behaviour, etc.

Additionally, plant samples will be taken in each formation at the locations where the participants (1) meditate in the field (2) enter the circle (3) meditate in the centre (4) meditate at the circumference (5) dowsing the circle (6) place of post-event questions. These samples will be sent to Dr. Levengood for analysis.

1995 ONE DAY UFO CONFERENCE

22nd APRIL

Proposed Speakers:

PAUL FULLER

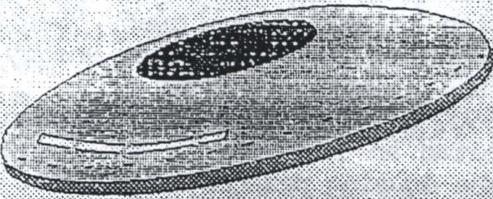
GORDON MILLINGTON (SIGAP)

ROY LAKE (LONDON UFO STUDIES)

MALCOLM TERRY (ANDOVER GROUP)

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**TO BE HELD IN
PORTSMOUTH**

"We cannot take the credit for our record of advancement in certain scientific fields alone; we have been helped ..." by "...the people of other worlds."

- Dr. Hermann Oberth, German Rocket Expert, June 1954.



NICK BRANCACCIO/Windsor Star

BY DESIGN?: puzzling figures carved into a wheat field near Windsor, Ont., were first seen Tuesday

Strange patterns in a wheat field: alien design or sowing wild oats?

BLAIR CRAWFORD
Windsor Star

P WINDSOR, Ont. RANKSTERS or aliens? You be the judge. A bizarre pattern appeared in a 20-hectare wheat field farmed by the brothers Darwin and Gerry Wismer some time in the past week and was noticed by neighbor Jon Parks as he passed by Tuesday.

"I could see the wheat was down so I stopped to take a look. That's when I saw it was pushed down cleanly," Parks said.

Parks drove on and later called *The Windsor Star* to report the phenomenon. By Thursday afternoon a crowd had gathered at the site south of Highway 18 near here.

Parks and the Wismers surveyed the site that afternoon.

"I've never seen anything like it," said Parks, who has farmed in Malden Township since 1974. "If someone did this they went to an awful lot of trouble."

When local businessman Barry Purdie arrived with his 30-metre boom truck for an aerial view, things really got interesting. From the air the symmetry of the figure became apparent.

There's an awful lot of kids around with nothing to do.

BOB WOLLISON

”

"It's hard to believe that this was done by people," said Matt Parlette, who took a Polaroid camera aloft for a bird's eye view.

The Wismers toured the site briefly, shrugged, and declined to comment. Then they set off to get their combine. This was one crop circle that would have a short life span.

"Looks like we've lost a few bushels of wheat," said one.

The symbol was granted a reprieve a short time later when a moisture test showed the wheat was still too wet to harvest.

From the ground it is difficult to tell how the wheat was flattened. There was no evidence of a trail leading to the scene from a nearby concession road, no evidence of any vehicle or mechanical device, and no obvious footprints in the

dry, hard soil. (The trails visible in the accompanying aerial photograph were made by onlookers on Thursday afternoon.)

The figure is based on a central corridor, 2.5 metres wide and about 50 metres long. At each end are concentric circles, the largest about 15 metres in diameter. Several T-shaped figures are attached to the main figure and several more circular marks about two metres in diameter have been formed alongside.

When Acting Sgt. Bob Wollison of the Malden OPP arrived, his first concern was for the wheat trampled by onlookers visiting the site.

"Farmers don't like people knocking down their crops," he said.

After inspecting the site Wollison said he leans towards the mischievous teenagers theory.

"Now that Boblo Island (amusement park) is closed there's an awful lot of kids around with nothing to do," he said.

In the past 15 years similar crop circles have been found in more than 20 countries, including Canada. The most famous crop circles were found in England.

SouthamStar Network

THE PROJECTED UFO & SPACE MUSEUM TO BE BUILT BY THE JAPANESE GOVERNMENT IN HAKUI CITY AT A COST OF \$53.5 MILLION, TO OPEN IN JULY 1996, AND OFFER UFO INFORMATION TO THE PUBLIC.

