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PEGASUS



Surrey Investigation Group on Aerial Phenomena

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UFO ABDUCTIONS

For many years ufology was almost exclusively concerned with lights in the sky (LITS), then virtually the UFO Phenomenon's sole manifestation. With hindsight, we can now see that the abduction of Antonio Villas Boas in 1957 opened up a new era in UFO studies, culminating in the awareness that a type of UFO occupant, generally described as the Small Grey, was conducting a widespread and systematic programme of human abductions, resulting in the creation of a hybrid race whose location and ultimate purpose both remain obscure.

Parallel with this agenda, and possibly related to it in some way, we hear of widespread cattle mutilations to obtain animal tissues. If the complex pictograms found in the corn for the last few years have a UFO origin, it seems unlikely to have any direct connection with the abduction programme. None of these activities is localised, for they are currently reported from all over the world.

These are the bare facts, well attested by the evidence of responsible witnesses. Their significance is, of course, open to question and legitimate speculation, circumscribed only by the parameters the evidence imposes. In this issue, *PEGASUS* presents without prejudice a selection of material relevant to the abduction question. Although no one doubts that the crop circle issue has been extensively bedevilled by increasingly adept hoaxers, the suggestion that hoax claims are put forward by abductees is so ridiculous that it can only be advanced by people who have not examined the evidence.

No one wants to be an abductee, and insofar as there is any profit to be extracted from the experience it derives solely from the abductees' own courage and mental strength, often increased by the hardships they have had to endure, not the least of which has been the reactions of their families and friends when told of their situation. Mutual help in witness groups has been for most their only consolation, but reference to these is seldom readily available from sceptical and uninstructed health service professionals.

INTERVIEW WITH PROF. JOHN MACK OF HARVARD UNIVERSITY

Q: You've said, "It's something that could change our whole life, this whole abduction phenomenon." What do you mean?

A: We have gradually narrowed our consciousness into what I've been calling official reality. And official reality says that the world that exists is the world of the senses, the things you can touch and feel and smell, but it doesn't include anything beyond that. And, if somebody comes along and says there's another world, there's another realm beyond the obvious physical, never mind that all peoples throughout history have known this. For this culture, that becomes a source of ridicule, of derision or it's attributed to psychosis or it's thought to be fantasy or it's thought to be somebody is trying to dramatize themselves. So, we have no room in this culture for dimensions beyond the literal physical.

Q: You were one of those people once, were you not? You were a skeptic until recently. What happened?

A: Well, I think I've been sort of gradually opening to the possibility of other dimensions of reality beyond this narrow box that we've gotten ourselves into, but this phenomenon, as I've become exposed to it, has opened me up, and I think it's because it bridges what is supposed to stay in the world of spirit or is supposed to be in the world of myth or is supposed to be in the world of pure imagination. But, it crosses over and manifests in the physical world. So, for somebody like me that was, as you say, raised in the official reality that all that really exists is the physical, then, to open me up, you have to have something that both is in the spirit world or may come from that world, the world of consciousness, but shows up in our physical world. And that's precisely what the UFO abduction phenomenon does.

Q: Well, let's talk about what it is, because you've interviewed 80 people now? Or at least there are 80 that you say--

A: I've interviewed about 120 people for possible UFO abduction, alien experience.

Q: Right.

A: Whatever you want to call it, anomalous experiences. Of those, between 85 and 90 fulfilled my criteria of an abduction case and those are that the person with or without hypnosis remembers, recalls, experiences an encounter with a humanoid being, one or more. Experiences being taken by those beings by some energy form, usually a blue light, out of their apartment, motor car, in one case from a snow mobile, in the case of children, from the playground, up into some kind of curved enclosure. Often they will see a spaceship, but they may not. And in that craft, there is some kind of set of procedures done. Can be gazing, staring or intrusive probing procedures, and if the person reports these with emotion appropriate to that experience and there is no, as far as I can tell, psychiatric conditions that would account for this, and as I say, by those criteria, 85 or 90 people that I've seen in the past four years fulfill that.

Q: If you were going to describe who these abductees are, is there a general pattern?

A: There have been a number of studies of that. I have looked at that as carefully as I can myself. They seem to be taken randomly from the population in this country and we're beginning to study this phenomenon in other countries. At first we thought it tended to take mainly, you know, ordinary people, working class people, not people that are professionals or are higher up in the culture. That, apparently is not true. People who, say, have a high state in the culture's rewards. Professors, diplomats, politicians, are very reluctant to come forth when they've had the experiences because they fear for their jobs. Airline pilots will never acknowledge publicly that they've had UFO experiences because they will be taken off the job. But, I'm beginning to hear more and more from those people.

Airline pilots, diplomats, political figures are reluctant to come forward because they have so much stake in their jobs or maintaining a certain image and the way this phenomenon has been treated, they fear they will be ridiculed and you've seen the kind of derisive, snide tone that is taken in the media often about this. But, those people are beginning to come forward now, more and more, and what they may do as in the case of one man, for example, he wrote me under a pseudonym. He asked that I correspond with him in a post office box in a town where he did not live and finally we got together and talked. But, that's typical and so, as far as I could tell, this occurs with every type of person I have in my sample - housewives, a prison guard, professors, musicians, laborers, secretaries, the whole range of activities and professions and also racially, Jewish, black, white.

Q: Are there symptoms to the abduction phenomenon?

A: Well, you can divide the question of symptoms into the symptoms that bring them to see me and the symptoms that are the result of the experiences. Now, those symptoms that make you suspect or make them suspect that something has occurred, which would be the experience in childhood of having a presence or beings

around the bed that the child may have seen. They may have told the mother they saw these beings and the mother said, "Oh, that was a nightmare," and the kid knows, as in one of my cases, "No, Mom. I really saw them." Mother keeps saying it's a nightmare so they drop it. Strange light in their room that can't be accounted for. Usually a blue light. The experience of floating, having had a number of times, where they've floated out of their bed or even through the wall. They may remember certain dreams which are more vivid than ordinary dreams of being in enclosures and having procedures done to them. Marks on their bodies showing up. Cuts, scoop marks, lesions, which are often very symmetrical, that they can't account for on their bodies or close-up sightings of UFOs with some strange feeling that something happened. A period of missing time that can range from 20 minutes to several hours that they just can't account for. No one of these would by itself necessarily bring them to see me, but when there are several of these, they may tell a friend.

They tend to come through the UFO network because people have kind of learned that you don't go to mental health professionals with this because they're gonna subject you to a number of examinations which will be aimed at finding a mental disorder and they know that this can make them worse because it doesn't result in anything. There's not a single case that we've ever had of an abduction story which turned out to have a psychiatric explanation. The reverse is true. Many people have gone for traumas of various kind, incest, sexual abuse and behind that is discovered to be the UFO encounter problem, but not the reverse. So, they tend to stay away from mental health professionals. That's changing, as more and more mental health professionals, although none of us understand this, are becoming more open to it and so people are becoming more willing to seek out certain mental health professionals, you know, psychologists, psychiatrists, but by and large they come through the grapevine and the word gets around that this psychiatrist-- yeah, he's a psychiatrist, but he listens to it. He's willing to hear it. He doesn't put you into a box and say, "Well, you obviously are suffering from this or that kind of abuse."

Q: Or you're crazy.

A: Yeah, yeah. One of the interesting things about this crazy thing, it cuts both ways. Sometimes people would prefer to have a psychiatrist say they're crazy than have this be true, have it be real. In other words, they come to me to get cured of their abduction experiences and want me to say, "Oh, this is just your imagination, this was a dream, this was a delusion," and I say, you know, "I have worked with 80 other people who have had these experiences and it's very familiar to me and we have no explanation and it is real in some way." That doesn't mean it's literally real like everything else, but, sometimes my critics will use the word, "He literally believes it." I never use the word "literal" because it's not literal. It is real in some sense, but you have to disimpact that word, "real." It's experientially real. It corresponds in minute detail to what other people have experienced but, what reality it comes from is one of the things that is of particular importance and interest in this phenomenon.

Q: Well, let's talk about the experiences that the abductees have when they are led to the spaceship.

A: There's a pattern. The person is taken into the ship. They may see one or more beings on the ship. They're paralyzed, usually. There is generally a somewhat taller, older looking being who they will call the leader or the doctor and that person seems to be in charge of what's going on. And, what's going on is that they're put on a table, paralyzed, usually without their clothes or just underwear and nothing else. The room tends to be, or the enclosure tends to be rather musty, cool; maybe sometimes it will have a musty smell and then there's a period in which the leader and other beings will peer into the person's eyes. And that is very disturbing because there's a very powerful connection with the eyes that sometimes occurs and when I work with people, I will often wait quite a while before asking what that was like to look into the eyes, because that's-- there's something very powerful about it. Something so penetrating in that connection of the look, and to remember that means to acknowledge the reality of the phenomenon so powerfully that I will sometimes stay away from that. So, there's that staring, gazing. Sometimes samples are taken from skin scrapings or from the legs or little scoop marks. In the case of one woman I've been working with, a very sharp triangular piece of flesh was taken from the groin by an instrument and that you could, you know, on examination see that.

Then, there are various probes that occur. Then they can go into the eyes, into the nose, into the ear, and the person may experience pain with that, although there are often some kind of vibratory like anesthesia that the beings apply, in which they will, either with some kind of a stick like instrument or with their hand, touching the person, the terror or pain is calmed. How that works, we don't know, but it's like an energy anesthesia. And, they would often experience that, in that probe, they were tagged. In other words, something was left there. Sometimes small objects are found and they've been examined and don't show up necessarily as some odd metal or whatever, but sometimes objects are left. Small objects which can't be proven to be not of earthly origin, or haven't been yet. But, the experience is that they've been tagged and that they can be found, subsequently, and they are, often are quite disturbed. They feel marked like an animal. They feel that they are being used for some kind of breeding program, and they will weep over this. So that, one of the things I hope to achieve through programs like yours and being able to communicate is that at least, let's drop the silly supercilious attitude, take it seriously, admit we don't understand this. We don't know what it is, but many people are going through very great difficulty around this. Let's be respectful of the phenomenon.

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AN ABDUCTEE'S EXPERIENCES

Subject Name: "Lydia" Age: 45
Marital Status: Married 8 years. No children.
Husband "Lance" is an engineer.
Height: Approx. 6'
Education: Teaching degrees in English and Geology.
Employment: Educator, _____ School District.

EXPERIENCE SUMMARY:

This subject approached me while at a State of Arizona MUFON Conference. She informed me that she believed herself to be an abductee, and that she had approached several others in the state about getting some help. She claims she did not get much satisfaction from them, and was only looking for someone to listen to her story and figure out what she should do.

Later that week, my wife and I met with Lydia at a Village Inn in Mesa, and spoke with her for a period of about 2 hours, during which time she related her various experiences in some detail. She had typed up some info sheets on each of her major experiences, and had done some crude renderings of various entities and situations. At the end of the meeting, I suggested hypnosis and Lydia readily agreed.

Lydia's situation includes several consciously recalled incidents, the most recent of which took place in April. This was the first incident in which she actually recalls seeing entities, and thus it was the one that triggered her desire for help. Other - consciously recalled - incidents date back to age 12 or 13, with several in her mid- to late-20's. It was apparent to me from our meeting that Lydia's experience also involved a multitude of buried memories, which seemed to be gnawing at her subconscious mind, and so hypnosis was recommended both as a cathartic and as a method of uncovering some elements of possible evidential value.

To date Lydia has had four hypnosis sessions with _____, a therapy practitioner in Mesa, AZ. I have attended three of those sessions. The first session, in December, concentrated on her April experience, of which she consciously remembered only a brief scene on an "examination" table, surrounded by several entities. She stated before hypnosis that the scene was "fuzzy" and "slightly out of focus." The hypnosis session succeeded in dredging up her recall of the events just prior to the "examination," in which she recalled seeing a thin shaft of light, like a focused beam, emanating from an air conditioning vent near the ceiling of her bedroom. During her hypnotic recall of this segment of the experience, Lydia became quite agitated and fearful, strongly giving the impression that she was perceiving these events consciously for the first time.

The most interesting feature of this regression was Lydia's recollection of reaching for her glasses on the nightstand next to her bed (she is nearsighted) but being unsuccessful in getting to them before the entities reached her. This is consistent with her blurred visual recall of subsequent events, and is notable in that it was only under hypnosis that she realized she did not have her glasses on.

At this point, Lydia recalled "floating" up through the night sky towards an object she described as bell-shaped. She then has a hazy memory of seeing things through a close "mesh", as if a fencing mask had been placed over her face. Then she recalls waking up to find herself on a smooth-surfaced examining table. Though somewhat groggy, she was able to see her bare feet, and the fringe of her nightgown. She also saw an entity closely examining her thoracic area, so closely that his head was a mere inch or two from her chest and inches from her face.

Lydia recalls a brief conversation with the entities, who told her they were doing a study on "the effects of freedom." She recalls thinking that this made sense, in light of world events, until they told her that they intended to set a bunch of chickens free in the forest to see how they reacted to their new-found freedom. She says that it took a couple of seconds for her to realize that this made no sense at all ("My grandmother had a farm, I know what the chickens would do, they'd run right back to their cages!") but she attributes the delay to her somewhat groggy state.

From the beginning, Lydia realized that the entities were not communicating verbally, but that she was picking up their thoughts. She related this in a rather surprised tone, and did not use the word "telepathy" or anything similar. She said that she believed that she could "hit a mental mute button" and be able to shield them from her thoughts. She thought to herself (supposedly) that she needed to go to the bathroom. The entity's expression immediately changed to one that approximated surprise (in her drawing she depicts it with its mouth rounded in an "O") and in a instant, she was back in her bedroom.

Most of the above incident, from waking up on the examining table, was recalled consciously prior to hypnosis, but the session served to clarify the visual images of the entities, and at one point Lydia began crying as she seemed to fully confront their unpleasant and totally alien appearance.

Overall, the session was obviously a cathartic experience for Lydia, and she seemed to have had a great weight lifted off her shoulders. She later claimed to have been able to shed a few pounds, her weight problem having been of great concern to her in recent years.

The second session, succeeded in extracting some images from her experience at age 12, though it still remains largely shrouded in the mists of her subconscious mind. The most significant aspect of this event was Lydia's recollection of being on board a craft and seeing another human female being carried on board, unconscious, by one of the entities. She was unable to see the woman's face, but described her as having medium length, light brown-to-blond hair.

Much of the rest of this session was devoted to what might be a separate episode, time frame uncertain, in which Lydia recalls looking out a curved panel of windows and seeing clouds going by at eye level. In this episode she recalls an entity standing at a counter, writing. After the session she was able to reconstruct three of the unrecognizable symbols she saw on the entity's paper. These exoglyphs have been forwarded to CUFOS, Dave Jacobs, and Budd Hopkins for comparison with other exemplars.

The third and fourth sessions brought out an even earlier episode, which Lydia claims had to have occurred at age 7. None of this episode was recalled consciously prior to hypnosis. The subject recounted standing across the street from her own house near Valdosta, GA, looking up into the daytime sky, and feeling a painful pressure in the area of her cheekbones, as if someone were "pulling up" on her face. She seemed to re-experience this pain during both hypnotic sessions, and at times had to be relieved of it through strong suggestion by _____.

At this point she recalls being "lifted up" into the sky, towards a hovering disk-shaped craft. She described the sensation of thrusting through the floor of the craft, where she says she felt like a small "blob" on the floor, like a jellyfish. She felt she was not in a physical body, and could not feel her arms, legs, face, etc. Two entities were standing over her. One said, "This is ___-___", exaggerating the syllables. She then felt her arms and legs "pop out", as if from a central corpus. One of the entities placed a plain white vestment, like a dress, over her head. She was escorted through the "craft," which she described as having curved walls with translucent white panels, not unlike the devices doctors use to place x-rays on for viewing.

Lydia was led through several rooms, the first of which featured a large pool containing a highly agitated clear liquid. She said it looked like water, but she wasn't sure. During the fourth session, she recalled a feeling of cold in her fingers while in this area. The entity led her through the room rather quickly, and as they were leaving, Lydia claims to have gotten the impression of the word, "propulsion" from the entity. She remembers wondering (at age 7) what the word meant. In the next room Lydia was asked if she could write her name ("of COURSE I can write my name!" she responded, in precocious fashion), and proceeded to oblige. Details of this particular segment have yet to be explored more fully.

There were several more rooms on the tour, including one that contained several shelves of what appeared to be children's toys. On one shelf were some small dolls with different types of clothing. Below that were some toys of a more boyish nature, like toy trucks or motorcycles. Lydia recalls that the entity seemed to expect her to be excited about the dolls, when in fact she was never one for playing with dolls as a child. He seemed to register disappointment when she said something like, "Yes - those are dolls", in an offhand manner.

After a few more rooms, Lydia's next recollection was of being placed in a small, dark "closet", and having the distinct feeling of her form changing to a "cube"-like structure. In the next instant, she was back across the street from her house.

There are various other elements to Lydia's experiences, including possible screen memories (she has been spooked at the appearance of a praying mantis at least twice), psi episodes, and a UFO sighting in March of 1988 while with her husband. These need to be explored in more depth, both hypnotically and consciously.

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ALIEN ABDUCTEES

by Dr. Karla Turner

Some researchers have pointed out patterns of events in the abduction experience, such as the physical examination, the taking of sperm and ova, and the later presentation of a hybrid baby to the abductee. Other patterns include the training of the abductee in some way and the delivery of a warning of some upcoming global disaster. Yes, these events are frequently reported, as one researcher has said in boringly repetitious accounts, and it is tempting to think that the explanation for alien abductions may lie in these patterns.

So the researchers announce that the problem is solved. The aliens are doing cross-breeding experiments, UFOlogists tell us. Never mind the overwhelming evidence against the viable commingling of different species. Or, we are told, the aliens are here to save us from destroying ourselves and our planet through violence, drug use, epidemic disease, pollution, and resource depletion. Never mind that these problems have grown worse, not better, since the ETs began visiting us.

Or, most infuriating of all, we are assured that there are no actual aliens, that our experiences spring from our own subconscious turmoil or from our need for fantasy fulfillment. Never mind that many abductees are young children, too young to be suffering from such psychological disturbances. Well, then, the resourceful researcher counters, the imagined aliens must spring from some collective human super-psyche that is mirroring our failures and dangers back to us. This particular theory adores the archetypal gray ET, because it resembles some sickly fetal form of humanity and must therefore be an objectified warning of what our species is in danger of becoming if we don't mend our ways. Never mind that many, many abductees have no dealing with grays, but instead are victimized by robust reptoids and insectoids. Not to mention the totally human-looking blond beauties and black-headed, black-robed clan with the widow's peak hairline.

No, too many researchers seem to find a theory and cling to it in spite of data that contradict it. And it is the ideas of these researchers that dominate ufology. But if the public had access to the raw data, to the first-hand reports of abductees, especially those unfamiliar with UFO-oriented books, magazines, and lecturers, they would find a much less neatly organized set of patterns. These "virgin" cases--people uncontaminated by ufological literature supply a staggering picture of human-alien contact events.

What follows here is an overview of these "virgin" reports, a list of recurrent experiences that taken together gives us a close-up view of what the aliens are doing here on earth. This data doesn't tell us for certain just what sort of creatures the aliens are, or what their purpose here may be. But it does tell us what humans are experiencing and what they are observing in the actions and capabilities of the aliens. Every detail in the following list has been reported by more than one abductee, and in many cases the details have turned up quite frequently.

ABDUCTION "CHECKLIST".

If these reports can be believed--and there is no reason to doubt the honesty of the reporters--the abduction phenomenon includes the following details.

- Aliens can alter our perception of our surroundings.
- Aliens can control what we think we see. They can appear to us in any number of guises, and shapes.
- Aliens can take us--our consciousness--out of our physical bodies, disable our control of our bodies, install one of their own entities, and use our bodies as vehicles for their own activities before returning our consciousness to our bodies.
- Aliens can be present with us in an invisible state and can make themselves only partially visible.
- Abductees receive marks on their bodies other than the well-known scoops and straight-line scars. These other marks include single punctures, multiple punctures, large bruises, three- and four-fingered claw marks, and triangles of every possible sort.
- Females abductees often suffer serious gynecological problems after their alien encounters, and sometimes these problems lead to cysts, tumors, cancer of the breasts and uterus, and to hysterectomies.
- Aliens take body fluids from our necks, spines, blood veins, joints such as knees and wrists, and other places. They also inject unknown fluids into various parts of our bodies.
- A surprising number of abductees suffer from serious illnesses they didn't have before

their encounters. These have led to surgery, debilitation, and even death from causes the doctors can't identify.

-- Some abductees experience a degeneration of their mental, social, and spiritual well-being. Excessive behavior frequently erupts, such as drug abuse, alcoholism, overeating, and promiscuity. Strange obsessions develop and cause the disruption of normal life and the destruction of personal relationships.

-- Aliens show a great interest in adult sexuality, child sexuality, and in inflicting physical pain on abductees.

-- Abductees recall being instructed and trained by aliens. This training may be in the form of verbal or telepathic lessons, slide shows, or actual hands-on instruction in the operation of alien technology.

-- Abductees report being taken to facilities in which they encounter not only aliens but also normal-looking humans, sometimes in military uniforms, working with the alien captors.

-- Abductees often encounter more than one sort of alien during an experience, not just the grays. Every possible combination of gray, reptoid, insectoid, blond, and widow's peak have been seen during single abductions, aboard the same craft or in the same facility.

-- Abductees--"virgin" cases--report being taken to underground facilities where they see grotesque hybrid creatures, nurseries of hybrid humanoid fetuses, and vats of colored liquid filled with parts of human bodies.

-- Abductees report seeing other humans in these facilities being drained of blood, being mutilated, flayed, and dismembered, and being stacked, lifeless, like cords of wood. Some abductees have been threatened that they, too, will end up in this condition if they don't cooperate with their alien captors.

-- Aliens come into homes and temporarily remove young children, leaving their distraught parents paralyzed and helpless. In cases where a parent has been able to protest, the aliens insist that "The children belong to us."

-- Aliens have forced their human abductees to have sexual intercourse with aliens and even with other abductees while groups of aliens observe these performances. In such encounters, the aliens have sometimes disguised themselves in order to gain the cooperation of the abductee, appearing in such forms as Jesus, the Pope, certain celebrities, and even the dead spouses of the abductees.

-- Children abductees sometimes show a new and obsessive interest in their own genitalia after alien encounters, saying that their abductors who come at night have been touching these parts of their bodies.

-- Aliens perform extremely painful experiments or procedures on abductees, saying that these acts are necessary but giving no explanation why. Abductees' eyes are painfully removed from the sockets, allowing the aliens to scrape the area or implant devices into the area before the eyeballs are replaced, for instance. Some abductees are subjected to painful constrictions, often around the head, chest and extremities. Painful genitalia and anal probes are performed, on children as well as adults.

-- Aliens make predictions of an imminent period of global chaos and destruction. They say that a certain number of humans--and the number varies dramatically from case to case--will be "rescued" from the planet in order to continue the species, either on another planet or back on earth after the destruction is over. Many abductees report that they don't believe their alien captors and foresee instead a much more sinister use of the "rescued" humans.

In every instance from this list, there are multiple reports from unrelated cases, confirming that such bizarre details are not the product of a single deranged mind. These details are convincing evidence that, contrary to the claims of many UFO researchers, the abduction experience isn't limited to a uniform pattern of events. This phenomenon simply can't be explained in terms of cross-breeding experiments or scientific research into the human physiology.

SPIRITUALLY ENLIGHTENED?

And it becomes clear from these details that the beings who are doing such things can't be seen as spiritually enlightened, with the best interest of the human race in mind. Something else is going on, something far more painful and frightening, in many, many abduction encounters.

There is a theory current in ufological research that says abductees who perceive their experiences in a negative way only do so because they themselves aren't spiritually or psychically advanced. Persons with higher cosmic development have positive alien encounters, so the theory goes, and those who have painful or frightening experiences are merely spiritual Neanderthals. This is a pet theory of researchers who claim that aliens, whether objectively real or not, serve as "mirrors" of our spiritual nature, on an individual or a species-wide basis.

Strieber has voiced this theory, for instance, in Majestic, where he says, "In the eyes of the others [the aliens], we who met them saw ourselves. And there were demons there."

Having worked with so many decent, honest, positively oriented abductees, however, I believe this theory is wrong. It is worse than wrong--it is despicable, as despicable as blaming a rape victim for the violence committed against her. This attitude leaves many abductees feeling doubly violated, first by the aliens who took them and then by the UFO researchers to whom they turn for explanations and help.

But it is easy to understand why such a theory would be so popular. Humans have a deep need to believe in the power of good. We need for the aliens to be a good force, since we feel so helpless in their presence. And we need for some superior force to offer us a hope of salvation, both personally and globally, when we consider the sorry state of the world.

I think the aliens know this about us--they know that we want and hope for them to be benevolent creatures--and they use our desire for goodness to manipulate us. What better way to gain our cooperation than to tell us that the things they are doing are for our own good? But looking at the actions, the results of alien interference such as the long list above. There is a great discrepancy between what we desire from them and what they are doing to us.

Not all abduction reports are filled with frightening or painful events, of course. Many people say that their alien encounters felt benevolent, that their abductors treated them kindly or at least with a scientific detachment. Some abductees recall being told that they were "special," that they were "chosen," and that they have an important task to perform for the benefit of humanity.

Given such a positive message, the abductees may ignore the fear and the pain of their encounters and insist to themselves and to others that a higher motive underlies the abduction experience. And, in some cases, all that an abductee remembers is a benevolent encounter and so as no reason to assume any negative action has occurred.

But intensive research shows that at the core of the human-alien interaction there is a clear pattern of deception. We know, for instance, that "screen memories" are often used to mask an alien abduction. Such accounts abound, in which a person sees a familiar yet out-of-place animal, like a deer or owl, a monkey or a rabbit, and then experiences a period of missing time. The person often awakens later to find a new, unexplained scar on his body.

Uneasiness about the encounter will persist, however, and far different memories may start to surface in dreams or flashbacks, and then the person seeks help to explain the uneasiness. Quite often, hypnotic regression is used to uncover the events behind the "screen memory," and that is when a typical alien abduction surfaces.

The most recent research in which I've been involved has turned up yet a second sort of screening process. If it turns out to be accurate, then thousands of abduction cases are in urgent need of re-examination.

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..... EXTRACT FROM A PAPER CONCERNING
..... THE PSYCHOLOGICAL PROFILES OF
..... UFO ABDUCTEES

by RIMA E. LAIBOW, M.D.
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CLINICAL DISCREPANCIES BETWEEN EXPECTED AND OBSERVED DATA IN PATIENTS
REPORTING UFO ABDUCTIONS: IMPLICATIONS FOR TREATMENT

It is not the purpose of this paper to ascribe relative reality to the experience of abduction reported by some patients. Rather, precisely because it lies outside the realm of clinical expertise to assess with certainty whether these events actually occurred or if they are mere fantasy, it is mandatory for the clinician to examine the impact of these experiences, whatever their source, upon the patient. This must be done in a clear sighted and open-minded fashion so that the impact of the experiences may be dealt with rather than made into hidden events.

1. ABSENCE OF MAJOR PSYCHOPATHOLOGY

It is intuitively seductive (and perhaps comfortable) for us to assume that psychotic-level functioning will necessarily be present in a person claiming to be a UFO abductee. If this level of distortion and delusion is present, a patient would be expected to demonstrate some other evidence of reality distortion. Pathology of this magnitude would not be predicted to be present in a well integrated, mature and non-psychotic individual. Instead, we would expect clinical and psychometric tools to reveal serious problems in numerous areas both inter- and interpersonally. It would be highly surprising if otherwise well-functioning persons were to demonstrate a single area of floridly psychotic distortion. Further, if this single idea fix were totally circumscribed, non-invasive and discrete, that in itself would be highly anomalous. Well-developed, fixed delusional states with numerous elaborated and sequential components are not seen in otherwise healthy individuals. Prominent evidence of deep dysfunction would be expected to pervade many areas of the patient's life. One would predict that if the abduction experience were the product of delusional or other psychotic states, it would be possible to detect such evidence through the clinical and psychometric tools available to us.

This points to the first important discrepancy: individuals claiming alien abduction frequently show no evidence of past or present psychosis, delusional thinking, reality-testing deficits, hallucinations or other significant psychopathology despite extensive clinical evaluation. Instead, there is a conspicuous absence of psychopathology of the magnitude necessary to account for the production of floridly delusional and presumably psychotic material.

In order to test this startling and anomalous information, a group of subjects who believe they have been abducted by aliens (9, 5 male, 4 female) were asked to participate in a psychometric evaluation. An experienced clinical psychologist carried out an investigation using projection tests (Rorschach, TAT, Draw a Person and the MMPI) and the Wechsler Adult Intelligence Scale. The examining clinician was told "the subjects were being evaluated to determine similarities and differences in personality structure, as well as psychological strengths and weaknesses". All of the subjects actively refrained from sharing UFO-related experiences with the examiner and she was unaware of this theme in their lives.

The investigator found that commonalties were not strongly present and that: "while the subjects are quite heterogeneous in their personality styles, there is a modicum of homogeneity in several respects: (1) relatively high intelligence with concomitant richness of inner life; (2) relative weakness in the sense of identity, especially sexual identity; (3) concomitant vulnerability in the inter-personal realm; (4) a certain orientation towards alertness which is manifest alternately in a certain perceptual sophistication and awareness or in inter-personal hyper-vigilance and caution.... Perhaps the most obvious and prominent impression left by the nine subjects is the range of personality styles they present.... There is little to unite them as a group from the standpoint of the overt manifestations of their personalities.... They [are] very distinctive unusual and interesting subjects. [But] "Along with above average intelligence, richness in mental life, and indications of narcissistic identity disturbance, the nine subjects also share some degree of impairment in personal relationships.

For [some] subjects, problems in intimacy are manifest more in greater sensitivity to injury and loss than in lack of intimacy and relatedness. "...The last salient dimension of impairment in the interpersonal realm relates to a certain mildly paranoid and disturbing streak in many of the subjects, which render very wary and cautious about involving themselves with others. It is significant that all but one of the subjects had modest elevations on the MMPI paranoia scale relative to their other scores. Such modest elevations mean that we are not dealing with blatant paranoid symptomatology but rather over-sensitivity, defensiveness and fear of criticism and susceptibility to feeling pressured. To summarize, while this is a heterogeneous group in terms of overt personality style, it can be said that most of its members share being rather unusual and very interesting. They also share brighter than average intelligence and a certain richness of inner life that can operate favorably in terms of creativity or disadvantageously to the extent that it can be overwhelming. Shared underlying emotional factors include a degree of identity disturbance, some deficits in the interpersonal sphere, and generally mild paranoia phenomena (hypersensitivity, wariness, etc.)"

Her findings demonstrate a uniform lack of the significant psychopathology which would be necessary to account for these experiences if abduction experiences do represent the psychotic or delusional states predicted by current theory. When the examiner was informed of the true reason for the selection of the subjects for this evaluation (i.e., their shared belief that they had been exposed to alien abductions), she wrote an addendum to the original report re-examining the findings of the testing in the light of the new data. In it she states:

"The first and most critical question is whether our subjects' reported experiences could be accounted for strictly on the basis of psychopathy, i.e., mental disorder. The answer is a firm no. In broad terms, if the reported abductions were confabulated fantasy productions, based on what we know about psychological disorders, they could only have come from pathological liars, paranoid schizophrenics, and severely disturbed and extraordinarily rare hysteroid characters subject to fugue states and/or multiple personality shifts... It is important to note that not one of the subjects, based on test data, falls into any of these categories. Therefore, while testing can do nothing to prove the veracity of the UFO abduction reports, one can conclude that the test findings are not inconsistent with the possibility that reported UFO abductions have, in fact, occurred. In other words, there is no apparent psychological explanation for their reports."

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INTERVIEW WITH YVONNE SMITH

Hypnotherapist

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Q:How many people do you estimate have been abducted each year?

A:Well, my colleagues, Budd Hopkins and David Jacobs did a poll, and the figures came out to one in 50 people have had an abduction experience. So, that's mind boggling.

Q:Is this a world wide phenomenon or is it located predominantly in the United States?

A:It's world wide. There are sightings all over the world. I know there are abductions that happen in other parts of the world. When I spoke with my colleague, Bud Hopkins, and he read a couple letters to me from people from-- there was one in particular, from New Zealand, and it sounded like one of my cases. So, it is-- I'm from California so I always get, "Is this a California thing?" So, when I travel across the country, you know, I make sure, "Well, no, this is not a California thing. This is happening all over." So, I have to make sure that people know that, that's it not just in little areas. It's not just out in the mid-west. It's not just in, you know, lonely roads. It's happening in cities and everywhere. That's what's-- I know it's difficult to believe that something like this could be happening in populated areas, but it does.

Q:If it's such a wide spread phenomenon, do you suppose our government knows what's going on?

A:I think our government knows a lot more than they want to tell us. I'm not sure how they would handle something like this. How they would handle telling the American public that things are coming down here from the skies and kidnapping people and doing things to them and putting them back and they don't know where they're from and what they're doing this for. So, I'm not so sure if they're ever going to come forward with any information, but, if they would only talk about or admit that, yes, there are things out there flying around that we can't explain because there are many people who have seen these things and we aren't talking about crafts, you know, that you can throw rocks at. If they only admit that, yeah, there are UFO's. Unidentified flying objects. Something that we can't identify as conventional aircraft. Then, I think it would make it easier for these people who are going through these experiences to maybe come forward a little bit easier. But, how can they be abducted by something that doesn't exist according to our government?

Q:Do some people see their abduction as a more positive experience and others as a more negative? Are they having the same experience?

A:You know, that's an interesting question about that. I'm finding in my case load and in my support group. I have about 35 people in my support group now. I find that it starts off in a negative way, because it's very frightening. It's very scary. It's something that's happened to them that they didn't expect and they don't know what it is and they're waking up with, you know, marks on their body or missing time or whatever. But, what I find is, with the healing process, with the hypnotic regression, with talking to other people, coming to the support group meetings, they begin to grow and so, they step out of that-- the fear mode a little bit and out of the negative a little bit and they find that they're looking at the world and themselves and their lives differently. Not that they necessarily view this as positive and I want it to happen over and over again. But, I feel that because of my training as a hypnotherapist, I don't think it's healthy to dwell on anything negative. So, when I say I've seen people grow, they have been able to go on with their lives, try to incorporate this into their lives and help other people coming in that are dealing with this. And helping their friends and family try to accept this or cope with this, so, maybe that part of it's positive. But, I'm not saying the abduction experience on the whole is positive.

Q:Do you think we get any kind of messages from these aliens. Are they possessed of any knowledge or new abilities?

A:Messages, that could be very tricky. I don't ask too much about what's being said to them. That could come from the person's own subconscious, the person's own mind. They usually don't get a lot of communication. While they're going through the examinations, it's mainly, you know, "Oh, if you're quiet, you know, and still it'll be over soon and you'll be put back and you're gonna be okay and we love you and you're wonderful and thank you for helping us," type thing. But, what I find is people who have undergone the abduction experience maybe come out with psychic abilities that they don't remember having before.

I think we all have psychic abilities within us, so I don't know whether that's coming from the aliens or if it's something that opened up in them and they're discovering that they're psychically more aware. You know, we've all had that feeling of you're thinking about somebody and then the phone rings after not talking to them for many years. So, I don't necessarily know if that's coming from the experience itself, but, I'm gonna do more study on that as far as the psychic abilities. I know for one thing is that people who have had the experience, and I've got several members in my group, have problems with electrical appliances, electrical magnetic anomalies, I guess you could call them. They could blow out light bulbs. I've been with one in the car. As soon as we passed a street lamp, it blew out. He does this all the time. I didn't believe him until I was with him. People have problems with their computers, their VCR's. I don't, I don't-- I can't explain it. One speculation is we can say maybe the implants are causing it. All I know is I have several that I work with that have-- that are able to do-- blow out light bulbs or have problems with their appliances.

Q:When you regress them, what are you looking to find out? How are you exploring them?

A:When I go through the process with them of hypnotic regression, I take them back to that particular time and place where this first occurred and have them feel that time, maybe when they were five years old or where they lived or when they were in the car, you know, driving and have them begin to relive that time to see if anything happened. Sometimes we don't get anything and sometimes we get a whole lot of information. It's very, very difficult. You have to be very careful not to lead your subjects into an abduction experience, so, you have to pose the questions very carefully. But, I already look for certain things because working with so many cases I already know what I'm gonna be finding. And, so, I look at it on more-- an objective, scientific level where I'm looking for certain things. Whether this person is really having an experience or are they maybe just re-experiencing a dream that they had.

When people have gone through the medical examinations they will actually feel the pain and discomfort during hypnosis. I have found that certain parts of their body that maybe there was a needle stuck in there turn red or became sore again. So, I have to be real careful not to allow them to relive the pain so much but just report to me and tell me what's happening. So, there's a lot of techniques involved to get them through it without reliving the trauma.

Q:A lot of skeptics seem to claim that therapists are leading their patients into having these experiences.

A:I'm sure there are a lot of nightmare therapists out there that do that. And, not in just abduction work, but in other work. You're hearing it now with the False Memory Syndrome. People that have been led by their therapists into believing that they've been abused as children. Now, to me that is a nightmare. There are bad apples in every walk of life, in every field, so, that's what makes this work even more difficult because, those of us who have done this for several years and are credible, there are very few of us, we are very, very careful not to lead. It's how you ask the question and when you ask it is very important. I mean, I welcome anybody to sit in any of my sessions. Because, I know I make it a point and try very, very hard not to lead. Sometimes when a person's in a difficult spot, area in their session, you try to ask them a question to get them out of that block or whatever it is, but you still have to be very careful.

Q: How do you feel that the abductees have changed your life?

A:This has changed my life tremendously. When the abductees say they've grown, I've grown too. I'm not the same person I was seven years ago. It changes. It has to change the way you view life. Your own personal life and the world around you. We are dealing with something that is tremendous. We don't know what it is. We don't know who they are. All I know is something is happening. I'm convinced of that now. Something is happening with people and I think the more I work with it, the more I'm convinced and I'm hoping, I'm hoping to get some answers. I'm finding more positive response from my family and friends than negative about my work. But, I do come across ridicule, just like the abductees do. So, I've become stronger.



They gave you a MARS bar?

INTERVIEW WITH BUDD HOPKINS

UFO abductions are real phenomena. UFO abductions have a strange paranormal dimension to them, but they have a physical dimension which is absolutely unmistakable. People who are abducted are taken, are missing, they're gone. This isn't something that occurs in their head while they're in some sort of a meditative state or sleeping or something like this. They're literally gone. People are looking for them. The police are called often in situations like this. And then they suddenly reappear back where they had disappeared from. This can happen to, in two of my cases, seven people at once, all of whom remember exactly the same sorts of things happening. And when people are gone for this particular period of time, roughly around two hours that the events, these events seem to take, when they come back from these events, these abductions, they remember everything from just little tiny snippets of recollection to remembering the whole thing consciously, the way one might remember a mugging or anything else. And they are often marked with cuts, surgical-type incisions. If the UFO abduction took place say in someone's property in the suburbs or rural area or something, sometimes there are traces of where the craft has, has landed. And we have physical evidence of course that would be equivalent to having in a hit-run driving accident where you might have a wrecked car or dented fender you have, might have the grounds and the trees outside where the abduction took place in this case changed, altered by the arrival of a UFO. So it has all of the hard-edged, three-dimensional aspects of any other kind of event. But it does have a paranormal side, which is the really strange part of it.

The evidence that is left after someone is abducted physically ranges from virtually no evidence in many cases all the way through a series of bruises which can be very, very dramatic and sharp. Somebody can go to bed at night, wake up remembering in the morning that something strange happened during the night. They might find themselves in a different room or on a couch when they'd been in the bedroom. If they went to bed, for instance, wearing their nightgown, they might wake up with nothing on or in somebody else's clothes, as if during an abduction experience which might have involved a group of people the wrong clothes got on the wrong person. I have a number of cases like that. They may then examine themselves or notice when they are taking a shower or something that they have a series of horrendous bruises on their arms and legs or whatever. But it's as if some kinds of medical procedures have taken place.

The descriptions we get from people about the procedures that are done to them are often so eerily similar that it's amazing. They'll describe the tools exactly the same way. The implements that are used in, in these various procedures. Now there's a range of variation too, but there are many of them that are extraordinarily similar from point to point. And one of the most interesting things about this psychologically is that every abductee really dreads the idea that this might be real. Every abductee kind of entertains the fantasy that this was a dream, or that this somehow, there's some glitch in the mind, even though they really are afraid down inside that it is true. When they run into something that confirms their experience to them, it is a terrible, terrible shock. Now I have collected from some 30 different abductees. They're recollections of what seems to be a, an alien notational system, a kind of writing that they have seen inside the craft on a surface, on some kind of paper-like substance or whatever, I've collected something like 30 that are virtually identical. And just as a control I've asked people, often skeptics, to sit down and draw for me, make up five symbols you might see inside of a spaceship, and I get, of course, no consistency whatsoever. They're all over the map. But the abductees are coming up with exactly the same things. I have three different times shown an abductee who has just drawn the symbols for me that they remember, I've shown them afterwards someone else's that match theirs exactly, and, done that

three times. Each one of the three cases the person burst into tears. They don't want this to be true. When they hear about a medical procedure that's exactly like something that they remember, something for instance with women, a needle which is inserted in the navel in the region of the ovaries and they get the same account from somebody else, it is shocking beyond belief because they don't want this to be real.

Abductees are having a terrible time in this world. Now essentially we have reason to believe that there are millions of abductees in this country, many of whom are unaware that they've had these experiences because they simply don't want to think that they're real. So there's a kind of a subterranean quality to the lives of many abductees. And then, of course, you begin to realize that your whole system of what you knew was real in the world, what the floor was that was under you, has been completely shredded, torn apart. What is reality? What, what is going to happen? And the terrible sense of helplessness. And of course, if you do go public, then you find out that you have a coterie, a little narrow coterie of debunkers who are going to attack you as a deliberate liar after money and publicity. After you've gone through all of these worries about the subject itself and finally coming forward, that's what's gonna greet you.

People must listen, because obviously if this is true, this is the most important event in the history of this planet. Contact with another intelligence, another technology, another world, with conceivably other values, certainly other ways of doing things, with an enormous potential for help, for aid for our society, enormous potential for harm and damage and danger for our society, we don't know which, or either. But the point is the sheer staggering importance of the subject means that we have to pay attention to it. We can't escape this. It's intellectually dishonest, I believe, for science to turn away from a subject like this without looking into it, regardless of their position.

In terms of, let's say, the really negative side of these experiences, there's never been anything I've seen that would suggest deliberate alien viciousness or sadism or something like that. Just as I don't see any deliberate alien helpfulness either. They seem to have their own agenda. They don't seem to be deliberately trying to cause pain. The problems I'm talking about, I think are side effects of their program. I don't think they're deliberate or intended. But there have been some deaths, due to accidents, as one might imagine. One of the most common errors in our thinking is to try and interpret alien behavior by human standards and to input human goals for the aliens. We don't really know what the goals are. For instance, if they are taking sperm and ova samples and are evidently producing these hybrids, removing the fetuses, one has to infer pretty obviously, they're interested in reproduction in some way and they're interested in some kind of mix of them and us. But that still doesn't let us know why or what that's going to lead to. We don't really have the answers.

One of the analogies always made, of course, is that we are being treated by the aliens the way we treat animals. And I think there is a lot of truth in that. Somebody said the biggest problem for humans in dealing with this is to realize we might not be the top of the food chain. Although, thank God, that doesn't seem to be an issue. And in a strange way, I think humans have been in a position vis a vis the aliens that our dogs and cats and other animals have been, in relationship to them. And so I think the analogies are very close here. We don't intend any harm for the animals that we're doing experiments upon. And they don't seem to, either.

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MY ABDUCTIONS by Mary O.

I think the first time I really knew that something was going on was when I was in college. I was about 20 years old and I woke up one night in the middle of the night and I didn't have a room mate at the time. I was in my dorm room. And I was wide awake but I hadn't opened my eyes yet and I knew that someone was in my room because I could feel them staring at me. It was an overwhelming sense of eyes staring at me. When I opened my eyes, there was this thing standing next to my bed. That, that is what I called it. It was short, approximately the size of a child. Sort of like a light grey, with big, black eyes. And I couldn't move. I couldn't speak. I couldn't do anything. And I was petrified. And I could not move or speak, but I was totally, totally wide awake and this just did not fit the sense of reality that I was accustomed to living in. And I shut my eyes because I had no other defense. And when I opened them again, it was gone. And I literally got out of bed and went looking for it, because that's how real it was.

And I think that's the first time that I knew something was going on. But I didn't really have a place to put that. There's not place to put an experience of seeing something that isn't human in your room, in the middle of the night and being unable to do anything about it. That was probably the first time I knew that something was wrong. After this experience I tried to tell people about it and when I tried to share what had happened, people looked at me as if I was crazy. And frankly I don't blame them. Because it doesn't fit our sense of reality. It doesn't make sense to people. It didn't make sense to me. So you become really isolated as a result of that. When you try to tell people something that has happened to you, and you're not validated and you're not listened to. Just as when a small child tries to tell a parent something and, and it's shrugged off as, as a nightmare or a dream, when in fact it may be very real to the child. There's a sense of isolation that accompanies that and so you withdraw and you go back inside yourself and you learn that it's not safe to share with other people. Because when you're met with that kind of reception, people looking at you as if you were crazy, you learn to keep things to yourself. And I think that's where the denial for me really began in college. I had other things happen to me in childhood but not one incident was so extremely important in terms of the significance of it. And when I tried to tell people what was happening, I was met with such ridicule that I really withdrew. And that's when my denial really kicked in.

And from that point on, I knew it wasn't safe to share what was going on. My experiences were sporadic throughout childhood and throughout my early adulthood. In late 1990, everything changed. Things that were happening sporadically my whole life began happening regularly. I had frequent encounters. Conscious memory of these encounters. Conscious memory of being in a ship, being on a table, having medical procedures done to me. Seeing other humans there having medical procedures done to them. There were so many things going on that it was impossible for me to deny what was happening. And it got to the point in November of 1992 that I actually knew when they were coming. There was definitely a progression in terms of my encounters. It went from being in total denial of what was happening to having an awareness that, yes this is reality. It is happening to me. Oh, my God, what am I going to do now? And I'm progressing to the point of actually knowing when these things were going to happen.

In December of 1990, when I started having regular, conscious experiences, similar to the experience I had in college, that was when I started to put the pieces together of all the experiences from the past. I had had a period of time in my late 20s where I was waking up and I would be upside down in bed in the morning. I would have puncture marks on my body, sores, cuts, bruises that I could not explain. There was definitely a sense of paranoia. I would be very meticulous about locking all my doors, checking under beds, looking in closets. As if I was looking for something. As if I thought somebody was getting into my house. Similar to how I felt in college. I felt that someone had access to my room. This thing, whatever it was. And in 1990 when these experiences started happening very, very frequently, you didn't have the luxury of a sporadic incident that you could sort of just put aside and forget about. You couldn't do that anymore. When they happened regularly and I mean regularly, like in some cases every few weeks. You can't run away from any more. You can't pretend it's not happening. You can't hide it. You can't make it go away. And at that point, I had to start dealing with it. And that is when I slowly started coming out of denial. And I was very reluctant to come out of denial. I did not want to admit that this was happening to me. It took me years to start telling people.

In 1992 I had my first experience where I actually knew that they were coming. It was as if there was an appointment and I sat in bed and I waited for them to show up. That was really a turning point for me. Because I was out of denial. I was actually sitting there, waiting, and knowing that they were coming. There are two distinct things that go on in terms of abduction, the abduction experience. And I think that the public needs to know that there are different things that go on. This isn't just about space ships coming down and taking people out of their homes or out of their cars. It isn't just about seeing a ship, because there are many, many cases where people are abducted from their homes

and no one ever sees a ship, anywhere. I believe they, they only allow themselves to be seen when they want to be seen. I have many experiences where I am physically removed from my house. I actually have four separate witnesses who have been at my house when these things have happened and they have experienced strange lights, heard unbelievably loud tones coming from my room. They have been paralyzed, unable to move, unable to speak. They have missed periods of time from 20 minutes to two or three hours. They have woken up with strange, unexplainable marks and bruises and cuts on their bodies. So there are many times where I actually remove from my house and there have been people there who have witnessed the unusual phenomena that accompany this.

There are also many cases where the beings actually come into my home and there is no physical removal from the house itself. There's just an interaction, an exchange, a conversation, normally telepathic, where information is provided to me. And there is no physical procedure done. In November of 1992 I had the first encounter that I actually knew they were coming in advance. It was at that point that I realized I had to do something. I had to talk to someone that knew what was going on. I couldn't keep this inside me more. I couldn't hide it. I couldn't run away from it. And a close friend that I had finally shared this with had seen an article in the "Boston Globe" about Dr. Mack and his research and she informed me of who he was and where he was and I called him. So it was really the point that I was at, at the time. I was having conscious experiences. I had no doubt in my mind what was going on. It had been going on for a long time. And finally I was able to connect with someone who was doing legitimate research. And here was a credible, educated man looking at the phenomena and saying, "Hey, something's going on here." And that's the person I needed to see.

I think if someone's never experienced this phenomenon it's an awfully hard thing to believe. I'm an experiencer and I don't want to believe it. I think if you talk to any abductee they'll tell you. "We can't believe this is happening to us." But the reality is, it is happening to us. So for someone who hasn't experienced this, I would suggest that the best thing to do is simply to judge people by what you see and what you hear, judge them on not the experience yourself, which you can't relate to, but who they are as a person. Their emotions, instinctively, how do you feel about what they're telling you. It's a scary thing to think that this is real. And if you're not an experiencer, you usually don't want to believe it. But you need to open up your mind. You can't have a narrow view of the world. If we had a narrow view of the world and always had it, we wouldn't be where we are today. We wouldn't have the technology that we have, we wouldn't be the society that we are. And I think we're really missing out if we have a narrow view and say, "Oh, no this can't be real." We could be missing out on something that's very important in terms of human species and where we're going in this world. We need to open our minds. We need to accept the fact that this could be a possibility. Because in fact, there are millions of us who are telling you that it is.

The worst thing that can happen to a person if they believe in these phenomena is that their reality will be shattered. The reality that they've been taught to believe in, that they've been brought up with, that this physical, tangible world is the only thing that's real. That's going to be shattered if you start to believe that this phenomena exists. And despite how painful that's been and how difficult that's been to integrate into my life, to admit that the reality I've been taught to believe is not all there is. I would not go back to the reality that I used to live in. Where I denied my experiences and I denied myself and I denied who I am. Because who I am is a person that experiences this, whether other people do or not really doesn't matter. I experience it and I have to accept that and validate for myself. So the worst thing that can happen, is you have to let go of that. It's like a grieving process. And you have to let go of that innocent world that you lived in. Because for people like me that world doesn't exist. It doesn't exist anymore. It's hard to let go of that. But when you get to the other side, and you acknowledge who you are, what happens to you and what this all means for your life. I don't think I could ever go back to living the way I used to live.

I think the hardest part of integrating this into your life is not so much dealing with the experiences themselves and they are scary, I'm not going to kid you about that. But the hardest part of all of it has been how society treats you. That's the scary part. The way people look at you, the way people ridicule you because you don't fit the norm. It's almost like you're letting the secret out. To me, this is a big secret that a lot of people in society have been keeping for a long time. And a lot of people don't want the secret to come out. They'd rather stay in the same old world they've been living in where they don't have to really think too much about themselves, their feelings, reality, life. People want to live in a little box and they don't want to come out. And when somebody like me steps forward and says, "Hey, wait a minute, this is happening to me," then I'm challenging their belief system. I'm challenging their sense of reality and they don't like it. It makes them frightened. They don't know what to do with people like me and the fact that there are more of us know speaking about this, I think the attacks are getting even more damaging. People are personally attacking abductees. It used to be they attacked the researchers. Now they're attacking us.

So it's made it very difficult and I can understand people being afraid because I've lived with fear for a long time. But sooner or later you have to get beyond the fear. We spend our whole lives running away from ourselves. Many people spend most of their lives afraid of their feelings, their emotions and what they truly are inside. And when you're dealing with phenomena, you're forced to face every emotion you've ever had in your life. You're forced to face anger, fear, resentment, guilt, shame. You're forced to deal with all those issues. You can't run away from them. Because all of those in some way are connected to the phenomena and the fact that you're experiencing something that society doesn't accept. And if you can get beyond all that and face all those things, you get to a place where you look back and you say, "My God, how can people live in that reality." The one that most of society is living in. I wouldn't trade where I am now to go back to that.

I think it's important for people to listen, number one. Because whether it's happening to the public at large or not, it is happening to a subset of the public. And we are a group of people that are experiencing trauma, that are living with a great deal of fear and anxiety over what happens to us. We have distinct medical problems that result from these encounters and we need compassion. We need people to understand that we are experiencing something. We don't ask you to understand it. If you're not going through it, you can't understand it. But we do need understanding of how this affects our lives. We can't force anyone to believe us, but please be considerate of the fact that we are living with something and living through something that causes a tremendous amount of pain, a tremendous amount of trauma.

And we still have to live our day-to-day lives. We still have to get up and go to our jobs and pay our bills and have our families and do all the things that everyone else does. But we have to do it when we're in post-traumatic stress, when we have physical procedures that have been performed on us that leave medical problems as a result. We have to do what everyone else does and then, and then some. We have more added on top of that. And it's very stressful. And when you get ridiculed by your peers, that even adds to the stress load. So I think what we're asking for is, hey, if you can't understand it, you can't believe it, fine. But have some consideration, have some compassion for us. Because obviously we all can't be wrong. We're all experiencing the same thing. Somewhere along the line, people can sympathize, open up their hearts and realize hey, maybe it's not happening to me, but obviously it's happening to these people. Nobody is going to put themselves on national television and tell their stories if something's not happening to them. It's opening yourself up to the ridicule that all of us really hate to get. It doesn't make your life easy. It doesn't make going into your office easy. It, it compounds a life that's already complicated. It even adds more stress to it. And I think we just need some understanding from people.

I have an implant in my arm that was inserted when I was seven years old. And since November of 1992, that implant has been activated when I'm going to have an encounter. There's actually a twinge, I wouldn't, I wouldn't call it pain, but a twinge. A definite discomfort where the implant is located. That basically lets me know that I'm going to have an experience shortly. Usually the same night. So it's sort of an early warning device, if you will. And sometimes I'm not happy that I have it, because it's a constant reminder. But in many ways I'm grateful for it, because it somewhat allows me to be prepared. There's really no way that will prepare yourself for this because the phenomena itself is so scary. It defies our sense of reality and these beings don't look like us. It's scary to even look at them. But by having this implant and having that forewarning, it somewhat allows me to get myself centered and to know that something's going to happen and just try to go with it. I don't really have much of a choice.

I've had eggs taken out of my ovaries several times. I've had about six ovarian cysts as a result of what's happened and the procedures have been performed. One of my eyes has been taken out, literally taken out where I could see it. Outside of my head and then put back in. I've had fertilized eggs implanted and subsequently removed. And actually been shown children that have been the result of that fertilized egg. I've had some time of injections given to me which is where the puncture marks come from. I've had implants inserted that have left visible bruises and in some cases incision marks. Sometimes there are things done to me that I don't have conscious memory of and I think it's probably because it would be too traumatic for me to be conscious at that time. The procedures that involve reproductive matters are extremely traumatic and I'm usually in a great deal of pain afterwards. It's not something that's easy to live with.

I've been shown four children, three of which I'm pretty sure are mine. And the first one I ever saw that was given to me was back in 1986 and it was very deformed looking. It was definitely some sort of a hybrid. The head was much too large for the body. It had big black eyes. It was horrible looking and I have never held an infant since that night because of that experience. It was so traumatic for me to see this child that was unlike a human being. As years have gone on, I've been shown other children and the last time that I was shown one, I-I know for sure it was mine. They gave it to me to hold. It was a female and it was probably the most human-looking one that they've ever given to me to hold. And that child was very hard to let go of. Because it did look

so human. It didn't look alien to me. And there's a real sense of loss that comes after an occurrence like that.

I live with a lot of physical pain as a results of procedures that are done to me. But I think even worse than that is the emotional pain. The emotional pain of going through medical procedures that are traumatic, that oftentimes you can't talk about to anyone. I've actually had two surgeries here on this earth as a result of some of what's been done to me and I'm a little resentful of that. There's a lot of emotional pain associated with society and how they treat you. I didn't ask this to happen to me. I don't think this is a fun thing to live with. I've walked around with a lot of stress and a lot of trauma for most of my life. And the way people treat us, abductees, is not pleasant. It's painful to think that people don't respect you as a human being. It's painful to think that people don't respect you enough as a person to know when you're telling the truth, to know when you're describing a valid experience. That's painful. I've lost friends because of admitting that this happens to me and found that truly they weren't the kinds of friends that I thought they were. And on the positive side, I now know who my friends are. I now know that the people that are in my life that I'm close to are people who are there for me. You really, truly find out who your friends are when you come out about this phenomena and you say, "Hey, this is happening to me." My family has been very supportive and I think we're closer now than we've ever been. But it's painful to let go with the life that you had, the friends that you had. The people that you thought you could count on that when you admit this is happening to you, can't be there for you any more. You have to let go of a lot of things in life. And that's really hard.

I think the part that I find unfair is that I don't really know why this is happening. I may have a sense, I may have a bit or a piece of why this is happening, particularly when it involves medical procedures and removal of eggs from my ovaries. But I really don't have the answer. I want to know why. And maybe someday I'll know why. But right now I don't. And that's what hurts me the most. That's the part that's hardest to accept, is not having any answers. All the answers. Medical stuff is hard to deal with. You're, you're body is really out of your control. You can't control what's happening to you. If you can imagine being in a surgery and being wide awake, most people wouldn't find that pleasant. That's what abductees go through on a regular basis. And I doubt there are many people who could get up and go to work the next day and function after having that happen to them. But that's what we have to do. And we do it.

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Genetic Theft

The caduceus or wand traditionally carried by Hermes, Messenger of the Gods, bears two entwined snakes whose significance has only recently been interpreted as referring to the double helix of DNA, the coded instructions for making a human being.

If the testimony of several hundred witnesses is to be believed, this unique endowment, from whatever source mankind received it, is being clandestinely stolen by entities generally known as "The Greys", who are said to be modifying the human inheritance to produce an alien race of pseudo-humans.

Men and women claiming to have been forcibly abducted by the Greys into their aerial craft as involuntary donors of genetic material say they have also encountered their non-human offspring and been shown the laboratories where they are being created.

If individually and collectively, Humanity is being thus victimised and its Hermetic code perverted, surely terrestrial governments cannot be unaware of it?