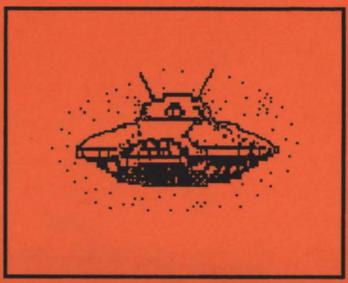
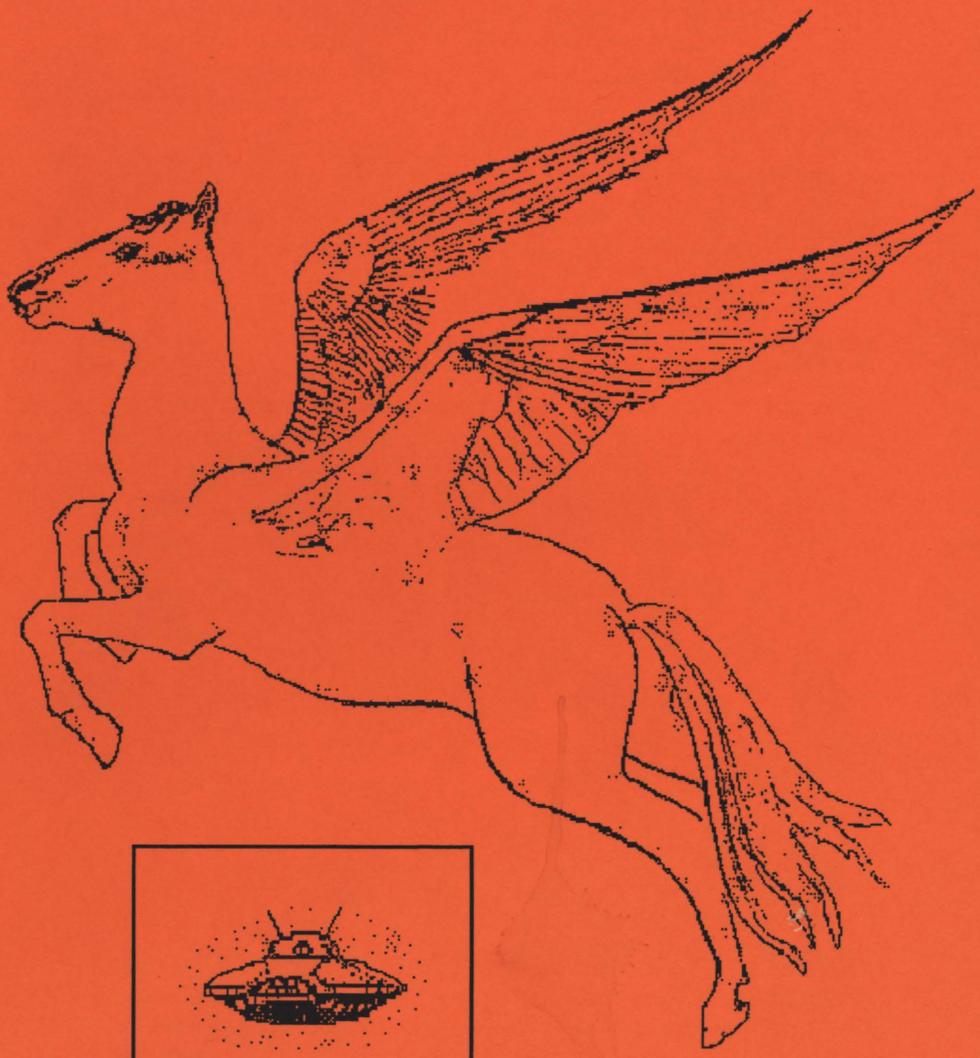


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Surrey Investigation Group into Aerial Phenomena

PEGASUS

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JOHN MACK - PSYCHIC EXPLORER

When last September John Mack, professor of psychiatry at Harvard, died in a road accident at Totteridge, North London, ufology lost an investigator of unique and audacious originality. "Other cultures have always known," he told a conference in Seattle, "that there were other realities, other beings, other dimensions. There is a world of other dimensions, of other realities, that can cross over into our world."

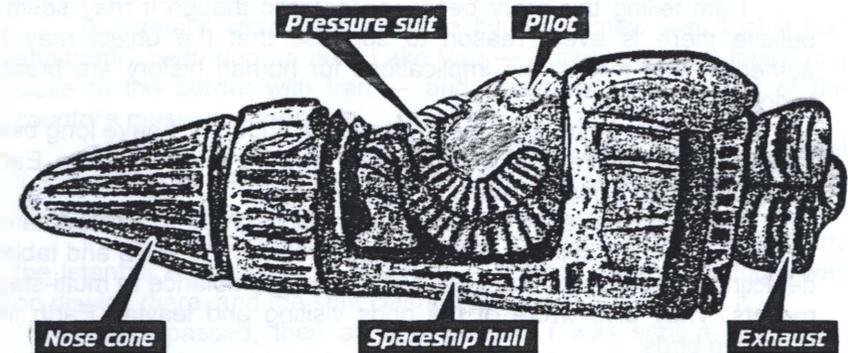
Though he investigated conventionally the reported experiences of abductees, he was often his own experimental subject, using controlled breathing techniques to enter altered states of consciousness. "I travelled into past lives, emotions and events," he claimed. "I realised the psyche could travel. It was not limited to the brain and the body. Spirituality, rather than being an embarrassing high-mindedness, which is what it is in a secular culture, became very tangible."

He came to believe that the current scientific account of the world was simply inadequate, unable to account for such phenomena as alien abductions. There exist, he said, three realms - the mind, the perceived world and a third realm to which primitive man once had an access we have lost. It is there, Mack believed, that the aliens live. Who will explore it now he is gone?

G.M.**IS THIS PROOF ALIENS LANDED ON EARTH?**

by Zecharia Sitchin

From the Daily Mail, Monday May 3rd 2004



Seven years ago, after languishing in deliberately imposed obscurity for almost a quarter of a century, a unique and mind-boggling artefact was finally put on public display as a result of my persistence.

At last, I thought, anyone curious enough to resolve the enigma associated with the object could see it and evaluate it first-hand. And the enigma was of truly enormous consequence: was the artefact physical proof that alien astronauts visited our planet in ancient times?

The very suggestion sounds extraordinary — but so is the item in question: a piece of sculpture, scarcely bigger than a man's hand, carved out of soft yellow-brown stone. It is said to have been found during excavations at Toprakkale, an ancient site in south-eastern Turkey, and has been estimated to be around 3,000 years old.

Astonishingly, to modern eyes, it resembles a model of what can best be described as a cone-nosed rocket ship. There is a segmented, streamlined hull and a cluster of what appears to be five exhaust cones leading from an engine at the rear. In the centre of the ship is a solo pilot.

He sits with his arms folded and his legs bent up towards his chest, and wears a ribbed one-piece 'pressure suit' that completely hugs his body, ending in boots for his feet and gloves for his hands. Unfortunately, his head has broken off and is missing.

I had every right to be pleased when this baffling object was salvaged from its intentional concealment at a leading European

museum and made available for public inspection through my personal endeavours.

But as will become clear, my victory was a partial one. There are those who seem determined to keep the sculpture's existence as little-known as possible — and to thwart any serious discussion about it by spinning dismissive and contradictory accounts of its provenance.

I am telling this story because, fantastic though it may seem, I believe there is every reason to suppose that the object may be authentic. And if it is, the implications for human history are breathtaking.

Like many authors on the mysteries of antiquity, I have long been tantalised by the frequency with which ancient texts describe Earth being visited by flying vehicles.

The Sumerians, whose civilisation blossomed in Mesopotamia (modern-day Iraq) some 6,000 years ago, left behind seals and tablets depicting flying objects that bear a startling resemblance to multi-stage rockets. They also wrote of the gods visiting and leaving Earth like migrating birds.

Similarly, the Egyptians wrote hymns to a 'celestial boat' or 'heavenly barque' on which the gods came down to Earth, sailing through the sky much as ordinary men plied the waters of the Nile.

In the Hebrew Bible, or Old Testament, the Prophet Ezekiel describes seeing a sky-borne 'whirlwind' that has many of the characteristics associated with what we now call UFOs — it spins in the sky, glows with fire, then comes to rest on the Earth on wheeled legs.

The Prophet Elijah not only sees such a divine chariot but is actually taken aloft in one after crossing the River Jordan. The episode is witnessed by his disciple, Elisha.

Then there is the story of Jacob's Dream, in which he sees a ladder descend from the heavens and mysterious beings walk up and down it. If anyone described such an experience today, most people would instantly classify it as an encounter — real or imagined — with a UFO and its occupants.

Of course, it's possible to interpret all these stories in a purely symbolic way. But I am not alone in suspecting that these ancient myths and religious traditions carry a kernel of real, physical truth.

Could it be that the gods of the ancient world were actually visitors from another planet? Could this even be the explanation for the Bible's mysterious references to a lost race of Nephilim — or 'fallen ones' — who are said to have descended from the sky and ruled over the Earth before the Flood?

Since many respected scientists accept that alien life inevitably

exists, the hypothesis is toy no means as outrageous as it might seem — and I've spent much of my career looking for archaeological evidence to support it.

That's why I was so intrigued when I first heard rumours of what I've come to call 'the headless spaceman'. A correspondent from Turkey wrote to tell me about it, and I also* saw a drawing showing its alleged appearance.

But details were hard to come by. All I knew was that it had apparently been dug up near Lake Van — Turkey's largest lake, lying close to the border with Iran — and was now in the hands of the country's museum service.

In 1990, I toured Turkey's archaeological sites and museums at the invitation of the country's government, and seized the opportunity to make further inquiries.

I was told that the place most likely to hold such a sculpture was the Istanbul Archaeological Museum — but nothing resembling it was on display there, and the staff claimed to know nothing about it.

Years passed, then all of a sudden I was sent a tiny Press cutting, based on an article in an old Turkish magazine, carrying the headline: 'An ancient space module?'

Brief as the article was, it carried a photograph of the enigmatic object — proving, at least, that it actually existed — and stated that it was thought to date back to 1,000 years BC. Its size was given as 22cm long, 7.5cm wide and 8cm high, and it was laconically described as resembling 'a space vehicle for one'.

The article said the sculpture had been found during excavations at the site of the ancient city of Tushpa, capital of the kingdom of Urartu, which in the first millennium BC was a large and powerful state, rivalling Assyria to the south. Local traditions insist that the Urartu people were directly descended from the survivors aboard Noah's Ark when it came to rest on Mount Ararat, whose twin peaks rise majestically nearby.

This is deeply intriguing, because ancient Sumerian texts about Noah's Flood — the basis of the Genesis account we know today — contain specific references to 'gods' in strange flying objects.

They describe these beings circling the Earth as the Great Deluge pours down. The craft are even said to have landed on Mount Ararat, their occupants enticed by the smell of roasting meat when Noah made a burnt sacrifice.

Thus, to me, finding an ancient depiction of a spaceman at a place connected to the story of the Flood is not entirely unexpected.

The most significant detail in the article was that it said the sculpture was kept in the Istanbul Museum, where staff had previously

denied all knowledge of it.

I asked a German colleague who was visiting Turkey to return to the museum on my behalf and discover the truth.

Lo and behold, when he showed a copy of the article to a senior museum official, the object was brought in within five minutes. He was allowed to inspect it but not to take photos, and asked how it had come into the museum's possession.

'It was confiscated a couple of years ago from a departing tourist,' the official said. 'He acquired it in Turkey and was going to take it abroad, although the export of antiquities from Turkey is illegal.' My colleague asked why it was not kept on display. 'Because it is a forgery,' came the reply.

'How can you be sure?' my colleague asked.

'Because it does not reflect the style of the era from which it supposedly comes,' said the official. 'It looks like a space capsule — but of course there were no such things at the time. Someone has allowed himself a practical joke.'

In other words, the sculpture could not be authentic because it would then authenticate something else (the existence of ancient spacecraft) in which the museum refused to believe.

It was only later that my colleague started to wonder — if the object was a modern forgery, why was it confiscated? And why did the museum keep hold of it?

After he reported on his experiences in a German magazine, journalists from a rival periodical launched their own investigation.

After several exchanges, they received a letter stating that the sculpture was a forgery made of 'plaster of Paris and marble powder', and giving an entirely new version of how it had come into the museum's hands.

It was claimed now that the object was brought to the museum in 1973 'by a dealer in antiques, who made it clear he wished to sell it. But when he realised the object was a forgery, he did not ask to get it back'.

So — no tourist and no confiscation. Rather, a dodgy antiques dealer who tried to pull a fast one but abandoned the attempt when he was rumbled.

When the other German journalists visited the museum later in 1994, the same story was repeated to them. Staff could not provide any details about the antiques dealer, but confidently asserted that the object was a plaster cast of a modern toy. They could not, however, produce an example of any such toy.

These conflicting accounts — together with the museum's initial denials that the object was in its possession at all — only strengthened

my curiosity. In 1997, I revisited the museum myself and met the director, Dr Alpay Pasinli.

Pulling from my briefcase the various magazine reports and putting them on the director's desk, I knew he would not be able to escape acknowledging that the object could be important. 'Why is it not on display?' I asked.

'We do not display forgeries,' he said. So why, I asked, was it considered a fake?

Dr Pasinli gave two reasons. First, because there were no rocket ships in antiquity. Second, because no artefact could be considered authentic if it was unique and utterly without parallel — there needed to be another find of a similar object, depicting the same things, or made in a similar style, to which it could be compared.

Both arguments, it seemed to me, made huge assumptions, but I focused on the second. The truth, I argued, is that an object can be authentic even if it is unique.

A classic example is the famous Phaistos Disc that was discovered in Crete in 1908 by reputable archaeologists. It is inscribed with hieroglyphics that remain undeciphered to this day because no similar object has ever been found — yet the disc is considered authentic beyond doubt.

After a long discussion, I was finally allowed to see the sculpture for myself. To my amazement, it turned out to be kept in a drawer in the office of the museum's deputy director, carefully stored on a tray covered with dark blue velvet.

It was an extraordinary moment. Seen at first hand, the sculpture was even more striking than its photograph. I could make out the intricate carving on the five exhaust cones, the detail on the pilot's ribbed and presumably flexible space suit. How I wished the head was still intact, so I could see the pilot's face.

The official holding the tray was nervous and wary. I was allowed, reluctantly, to turn the object over, then to hold it in my hand, and then — finally — to take a picture of it. After that, it was hurriedly put back on the velvet cloth and into the drawer.

'Well, what do you think?' Dr Pasinli asked. 'Well,' I replied, 'this is not a plaster cast.'

I explained that I had checked it carefully for casting marks — for the seam that results when the two halves of a cast are placed together — and there was nothing to be seen. The grooves on the object were all part of the craft's design.

Nor was it made of plaster of Paris. It was a lightweight, porous stone with a natural yellow-brown hue. If it had been painted plaster, the white would have been visible where the head had broken off;

instead, a uniform colouring appeared throughout.

As for it being modelled on a toy, that struck me as very unlikely. In my experience, model flying machines almost invariably have wings — and this didn't. It was an odd detail for a forger to leave out.

'So you think it is a genuine artefact?' Dr Pasinli asked.

'We both know,' I said, 'that without knowing for certain when, where and by whom an object was discovered, no one can vouch for its authenticity. It could, after all, be a fake.'

'But who would fake a flying object the likes of which none of us has seen in modern times, in reality or as toys?

'If it isn't a fake, you have something in your possession here that is more significant than the pyramids. You should put it on display and let people judge for themselves. Tens of thousands would come to see it if they only knew it was here.'

We parted friends, with Dr Pasinli promising to think over my suggestion, but I had found it a strange meeting— and the strangest part of all was that something deemed a worthless forgery by the museum had nevertheless been kept for two decades in the deputy director's drawer on a velvet tray.

WHEN I returned to my home in New York, I airmailed to Dr Pasinli some illustrations of carvings from Latin America that showed the astronaut sculpture was not unique after all.

Indeed, the appearance of the pilot bears a striking resemblance to a figure wearing a protective suit and backpack, and wielding what seems to be a flame-thrower, that can be found on a giant stone column — dating back to before the time of the Aztecs — at Tula in central Mexico.

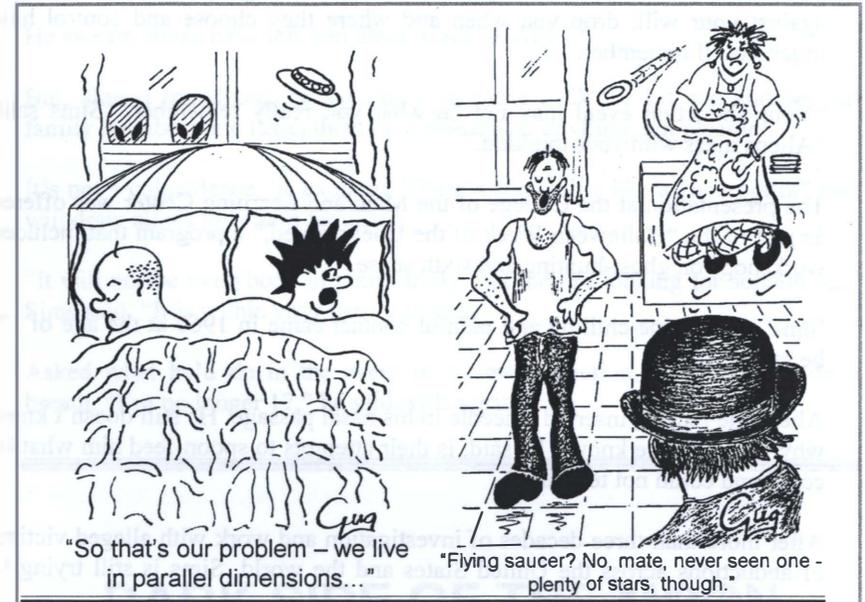
Finally, in October 1997, I received a letter from Dr Pasinli informing me that 'the false space rocket' was now on display in his galleries. 'I expect you should be pleased now,' he wrote. And I was — pleased and proud.

Although the museum was not yet ready to accept the sculpture's authenticity, and was exhibiting it with other 'dubious' items, the veil of secrecy had now been lifted. The public would at last be able to reach a verdict of their own — or so it seemed.

As I said earlier, my victory was to prove only a partial one. Soon afterwards, Dr Pasinli was replaced as the museum's director. The model of the headless astronaut — this extraordinary object which may hold the key to so many strange secrets — was removed from its display case.

Where is it now? Who knows. But I believe it is back in the dark drawer, on a velvet-covered tray.

• ADAPTED from The Earth Chronicles Expeditions by Zecharia Sitchin, published by Bear & Co at £19.99. To order a copy for £17.99 (including p&p), call 020 8693 0234 or email sales@deep-books.co.uk.



'ALIEN HUNTER' SAYS ETS AREN'T FRIENDLY

By Carolina Amengual, published October 31, 2004.

Source: THE DAILY NEWS, Texas' Oldest Newspaper.

LEAGUE CITY — Derrel Sims claims to have been abducted by aliens not once, but at least 10 times over a 13-year period spanning from 1952 to 1965.

He remembers being only 4 when an "entity" with a pear-shaped head and large black eyes tried to trick him into believing he'd seen a clown.

In following encounters, Sims, 56, a Houston resident, said he found it was not uncommon for aliens to mimic relatives to confuse people and manipulate their memories.

With unshaken conviction, the man better known as “the alien hunter” told a 12-member audience Thursday the sulphur-smelling critters will take you against your will, drop you when and where they choose and control how much you’ll remember.

“Your abduction event may not be what you really remember,” Sims said. “Aliens mess with your thinking.”

The presentation at the College of the Mainland Learning Center was offered as part of the “Halloween Week of the Unexplained,” a program that included workshops on ghost-hunting and sixth sense.

Sims’ most spine-chilling and painful contact came in 1960 at the age of 12, he said.

Aliens, he recalls, inserted a needle in his nasal passage. He still doesn’t know why. But what he knows, he said, is their attempts to spoon-feed him what he could and could not tell failed.

After more than three decades of investigation and work with alleged victims of abductions across the United States and the world, Sims is still trying to uncover the alien agenda.

“They’re not here to save the planet and fix the ozone hole,” he said jokingly.

Discussing sightings of “fast walkers” — the ufologist’s label for flying saucers — animal mutilations, crop circles and other unsolved phenomena, Sims stressed governments know more than what has been disclosed.

“I don’t know if they come from deep space, the moon, Mars, or if they’re even closer,” he said. “Whoever they are, they’re probably much closer than you imagine.”

A hypnotic anesthesiologist and hypnotherapist, Sims uses hypnosis and memory recall techniques to retrieve information from those who maintain they’ve experienced alien encounters.

Hoping to shed light on alien-human interactions, he and his collaborators also

examine fingerprints visible only under black lights, and they analyze so-called “alien implants.”

Sims acknowledges implantation is rare, but he shows pictures of spheres and odd-shaped metal pieces he presents as surgically removed objects from people’s fingers, feet, necks and noses.

He swears aliens have left him alone since he was 17.

But, almost transfixed, he says they’ve come back for his son and several family members and taken them on a ride that is anything but pleasant.

It’s not a coincidence, he explains. There’s something like a “neuroprint” that will draw aliens to certain families.

“It will not be everybody in your family, but they’re looking for something,” Sims said. “It is within your family lineage.”

Asked what he’d do in the event of a new abduction, Sims’ took a deep breath. “I’m no longer 17,” he said with a grin.

DARK SIDE OF THE MOON

By Phil Plait

I had the misfortune this morning to wake to the radio playing the song “Dream Weaver” (I used to love that song when I was a kid, but as a friend of mine likes to say, “We are not responsible for songs we liked when we were 15 years old”). As the tired, hackneyed refrains went on, one in particular caught my ear: “Fly me away to the bright side of the moon, and meet me on the other side.”

Of course, there *is* a bright side of the Moon, and you *can* go to it. But if you sit still, you can only be there for two weeks. The bright side (and therefore the dark side too) is not a fixed place, but appears to move as the Moon rotates.

Seen from the surface of the Earth, the Moon does not appear to rotate. This is because from an outside frame of reference, the Moon rotates once for every time it goes around the Earth. So from our vantage point, the Moon is naturally divided into two halves: the hemisphere we always see, called the *nearside*, and the hemisphere we do not see, the *farside*. The farside has only been seen by probes or astronauts that have actually orbited (or at least passed by) the Moon.

This is very different from the *dark* side. As the Moon orbits the Earth, different parts of it get illuminated by the Sun. When the Moon is between the Earth and the Sun, we see it almost entirely in shadow. This is called the *new* moon. Half a lunar orbit later (two weeks or so) it is fully illuminated by the Sun, giving us a *full* moon. In between we get a *half* moon, sometimes confusingly called a *quarter* moon because the Moon has completed 1/4 of an orbit. These are called the *phases* of the Moon (I have heard that some people think that the phases are caused by the shadow of the Earth on the Moon; but that is a whole different can of Bad Astronomy).

So imagine you are standing on a spot directly in the middle of the nearside. You would see the Earth straight over your head. If it were new moon to someone on Earth, the Sun would be behind the bulk of the Moon to you. For you, it would be local midnight! Two weeks later it would be full moon to someone on Earth, and it would be local noon to you; the Sun would be high overhead. The half moon to someone on Earth means it would be either sunrise or sunset to you, depending on whether you are a week past new moon or a week past full moon, respectively. You can see that the dark side of the Moon is just simply the *night* side of the Moon. It is no more a fixed feature than the night side of the Earth.

The Pink Floyd album may be one of the best selling albums of all time, but astronomically it's in eclipse.

Addendum: At the end of the album "Dark Side of the Moon" by Pink Floyd, there is a voiceover that actually says "There is no dark side of the moon. As a matter of fact, it's all dark. The only thing that makes it look alight is the sun." In a sense, that line is correct: the Moon is actually *very* dark: it only reflects on average about 10% of the light that hits it (the specific reflectivity changes depending on the lunar surface; some parts are very dark, while others can be pretty bright). As a comparison, slate reflects about 10% of sunlight that hits it. The reason the Moon looks so bright is that it is sitting in full sunlight, and so there is a *lot* of light hitting it.

Source: http://www.badastronomy.com/bad/misc/dark_side.html

UNEXPLAINED SIGHTINGS MET WITH DENIAL

Leslie Kean

Summary: This article documents NARCAP's role in addressing the issue of aviation safety and UFOs/UAP. The article first appeared in the Providence Journal on May 3, 2001, and then, through national syndication, in the San Francisco Examiner and other major newspapers in mid-May, 2001.

In January, the leading international news service Agence France Presse reported that a Siberian airport was shut down for an hour and a half while a luminescent unidentified flying object hovered above its runway.

Although it's hard to imagine such an event taking place in the industrialized United States, a compelling October 2000 study by a retired aerospace scientist from NASA-Ames Research Center shows that similar incidents have occurred in American skies over the last fifty years.

"Aviation Safety in America - A Previously Neglected Factor" presents over one hundred pilot and crew reports of encounters with unidentified aerial phenomena (UAP) which appear to have compromised aviation safety.

Author Dr. Richard F. Haines, formerly NASA's Chief of the Space Human Factors Office and a Raytheon contract scientist, is currently Chief Scientist for the National Aviation Reporting Center on Anomalous Phenomena (NARCAP), a research organization founded last year.

In stunning detail, pilots and crew describe a range of geometric forms and lights inconsistent with known aircraft or natural phenomena. Bizarre objects paced aircraft at relatively near distances, sometimes disabling cockpit instruments, interrupting ground communications, or distracting the crew.

The data include fifty-six near misses. Impulsive responses by pilots to

an approaching high-speed object can be hazardous; in a few cases such reactions caused passengers to be thrown from their seats and injured crew. However, Haines states that a threat of a collision caused directly by UAP does not exist "because of the reported high degree of manoeuvrability shown by the UAP."

While flying over Lake Michigan in 1981, TWA Captain Phil Schultz saw a "large, round, silver metal object" with dark portholes equally spaced around the circumference, which "descended into the atmosphere from above," according to his hand-written report. Schultz and his first officer braced themselves for a mid-air collision; the object suddenly made a high-speed turn and departed.

Veteran Japan Airlines 747 Captain Kenju Terauchi reported a spectacular, prolonged encounter over Alaska in 1986. "Most unexpectedly two space ships stopped in front of our face, shooting off lights," he said. "The inside cockpit shone brightly and I felt warm in the face." Despite the FAA determination that he and his crew were stable, competent and professional, he was grounded for speaking out.

In 1997, a Swissair Boeing 747 over Long Island just missed a glowing white, cylindrical object speeding towards the plane. According to a FAA Civil Aviation Security Office memorandum, Pilot Philip Bobet said that "if the object was any lower, it may have hit the right wing."

Ground systems operators have also been affected by UAP. "The element of surprise means a decrease in safety because it diverts the attention of air traffic controllers that should be focused on landing planes. That is a danger," says Jim McClenahen, a recently retired FAA air traffic control specialist and NARCAP technical advisor.

"Aviation Safety in America" does not attempt to explain the origin of these mysterious objects. But Haines writes that hundreds of reports, some dating back to the 1940's, "suggest that they [UAP] are associated with a very high degree of intelligence, deliberate flight control, and advanced energy management."

In the 1950's, pilots and crew reported seeing flying discs, cigar-shaped craft with portholes, and gyrating lights, all with extraordinary technical capabilities. Documents show the unexplained objects were considered a national security concern. By order of the Joint Chiefs of Staff, commercial pilots were required to report sightings and the

unauthorized release of a UFO report could cost them ten years in prison or a \$10,000 fine.

To keep this information from the public, officials ridiculed and debunked legitimate sightings, angering some pilots. According to the Newark Star Ledger in 1958, over fifty commercial pilots who had reported sightings, each with at least fifteen years of major airline experience, blasted the policy of censorship and denial as "bordering on the absolutely ridiculous."

These pilots said they were interrogated by the Air Force, sometimes all night long, and then "treated like incompetents and told to keep quiet," according to one pilot. "The Air Force tells you that the thing that paced your plane for 15 minutes was a mirage or a bolt of lightning," he told the Star-Ledger. "Nuts to that. Who needs it?" As a result, many pilots "forget" to report their sightings at all, one pilot said.

According to a 1952 Air Force Status Report on UFOs for the Air Technical Intelligence Center, pilots were so humiliated that one told investigators, "If a space ship flew wing-tip to wing-tip formation with me, I would not report it."

The vast majority of sightings by American pilots are still not reported. The media perpetuates the censorship and ridicule, handicapping the collection of valuable data. In contrast, other countries are openly investigating the impact of UAP on aviation safety.

A 1999 French study by retired generals from the French Institute of Higher Studies for National Defence and a government agency with the National Center for Space Studies examined hundreds of well documented pilot reports from around the world.

The study could not explain a 1994 Air France viewing of a UAP that instantaneously disappeared as confirmed by radar and a 1995 Aerolineas Argentinas Boeing 727 encounter with a luminous object that extinguished airport lights as the plane attempted to land.

"Aeronautic personnel...must be sensitized and prepared to deal with the situation," the report states. They must first "accept the possibility of the presence of extraterrestrial craft in our sky." Then, "it is necessary to overcome the fear of ridicule. . ."

In 1997, the Chilean government formed the Committee for the Study

of Anomalous Aerial Phenomena (CEFAA) following publicly acknowledged observations of unidentified flying objects at a remote Chilean airport.

Both the French group and General Ricardo Bermudez Sanhuesa, President of the CEFAA, have made overtures to the US government for cooperation on this issue, with no response. General Bermudez, and Air Force General Denis Letty, Chairman of the French group, stated in recent interviews that the Haines study has international significance and should be taken seriously.

Brian E. Smith, current head of the Aviation Safety Program at NASA-Ames, agrees. "There is objective evidence in pilot reports of unexplained events that may affect the safety of the aircraft," he says. "Yet getting people to take an objective look at this subject is sometimes like pulling teeth."

Indeed, the Airline Pilots Association (ALPA), our largest pilots union, and the Flight Safety Foundation, describing itself as "offering an objective view of aviation safety developments," ignored NARCAP requests for a response to the study. In recent phone interviews, representatives dismissed the report out of hand after glancing at the executive summary.

However, such dismissals may soon lose ground. Tomorrow, John Callahan, former Division Chief of the Accidents and Investigations Branch of the FAA in Washington, DC, will disclose FAA documentation and subsequent CIA suppression of the Terauchi encounter over Alaska. Callahan will be joined by other government and military witnesses at a National Press Club briefing to challenge official secrecy about this subject.

Retired United Airlines Captain Neil Daniels, whose DC-10 was forced into a left turn due to magnetic interference with cockpit compasses by a brilliant UAP, is among the many who want change. "The energies out there are absolutely profound," he says. "I think we need to know what they are."

Leslie Kean is a journalist and author from San Rafael. Until recently, she was a producer and co-host of "Flashpoints" on KPFA.

Alien Abduction: Political, Economic, and Religious Implications

John Mack, M.D.

The Western scientific/materialist worldview has been hugely successful in its explorations of the physical world, revealing many of its secrets and using this knowledge to serve human purposes. We have overcome the harshness of winter, reduced suffering through advances in medicine, and learned to communicate electronically with those far away. At the same time we have applied our knowledge to creating weapons of destruction that can now easily destroy life as we know it. Our use of modern technology to tear resources from the earth is bringing the biosphere to the brink of collapse. We are a species out of harmony with nature, gone berserk in the indulgence of its desires at the expense of other living beings and the earth that has given us life.

The task of reversing this trend is monumental. Even as we recognize the peril we have created, the vested interests that stand in the way of discovering a balance in our relationship with nature are formidable. Huge corporate, scientific, educational, and military institutions consume many billions of dollars of material goods and maintain, as if mindlessly, a paralyzing stasis that is difficult to reverse. For international business the world seems at times to be nothing more than a giant market to be divided up among the cleverest entrepreneurs.

But there are psycho-spiritual vested interests that resist change and that are perhaps even more powerful than these material ones. These interests are reflected in the attachment to the notion that the physical laws we know describe all that is, and that if other beings reside in the cosmos they will behave more or less like us. The [formerly] U.S. government-funded SETI (Search for Extraterrestrial Intelligence) program, which operates on the assumption that extraterrestrial intelligence could be found by sending radio waves out into the universe, illustrates this bias. The possibility that advanced intelligences might not choose to communicate with us through such a tiny or limited technological aperture, seeking perhaps some fuller opening of our consciousness, seems not to have occurred to its inventors. As philosopher Terence McKenna has suggested, "To search expectantly for a radio signal from an extraterrestrial source is probably as culture-bound a presumption as to search the galaxy for a good Italian restaurant" (McKenna 1991).

It is not altogether clear to me why we become so attached to our ways of seeing the world. Perhaps a comprehensive scientific paradigm, like any ideology, gives a sense of mastery and power. Mystery and the sense of not knowing are antithetical to the need to maintain control and seem, at times, to inspire such terror that we fear that we might blow apart, like the frog in the Tibetan story when confronted with a universe too vast to comprehend. This might explain why it is the intellectual and political elite in our culture that seems most deeply wedded to perpetuating the materialist view of reality. The UFO abduction phenomenon, which strikes at the heart of the Western paradigm and reveals us to be utterly without control, is more readily accepted at the grass-roots level than by the culturally sophisticated or most intellectually advanced among us. For it is, to a large degree, the scientific and governmental elite and the selected media that it controls that determine what we are to believe is real, for these monoliths are the principal beneficiaries of the dominant ideology.

This "politics of ontology" (Mack 1992) is then the primary arena in which the reality and significance of the UFO abduction phenomenon must be confronted. Before its potential meaning for our individual and collective lives can be realized it has to be taken seriously and moved out of the sensationalized tabloids into the mainstream of society, so that the sophisticated media are free to give up their supercilious tone. For our own government and other governments around the world the abduction phenomenon presents a special problem. It is, after all, the business of government to protect its people, and for officials to acknowledge that, for strange beings from radar-defying craft -- in seeming defiance of the laws of gravity and space/time itself -- to invade our homes and abduct people would create particular problems. This may explain why government policy in relation to UFOs has been, from the beginning, so confusing -- a kind of garbled mixture of denial and cover-up that only fuels conspiracy theories.

There are other political implications of the abduction phenomenon. Politics -- local, national, and international -- is, after all, a game of power. We seek power to dominate, control, or influence a sphere of action. But the abduction phenomenon, by its demonstration that control is impossible, even absurd, and its capacity to reveal our wider identity in the universe, invites us to discover the meaning of our "power" in a deeper, spiritual sense. Ethnonational conflict, which derives ultimately from the fact that we define ourselves exclusively in parochial regional terms (what Erik Erikson called "pseudospeciation"), is the source of prodigious suffering and represents a vast threat to human survival. The more global, even cosmically, interconnected identity that is implicit in the UFO abduction phenomenon might, at least, offer a distraction from our interminable struggles for

ownership and dominance of the earth. At best it could draw us out of ourselves into potentially infinite cosmic adventures. But all this depends on taking the phenomenon and its implications seriously.

The economic implications of the abduction phenomenon are inseparable from the political ones. The loss of a sense of the sacred, the devaluation of intelligence and consciousness in nature beyond ourselves, has permitted the stronger among us to exploit the earth's resources without regard to future generations. Growth without restraint has become an end in itself, as the reports of economic "indicators" endlessly intone, ignoring the inevitable collapse that cannot be far off if the multiplication of the human population continues unchecked and the pillaging of the earth does not stop. Furthermore, if the acquisitive impulse (euphemistically called "market forces") is not controlled, inequities in the distribution of food and other goods that do remain may deepen, giving rise to potential chaos and war without limits. The UFO abduction phenomenon does not speak directly to this issue. It does not, and cannot, "save" us. But it seems to be intricately connected with the nature of human greed, the roots of our destructiveness, and the future consequences of our collective behaviour. For the abductees, the encounters can be profoundly "enlightening" in the fullest sense.

The UFO abduction phenomenon presents a particular problem for some organized religions. From the beginnings of history groups of human beings, recognizing the power and potential perils of spirit forces "out there," have taken upon themselves the task of guiding us through the "ultimate matters" (Zock, 1990) of life. Religious leaders instruct us in the nature of God, and determine for us what spirit beings or other entities may exist in the cosmos. The Catholic Church in the Middle Ages, for example, in its zeal to impose a particular sort of monotheism based on the Trinity, quite ruthlessly suppressed the nature-worshipping polytheism of much of Europe.

There can be little place, especially within the Judeo-Christian tradition, for a variety of small but powerful homely beings who administer an odd mixture of trauma and transcendence without apparent regard for any established religious hierarchy or doctrine. It is one thing to acknowledge that "spirit" resides in the universe and "we are not alone." It is quite another for "spirit" to show up in such an odd and threatening form, created partially in our own image. At best, this would seem puzzling and difficult to integrate. At worst, to the polarizing perception of Christian dualism, these dark-eyed beings must seem to be the playmates of the Devil (Downing 1990). Eastern religious traditions, such as Tibetan Buddhism, which have always recognized a vast range of spirit entities in the cosmos, seem to have less difficulty accepting the actuality of the UFO abduction phenomenon than do the more dualistic monotheisms, which offer powerful resistance to acceptance.

John E. Mack

'Psychiatrist biographer of T.E. Lawrence with an interest in aliens.'

Extracted from his obituary in *The Independent*, 08 October 2004

John E. Mack was a psychiatrist, a psychoanalyst and a prize-winning biographer of T.E. Lawrence. His later academic career, however, was marred by controversy over his developing interest in aliens from outer space.

The salient interest of John Mack's later life was alien abduction. He believed that "aliens" from higher space-time dimensions are visiting Earth, and that this phenomenon is occurring in the context of the threat to the earth as a living system, a response to the ecological devastation that our particular species has undertaken.

The aliens are engaged in what he called a "cosmic correction"; they appear to function "as a kind of intermediary between the Source of creation and us, emissaries perhaps of that correction". He believed that our planet evidently has a place in the larger fabric of meaning and significance in the cosmos, and this one species cannot be allowed to destroy it for its own exploitative purposes.

He said that the alien encounter experience seems almost like an outreach program from the cosmos to the spiritually impaired.

Mack used hypnosis and other techniques to retrieve "memories" of abductions by aliens. His 1994 book *Abductions: human encounters with aliens* reported accounts with the revived memories of 13 abductees, and was a best-seller. This led to an inquiry by an embarrassed Harvard Medical School. After a year-long investigation, in which Mack won the support of, among others, Alan Dershowitz, the Harvard law professor best known for his involvement in celebrity trials, the school's ruling body reaffirmed his academic freedom. But it also "urged him not, in any way, to violate the high standards" of the faculty. Undaunted, he then wrote *Passport to the Cosmos: human transformation and alien encounters* (1999).

John Mack never reported an experience himself of being abducted by aliens. He spent time and slept overnight at sites where previous abductions were alleged to have taken place, in the hope of being abducted.

Whatever one thinks of his views about aliens coming to rescue us from ourselves, one must acknowledge his impassioned eloquence on the human predicament:

The extension of a new world view that derives from our experience of the interdependence and interconnectedness of all living things, together with a recognition of the fragility of the earth's ecosystems, will be an important step in the preservation of the planet.

Morton Schatzman

ALIEN ABDUCTION AND HYPNOSIS

Nick Pope

Summary: *In a landmark decision, the National Council for Hypnotherapy (NCH) [in the U.K.] has issued a policy statement concerning alien abductions. So far as I am aware, this is the first time that any of the professional bodies representing British hypnotherapists has made an official pronouncement on this issue, let alone issued guidance to its members.*

The driving force behind this initiative is psychotherapist and hypnotherapist David Howard, with whom I have been working for some time. David is an NCH member with an interest in a wide range of paranormal and psychic phenomena. He has worked with several people who believe they are abductees/experiencers (some of whom I have referred to him) and had for some time been concerned that this important strand of his work was one that was unsupported by any official guidelines. On the basis of his knowledge and experience in this field he raised this issue with the NCH and offered some suggestions. I too submitted a paper to the NCH, drawing on my official Ministry of Defence research and investigation into this phenomenon, and subsequent work that I have undertaken in a private capacity.

On 14 December 2001 the NCH wrote to David Howard, enclosing a document entitled Alien Abduction Policy Statement. The text was as follows:

"With the recent interest in this phenomenon, the National Council for Hypnotherapy issues the following guidelines.

Alien Abduction Clients (AACs) are to be treated with the same respect and courtesy as any other client. Regression techniques that should be utilised with AACs should follow these guidelines:

- a. Non Directive
- b. Non Leading
- c. Preferably Indirect

The therapist must also be aware of the implications of False Memory Syndrome (FMS). We recommend that therapists should not introduce the subject of Alien Abductions unless the client refers to it in the first

instance. Additionally, therapists should not engage in corroborating these incidents. Therapists should take a neutral stance on the existence of Alien Abductions.

Because of the necessity of regression in AACs it is essential that therapists ensure that clients' full medical and mental health history is taken before the commencement of treatment."

It is important to recognise that hypnotherapy and regression hypnosis are controversial techniques, on which there is much scientific disagreement (For a summary of this, see my book *The Uninvited*, especially chapters three and four). It is also important to recognise that the NCH is not the only organisation seeking to meet the needs of British hypnotherapists. But in issuing this policy statement the NCH has taken a courageous step and has recognised that, whatever the truth behind claims of alien abduction, there are numerous people actively seeking advice and help on this issue, who genuinely believe that they have had an experience. Up until now, such people have had nowhere to turn. Now this is no longer the case, and abductees can rest assured that if they approach any hypnotherapist affiliated to the NCH, they will at least be dealing with somebody who has a basic awareness of the phenomenon, coupled with an understanding of how best to take forward an investigation. This is a major step forward, and should be welcomed.

What else is planned? David Howard intends to write something for the NCH's journal and will act as the organisation's focal point on this issue. He'll also post something on their website (www.hypnotherapists.org.uk). NCH members will be encouraged to undertake research into this subject, whether as part of a post-graduate qualification or independently. At the discretion of the editor, their results may be published in the *Hypnotherapy Journal*. Both the website and the journal can be used to bring together people with research interests in this area, and it is likely that a debate will start on the NCH's discussion forum.

Prior to the NCH's initiative, the best known fact about British ufology's attitude to regression hypnosis was probably the British UFO Research Association's 1987 moratorium on the use of this technique. Although well-intentioned at the time, this moratorium now looks somewhat quaint. One cannot put the genie back into the bottle, and the fact of the matter is that increasing numbers of British abductees and experiencers are now seeking to undergo regression hypnosis. While

any responsible ufologist will ensure that these people are aware of both the pros and cons of this technique, we must listen to the people at the sharp end, and pursue the sort of witness-led methodology advocated by researchers such as Dr Alex Keul and the late Ken Phillips. After all, if somebody wants to be regressed, they will doubtless find a way. This being so, we should at least ensure that such people are able to seek out somebody who has an awareness of the phenomenon and is prepared to look into cases in an even-handed and responsible way.

Doubtless, the debate about regression hypnosis will continue. But when mental health professionals such as Harvard Medical School psychiatrist Dr. John Mack say that the technique is valid both diagnostically and therapeutically, we have to be grown-up about the issue. Like it or not, regression hypnosis is here to stay. It may enable us to access new data about the phenomenon and in many cases it leads to a catharsis on the part of the abductee/ experiencer. This being the case, we need to ensure that the technique is used responsibly. With this in mind, the work undertaken by David Howard and the NCH should be welcomed by anyone with an interest in the alien abduction phenomenon and anyone - believer or sceptic - who is genuinely concerned for the welfare of the abductees and experiencers themselves.

This new initiative will doubtless be supported by some and opposed by others, and a lively debate is sure to ensue. Provided this is carried out in a constructive manner, this can only be of benefit to ufology.



LETTERS

Members who wish to express any opinions, ideas or comments are invited to write to Pegasus at the address on page 2. We reserve the right to edit any submission. Ed.

ALIEN ABDUCTIONS - EVENTS DURING A TYPICAL ABDUCTION EXPERIENCE

Davy Russell, X-Project

Summary: *The following is a presentation of events which occur during a typical alien abduction. This information was obtained from many abduction reports that I have studied.*

The abduction experience usually begins with the visual perception of a bright white light in the sky, field, etc., or the abductee's bedroom. Electronic devices and cars "go wild" or shut off. The abductee is paralyzed in some cases, allowed to move only his/her eyes. One or more aliens emerge from the craft/light and proceed to drag or "beam" the human into the ship.

Once inside, the abductee is stripped of clothing and is lying on a bed. (Some cases indicate that they were sitting up.) One or more aliens perform intrusive physical examinations: probing orifices, extracting bodily fluids such as blood or sperm, and take tissue and egg samples. Implants (believed to be tracking devices) are placed deep into the victim's nose, eyelid, forehead, hand, or foot. Recovered implants have been tiny round balls, or triangular mineral-like objects, yet to be identified as alien in nature.

The tools used to perform these examinations are unlike familiar surgical tools used by doctors. In many cases the abductee can't even describe them. Sometimes the abductees are placed in machines.

Communication during an abduction is limited. The aliens do not explain much about what they are doing or why. Communication which does take place from alien to human appears to be telepathic. Victims also report a feeling of being under a hypnotic trance and that they are reading his/her mind. Communication among the aliens is either inaudible by the abductee or is spoken in an "alien" language. Some mass abduction reports indicate the presence of one or more humans undergoing the same abduction procedure. There is no communication from abductee to abductee. Each abductee senses that the others are "out of it". (I have read one report where there was telepathic communication among two humans and one alien.)

After the abduction procedure is completed, the victim is placed back in the same position he/she was before, or released outside the ship.

Post-Abduction Syndrome

Though some abductees can consciously remember the abduction experience, many can only recall the memory while under hypnosis. Those who are abducted usually exhibit some sort of physical side-effects from the experience known as Post-Abduction Syndrome. The most common symptoms are:

- 1) Lost or missing time, usually one and a half to two and a half hours.
- 2) Frequent nosebleeds, sinus pain, pressure.
- 3) Nightmares of the abduction experience.
- 4) Looking at an object and feeling like one is looking at something else.
- 5) The presence of mysterious stains, bruises, needle marks, implants, scars, etc...
- 6) Deterioration of health, loss of hair, etc...

Conclusion

The abduction procedure appears to be highly structured and routine. Skeptics believe that abductions can be fabricated easily owing to the vast amount of information available. Also, hypnosis is not a reliable memory enhancement. Instead, it increases the brain's tendency to fabricate. Some believe that a "true" abduction story can only be created by those who have gone through one.

THE REAL WONDERLAND

Richard M. Dolan

Unless you consciously look for such news, you would never know that UFOs continue to be seen by people every day, around the world.

The difference between the reality of the phenomena and how it is ignored reminds me of what Alice experienced when she jumped down the

rabbit hole into Wonderland. But the twist in our society is that the reality of UFO experience is part of the normal, topside world, while mainstream media coverage is part of Wonderland.

Indeed, our mainstream media have become so incompetent and downright screwy, our political and corporate leaders such self-serving liars, and our common culture so escapist and empty-headed, that I think "Wonderland" describes this warped reality quite well.

Ironic that UFOs are considered to be "bizarre" by the official, Wonderland, culture. But then again, maybe not so ironic.

It's astonishing when I reflect on this. In my personal life, outside of my "ufological" world, I have probably spoken to between 120 and 150 people who have shared their personal UFO experiences with me. Basically, they find out that I write on this subject and soon confide to me something they often haven't even told their close friends – sometimes not even their spouse.

Last week, yet again, a person I met in Wonderland told me about her reality on the topside. This was an encounter from back in 1975, when she was a high-school student and witnessed an enormous aerial object hovering low over a building in Rochester, New York, the town where I have lived these past nineteen years. It was late fall, at a time (unbeknown to her) when there were quite a few military UFO sightings along the northern U.S. border. The object was dark and huge, she said to me. It was absolutely not anything of human origin, she maintains. She never reported this anywhere, and in fact has hardly told anyone after nearly 30 years.

Another person I know – someone who is a fairly well-known celebrity in Western New York State – had a UFO sighting in May of 1980, just outside Syracuse. It was late afternoon on a sunny day. Driving with a friend, in the small town of Manlius, this person asked his companion if she could see the large object outside her window.

She answered, "I'm really glad you mentioned that, because I didn't know what I was going to tell you."

According to this person (who also never reported his sighting to any organization), he and his companion got out of the car and watched what he described as "right out of a Steven Spielberg movie." It was a classic flying saucer. Silent, hovering over trees, "as large as a football field." It had rotating lights around the perimeter – red, green, and yellow, as he recalled. The object wasn't doing anything – merely hovering silently and impossibly in broad daylight.

Not surprisingly, my acquaintance was rather startled. "If we're seeing this thing," he decided, "other people have to be seeing it as well."

Sure enough, a light commercial aircraft flew by, which, he maintains, had to have seen the object. At around the same time a news traffic helicopter – "Eye in the Sky," as he described it – was in the vicinity. He assumed at the

time that the crew on board had video equipment and was filming the amazing object.

Then, about a minute or two later, two fighter planes, probably F-15s, were buzzed by this object. At this point, it took off "like a bullet." In the time it takes to snap your fingers, it was gone. No sound at all.

"It's a good thing it left when it did," he said to me, "since I was about to dive into my car to get the hell out of there."

The kicker of the story is this. He was sure that this would be on the T.V. news that night, and stayed up till 11 p.m., specifically to hear the much-anticipated report about a massive UFO seen just outside Syracuse. But not only was there no story on any UFO, but it seemed to him as though the talking heads in Wonderland went out of their way to downplay anything odd at all. The new announcer actually said "another boring day in Syracuse."

I recall the words of singer and composer Gil Scott-Heron: "The revolution will not be televised."

In Wonderland, reality is upside down. Living in this world is like living on a non-stop LSD trip, in which the "reality" we are being fed bears little to no resemblance to the actual experiences of people. In Wonderland, UFOs are imaginary.

Unfortunately for Wonderland's managers, the operators of those imaginary UFOs don't seem to get the message.

NEWS IN BRIEF/ SIGHTINGS ROUNDUP

UK - UFO CRASH AT WORLEY?

The Manchester Evening News reports that an explosion rocked the Greater Manchester area on October 13, 2004, at 7:30 a.m. UK ufologist Stephen F. Balon reports: "At first it was thought an earthquake was the cause. The British Geological Survey was contacted and said this had not disturbed any seismic instruments." "Dozens of people living in Worley sent their comments to the Manchester Evening News website to give their explanations of what had happened," Balon added; "I have been investigating this case for days; a UFO crashed in woods near the centre of Worley,

and the site was cordoned off by police for a few days thereafter. The Evening News states that a woman driving home from work saw in the sky two fireball-type objects with flames coming off them. I have collected reports from dozens of individuals who saw these two objects in different areas. A motorist pulled onto the hard shoulder due to hearing the huge explosion. He said he saw smoke coming from the woods near to where the (other) man had seen the police looking around. Plainclothes police were walking in pairs near the scene." "The last piece of the jigsaw in this case concerns a lady in the town of Bury who on the day of the explosion saw four RAF (Tornado fighter) jets flying at a very low level, heading towards the Salford-Manchester area." Thanks to Stephen F. Balon and UFO Roundup Vol. 9, # 4, 10/27/04, Editor: Joseph Trainor. <http://www.ufoinfo.com/roundup/>

UK/England - Cross Shape - KENT

The witness saw two objects rise up into the sky on September 29, 2004, at 5:45 p.m., and after a short while one moved away while the other stayed in the same place. He called to his family, and they got out the binoculars and they watched as one turned on to its side. This craft was a cross shape and it started to rise slowly. The other one stayed upright and it was a saucer shape with a quite high dome and what appeared to be legs. We continued to watch, and it moved to the side rising up and disappeared with the two objects moving together and then apart.

Thanks to Peter Davenport, Director, www.ufocenter.com

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The views expressed in Pegasus are those of the articles' authors and are not necessarily those of the editor, or of SIGAP.

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