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Contents

Vol. V No. 1

- 1** From The Director: UFO Abductions: Fact & Fantasy
Scott H. Colborn
- 5** Guest Editorial: Unidentified Objects Or Living Beings
John Foster
- 6** Possible UFO Landings In Southern Iowa
John C. Kasher
- 11** The Fourth Dimension And Alien Technology
Erich A. Aggen, Jr.
- 13** The Changing Message Of UFO Activity
R. Leo Sprinkle
- 18** On Mind And The Physics Of Paranormal Phenomena
John White
- 21** Fortean Nebraska: Omaha's "Big Boom"
Tom Long, Jim Birkel, etc.
- 23** It's The News
Clippings
- 27** Book Reviews
Jim Birkel, Dale Bacon
- 28** Letters
Correspondents

Inside Back Cover *Announcements, Events, Requests*

Cover: Dale Bacon and the editor, based on an AP wire photo from 1957 (foggy day in Salt Lake City).

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FROM THE DIRECTOR



by *Scott Colborn*

UFO Abductions: Fact & Fantasy

In this issue of the Journal, I will begin the first of two parts on an overview of UFO abduction issues. This article is meant to be introductory in nature, and will by definition be a place to start from, as one begins to assess the reality of this area of ufology. In this first part we will start by examining what is a UFO abduction. Then we will examine unique aspects or stages of the abduction experience, the difficulties the percipient (the individual who has had one or more abduction experiences) has in bringing his or her experience(s) to conscious memory, the physical nature of the abduction accounts, and types of UFO

abductions. Included in both the first and second parts of this article will be abduction accounts from my files, some of which have never been published before.

What is a UFO Abduction?

We can define a UFO abduction as an event in which a person is taken by occupants of UFO-type craft against the person's conscious will or without their conscious permission, with the person having total, partial or no conscious memory of the experience. Joseph Nyman, a MUFON researcher in Massachusetts, proposed in a fairly recent issue of the MUFON Journal a model of what he calls the "Latent Encounter Experience (Nyman, 1988)." In using the terminology of the "latent encounter experience," Nyman is referring to the abduction experience. For purposes of this article both Nyman's terminology and the use of the term "abduction" or "abduction experience" shall be considered to be one and the same. Nyman's model is a good one to use as a bench mark as we look at the stages of the latent encounter or abduction experience.

In the same article Nyman then mentions what he considers to be four indications of the latent encounter experience in the individual. First, there is puzzlement over the marker experiences for months or years. Secondly, the individual attempts to resolve the experience without success. Third, the individual reaches a point of needing or wanting to find out about the unresolved aspects of his or her marker experiences. Finally then, the individual decides to act on his or her decision to find out what has happened (Nyman, pg.11).

The very nature of the abduction experience makes it extremely difficult for many people to bring the experience(s) into conscious memory. Nyman lists five points in this regard:

1. The percipient feels that if one admits to the experience, it is an admission of one's own insanity.
2. If the percipient has enough conviction and strength of character to know that one is not insane, there is always the feeling that others may not be so kind.

The Latent Encounter Cycle

<i>Stage</i>	<i>Characterized by Memory or Image</i>
1.	Anxious anticipation of something unknown (forewarning).
2.	Transition of consciousness from normal awake state. The transition is mostly from fear and terror to immediate calmness and acquiescence.
3.	Psycho-physical imposition and interaction.
4.	Overlay of positive feelings, reassurance. A sense of source and purpose given.
5.	Transition of consciousness to normal waking. An after-sense of fear/pleasure/happiness, lingers.
6.	Rapid forgetfulness of most or all memory of experience.
7.	Marker stage: what little is remembered is remembered as incongruity, with unresolved conscious memories, repetitive dreams.
8.	Cycle repetition at very specific ages (Nyman, pg.10).

3. The percipient wants to repress the trauma and helplessness of the experience.

4. The percipient has difficulty in remembering something that took place in another state of awareness, much like the difficulty in remembering dreams.

5. The percipient has a feeling of prohibition -- one shouldn't remember (Nyman, pg. 11)!

The reader is urged to read the complete article by Joseph Nyman as it appeared in the MUFON Journal, as it is one of the best, concise, and focused reports on latent encounters and/or abductions that I've had the interest and the pleasure to read in years.

I might add to Nyman's list above that often the percipient can't remember the experience(s) as a direct result of attempts by the abductors to block the percipient's memory. There is also the issue of the percipient's psychological framework possibly creating the block as a buffer around an experience of which there is no conscious comparison in the individual's psyche and perception of reality. At any rate, whether or not the block of the experience is self-induced or brought about by abductors acting upon the percipient, this blocking of the experience can create partial or total amnesia regarding the experience that may linger for many years, or only for a short time. There appears to be a wide range in this regard, but most often the percipient's memory is partially or totally blocked for years. Some people may have immediate recall, but this is certainly the exception and not the norm in these encounters.

Objections to the Abduction Experience

What are some of the objections to the reality of the abduction experience, and what makes the experience "real." John Carpenter is a Hypnotherapist currently living in Springfield, MO. I had the pleasure of hearing Carpenter speak at the Third Annual Ozark UFO Conference in Eureka Springs, AR, hosted by Lucius Farish & crew. Carpenter addressed the reality of UFO abduction reports by first raising objections to the abduction experience such as dreaming, confabulation, lying and/or hoaxing, and imagination. Carpenter dismissed each for not covering adequately the abduction experience. While a person new to the issues raised concerning abduction reports should read in greater detail about objections concerning the subject, the format and length of this article prohibits an in depth focus on these above objections. The reader interested in learning more can consult books by Phillip Klass, who speaks out against the reality of UFO abductions. Better yet, the reader should consult the work of John Carpenter, Thomas Bullard, Budd Hopkins, Dr. Leo Sprinkle, Dr. Edith Fiore, Dr. Edith Fiore, Ida M. Kannenberg, and as suggested above, Joseph Nyman, for informed reporting on the abduction experience. For the actual content of Carpenter's talk at the last Ozark UFO Conference in April of 1991, contact Lucius Farish at Rt. 1, Box 220, Plumerville, AR 72127, and Lucius will send you details on the audio and video tapes of the conference.

Abductions Are "Real"

To continue, Carpenter says that abductions are "real" because they are physical. By physical he says that the abducting of people have been witnessed by other people, and there have been "observed absences of the abductee(s) by witnesses." He goes on to say that abductees report physical effects such as cuts, scoop marks, infections, scars, and re-occurring health problems associated with the abduction(s). As an aside to Carpenter's data indicating the physical aspects of abductions, a small but telling aspect of the experience is when the abductee finds themselves in positions or places that are different from where they went to bed. For example, two abductees awakened to find themselves lying in bed with their sleeping position reversed, and their feet where their head normally is, and vice versa. Or, they awaken to find themselves on the couch or another bed different from the one they went to bed in, or even out in their yard. Apparently the abductors return the individual to their general surroundings but sometimes aren't perhaps as meticulous as they should be in how the person is placed back in their bed, at least not if the abductors don't want the individual to wonder about what just happened. Another example of the physical nature of the experience is found in the accounts of a Lincoln abductee who periodically would awaken to find damp sand on her legs and feet. There was no source of sand in her home, or in her yard. Hypnosis revealed that she would not awaken out of a deep sleep by a command and would then drive in a trance-like state to an area lake where the encounter was taking place. Eventually the woman began to literally block her car in the driveway with another automobile, so as to attempt to thwart her nocturnal drives and subsequent abductions.

Carpenter reported on the subject of objects implanted allegedly by aliens in humans, presumably to monitor the individual in some fashion. In my opinion, information on the retrieval of implants by medical authorities is sketchy at this time. Perhaps with more doctors and psychiatrists being made aware of the data being collected on abductions and implanted objects in percipients, there can be progress made in this area. A prearranged network of researchers and medical authorities set up to deal with physical implants in abductees offers great hope in resolving this particular issue. Additionally, trace elements on or around the abductee, landing areas allegedly by craft, and missing nightgowns or clothes point towards the physical nature of abductions.

Carpenter told a fascinating story of a young boy who was abducted and during his abduction saw a Nun whom he knew. The boy ended up leaving the UFO craft with the rosary beads of the Nun, and during his recitation of his abduction to his parents, he went to his room and retrieved the rosary beads, which were dropped off at the church shortly thereafter, presumably to be found by the Nun. Another interesting account from Carpenter's files was that of a young woman who had gone to her physician. Using Ultrasound procedures the doctor was able to determine that the woman was carrying a three month old baby. Within a period of several days the woman had what she felt was a dream of the baby being taken from her. After seeking medical assistance, it was determined that she was no longer carrying the

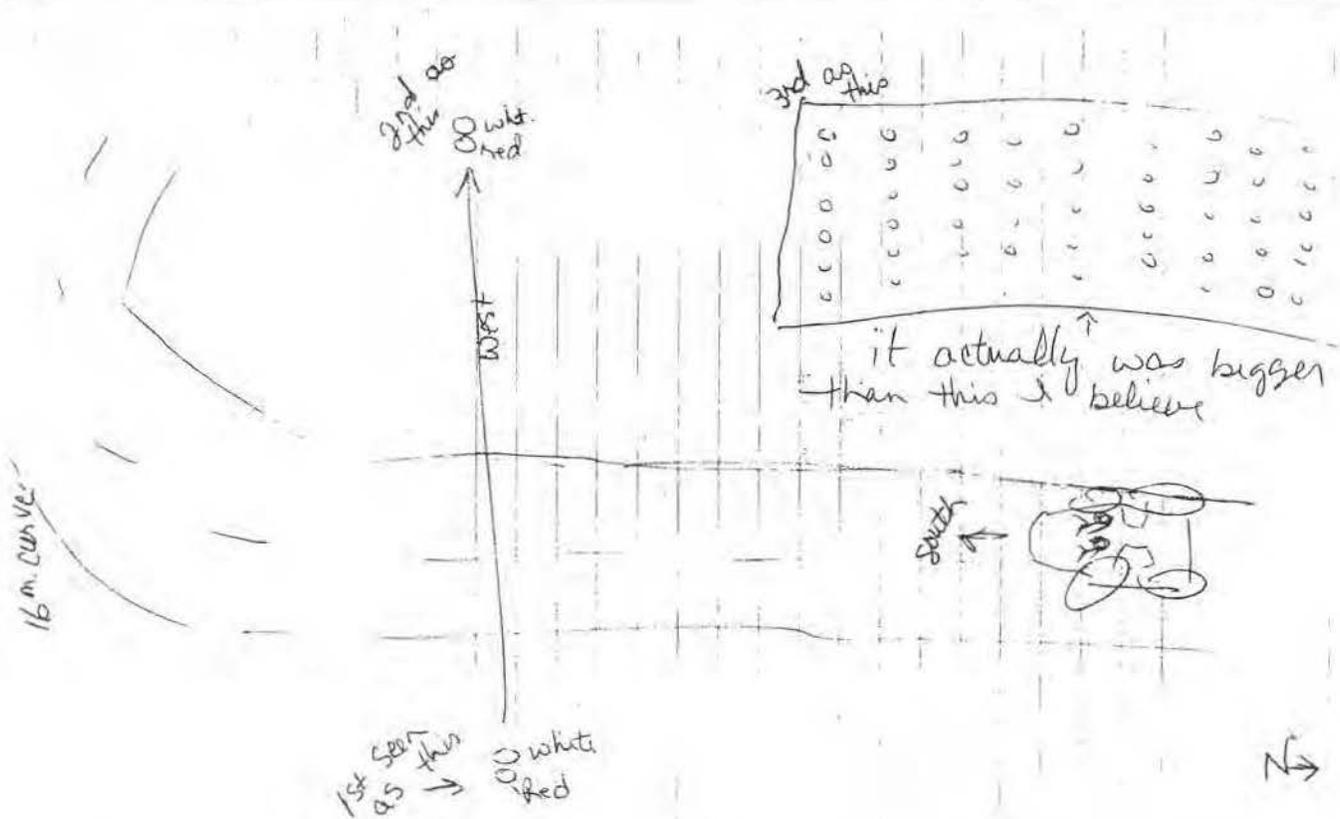
baby, and the exam found no trace of the pregnancy. Taken as a whole, Carpenter says, the physical nature of UFO abductions indicate that it is a *real* phenomena (Carpenter, 1991).

Examples of UFO Abductions

For discussion lets suppose that a person makes a car trip, and during the trip the individual reports having seen a bright light in the night sky that didn't look like an airplane or a star, and upon arriving at their destination found that the trip had taken longer than it normally did, and the "missing time" cannot be accounted for. Or for balance, perhaps the trip took a shorter amount of time than what it should have taken. Whether or not the car trip was by day or night, the point is that the trip differed significantly in elapsed time and content to what was "normal" for the same trip. I'm reminded of the account I heard from a middle-aged woman who said that she grew up on a farm in mid central Nebraska in the 1950's. During the hot summer months after the farm chores were done, occasionally her parents would take her and the rest of the family to town so that they could get some ice cream. The effect of the breeze through the open car windows combined with the cooling effects of the ice cream was a welcome relief to a hot summer evening. She told me that during one of these trips, they had been driving back to the farm when she remembered hearing her father say that "there was no use in hurrying home, because the house was on fire." With this said, her father did something that was totally incongruous. He

pulled the car off to the side of the graveled road, and the family sat in the car for an undetermined amount of time. The woman remembers looking through the car windows at the farmstead in the distance, and seeing the farm house surrounded by bright light. The next thing she remembers was arriving home, and getting out of the car to go in the house and to prepare to go to bed. The house indeed wasn't burned or damaged in the slightest. She remarked to me that she remembered that it was strange that no one talked about what had just taken place on the road back towards home that evening. To this day family members reportedly are reluctant to discuss it with her.

Another report from my files relating to abductions and car trips is an account of two young women who had driven to Lincoln, NE, on a Monday evening from Beatrice, NE, in May of 1979 for an evening shared with friends. They left Lincoln between 12:30 -- 1:00 a.m., beginning what was normally a 45 minute drive going south on U.S. Highway 77. The sky was clear and there hadn't been any precipitation. Five to ten miles south of Cortland, NE, the driver's companion noticed two large lights in the distance ahead and to the left of the road. The lights were white and red. The friend alerted the driver and both women watched it for several minutes as they continued their drive. Traffic was described as being very light, and very few cars were on the highway. The driver of the car told me that it didn't look like a plane or a star, and that it actually looked like the headlights and taillights of a car, except that it was up in the air and far away. The lights were approximately 3/4 of the way up the horizon.



Then, in the next sequence of events, the passenger saw it "shoot across the sky" and take up a stationary position up ahead and to the right of the road. Both the driver and the passenger saw it in this new position. The driver began to slow the car down, and in the driver's own words, "... (the) next second -- Poof -- right next to us." Apparently the object had moved from a stationary position off in the distance in front and to their right, to a position directly over the right side of their car, in as much time as it takes to snap your fingers. The object was described as rectangular in shape, with "thousands of lights." For perspective, I asked the driver to compare the size of the rectangular object to some known object. She said that it was approximately "one block long...huge...five to ten times the size of a house." The driver said she glanced at the dash of the car and saw that the car's speed was approximately 5 mph. She told me that she could remember the object moving from far away to next to the car. She doesn't remember anyone else in the car at the time of the object hovering over the car, leading one to only guess that the other person had been taken at this time. As far as her emotions, she said that she felt "scared" afterwards -- not during the experience. She had the object insight above the car for about 15 seconds, and then she apparently lost consciousness.

When the driver of the car became conscious, she found herself and her passenger in the car. The car was going approximately 100 mph around the "16 mile curve" of U.S. Highway 77 (Beatrice residents call it the "16 mile curve" because it's sixteen miles north of Beatrice). She began braking and decelerating immediately, and somehow kept the car on the road through the curve. They pulled over to the side of the highway and lit cigarettes and smoked, with little if any conversation or comments of any kind. They then finished the drive to Beatrice in silence, and didn't encounter any other cars on the highway. It was only when her friend was exiting the car to go into her home that the driver spoke and insisted that they had to talk about what had just occurred back on the highway. Her friend said that she didn't want to talk about it, and that it was very late and she was going in to go to bed. The driver then went home. As time passed, attempts by the driver to talk with the passenger were met with denial or silence, and in due time their friendship dimmed and they became estranged. As a final comment on this report, I suggested the young woman that when she was ready, we could proceed with a certified therapist to delve more deeply into her memory of the experience, especially the aspect of her former friend not being in the car prior to her own unconsciousness. At the time this particular report was taken, the young woman apparently was willing only to confide in me, and didn't want to pursue the matter any further through hypnosis. It is my hope that someday we can explore what happened on that dark stretch of highway that night. However, one must respect the needs and the timetable of each abductee, as to when it is the right time to know.

A second example of UFO abductions would be visitations in the bedroom. One such event happened in the 1950's in Columbus, NE, when a young girl awoke to see a face in her window. A person positioning themselves outside this girl's window would have had difficulty, because of the height of the window off the ground. The girl only remembered this event

as a hazy, re-occurring dream. What unfolded during hypnosis was that the girl was lifted or floated off her bed, taken *through* the wall of the house, and into a disc-shaped craft that was next door to a vacant lot and was partially obscured by trees and weeds. She was then given a medical exam of sorts by the abductors. Prior to the beings taking her back to her house, she asked them why they had taken her, or why she was chosen. She was told telepathically that the beings had someone else in mind, but that the person had driven out of Columbus, taken the wrong turn, and gotten lost. They told her that they had known about her, as she was "back in the files". This woman has had adult experiences that lack of space doesn't permit going into further here.

A third example of UFO abductions would be daytime visitations. A middle-aged woman living in Lincoln has had multiple abductions throughout her life. As a child she was playing one afternoon in the rear yard of her home with some neighborhood children. Inexplicably she was found later that afternoon by her parents at the rear of a closet in the house. Hypnosis revealed that a being not much bigger than herself had appeared and coaxed her into the garage, where she encountered a blinding light. She then lost consciousness. She came to full waking consciousness to find herself in the rear of a closet inside her house. Either the beings weren't meticulous, as mentioned before, in returning her to her environment, or, she was trying to hide by burrowing back into the closet to put as much distance between herself and the beings as possible.

In the second part of this article, to be published in the next Journal, we'll look at partial symptoms of the experience, post-abduction syndrome, UFO abduction myths, and finally some theories regarding the events and our responsibilities towards the abduction experience and to the abductees themselves.

References

Joseph Nyman, *MUFON UFO Journal*, 242, June 1988

John Carpenter, talk at Third Annual Ozark UFO Conference, author's notes

GUEST EDITORIAL



by John Foster

UNIDENTIFIED OBJECTS OR LIVING BEINGS?

Having the good fortune (or misfortune) of being involved with the UFO phenomenon from a very early age, I sometimes wonder why we still use that familiar logo. It simply describes the various craft and not the beings who are apparently guiding them. Furthermore, at this late date, most serious investigators, abductees, contactees, etc. accept the fact that there are "beings" involved. These "beings" are obviously interacting privately with individuals, and they deal with the totality of mankind in public ways. One can infer that the craft is used publicly to tantalize us in order to force us to think about the nature of our reality. Private encounters possibly take place to accomplish many purposes and these encounters more often expose the beings who allegedly carry out preplanned activities. According to some sources, it is the intimate interactions with the beings that reveal the most significant characteristics related to the phenomenon. The study of these interactions, therefore, brings one closer to the elusive purpose which many of us are in search of.

According to many books and reports written about the phenomenon, there seems to be many different forms of beings. Even if some of them seem to be the workers who carry out the wishes of a hierarchy, they at least appear to be living things who, I surmise, endure a variety of feelings. With this in mind, I for one feel more comfortable with a descriptive title such as "Universal Feeling Organisms," with "UFO" remaining as the familiar acronym. Or we could draft a more appropriate identifier.

I must confess I do not consider myself a UFO expert. However, I have experienced a great many UFO encounters throughout my life. All except one of the encounters were forgotten; due in part to mental programming or hypnotic control by the so-called aliens. Most of my UFO experiences were revealed through a flood of recollection at the age of 49, during the winter of 1986-1987. The majority were recalled within a period of three months while those of a more qualitative substance were recalled during the following period of six months. The recollections have temporarily discontinued. However, I still pick up new bits of information from time to time.

During the recollections I discovered I could logically separate the encounters into two abstract types. They are what I call the initial level experiences and the deeper level experiences. Thirteen different types of craft and enclosures have been identified to date. Five were initial level craft and eight were deeper level craft and/or enclosures. Three types of alien beings have been identified so far, or two types of alien beings and human type guides. The beings were the most difficult facet of the encounters to accept. But it was the interaction with the beings and particular types of strange, mysterious craft which sometimes reacted as living things, that seemed to be the most significant. This further suggests that the vernacular associated with the present usage of the term "UFO" is obsolete.

Often, the mysterious initial level craft seemed to sport personal idiosyncrasies that suggested they were alive. Their apparent preplanned movement, coupled with a mysterious voice, sometimes caused us to react as if they were living things. In other words, the beings who were obviously guiding the craft from within were interacting with us through the guise of the craft itself. However, during the deeper levels of experience, the beings more openly exposed their physical form.

The nature of the initial levels of experience was choreographed in a more frivolous manner, while the deeper levels became serious as the aliens dug deep into the depths of metaphysics, spirituality and human history. A major purpose for the encounters shall have to be revealed at another time. However, I can testify that the experiences that occurred throughout most of my life involved varying degrees of emotional and mental conditioning. In addition, I received information related to the disciplines of engineering and construction, as well as more intangible areas. I am allegedly to carry out preassigned tasks with others in later years.

This further supports the fact that the currently accepted usage of the term "Unidentified Flying Object" does not nearly cover any but the initial stages of this complex, somewhat esoteric reality or abnormality. I believe it is time to adopt a more descriptive nomenclature.

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John Foster is at work putting the finishing touches to a manuscript detailing his encounters. The working title is *Eminent Discovery*. John welcomes comments, and anyone wishing to correspond with John may write to him c/o the Fortean Research Center.

Possible UFO Landings In Southern Iowa

by Dr. John C. Kasher

Physical evidence that could be UFO-related was found recently on two separate occasions on the same farm in southern Iowa. In addition, a number of other UFO sightings have been reported in the same area. In this paper I will discuss the two events that involve physical evidence, and then include some of the additional sightings. Here is a description of the first event.

CASE ONE: September 25, 1989

In September 1989 a farmer in southern Iowa found nine circular burn marks in one of his fields. The night before the burns appeared, nine strange lights were seen hovering over the field. Details of the incident are as follows.

On Sunday, September 24, 1989 the farmer inspected the field and found nothing unusual. On Monday night the farmer's daughter-in-law, who lives on the land with her husband, woke up when she heard their pack of hunting dogs barking wildly. When she looked outside toward the field she saw one large, spherical white light surrounded by eight smaller spherical white lights hovering over the area where the burn marks would appear. She tried to get her husband to go outside to see what was going on; but he didn't want to get out of bed, and she was too frightened to go alone, so there was no further investigation. The next morning she called her father-in-law, who lives in another house less than a mile away, and he came to inspect the field. He found one large, circular burn 70 feet in diameter, and two smaller circular burns nearby, 40 feet and 20 feet in diameter. In addition, there were six 20-foot circular burns around the edge of the 70-foot one (see Figure 1). The three main burns each had a small, curved segment missing from the whole circular pattern, similar to what a cookie would look like with a small bite taken out of the edge.

The farmer said that the region between the smallest circular burn and the haystacks (Figure 1) was trampled down, as though several individuals had been walking around there. An 8 inch diameter by 6 inch deep elliptical cut was found in one of the haystacks, about three feet off the ground, next to the trampled area. 200 power magnification of the cut showed no recognizable microscopic crushing of the hay.

An investigative team including Dr. John Kasher and two other individuals from the University of Nebraska at Omaha (UNO), along with Harry Jordan, a teacher at Creighton Prep High School in Omaha, visited the area twice -- about five weeks and about 6 weeks after the event. (Mr. Jordan went both times, Dr. Kasher after six weeks, and the other two after five weeks.) Soil and plant samples were brought back to Omaha for analysis.

E.J. Kemnitz, a member of the chemistry department at UNO, checked the soil samples for gamma radiation, and found that were slightly above background, but not significantly so. The plant samples were analyzed for disease by Dr. David Wysong at the Institute of Agriculture and Natural Resources at the University of Nebraska in Lincoln. He found no evidence of disease in the samples.

The farmer said that he does not use chemicals or fertilizer on the field. He also said that this is the third time that he has found circular burns there. They were first discovered in the mid-1950s, and then in the early 1970s -- intervals of 16 or 17 years between the three events. He has farmed the land for more than 35 years, and is quite familiar with the property and what is normal for the field. Still, he is unable to explain what has happened in terms of usual farm phenomena. Plant disease, for example, would not appear overnight, but would take some time to develop.

Marco Buske, a crop specialist for the Iowa State University Extension Service, said that lightning can cause circular burns in fields sometimes, but that it would be quite unusual for the burn marks to be as close as these were. Gary Forster, a meteorologist for the National Weather Service in Des Moines, said that radar records showed no lightning activity in southern Iowa on September 25 or 26.

The farmer does not want his name released to the news media because, as he puts it, he wants answers, not questions. He knows something unusual happened on his land last September, and he would like very much to find out just what it was.

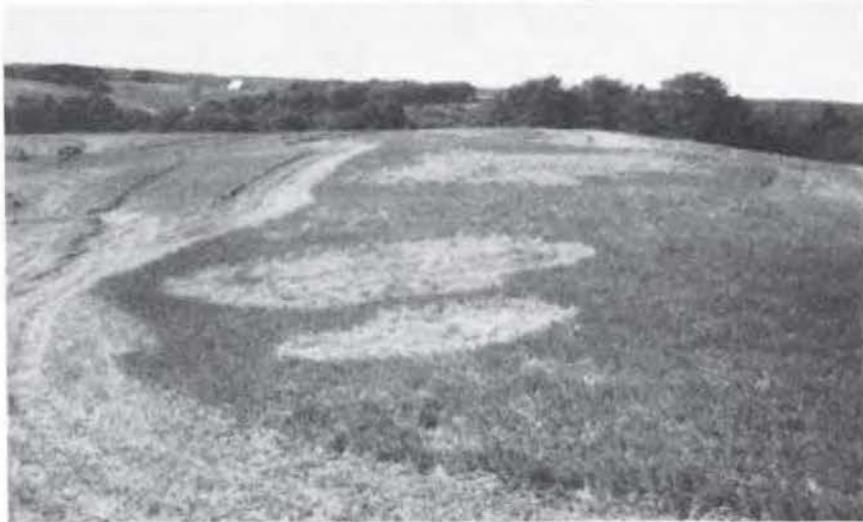
CASE TWO: April 6, 1990

The second incident happened on April 6, 1990. The farmer's daughter and her husband noticed a red light in the sky about three-tenths of a mile from the farmer's house, moving horizontally at a slow speed. They followed it in their car along a road near the Farmhouse, and after a short time saw the light stop and hover above some nearby treetops, then suddenly blink out. A few seconds later it reappeared on the ground. They drove down the road toward the field that it seemed to be in, and it blinked off again. When they drove back to where they were when it came down, it reappeared. This happened several more times -- when they approached, it would blink off, and when they retreated it turned on again. Finally they drove into the field and circled, scanning the area with their car lights. After unsuccessfully searching for a while they gave up and went home.

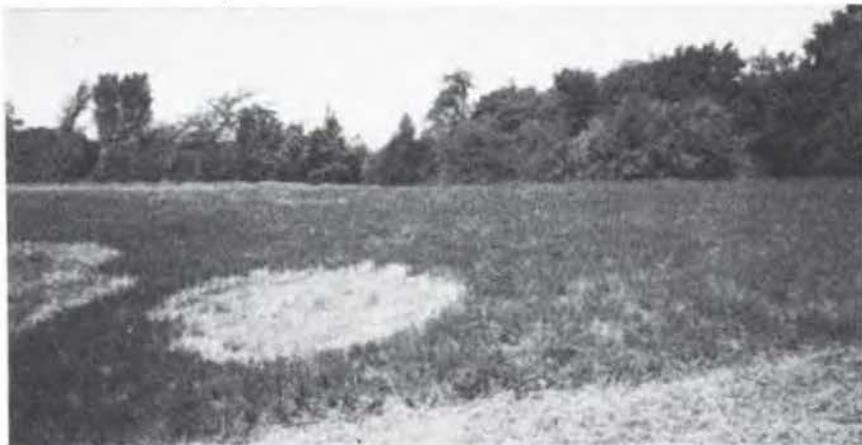
The next day the farmer went to the field and found three oval-shaped marks in the grass measuring 14" by 36", two of the marks separated by 10'6", and the third forming a triangle with the other two, 15 feet from one of them and 15'9" from the other



**40-foot burn (near)
70-foot burn (far)**



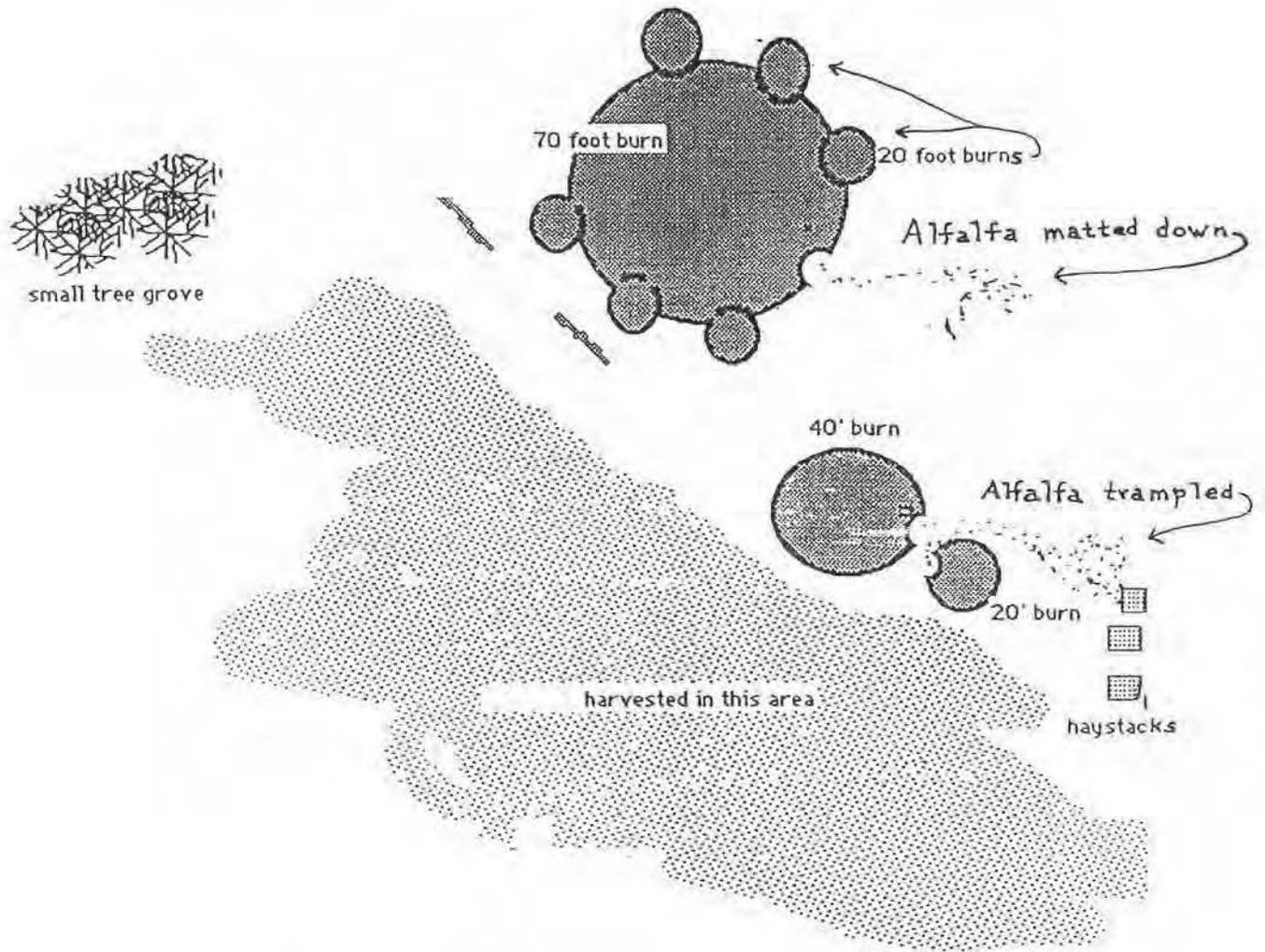
**20-foot burn (near)
40-foot, 70-foot burns**



20-foot burn

Figure 1. : Burn Marks

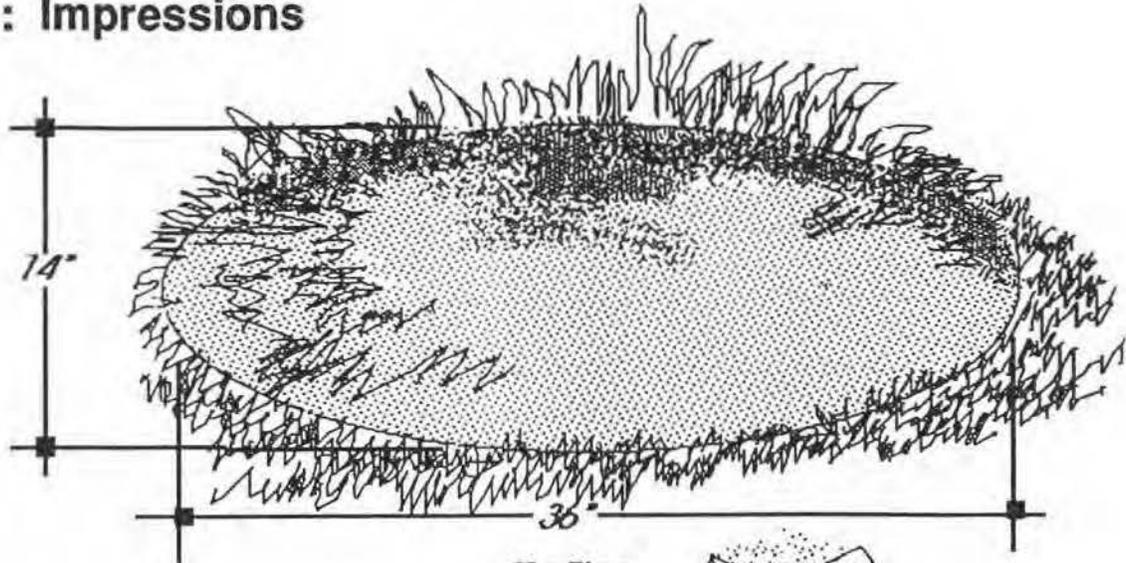
There were other markings at site not shown here or discussed in article.



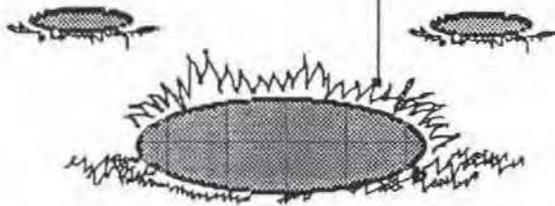
September 26, 1989

drawn by:
Harry A. Jordan

Figure 2. : Impressions

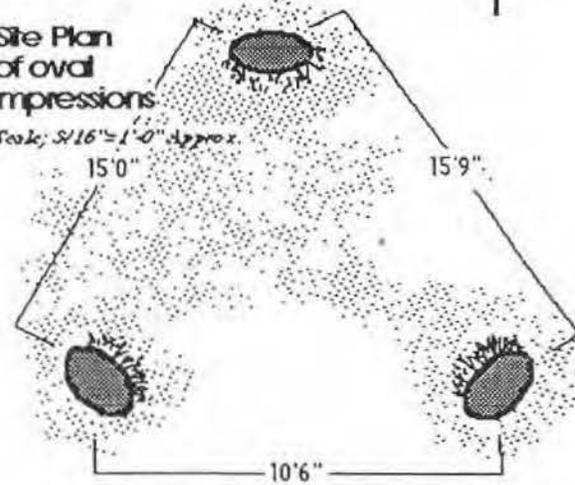


Each impression had a noticeable amount of 'grass "tuffed up" on the inside.



Site Plan of oval impressions

Scale: 5/16" = 1'-0" Approx



All dimensioning is centered in each oval impression as measured in the field . . .

Mufon of nebraska

Drawings by Harry A. Jordan
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(see figures). A friend of the farmer who was a helicopter pilot in Vietnam visited the area and estimated that the object that landed there must have weighed at least 10 tons. There were no tracks of any kind leading up to the three oval marks.

Harry Jordan and I inspected the site on April 13. The two Geiger counters we brought along showed no evidence of radiation inside or around the marks. We also made a plaster cast of one of the marks, but it did not prove to be useful.

The part of the field where the marks were found is sharply sloped, which could explain why the couple couldn't see anything when they scanned with the car lights. The three oval marks were on a level section down the slope somewhat, and the lights would have shone too high to illuminate whatever had landed. The car got to within two hundred yards of the oval marks.

Personal Testimony about Further Incidents in the Area

There have been a number of other strange occurrences in locations near this farm. The individuals involved in the following incidents told the farmer about them, and he in turn passed on the information to us.

Two teenage boys were driving on a county road on the morning of December 8, 1989 on their way to hunt deer. Suddenly they saw a large, white spherical ball of light approaching them about 400 feet above the road ahead. They were badly frightened, and pulled over to the side of the road to watch. The ball veered off the road about five hundred feet ahead of them, and moved out above a nearby field, emitting a slight humming sound and occasionally shooting out sparks of light. They decided not to pursue the object, and returned home.

Several years ago a farmer found an equilateral triangle 21 feet on each side and 8-12 inches thick carved out of one of his fields. The excavated dirt was intact and still in the shape of the triangle, and was found next to the excavation, with the *grass side down*. The ground inside the triangle was hard, and smooth as glass. After the first rainfall the ground inside returned to its normal state.

On the night of March 20, 1990 a neighbor who lives close to the farmer called and told him to go outside and look around. The farmer did, and saw a glowing red light moving along in the sky. He got into his pickup and followed it, and finally saw it land in a field several blocks away. Since the ground was wet he couldn't drive into the field and so did not pursue it any further. He went over to the area a few days later, but found nothing. He went over to the area a few days later, but found nothing. His neighbor told him that the object was very close to the neighbor's house. In fact, at first he thought it was a fire on his roof, until it flew away. He called his wife and son outside, and they saw it too.

The previous week another neighbor and his wife saw two glowing white light moving west. The lights then reversed their direction and moved back east. Both the husband and his wife, who is quite skeptical about UFOs, determined that the lights were not planes.

The farmer said that during the past month or two sightings similar to these last two have been occurring several times: per week.

The farmer's son told me that he and his wife chased a white light along several county roads until it disappeared. They drove ahead to where they thought it would reappear, and waited for a while. When nothing happened the son began blinking the car lights on and off. The object blinked on again, as though it was responding to him.

The farmer's daughter told me of the following experience she and her daughter had shortly before Christmas, 1989.

The farmer's daughter and granddaughter were driving on a county road several miles north of their farm, when they saw a white light off in the distance. They joked about it possibly being a UFO, and soon afterward it went out. They became somewhat excited, and started driving toward where it had been. Then it came back on again, and they followed it for a while, losing and finding it several times, and not being able to get near to it. Suddenly it was very close, coming toward them, and appeared to be much larger. It looked as though it was several feet above the treetops, was roughly comparable in angular size to the full moon, and was shaped like two crossed ovals, like a traditional flying saucer, it started moving away toward their right, and the mother told her daughter to follow it. The daughter was frightened though, and wouldn't move the car for a while. Finally they set out after it again, after it had become small in appearance once more. Then it became large again, approached, and came down on the left side of the road. They could see no structure, just the crossed-oval shaped light. The mother said that it was as far away as a man can throw a rock. It sat there for a while near two large trees, and finally went out. They turned their car lights off and waited. Finally another car passed them, and the daughter backed their car up. Another car passed and they returned to the original location. At that instant the light came on again, blinked off, and came back on. Then they saw a smaller light to the left of the trees. The light moved to the right, passed across the road, and became as large as the first light. Then a third light appeared on the right, and became as big as the other two. The granddaughter put the car in reverse, started to back up, and noticed a fourth light *behind* the car. Then this light disappeared, and the first light went farther away, became small, and disappeared. Then the two on the right also became small and disappeared behind a tree. They waited there for a while, but none of the lights returned. The next day they returned to the spot where the first light came down, but could find no unusual markings in the field.

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The Fourth Dimension And Alien Technology

By Erich A. Aggen, Jr.

We live in a three-dimensional world defined by length, width and height. We use the concept of time every day to designate what could be considered the fourth dimension. When we experience events that occur in our three dimensional world we not only consider where they occurred but also *when* they occurred. Thus, every physical object has four dimensions; three in space and one in time.

In order to visualize the fourth dimension it is necessary to consider space-time equivalence. Astronomers regularly use this concept in their computations. By using the speed of light as a standard velocity, illimitable miles have been magically transformed into years -- the so called "light year." The extremely high velocity of light (186,282 miles per second), makes it a convenient measurement for objects that are trillions of miles apart. In using light years we have a practical realization of time as another dimension and time units as a measurement of space.

One of the most intriguing speculations concerning time or the fourth dimension, is the possibility of time travel. Time travel was first popularized in 1895, by H.G. Wells in his novel, *The Time Machine*. Some writers believe that Wells anticipated Einstein and his famous Theory of Relativity by at least ten years. The Special Theory of Relativity was not published until 1905. This was followed by the General Theory in 1916.

Physical travel in time poses some of the same problems as those encountered in interstellar travel. As Adrian Berry states in his book, *The Iron Sun*: "...a time-machine and a distance abolishing machine are merely two phrases to describe exactly the same thing." In *Time-Warps* author John Gribbin reports that, "The aspect of General Relativity that concerns our search for a way to travel in time -- a genuine timewarp -- is the discovery that a gravitational field distorts both time and space in its vicinity...". Thus, a machine that can generate it's own intense gravitational field would theoretically be capable of transcending time and space. In effect, a "time machine" a la H.G. Wells.

In several science fiction novels and movies such as *Millennium*, time travelers accidentally alter time and create insoluble paradoxes with destructive or annihilating results. Some scientists believe that a time traveler could change past or future events simply by being observed by the inhabitants of those times. They conclude that a person will never be able to visit the past because this would mean that an effect could precede its cause. This view of time has been seriously questioned by other theorists.

David Bohm, a University of London theoretical physicist well known for his unique views, postulates a holistic

universe that cannot be separated into distinct parts. He calls his theory the "implicate order." The implicate order defines the universe as a process of movement, a continuous "unfolding" ("explicating") and "enfolding" ("implicating") from one unified whole. Bohm calls this the "holomovement." In the universe of the holomovement past, present and future coexist simultaneously.

On the micro-level, sub-atomic particles seem to do things that defy the laws of physics. Particles can go backward or forward in time and time itself may seem to "stop" during some sub-atomic "events." There are theoretical sub-atomic particles called "tachyons" that can only travel FASTER than light and Spacetime is thought to be full of a continual "dance" of "virtual" particle-antiparticle pairs. Such pairs are "virtually" undetectable because their lifetimes are measured in billionths of a second. They are continually being created and annihilating themselves in matter-antimatter reactions.

In his book, *The Dancing Wu Li Masters*, Gary Zukav writes that "according to Einstein's ultimate vision, which he never 'proved' (demonstrated mathematically), a piece of matter IS a curvature of the space-time continuum! In other words, there are no such things as 'gravitational fields' and 'masses.' They are only mental creations. No such things exist in the real world...There is not even such a thing as 'energy' -- energy equals mass and mass is space-time curvature.

The German philosopher Friedrich Nietzsche once wrote, "There are no eternal facts, just as there are no absolute truths...our sensations of space and time are false, for tested consistently they lead to logical contradictions."

The recent revelations of Robert Lazar concerning his work with purported alien propulsion systems and technology at top-secret "Area S-4" in Nevada challenge every theory of space and time thus far formulated. Apparently the UFOs under study at Area S-4 utilize some type of anti-matter reactor which generates powerful gravity waves when fueled with the heavy element 115. The gravitational propulsion system creates a "warp" or "hole" in spacetime. This method of propulsion has also been described as "folding space" (as in the SF movie *Dune*). The destination is "pulled" to the UFO and once there spacetime "pops" back resuming it's "normal" configuration. Travel time is reduced almost to zero between any two points in spacetime. To the crew of a spacecraft employing such a propulsion system Interstellar distances would have little significance. Rather than being rare, interstellar travel should be as common as apple pie!

The time travel implications inherent in the Lazar data are both fascinating and unsettling. As previously noted, if you have a machine that can transcend interstellar distances literally in the "blink of eye," you also have a machine that can transcend time. During an interview with KLAS TV in Las Vegas, Nevada

in 1989, Lazar was asked about the possible ramifications of making alien technology publicly available. He replied with a question: "What happens when you can PLAY with time?" He went on to say that it was a "...deep philosophical question," and that "...it would change absolutely everything!"

If the Lazar data is true both quantum mechanics and relativistic physics are in error. According to David Bohm, "Physics has changed from its earlier form, when it tried to explain things and give some physical picture. Now the essence is regarded as mathematical. It's felt the truth is in the formulas...formulas are means of talking utter nonsense until you understand what they mean. Every page of formulas usually contains six or seven arbitrary assumptions that take weeks of hard study to penetrate...present physics implies that the total conceptual basis of physics must be regarded as completely inadequate." The Lazar data suggests that physics (at least at "Area S-4"), has entered a new post-Einstein, post-quantum era.

Just as quantum mechanics and relativity were built upon the three laws of motion and the theory of gravitation devised by Sir Isaac Newton, the "new" physics would be built on the foundations of quantum mechanics and relativity. The new physics would not invalidate the earlier theories but only indicate that they "break down" after a certain point or under certain conditions.

It is intriguing to speculate that experiments based on secret new theories of physics were being conducted long before Robert Lazar appeared on the scene. If the so-called "Philadelphia Experiment" actually occurred it would appear that the U.S. Navy either had some very brilliant scientists at its disposal or was utilizing ideas gleaned from alien technology over 46 years ago! The Philadelphia Experiment is curious for several reasons. The U.S.S. Eldridge reportedly disappeared from a special berth at the Philadelphia Navy Yard sometime in October of 1943 and appeared some minutes later in a dock at the Norfolk, Virginia Naval Base. It then disappeared from Norfolk and reappeared back in its dock in Philadelphia. The 'teleportation' of the U.S.S. Eldridge seems to have been as much of a displacement in time as in space. The teleportation was not instantaneous -- it took a matter of MINUTES. If someone was attempting to hoax such a story about a U.S. Navy ship somehow becoming invisible why would he include two disappearances and a time factor of minutes?

Of course, the same sort of "disappearing act" has characterized many UFO reports over the years (but we didn't see where they reappeared). In the case of the U.S.S. Eldridge, however, our technology apparently was very primitive and the crew of the ship was unable to physically or mentally endure the effects of the experiment. It is interesting to note that Albert Einstein worked for the U.S. Navy from May 31, 1943, until June 30, 1946. Many secret military projects were being conducted during that time period in addition to the Manhattan Project. As the preeminent scientist of that time Einstein certainly would have known about the Philadelphia Experiment and may have played a key role in its development. It would have been a brilliant confirmation of revolutionary new ideas in physics (which, indeed, it was), but the human factor was a total failure. If we learned anything from alien technology we were unable to apply

it correctly or safely!

It is logical to assume that there were follow-on experiments in teleportation or transportation via spacetime "warps" -- which may be more accurate since what we are actually talking about is the physical transference of an object from point "A" to point "B" in spacetime. "Teleportation" is usually defined as the transmission of matter from one place to another by converting matter to energy and then reconverting energy to matter at the destination. According to some physicists, an object entering a spacetime warp would not only end up in another location in space but in making such a journey it would be propelled backwards in time! If its backwards movement in time corresponds *precisely* with its forward movement in space the journey would be instantaneous. Obviously, this degree of precision was not achieved in the Philadelphia Experiment.

The idea that the Philadelphia Experiment may have been inspired by secret UFO data is corroborated by the fact that UFOs may have been scrutinizing U.S. military bases as early as 1942. On August 29th of that year, two red disks were observed hovering over the U.S. Army Air Force Base in Columbus, Mississippi. In 1943, a formation of UFOs was sighted by a police officer over Washington, D.C. It was also in 1943 that the first "foo-fighters" appeared in western Europe. It would have been unthinkable for the military in that time period NOT to investigate UFOs. And we can only speculate about military response to UFOs prior to WWII. However, it seems probable that covert military investigation of UFOs was initiated sometime before 1942.

Given the technological advances of the past 47 years we must have progressed far beyond the crude experiments of the war years. If we are test-flying alien spacecraft as Robert Lazar claims, the possibility exists that our explorations may include TIME as well as space!

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The Changing Message Of UFO Activity: From Empirical Science To Experiential Science

By Dr.R. Leo Sprinkle

Editor's note -- This paper was originally published in Paranormal Research, the Proceedings of the First International Conference on Paranormal Research.

We've left out several pages of references in the interest of space; anyone wishing copies can send us a SASE. Incidental notes have been left in the text, but several paragraphs consisting entirely of author's and dates will be included with the references.

Introduction

Montaigne was quoted as saying: "No one is exempt from speaking nonsense; the only misfortune is to do it solemnly."

If some readers perceive the ideas that are expressed in this paper as nonsense, then I hope that that they can evaluate them in a playful manner. No one yet knows all the answers -- or questions -- about all of the phenomena of Unidentified Flying Objects.

Thus, this paper cannot provide that which I wish it could provide: A succinct survey of the past, present, and probable future of UFO research.

Perhaps we are like the five blind philosophers who were describing their sensations and perceptions of an elephant: Each philosopher spoke differently about the elephant as being similar to a palm leaf, or a rope, or a tree trunk, etc. If that story were changed to a story about a female elephant who was being encouraged by the gods to heal the blindness of the philosophers while leading them on a merry -- and scary and silly -- chase through the forest, then the task of describing the elephant would seem more difficult and yet more appropriate as a metaphor about the UFO problem.

In the first section of this paper, I describe my experiences in UFO research. Then, I briefly cite some references to books and articles which provide a base for the hypothesis that UFO activity is an educational program for humankind from ET (extraterrestrial) civilizations. Finally, I provide some models about UFO activity and science in order to illustrate the bias, or the speculation, that the "message" of UFO activity is not changing.

The message of UFO activity continues, apparently, as the same spiritual message that has been transmitted for thousands of years (Meek, 1980). What seems to be changing is our view of humankind. Apparently, we are changing from "planetary persons" to "cosmic citizens." Apparently, we are maintaining our empirical scientific tradition while we also

develop an experiential scientific approach.

"Our own conviction -- the conviction of men who have seen -- ought properly to convince other people; but by a curious inversion of roles, it is their conviction, the negative conviction of people who have *not* seen -- and who ought not, one would think, to speak on the matter -- which weakens and ultimately destroys our own conviction."

Professor Charles Richet

Nobel Laureate in Physiology, commenting on psychic phenomena. (*Proceedings, SPR, IV, 156.*)

Experiences of the Writer

I am trained as a counseling psychologist: BA (1952), MPS (1956), University of Colorado -- Boulder; Ph.D. (1961), University of Missouri -- Columbia (APA approved program). I now [1988] serve as Psychologist II and Professor of Counseling Services, University of Wyoming -- Laramie.

In 1949, on the campus of the University of Colorado, a buddy and I observed a "flying saucer" (Daylight Disc). In 1956, my wife, Marilyn, and I observed a silent UFO which hovered, moved, hovered, moved, etc., over Boulder, Colorado. After the second sighting, I began to investigate the literature on UFO reports. In 1962, I joined APRO and NICAP (Aerial Phenomena Research Organization; National Investigations Committee on Aerial Phenomena). I began to consider ways that psychologists could contribute to UFO research (Sprinkle, 1967, 1968) as well as to study the personal characteristics of persons interested in UFO reports (Sprinkle, 1969).

In 1964, at the University of Wyoming, I began a study of UFO abductees/contactees, including their claims of ESP and UFO experiences as well as their responses to psychological inventories (Sprinkle, 1976a). In 1967, I began to provide hypnotic sessions for persons who claimed UFO abduction/encounter experiences (Sprinkle, 1977). I have assisted approximately 200 persons who have explored their UFO memories in hypnosis sessions (Sprinkle, 1978-1979, 1979a; 1982).

I have read thousands of reports, and I have corresponded with hundreds and hundreds of persons who have described their strange and bizarre UFO experiences. I have cussed and discussed, with many persons, the implications of UFO activity (Sprinkle, 1976b, 1979b, 1980ab).

In 1980, after our first Rocky Mountain Conference on UFO Investigation, I sought hypnotic procedures with a fellow

psychologist in order to explore my own memories (dreams? fantasies?) of some childhood experiences. My current interpretations of those memories is that I experienced childhood encounters with a Space Being (SB) on board a space craft. (See Montgomery, R. (1985). *Aliens Among Us*. New York: Putnam's Sons.)

After 31 years of UFO investigation, including 25 years of UFO research and 20 years of therapeutic services to persons who claim UFO encounters, I have come to several tentative viewpoints:

- A. I believe that "flying saucers" (UFOs) exist.
- B. I believe that I cannot prove to anyone that UFOs exist.
- C. I believe that UFO research is always frustrating, often fearful, sometimes fun.
- D. I believe that UFO activity can be hypothesized as a huge educational program for humankind on planet earth (Sprinkle, 1976b).

"The rejection of any source of evidence is always treason to that ultimate rationalism which urges forward science and philosophy alike."

Alfred North Whitehead
USA Physicist

UFO Activity As An Educational Program

There are four minor hypotheses which can be associated with the major hypothesis about the realities of UFO activity as an educational program:

Thesis I. There is sufficient evidence to accept the hypothesis that many UFO witnesses have experienced encounters with spacecraft that are piloted or controlled by intelligent beings.

Thesis II. There is sufficient evidence to accept the hypothesis that many UFO witnesses have experienced abductions and examinations by UFO occupants, including bodily, sexual, and psychological examinations.

Thesis III. There is sufficient evidence to accept the hypothesis that most UFO witnesses (including persons who claim abduction and contactee experiences) are normal in their psychological functioning.

For example, June O. Parnell, Ph.D., completed a 1986 doctoral dissertation study in the Department of Counselor Education, University of Wyoming. The abstract (Parnell, 1987) reads as follows:

"Two hundred and twenty-five persons, who self-reported UFO experiences involving visual sightings and/or communication with UFO beings to a Wyoming psychologist,

completed objective psychological instruments, usually two, the MMPI and either the 16PF or ACL. For purposes of the study, these persons were categorized by levels of unusualness of sighting experience reported and whether or not communication with UFO beings was claimed.

"The study describes the personality characteristics of the participants and evaluates six hypotheses relating to persons who reported more unusual visual experiences and/or communication with UFO beings and who exhibited certain psychological characteristics measured by greater elevations on selected scales of the instruments. Mean scores on each scale of each instrument were compiled for all participants and those in each sighting and communication category, and sub-groups formed by crossing the sighting and communication categories. From these means, profiles were constructed and interpreted to provide personality descriptions of the participants. The hypotheses were tested using two-way ANOVA with levels of sighting and communication or noncommunication as the independent variables and mean scale scores of the sub-groups as the dependent variables.

"The participants in the study exhibited a high level of psychic energy and a tendency to be questioning authority or be subject to situational pressures or conflicts. They can be seen as self-sufficient, resourceful, and preferring their own decisions. These characteristics were evident for all participants in the study, across each level of each category considered. Mean scores also indicated the following general characteristics among participants: above-average intelligence, assertiveness, a tendency to be experimenting thinkers, a tendency toward a reserved attitude, and a tendency toward defensiveness. Participants were honest persons and no overt psychopathology was indicated.

"Participants in the study who claimed experiences involving communication with UFO occupants or space beings had a significantly greater tendency to 1) endorse unusual feeling, thoughts, and attitudes; 2) be suspicious or distrustful; and 3) be creative, imaginative or possibly have schizoid tendencies.

Another example: Bloecher, Clamar, and Hopkins (1985) conducted a study of nine UFO abductees. Dr. Clamar made arrangements, with another clinical psychologist who was not aware of the purpose of the study, for psychological examinations of the nine persons. The results showed that the participants were evaluated as being highly intelligent; not psychotic; creative; competent in their respective (professional) vocations; but also "tender" or vulnerable, emotionally, like persons who have abused/kidnapped/orphaned. Thus, the study could not prove or disprove the claims of UFO abductees; however, according to the psychologist examiner, Dr. Slater, the results were consistent with the claims of UFO abductions, or similar to the symptoms of PTSD (posttraumatic stress disorder).

Many other studies could be summarized, including one by Keul and Phillips (1986), who examined a group of 55 Austrian and English UFO witnesses. However, the results usually are the same: Whenever psychiatrists and psychologists speculate about the mental health levels of UFO experiencers, then speculations range from "normal" to "neurotic" to

FIG. 1 : The PACTS Model of Abductee/Contactee Experience

Stage		
P	<u>Preparation</u>	Family and/or cultural tradition of ESP and/or spiritual contacts. Childhood visitation by Spiritual Beings (SBs). Lucid dreams or precognitive dreams of possible future events. Psychic experiences (e.g., telepathy, clairvoyance, seeing auras, etc.).
	Family & cultural experiences	
A	<u>Abduction</u>	UFO sighting and/or UFO abduction experiences. Loss of time experiences or partial amnesic events. Taken aboard spacecraft by SBs or UFO entities. Unexplained body marks, scars, emotional reactions (Why me?). Feeling of being "drafted for some unexplained purpose.
	Inducted or initiated, involuntarily by SBs.	
C	<u>Contact</u>	Adult visitations (by SBs or spiritual guides). Psychic experiences (telepathy, clairvoyance, PK, healing, etc.). Lucid dreams and/or precognitive dreams of possible future. Emotional reactions (Why me? Purpose of visitations?). Feelings of "volunteering" for a spiritual mission or task.
	Inducted or initiated, voluntarily, by SBs.	
T	<u>Training</u>	Obsessive/compulsive behaviors (reading, traveling, visions, etc.). Reading various materials, including "uninteresting" materials. Change in personality; feeling of being monitored; "implanted" knowledge. Review of possible past lives.
	Instruction for a mission or task.	
S	<u>Service</u>	Channeling verbal and/or written information from SBs. Serving as a "messenger" by conducting research, talking to others, etc. Providing instruction, healing, and/or assistance to others. Working to minimize Planetary difficulties; giving assistance to Humankind. Feeling that one "knows" his/her task or purpose in life.
	Cooperation with SBs.	

"psychotic"; however, whenever UFO experiencers are evaluated by standard psychological procedures, then conclusions are that most participants are normal in their psychological functioning. Thus, it seems that psychopathological conditions do not account for the claims of UFO encounters and communications.

Thesis IV. There is sufficient evidence to accept the hypothesis that psychic phenomena, including "channeled" communications, are associated with UFO encounters; furthermore, there is emerging evidence that UFO contactees view themselves as changing from "planetary persons" to "cosmic citizens."

There are many sources which support Thesis IV. The emerging evidence is tentative and difficult to evaluate, partly because of our doubts about psychic phenomena and partly because of our fears about "channeled" communications. However there is little doubt that psychic phenomena often are experienced before, during, and after UFO encounters.

In my opinion, the best source of information is the manuscript by Ida M. Kannenberg, *How to Come to Terms with Your UFO/Alien Encounter*, 1366 Lawrence #8, Eugene, OR 97401. Kannenberg (1981, 1986) experienced an abduction in 1940, plus many years of anxiety and doubt about the "monitoring" of her personal life by a group of invisible personalities. Her main mentor, Hweig, has provided her with many chores and tasks for sharing knowledge with other persons. Will her development (Kannenberg, 1986) become a model for other UFO contactees?

For the purposes of this brief essay, I shall not attempt to list all of the strange events and the reactions to UFO encounters. Instead, I shall present a tentative model of the abductee/contactee experiences so that other UFO investigators can compare their observations, and other UFO contactees can compare their experiences, with this model.

A Model Of UFO Experiences

A tentative model of UFO experiences (Figure 1) is the PACTS Model (Sprinkle, in press). (PACTS: an acronym for Preparation, Abduction, Contact, Training, and Service.) The model is based upon the claims of many UFO abductees/contactees, including hundreds of participants at the annual Rocky Mountain Conference on UFO Investigation. The "contactee conference" was established to bring UFO researchers and contactees together to discuss their mutual suspicions, and to provide a support group for both. (Permission to use the PACTS Model figure has been received from the editor of the journal, *Psychotherapy in Private Practice*.)

The PACTS Model indicates that a UFO witness can experience a series of events that lead to a training program for cosmic consciousness conditioning (Sprinkle, 1976b, in press) and cosmic citizenship or service to others (Howard, 1986; Jackson, 1988). Initiation into the training program can be triggered by internal or external forces (Little, 1980). Reactions to these experiences can be "positive" or "negative," depending upon the person's views of science and reality (Vallee, 1975; Haines, 1987).

According to many UFO contactees, they have received messages from ET/SB sources that planetary physical changes are occurring and will continue to occur until 2001 A.D. (or 2010 A.D., etc.). According to some prophecies, the earth changes will lead to a "pole shift" (e.g. Anonymous, 1965; Don, 1981; Ebon, 1977; Goodman, 1978; White, 1980; Montgomery, 1985; Valentine, 1977). Ring (1984) has presented the prophetic visions of persons who have described their Near-Death Experiences (NDEs). However, some UFO contactees (e.g., Kannenberg, 1981) are told that the planetary changes can be destructive, but not nearly as destructive as some of the channeled "scenarios." Some UFO contactees receive messages that encourage daily meditative practices, which can become a positive influence for the planet and can minimize the adverse reactions to the "cleansing of the planet."

There is emerging empirical evidence, (e.g., Aron & Aron, 1986), that meditative practices are associated with significant changes in social conditions at the local, regional, and planetary levels. Of course, the traditional scientist can resist reading and accepting that evidence -- until an acceptable theory (e.g., Sheldrake, 1981; Wilber, 1982) is developed to explain that evidence.

"The world looks like a mathematical equation, which, turn it how you will, balances itself. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and in certainty."

Ralph Waldo Emerson
"Compensation"

A Model Of Experiential Science

The holographic model of the universe (e.g., Bohm, 1980), and the holographic model of the mind (e.g., Pribram, 1982), are models which some observers accept as possible partners for a model of science which retains the physical, biological, and psychosocial sciences but adds an old/new level of reality: consciousness or spirituality.

Figure 2 provides an integrated model of evolution and human consciousness (Sprinkle, 1985). The model can be useful as a guide for evaluating UFO activity -- regardless if the observer prefers the hypothesis that alien intelligence is directing UFO activity, or if the observer prefers the hypothesis that human knowledge is expanding and is responsible for the changes in human behaviors. (Permission to use Fig. 2 has been received from the editor of the *Journal of Counseling and Development*.)

Either attitude can be the basis for developing an experiential science (Hufford, 1982) which promotes the partnership of experimenter and participant, and which allows the study of spirit, or psychic phenomena (Sprinkle, 1985). Many scientists (e.g., Jahn and Dunne, 1987) recognize that consciousness plays a significant role in our view of physical reality.

However, the traditional scientist who rejects, or

ignores, the evidence for extrasensory perception (ESP) also is confounded by reports of UFO experiences. How can apparent object hover, without sound, then move quickly? With sharp right angle turns? Materialize? Dematerialize? Cause healing of injuries and illnesses? Disgorge creatures who offer silly messages about peace and love?

As Bruening (1988) has indicated, UFO experiences are similar to the experiences which have been reported in the seance, or in traditional religious experiences. Are there other similarities? Are there "light forces" and "dark forces" which are competing for the souls of humans? Are UFO experiences a display of our own religious heritages?

A Model Of UFO Activity

The emerging model of UFO activity is one in which many diverse observations can be integrated into an outline for Planetary transformation. Deardorff (1986) has presented the "leaky embargo" hypothesis as an explanation for the "great silence" (Deardorff, 1987), from ET civilizations. The leaky embargo hypothesis indicates that ETs are highly advanced in technology *and* in ethics; thus, they place an embargo on communications with Earth in order to minimize panic. Gradually, through movies and science fiction, the general public learns about the presence of ETs; then, later, the evidence of ET visitations becomes more acceptable to the "morality" of empirical scientists. Meanwhile, humankind learns about the physical biological, psychosocial, and spiritual implications of a "new age" of science and spirituality, of technology and ethics, of planetary and galactic communications.

Implications For UFO Research

In my opinion, these models of science and UFO activity present us with several implications:

A. It is appropriate for interested physical scientists to continue studies of UFO photographs, radar reports, landing traces and the electromagnetic effects of close encounters.

B. It is appropriate for biological scientists to continue studies of mutilated animals, and abducted persons who exhibit injuries or marks from their UFO encounters.

C. It is appropriate for behavioral and social scientists to continue studies of the reports of crashed discs and alien bodies in governmental storehouses; to continue studies of the psychological and social characteristics of UFO abductees and contactees.

D. It is appropriate for parapsychologists and consciousness researchers to continue studies of the reports of channeled messages from ETs and SBs, including the experiences of "walk ins," OBEs and NDEs, and UFO contactees who describe events of telepathy, clairvoyance and precognition, psychokinesis, reincarnation, and healing which are associated with UFO encounters.

Perhaps, just perhaps, we shall learn more about the alien beings who are conducting UFO activity. But, if not, then certainly we shall learn more about human nature and about our Planetary Plight.

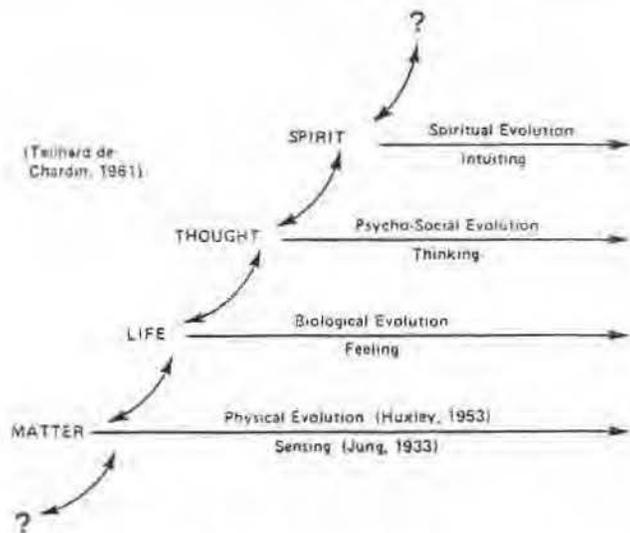
"Truth is not what we discover, but what we create."

Exupery

Conclusion

The anomalies of "flying Saucer" appearances and movements; UFOLKS or UFO occupants; animal mutilations; "walk-ins"; Men In Black (MIB); contactee messages; etc.; do not seem understandable, according to current empirical scientists.

In the opinion of the writer, the major question about the future of UFO research is as follows: Can UFO phenomena be evaluated and explained through the methods of empirical science? Or, can UFO activity be experienced and understood through the processes of experiential science?



An integrated model of evolution and the human consciousness.

On Mind And The Physics Of Paranormal Phenomena

by John White

Excerpted from *The Meeting of Science and Spirit* by John White. Published by Paragon House, New York, 1990, and reprinted here by permission of the author.

I. The Occult Forces of Life

The reigning world view of the scientific community or, to use more current jargon, the consensual reality, has been described as materialistic, reductionistic and atheistic. As a formal philosophy which attempts to give *meaning* to its data, it has been called physicalism. The term denotes a widespread assumption in science, which has been present from its beginning, that the secret of life is inherent in the properties of matter.

From the viewpoint of physicalism, life itself is the ultimate paranormal event. The universe is assumed to consist only of physical matter. It has no "spirit," no principle of vitality beyond the physical. In short, it has no metaphysics. The four basic forces which modern science recognizes -- electromagnetism, gravity, the weak and strong nuclear forces -- are assumed to arise from properties of physical matter, albeit in its subtlest form. All phenomena, this philosophy says, including life and mental activity, will finally be reduced to an explanation in terms of these energies and physico-chemical mechanisms acting in random fashion without purpose, meaning or direction from any higher intelligence. If only we can get a fine enough analysis (the physicalist line of thinking goes), if only we can combine chemicals in the right way with the right amount of electricity, we can create life.

Mind is the hall mark of life and should therefore, from the physicalist point of view, be inherent in the properties of matter. But it isn't, as I showed in "Neuroscience and the New View of Mind." [chapter of book -- ed.] If mind is not to be found in the recognized forces of nature, we will have to look for it elsewhere.

Parapsychology and psychical research are doing precisely that. A century and a half of investigation into paranormal phenomena has established a wide range of events which clearly are *real* events. But what is the energy involved in these events? How can it be controlled and directed? What can we say with certainty and precision about the physics of these events?

The word energy comes from the Greek *energeia*, meaning "active." It is generally understood as the capacity to do work or to be active. But in its original sense it means *vital* activity, that which can move or quicken inert matter. En-erg-y

means literally "of (itself) motivational-ness."

Thus, in earlier times, for many people there was a distinct and publicly acknowledged sense of a fundamental life force. This life force was self-evident to the ancients, even though its nature was not readily understood. It was apprehended but not fully comprehended -- recognized but not well explained. It was normally undetected, secret, hidden from sensory processes and from rational understanding. It was, in a word, occult.

In recent years, an increasing number of investigators seeking to understand paranormal phenomena have come to feel that science must recognize a new principle in nature -- the same principle of vitality or livingness which ancient traditions considered primary. This principle introduces what may be called a *psychic* factor, coming from *psyche*, meaning "soul" or "mind." And thus there has been a reawakening of interest in those ancient traditions which claim to have knowledge of the creative life force -- what could be called a fifth force.

One researcher, electrical engineer Lawrence Beynam of Ankara, Turkey, summarized his views on the subject by saying there is an energy in living organisms which is weak and unpredictable, but it can be refracted, polarized, focussed and combined with other energies. It sometimes has effects similar to magnetism, electricity, heat and luminous radiation, but it is none of these. Attempts to control and employ the energy have met with little success; investigators have not yet defined the laws governing its operation.

Addressing himself to the same topic, the forteam-naturalist Ivan Sanderson, founder of the Society for the Investigation of the Unexplained, editorialized in the society's journal *Pursuit* on the nature of the "new" force:

Thus fifth force is certainly involved in various aspects of SSP [supersensory proclivities, his term for psychic abilities] and it would now seem to be the major force operative in the true psychic field and possibly the only one acting therein. Its manifestations are in no way affected by any of the other known forces; and while doubtless universal in nature, it can be observed, measured and investigated only in the biological field. The presence of a living thing is necessary to bring it to light. Although we have not yet defined it or its parameters, it has now been demonstrated that it, and it alone, can explain a whole raft of what were previously thought to be mysteries or pure imagination, such as mental telepathy, SSP [here meaning supersensory projection] and SSR [supersensory reception], the two PKs -- psychokinesis and pyrokinesis -- and possibly the whole group of things clustering around clairvoyance. It would explain all that has puzzled the psychologists about things like the so-called subconscious, hypnotism, and the like.¹

Sanderson pointed out that psychics such as Peter

Hurkos, who once demonstrated telepathy (see Andrija Puharich's *Beyond Telepathy* for an account of this) while inside a Faraday cage, show that these abilities do not function along electromagnetic lines. Uri Geller's performance of the same feat, reported by Stanford Research Institute scientists Harold Puthoff and Russell Targ in *Nature* (October 1974) reconfirms the phenomenon. Experiments in the Soviet Union by Leonid Vasiliev in the 1930's also indicated this hypothesized fifth force.

"Is it not time," Sanderson asked in his editorial, "that we stopped ignoring all these things, or blithely relegating them to that vague field of the psychic, and got the technicians to work, trying to define the nature of this force and, by both theory and experimentation, give us a set of laws for it such as govern the other four forces?" He pointed out that there is ample published material to begin with, so that a "basic pattern" might be assembled almost immediately. "There is then," he concluded, "the matter of seeking its parameters and fitting new observations into this pattern, rejecting them, or altering the pattern."

As I pointed out in *Future Science*, this fundamental force seems to have been recognized many times in history by various prescientific traditions. Appendix 1 to it shows that accounts of a mysterious energy run through ancient occult and spiritual documents. For example, the 18th century French magus Eliphas Levi, in his book *Transcendental Magic*, described the properties of the magician's "astral light" this way: "there exists an agent which is natural and divine, material and spiritual, a universal plastic mediator, a common receptacle of the vibrations of motion and the images of form, a fluid and a force, which may be called in some way the Imagination of Nature...The existence of this force is the great Arcanum of practical Magic."

More than 100 other names for this mysterious energy have been identified from various sources around the world. In the Orient, for example, the Chinese conception of *qi* or *chi* (*ki* in Japanese) was thought to be the intrinsic vital force throughout creation. It is this life energy which acupuncture manipulates to maintain health and which can be concentrated through disciplines such as tai chi and aikido to perform paranormal acts. According to Confucianism and Taoism, without *qi*, nothing can exist, and from it spring the yin and yang forces which in turn give rise to all things, including living organisms.

Paralleling this idea in the yogic tradition of India and Tibet is the notion of *prana*. The same concept can be found in practically every culture. Polynesians and Hawaiians call it *mana*. To the Sufis, it is *baraka*. It is *yesod* in the Jewish cabalistic tradition. The Iroquois call it *orenda*; the Ituri pygmies, *megbe*. In Christianity, it is the Holy Spirit (see "The Paranormal in Judeo-Christianity"). [chapter of book - ed.] These and many other traditions claim to recognize and, in some cases, control a vital cosmic energy underlying paranormal phenomena.

Within modern times there have also been people who claim to have identified through science a fifth and fundamental force in nature. Wilhelm Reich is perhaps the most notable figure. His discovery of *orgone* energy is considered by organomists to be at the heart of science and life itself. In the Reichian view, *orgone* is the all pervasive ocean of life energy -- primordial, massless and preatomic -- from which all other forms of energy are derived. Some investigators see parallels between it

and both Franz Anton Mesmer's *animal magnetism* and Karl von Reichenbach's *odic force*. There is parallel, too, between it and the Soviet concept of bioplasma.

There are many traditions, both ancient and contemporary, which claim to have identified the energy behind paranormal phenomena. I felt it best to be all-inclusive rather than selective, yet it was apparent that the terms are not fully synonymous in all cases. There are varying measures of overlap or convergence among some of them. *Prana*, for example, is said by yogic tradition to have a number of graduations. Likewise, there are various forms of *chi*. Rudolf Steiner's presentation of the etheric formative forces lists seven -- the life ether, the chemical ether, the light ether, the warmth ether and three "higher" ethers. The chemical ether seems equivalent to *orgone*. *Orgone* itself, however, is single-state. In general, however, the terms I noted as forms of X-energy point toward the idea of a new principle in nature for science to recognize in the form of a spiritual, but nonetheless real, creative life force.

As I said in *Future Science*, Lawrence Beynam examined this vast subject and reported the following characteristics of the X-energy:

1. It is observed in the operation of heat, light, electricity, magnetism and chemical reactions, yet is different from all of them.

2. It fills all space, penetrating and permeating everything, yet denser materials conduct it better and faster, and metal refracts it while organic material absorbs it.

3. It is basically sunertetic. It has a basic negentropic, formative and organizing effect, even as heat increases, and there is the opposite of entropy (that is, disorganization and disintegration) as set forth by the Second Law of Thermodynamics, which it thereby violates.

4. Changes in the energy precede physical (observable) changes, and it is supposed to create matter, energy and life. This is also observed in certain psychic phenomena where metals continue bending long after the initiating agency/psychic has touched them.

5. It has its opposite number. Seen clairvoyantly by psychics as red and yellow, this energy is opposed to the life-giving energy outlined above. It can be seen when the life-giving energy is leaving, instead of entering (emerging into) a region. (For example, in kirlian color photographs of a psychic healer's finger, the finger is blue to begin with and then turns reddish-yellow when the healer transfers energy to a patient.) While the blue, synergic energy gives a cool, pleasant feeling to the sensitive, the yellow-red, entropic energy creates a feeling of heat and unpleasantness.

6. In any structure which is highly organized (e.g., crystals, plants, humans), there is a series of geometrical points at which the energy is highly concentrated (e.g. chakras in the yogic tradition, acupuncture points).

7. The energy will flow from one object to another. According to the Huna tradition, it is "sticky" so that an invisible stream of energy will always connect any two objects which have in any way been connected in the past (the basis of sympathetic magic). The energy is subject to exponential decay, radiating

outward in the course of time from an inert material, but there is always a residue (since decay goes on to infinity). The density of this energy varies in inverse proportion to the distance; this ratio sets it apart from energies which obey electromagnetic and gravitational laws, but to this ratio a theory of potentials may be applicable.

8. The energy is observable in several ways: as isolated pulsating points, as spirals, as a cloud surrounding the body (aura), as a flame, as a tenuous web of lines (Don Juan's "lines of the world" and the occultist's "etheric web").

Huntsville, Alabama research engineer James Beal independently arrived at the same conclusion as Beynam's first characteristic of the X-energy. In a talk to the American Anthropological Association's 1974 symposium on parapsychology and anthropology, Beal noted that the effects should not be construed as the cause behind unexplained psychic events. According to him, some bioelectric field effects noted by conventional science may actually be 'weak indicators, precursors, or stimulators in regard to effects filtering down from a higher system.'

Dr. Harold Saxton Burr of Yale University was the discoverer of such an indicator system. His electrodynamic theory of life, first announced in the 1930s but still largely unknown to the scientific establishment, offers a solid link between electromagnetics and the mind -- a bridge between the physical and the prephysical foundations of life.

Burr's work, much of it done in collaboration with his student-colleague, Dr. Leonard Ravitz, shows that there is a guiding field which performs a directive, organizing function on the physical structure of an organism. This Guiding influence is generally termed the L-field. Ravitz later learned that the L-field as a whole disappears *before* physical death. Sensitivity to the L-field might explain in part how psychic healers function in diagnosis and cure.

It is clear, however, that L-fields are themselves affected by higher-level forces. Ravitz made the further discovery that the state of *mind* (in the form of unspoken thoughts and images) affects the voltage gradients of the L-field. Edward W. Russell, in his book *Design for Destiny*, refers to this power of thought as a T-field, meaning thought field. He notes that although L-fields are ordinary electromagnetic phenomena, not a new force in nature, they are nevertheless of immense importance for showing how mind or T-fields can *measurably* affect L-fields and thus the physical body. L-fields give science a clear opening into that mysterious area where physics and psychology come together -- the mind.

The concept of morphogenetic fields proposed by British scientist Rupert Sheldrake in his 1981 book, *A New Science of Life*, presents a widely-discussed hypothesis of "formative causation" postulating an invisible matrix or organizing field which regulates the structure, growth and behavior of all kinds of things. These fields are causative, serving as "blueprints" or guiding patterns for form and behavior of entities across time. This capacity is called morphic resonance. "When any one thing forms (a crystal, say) or any animal learns a new behavior, it will influence the subsequent learning of

formation of all other crystals or animals of the same kind," Sheldrake says. He denies that the morphogenetic fields have energy; their influence seems to operate *ex nihilo*. Nevertheless, he proposes that psychic and paranormal events may be explicable by his hypothesis.

Although Sheldrake dispenses with all conventional forms of energy as the force behind forms, the data cited in this essay strongly suggests the reality of a new force in nature which could be the missing link which saves the morphogenetic fields hypothesis from *ex nihilo* operation. In a personal communication to me, Sheldrake agreed: "When I say morphogenetic fields are non-energetic, I do so to avoid confusion with the kinds of energy known to physicists. I hope that further research will indeed enable these problems to be resolved."

A concerted investigation of the fifth force or X-energy seems a promising research avenue to pursue in developing what Sheldrake terms "a new science of life and mind." He echoes Princeton physicist Eugene Wigner, who once wrote that "the present laws of physics are at least incomplete without a translation into terms of mental phenomena. More likely, they are inaccurate, the inaccuracy increasing with the role life plays in the phenomena considered."

This brings us back to the metaphysics which physicalism has so long denied and tabooed. It brings us beyond the physical into the realm of mind and suggests a promising avenue of investigation to pursue. In their search for an explanation, investigators of the psychic and the paranormal should, of course, consider all which conventional science has to offer. But it seems that conventional science and parapsychology alike are "up against the wall" in their efforts to explain the paranormal -- or, in the case of physicalists, to explain them away. Real progress is going to occur only when psychic and paranormal events are acknowledged and approached in a fresh and imaginative way. As Einstein once said, "The mere formulation of a problem is far more essential than its solution, which may be merely a matter of mathematical or experimental skill. To raise new questions, new possibilities, to regard old problems from a new angle requires creative imagination and marks real advances in science."

In that spirit I have suggested the plausibility of a fifth force in nature and the need to investigate this Hypothesized force. It is, from my perspective, one of the keys to explaining paranormal phenomena. In the next part of this essay, I will consider two others -- the structure of space and the possibility of higher life forms.

1. Ivan Sanderson, "Editorial: A Fifth Force," *Pursuit*, Vol. 5, No. 4, October 1972.

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John White, M.A.T., is an internationally known author, editor, and educator in the fields of parascience, consciousness research and higher human development. This book excerpt will conclude next issue.

FORTEAN NEBRASKA



by Various

The following is not meant to be an in-depth report. In order to supplement the news coverage of the event, the editor made last minute requests of a member who had heard the event and another who just generally seems to know what he's talking about. Thanks to both of them for their cooperation.

Omaha World-Herald

Apr. 11, 1991

Sonic or Otherwise, Noise Was Definitely a BOOM

By Keith Faur

A Federal Aviation Administration spokesman said Wednesday night that the explosionlike noise heard in parts of the Omaha-Council Bluffs area Wednesday morning "was possibly a sonic boom."

Bob Nichol of the FAA's Air Route Traffic Control Center in Farmington, Minn., said a sonic boom was possible but couldn't be verified.

"There's no indication of supersonic aircraft in the area under our jurisdiction," Nichol said. "We don't talk to those types of aircraft unless they are above 18,000 feet. If there was one there he wasn't talking to us."

He suggested there might be a reason for a pilot not talking.

Penalties can be imposed for flying at the speed of sound

over a populated area, Nichol said, "but who's going to admit doing it?"

Fred Kudym of Omaha said there is no doubt in his mind that the noise, which brought a flood of calls to 911 dispatchers, was a sonic boom.

Kudym, 65, a retired insurance agent, said he was working in his yard at 4661 Mason St. shortly before 11:30 a.m. when he heard a jet engine, heard his house rattle, then heard "the boom."

"I heard this noise and looked up immediately. I looked to the west and I saw this (jet) contrail. The plane was flying fast," he said. "You couldn't even see the plane it was so high. I saw this contrail. It was going to the east."

"And it definitely was a sonic boom -- I've heard them before," he said.

Two other people told The World-Herald that they also saw a jet contrail immediately after hearing the boom.

The noise was heard in Bellevue, Council Bluffs and downtown and central Omaha.

Police and fire officials said no explosion was reported. A Civil Defense spokesman in Omaha said the source of the noise was a mystery.

A spokesman at Omaha Approach Control at Eppley Airfield said no supersonic jets were reported in the area.

Lt. Jeff Tyler of the public affairs office at Offutt Air Force Base said Base Operations and the Strategic Air Command's command post reported no planes capable of causing a sonic boom in the area at the time.

Jim Birkel

"My impression of the 'Boom' -- BOOM!!

"It shook the building I was in -- a concrete block building about 25 ft. high by 30 ft. by 50 ft.

"This was much more powerful than any sonic boom that I had previously experienced. It's hard to describe without running a car into your house.

"It sounded like a single boom, not a double one. The rattling of loose objects may have masked the sound, but I doubt it"

Thomas Long

Just what the heck is a "sonic boom"? As an object moves through the air (a compressible gas mixture), the air molecules are displaced in a series of pressure pulses that travel at a fixed rate of speed, determined by the ambient temperature and density. This is known as the "Speed of Sound" and is expressed as a Mach number. Any sound travels at this rate (Mach 1.0). At 59° F and standard sea level, Mach 1.0 is 761 mph. Above 35,000 ft., it is about 622 mph.

If the object is traveling faster than Mach 1.0, the air cannot displace fast enough and builds up in front, forming a compression (or "shock") wave. This high pressure compression wave expands outward from the object like ripples in a pond. After the object has passed, the displaced air readjusts itself,

forming a low pressure expansion wave, which also expands outward. The intensity of these pressure waves varies considerably due to factors such as size, shape and speed of the object, relative direction, altitude and atmospheric conditions. If the two waves are strong enough, they produce a double boom as they pass by observers on the ground. In comparison, consider two Mach 3.0 objects: a 30.06 rifle bullet will sound like a single "crack!", whereas the 107 ft. long SR-71 "Blackbird" will give out a characteristic double boom ("Boo-Boom!"). These sounds will be heard all along the flight path and for some distance on either side of it.

Operationally, supersonic aircraft are highly restricted when overflying the U.S. Because sonic booms break windows and irritate citizens, supersonic flight is banned from populated areas. It is also not permitted in controlled airspace near civil airports and military airfields and is kept well away from commercial air traffic corridors. Any supersonic aircraft also operates under direction of military or civil air traffic control centers and generally adhere to a pre-filed flight plan. (The

Continued from page 28

for future article if you're interested. Suffice it to say for now that only those who figure out how to protect and operate spaceship earth will be saved.

The world is being divided between 2 factions. Those following the high-tech, earth abusive path are far more numerous and will be destroyed by their own technology, while those following the path of low-to-no-tech, earth tending lifestyles will be protected by the opposing faction. Genocide (by war, chemicals, AIDS, etc.) is the standard procedure for those controlling the world's governments.

If you want more information (a poll of your readers may be best) please place an add in the "Big Nickel" to read:



Part nobody reads

First of all, we apologize for the extreme lateness of this issue. Between running the Center, the conference, the radio show -- and just incidentally, his life -- Scott simply didn't have the time. And though the editor was announced as being "the editor" some time ago, until recently the editor simply didn't have the computer. All the feature articles in this issue were collected during Scott's internment as editor.

Over half the next issue is already typed in, we're gathering material for the next, and the basic format of The Journal is stored on disk. So long as we have an adequate flow of good material and the money to print it, we should have a tri-annual or even tetra-annual quarterly. So it will be a very, very good reason we give you if the next issue isn't out in September.

In addition to the conclusions of articles started here, that issue will supposedly contain Scott's Artesia article, comments of

SR-71 operated with the standard call sign, "Aspen 30.") All aircraft within range of control centers are tracked on radar and any deviations or unauthorized actions are duly noted.

So what caused Omaha's "Big Boom"? Ruling out passing aircraft (see above) and ground explosions (someone would have noticed), I offer an alternate possibility. If a celestial object (a small meteor or mini-comet) were to enter the atmosphere in a near-vertical trajectory, only to disintegrate at a relatively high altitude, it might generate a sound pattern consistent with the recent event. The very high speed, small size and head-on aspect of the object would generate a close-coupled but powerful shockwave front that would travel downward through the denser lower atmosphere and be perceived in a localized area on the ground. Accompanied, perhaps, by a fall of stardust?

Thomas Long is a recently retired Air Force officer, as well as a space enthusiast and model builder.

Space connection: please send more information. Fortean.

Best to run add for 4 weeks as I don't get a paper every week.

On 10/23/90 the Center sent the following ad, to run for 4 weeks, to the Big Nickel, P.O. Box 217, Lanagan, MO 64847 (\$16.00 by check):

"Space Connection: Please send more information. Fortean. More substance, no games, more substance. Fortean."

No further communication has been received. However, we're still open to information from this or any other source.

abductions by Jerry Douglass, a cattle mutilation report from Carol Werkmeister, Bigfoot pieces by Danny Perez and Donald Ware, and something on automatic writing from LBJ. (No, it would be funny if it were, but it's someone else.)

Our hypothetical December issue will have a focus on ghosts and hauntings, coming out as it will over a month after Halloween. For February we've pencilled in a long exasperating delay, but some of the other officers are already pestering me with story ideas, so we might have to break down and keep to the schedule.

I hope no one objects to the size of the clippings section. While other Fortean publications devote a similar amount of space to them, they have clippings from more than two cities papers. Please send anything you think might interest us.

IT'S THE NEWS



clippings

The editor would like to thank James D. Birkel for all clippings from Omaha, as well as Robert Pribil.

Bright Lights, UFOs...

Bright Light Viewed In The Sky

Omaha World-Herald Feb. 8, 1991

The National Weather Service said Friday that several people reported seeing a bright light in the skies west of Omaha about 2:30 a.m. Friday.

The Dodge County Sheriff's Office said a deputy saw a "bright light of some kind" moving from the northwest to southeast at 2:44 a.m. The Wahoo Police Department said an officer spotted what he took to be a southbound comet at 2:28 a.m., but no other reports were received from Wahoo residents.

Neither Global Weather Central at Offutt Air Force Base nor Dave Kriegler, a Creighton University astronomy professor, could explain the sighting.

A spokesman for Global Weather said the North American Air Defense Command in Colorado was contacted, but it had no knowledge of the occurrence.

Kriegler said the light most likely was space debris that burned as it hit the upper atmosphere.

John Pollack of Weather Service said it probably was not a comet because comets are faint and very slow moving.

Bright light across sky a mystery

Lincoln Journal Feb. 8, 1991

No, there was not a Scud attack on Nebraska early Friday morning.

There was, however, a bright light that flashed across the sky about 2:30 a.m. and authorities aren't sure what it was.

The light apparently was seen in more than one city in southeast Nebraska.

Beatrice Police Chief Donald Luckeroth said one of his officers and a Nebraska State Patrol trooper saw the flash and called to tell him about it. They thought perhaps it was something from space, he said.

Lincoln Police Lt. Jim Peschong said 911 got a few calls about the flash and the security officers at the Nebraska Air Guard reported it to LPD.

Leonard Krenk, public affairs officer for the Nebraska National Guard, said the security officers described the light as being like a military phosphorous flare.

Both Krenk and Peschong were skeptical that the light actually was a flare.

"I'm more in tune with the meteorite theory," Krenk said.

The National Weather Service office at Lincoln Municipal Airport didn't know anything about the light.

"I certainly would not have any explanation because I'm sure it's not weather," said a weather service spokesman who declined to identify himself. "Maybe we got rid of another Sputnik. I'm sure it wasn't a Scud, anyway."

Fireball Spotted In Four States

World-Herald Feb. 25, 1991

The Associated Press

Witnesses in four states, including Nebraska, said they saw a colorful fireball cross the sky Monday.

People in northern Nebraska, South Dakota, North Dakota and Minnesota reported seeing the glowing ball at about 6:30 a.m.

"It just kind of traveled across the sky real fast, and it fell real fast," said Sue Braun, who saw the object as she drove from Detroit Lakes, Minn., to Fargo, N.D.

Maj. David Griffard of the U.S. Space Command in Colorado Springs, Colo., which tracks man-made objects in space, said the light likely was a meteor.

Eva Kelly of Fargo said she and a neighbor saw the light as they came out of a gym. Ms. Kelly said it was not a meteor.

"Those are just pinpoints of light in the sky," she said. "This was saucer-size. Then it had a tail of yellow bright light extending out the back, and it was streaking across the sky. We were waiting for an explosion after we lost site of it. That's how frightening it was."

Radio station KWYR in Winner, S.D., said witnesses from Butte, Neb., and Valentine, Neb., also reported seeing the lights.

"Carhenge" creator still geared up about project

Lincoln Star June 25, 1988

ALLIANCE (AP) -- James Reinders is completing "Carhenge," his replica of England's Stonehenge fashioned from old cars welded together in a farm field.

Reinders said Thursday he has spent nearly \$10,000 on the project, which he's building a mile and a half north of town on U.S. Highway 385.

Reinders, 60, a retired oil consultant who lives in Houston, was in Alliance this week adding 10 cars to the 22-car sculpture he erected last summer.

A photographer from People Magazine was expected to come to Alliance on Monday and a representative from a Paris magazine was expected early next week.

"I'd be hard pressed to explain why all of the excitement about Carhenge," Reinders said.

"Something about this is imaginative. People see it as creative, unique, and novelty, but art -- I don't know," he said.

Reinders said he will go to China in August to determine if a part of the Great Wall might be represented near Carhenge.

Reinders said that he talked to a Scottsbluff couple who said they saw a UFO land in the center of Carhenge.

"If Stonehenge has some purpose, then I think Carhenge has some purpose," Reinders said. "I was hoping UFO's would see and recognize it as a possible landing strip. If these people saw it, then I can only hope it was true. I wasn't here."

And while we're speaking of prehistory...

Prehistory...

Mammoth bones stir dawn of man debate

Lincoln Star April 11, 1991

By Robynn Tysver

The remains of a mammoth discovered in Frontier County might force the scientific community to re evaluate the date human existence began in North America.

A local archeologist believes bone flakes were chipped off the 18,000-year-old mammoth's leg bone by man.

However, another expert believes the flakes were naturally made, possibly by other mammoths trampling the dead beast.

The question of how the bone flakes were created is significant because the universally accepted date for the dawn of human existence on the continent is about 11,500 years ago.

The remains of the mammoth are located near the shoreline of Medicine Creek Reservoir in southwestern Nebraska and are scheduled for excavation in June.

"The nature of some of these bone flakes would suggest

that they probably could not have been caused by natural trampling," said Steve Holen, University of Nebraska-Lincoln research archeologist and supervisor of the dig.

The bone flakes could have been made by someone trying to get marrow out of the bone or someone attempting to make a tool or weapon, he said.

Holen believes it took a two-step process to make the long, thin flakes. The bone would have had to have been placed on end and the flakes chipped off, he said.

"In other words, it looks like planned behavior to make these types of long flakes," Holen said.

Research has been done on elephant bones from which flakes such as these were chipped off the bone and used in butchering, Holen said.

There is no question the mammoth's leg bone was broken while it was still fresh.

Concrete proof is needed to convince the archeological community that the site is indeed evidence of an earlier form of man.

A crew of five will excavate the site this summer and search for evidence to link man to the site, such as fire hearths, stone tools or human bones.

"If all we find are bone flakes, it will remain controversial," Holen said.

For the last 10 years, Gary Haynes, an associate professor of anthropology at the University of Nevada-Reno, has been researching mammoths through the study of African elephants.

In his research, Haynes has studied the bone breakage of elephant bones. He has looked at copies of slides taken of Holen's bone flakes and has concluded they could have been naturally made.

"Some of the features he identified with that sort of flake I have been able to find without man involved," Haynes said.

He noted that the site in Nebraska is not unique.

"There is a growing number of these mammoth bone sites growing around the country," he said. "They share a lot in common in that they all claim the flakes were made by man."

The erosion of the reservoir first exposed the mammoth in 1987, said Bob Blasing of Grand Island, project archeologist for the Bureau of Reclamation's Nebraska and Kansas projects. The bureau initiated the excavation project last summer.

1st Americans May Go Back 36,000 Years

Omaha World-Herald May 2, 1991

The Los Angeles Times

Excavations on an army base in southeastern New Mexico have provided dramatic evidence that humans may have lived on the North American continent for at least 36,000 years, more than three times as long as many researchers had believed, a Massachusetts researcher said Wednesday.

Although other archaeologists have previously reported evidence for such early colonization of the Americas, archaeologist Richard MacNeish of the Andover Foundation for

Archaeological Research said the new site -- a cave -- provides the most convincing evidence yet.

MacNeish uncovered a veritable condominium of human history -- 24 floors of living quarters, complete with fireplaces, ranging from 39,000 years old on the first floor to 10,000 years old at the top. The site was dated by scientists from the University of California, Riverside, and the University of California, Los Angeles.

Among the evidence extracted from the cave is the 24,000-year-old toe bone of a horse with an arrow point embedded in it and a clay fireplace, complete with what appears to be a human thumb print, dating from 36,000 years ago.

"This is the earliest well-documented site in America," MacNeish said in a telephone interview. "We have found the first American Indian."

If the new date for man's arrival on the continent is correct, it means that humans would have traversed the Bering Strait from Asia under very severe climactic conditions -- when the world was in an ice age. That, in turn, suggests that early humans were an exceptionally hardy species able to cope with a broad range of adversity.

It also means that humans would have occupied North America during a period of at least 15 centuries in which sheets of ice extended over much of the continent, producing conditions grossly different than those that existed 12,000 years ago.

But the claim is likely to undergo severe criticism and intensive analysis before it is broadly accepted, other researchers said. Archaeologists are sharply divided over when North American colonization occurred, and arguments often reach a heated pitch.

"This is one of the great controversies in science," said archaeologist Brian Fagan of the University of California, Santa Barbara. "It raises great passions and lots of people don't speak to each other."

"It's something that at least half the archaeologists in America will resist, despite the fact that MacNeish has excellent credentials," said anthropologist Russell Barber of California State University, San Bernardino.

The new site is in a cave 14 miles east of Orogrande, N.M., on the McGregor Firing Range at Fort Bliss. MacNeish was digging in the cave looking for pollen and other plant remains because of his interest in documenting the beginnings of agriculture in the Southwest.

Artifacts put man in S. New Mexico 36,000 years ago

Lincoln, NE Journal May 2, 1991

OROGRANDE, N.M. (AP) -- (excerpt)

The burned bones of extinct animals, butchering tools, charcoal samples and roasting pits dating back at least 36,000 years were found in the cave, which is 14 miles east of Orogrande on Fort Bliss' McGregor Firing Range in south-central New Mexico.

The prevailing anthropological theory is that man probably came to the Americas across the Bering Strait from north-east Asia about 14,000 years ago or not more than 17,000 years ago. Nomads could have crossed the strait during the late stages of the Ice Age, when a land bridge connected Asia and what is now Alaska.

But artifacts from the earliest reliably dated site in the New Mexico Cave have been radiocarbon-dated at between 36,000 and 42,000 years old, the Journal reported Tuesday.

Indian Catacombs Found Huge Underground Chambers Stun Scientists

Omaha World-Herald April 28, 1991

NEW ORLEANS (AP) -- Three archaeologists crept over rocky precipices, past dozing rattlesnakes and through sacred rooms deep in the wilds of Arizona to make the first discovery of American Indian catacombs.

The underground chambers, dating back up to 800 years, included tombs and graves, along with massive rooms measuring up to 100 feet long with 50-foot ceilings.

"It's absolutely mind-numbing. We would have never believed it could have existed," John W. Hohmann, one of the archaeologists, said Friday during a meeting of the 2,000-member Society of American Archaeology.

"It will change a lot of what we believed about Indians in the Southwest," he said. "They may have been far more advanced than we believed."

The scientist said he felt a bit like Indiana Jones, the movie archaeologist-treasure hunter, when he lowered himself by rope down steep rock walls into the catacombs -- armed with a flashlight and a pistol -- passing rattlesnakes sunning themselves on rock outcrops.

James Schoenwetter, an anthropology professor at Arizona State University in Tempe, Ariz., said the Indian catacombs are the first reported in the United States.

"The idea of a very elaborate form of ceremonial chamber being built underground hundreds of years ago is surprising," he said.

"For American archaeologists, it's as exciting as finding the tomb of Tutankhamen," said Gabe Decicco, a society spokesman.

The catacombs, explored in August, were made from natural fissures excavated by the Indians about 700 to 800 years ago, Hohmann said.

"The amount of labor that went into it must have been incredible," said Diane E. White, one of the discoverers.

The fissures, at an ancient Indian settlement about two miles west of Springerville, Ariz., near the New Mexico state line, had been noticed before but never explored.

"There had been some suspicion that there was something underground there," said archaeologist Christopher D. Adams. "When we actually entered the catacombs though, it just blew us away."

The 15-acre settlement, known as Casa Malpais, was

discovered about 100 years ago. It is one of the largest and most complex ancient Mogollon communities uncovered in the United States Hohmann said.

It was known to have a three-story masonry pueblo, a large complex used for religious ceremonies, stone staircases and sacred chambers.

The three archaeologists were investigating the area for the town of Springerville, with an eye toward developing it as a recreation area. The Casa Malpais area, but not the catacombs, is open to the public and will be developed into a park within two years, Hohmann said.

Carefully hidden entrances to the catacombs varied from the size of doorways to small crawl spaces, he said.

Miscellaneous...

Blood of Saint Reportedly Liquefies

Omaha World Herald May 7, 1991

Naples, Italy (AP) -- Neapolitans who streamed into the city's cathedral had to wait three days, but their prayers were answered -- the dried blood of San Januarius reportedly liquefied again Monday.

Twice a year, the dried blood of the 4th century martyred saint is supposed to liquefy, and failure to do so is seen by superstitious Neapolitans as a sign of impending doom.

Cardinal Michele Giordano began the ritual Saturday, and although the faithful streamed into the cathedral to pray, the blood kept in two sealed glass containers remained dry until Monday afternoon.

The blood of the saint reportedly turns to liquid twice a year: on Sept. 19, the date marking his decapitation in 305 under the persecution of Emperor Diocletian, and on the first Saturday in May, commemorating the transfer of the saint's body to Naples.

The Vatican has not classified the liquefaction as a true miracle. Scientists have theorized that heat generated by the presence of several thousand faithful inside the cathedral might cause a fluid to liquefy.

Whistling, Screaming Just Tiny Meteorite

Omaha World Herald May 12, 1991

Glatton England (AP) -- A "very loud whistling, whining, screaming noise" that a man reported to police was caused by a tiny meteorite that landed in his garden north of London, a scientist confirms.

The meteor, about 3 inches around, was the first confirmed to land in Britain in 26 years, Dr Robert Hutchinson, of the Natural History Museum, said.

Hutchinson said the 1 1/2-pound black pitted rock probably came from beyond Mars before it landed in Arthur Pettifer's yard.

Burglar hits piggy banks, refrigerators

Lincoln Journal April 25, 1991

OMAHA (AP) -- Somewhere in Omaha is a burglar who pigs out, then rifles piggy banks.

In about 40 recent burglaries, residents reported that their refrigerators and piggy banks have been hit.

The burglar drinks beer and soda pop, eats potato chips, leftover pizza and anything else readily available in the refrigerator.

Then piggy banks, purses, jars or cans of coins are looted, police said.

The burglaries began in January, then recently stopped as suddenly as they began.

In some cases, as much as \$200 to \$300 has been taken, Omaha police investigator Bruce Decker said.

Television sets, VCRs and other electronic gear in the houses hit by the burglars haven't been taken, Decker said.

Investigators said they don't know why the burglaries stopped.

Tasmanian tiger allegedly sighted; search conducted

Lincoln, NE Journal June 10, 1991

Hobart Australia (AP) -- Officials launched a search for a Tasmanian tiger, the last specimen of which was seen in 1936.

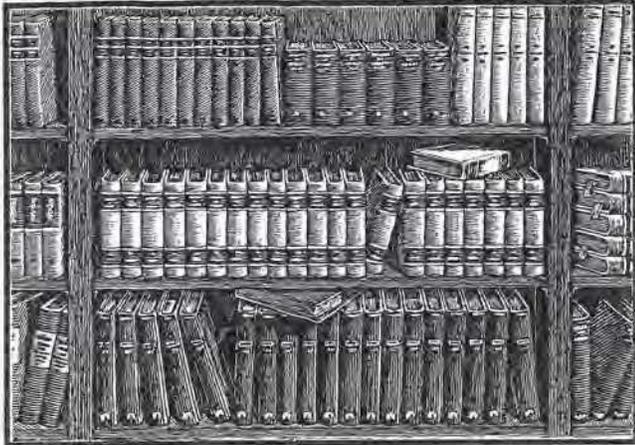
A taxi driver claimed last week that he saw a Tasmanian tiger, also known as a thylacine or Tasmanian wolf, for 45 seconds on a country road. Three weeks earlier, another man said he found a set of paw prints about 25 miles away that may have been made by a tiger. He said he made plaster casts of the prints but so far has not displayed them.

Wet weather hampered searchers during the weekend, and officials said the rain may have wiped out any sign left by the animal.

The Tasmanian tiger was found only in Tasmania, an island off the southeast coast of Australia. Its tendency to hunt domestic livestock and poultry led to its being hunted to near extinction by 1914.

The Tasmanian tiger grows to about 5.6 feet long, including the tail. Its scientific name, *Thylacinus cynocephalus* means "pouched dog with a wolf's head."

BOOK REVIEWS



by various

The Sanctified Body by Patricia Treece

Doubleday, 1989
Hardcover, 401 pages, \$17.95

Levitation -- a subject not to be taken lightly.

Inedia (the ability to live for years without food or drink)

-- some information you can really sink your teeth into.

Bilocation -- a topic I'm in two minds about.

These and other physical manifestations of holiness are described, documented and discussed in Mrs. Treece's newest book.

The author shows that even among widely different religious backgrounds, ranging from Catholicism to Eastern religions to Shamanism, there are phenomena that are worldwide and usually attributed to people considered "holy."

Her need to document the phenomena she writes about does require her to lean heavily on the Catholic Church, since the process for canonization requires extensive research and documentation, but she also draws from American Indian culture and that of India.

By concentrating on 19th and 20th century holy people she is able to give information that the reader would feel is reliable, with sources that are available and witnesses who are in many cases still alive and who would not be as superstitious as one would expect of 13th or 14th century witnesses.

All in all, an easily readable book with good end notes, an extensive bibliography, lacking only an index, and I must admit I hate books without indexes.

Reviewed by Jim Birkel

The Sacred Journey of the Peaceful Warrior by Dan Millman

H.K. Kramer Inc., 1991

The Sacred Journey of the Peaceful Warrior is the third in the Peaceful Warrior series written by Dan Millman. To date the author has penned *The Way of the Peaceful Warrior*, *The Warrior Athlete*, and a children's book called *The Secret of the Peaceful Warrior*. I can easily predict at least two more novels in the Millman series.

The Sacred Journey picks up where the first one ended. The year is 1973 and Dan, our hero, has forgotten most of what his mentor, Socrates, told him about living life in the present. His marriage is on the rocks, his daughter seems distant, his job is unrewarding...does any of this sound familiar? He decides to take a leave of absence from Oberlin College, where he works in the athletics department, and travels to India.

Once there he is still unfilled and depressed. On the return home he stops in Hawaii for a short visit. Jung's concept of synchronicity begins to come into play and he recalls that he is supposed to go to Hawaii. This had been prophesied by Socrates, or Soc for short. On the island paradise of Oahu Dan meets his second great teacher, Mama Chia.

Mama Chia is a kahuna kupua shaman who acts as doctor, counselor, and spiritual coach for Dan and many of the inhabitants of the island of Molokai.

Through a series of dangerous and seemingly time-consuming ordeals, Dan rediscovers his purpose in life. A few days stay over in Hawaii becomes what appears to be a couple of months. I don't know if the author's intent was to give this illusion or not, but time becomes a secondary factor in the story. The underlying theme would reflect the non-importance of everything by the "here-now", to be sure. Yet I can't help wondering if anyone outside the small circle of people he is with noticed his delayed departure from the islands. Or if anyone even knew he was there at all. Millman keeps mentioning his wife and child, but makes no physical attempt to contact either during his ordeal.

As a reader I had to wonder how much of this tale is based on fact, how much is artistic license and how much is pure fiction. A number of the protagonist's activities take place in his mind through visualization imagery and even a little hallucination. Because of this I examined the story based on other spiritual readings I've done and could see symbolism throughout the tale. For someone picking up the book as a bit of light reading I'm afraid they might suspect the Sacred Journey to be pure fiction.

Personally I enjoyed the book. As for a recommendation to others, it might be in your best interest to read *The Way of the Peaceful Warrior* first.

Reviewed by Dale Bacon

LETTERS...LETTERS... LETTERS...



by various

Dear Gentlepeople:

I recently came across the name of your organization in *Encounters* by Edith Fiore and wonder if you can provide me with some information in a project that I have recently undertaken.

Although I have been teaching Sociology at Harrisburg Area Community College for 20 years, I am new to the UFO field. About a year ago I latched on to the idea of doing some work in what I call the "Sociology of Other Worlds." Although I have several examples in mind, I am writing to see if you can help me locate data about societies found on other planets.

As a sociologist, I am interested in two questions: First, What are the demographic characteristics (i.e., age sex, class, etc. structure) of the beings in these "other worlds"? Second, How can we describe the social structure (i.e., roles, norms, values, etc.) of these societies? And, just as the sociologist of religion is not interested in examining the questions of God's existence, I am not interested in exploring the issue of the existence of extraterrestrials.

My data collection method is content analysis. I am reading books (See attachment.) written by or about humans who have either come into contact with extraterrestrials (CE-IIIs) or have been abducted by them (CE-IVs). Many of these books provide a good bit of data on the characteristics of extraterrestrial spacecraft and to a lesser extent of the beings occupying them. They have scant descriptions of alien societies. This is where I need assistance. Can you refer me to sources that provide more data about alien societies, their people, customs, institutions, and other socially relevant data?

Any assistance that you can offer me will be greatly

appreciated.

Sincerely

John R. Heapes, M.A., M.S.W.
Professor of Sociology

Harrisburg Area Community College
3300 Cameron Street Road
Harrisburg, PA 17110-2999

ABBREVIATED BIBLIOGRAPHY

Fiore, Edith.	<i>Encounters</i>
Fowler, Raymond E.	<i>The Andreasson Affair</i>
Fuller, John	<i>The Interrupted Journey</i>
Hopkins, Budd	<i>Intruders</i>
	<i>Missing Time</i>
Randles, Jenny	<i>Alien Abductions</i>
Strieber, Whitley	<i>Communion</i>
	<i>Transformation</i>
Walton, T.	<i>The Walton Affair</i>

Space Connection
7 Oct 90

Dear Sirs:

Since the feds have been hunting me for over 10 years, I'm loathe to Communicate with anyone about the information I have, as I'm sure it will only intensify their desire to eliminate me, but it's time for people to know what is going on.

I'll start with the background on how I have acquired information. I attributed my childhood contacts with "aliens" to strange dreams and a wild imagination; but as an adult, I must face the reality of what has been going on. Having a secret clearance while in the Air Force and having UFOs following us around on our weather recon missions gave me access to more information than most.

Before my release from service, I was interrogated by Major Clark, the last "official" officer in charge of Operation Blue Book. I was questioned about how much I knew about UFOs, aliens, etc., and warned that any release of information would subject me to federal felony charges. I'm glad now that I didn't reveal what I knew to him, as I have since learned just how closely the governments of the world are controlled by the evil side of our "alien" visitors/funders. The military is so corrupt that I decided not to make it a career.

After obtaining a B.S. degree in engineering, I tried my hand at the business world and found it to be just as corrupt as the military. 10 years of study, teaching & court battles proved the legal system to be the most corrupt of all. Religion & politics proved no better.

What I did discover in all my endeavors was that there is always someone behind the scenes, pulling the strings (and it's not the benevolent Oz). The good guys are not string-pullers. They only step in when someone needs and deserves help or protection from the evil ones. What makes one "deserving" will be the topic

Continued on page 22



Announcements, Events, Requests

Thanks...

When we cover "Exploring Unexplained Phenomena III" in the next issue, we'll thank in detail all the people and organizations who helped us put on and publicize the event. Until then, we'll just offer a general "thank you" to all of them.

However, we would like to offer a more specific thanks to our guests for taking the time to speak at the conference.

We'd also like to thank James D. Birkel and Ron McKenzie for contributions to the library, as well as August Dreier and Lon Nansel for shelving materials.

Events...

June 27-29 -- 12th Rocky Mountain Conference on UFO Investigation

University of Wyoming,
Laramie, Wyoming

Guests: Professor John R. Salter, Merry Lyon Noble, James G. Gordon. Workshops. Contact: Dr. June Parnel, (307) 742-3399

July 5-7 -- 1991 MUFON International Symposium

Hyatt Regency O'Hare
Chicago, Illinois

Guests: Colin Andrews, John Carpenter, Michael Chorost, Stanton Friedman, Linda Moulton Howe, David Jacobs, Bruce Maccabee, Jean-Pierre Petit, Gene Phillips, Zechariah Sitchin, Michael Swords.

July 14 -- Talk by Isabella Quigley on reincarnation and Atlantis

Oakcrest Center
Elkhorn, Nebraska

3:00 p.m., contact Quay Fitch at 779-3331.

August 11 -- Talk by UFO Investigator Bill Caulfield

Unity Church

Omaha, Nebraska

Contact Quay Fitch at above number.

August 23-25 -- Disneyworld's Great UFO/ET/Alien & Abduction Congress

The Grosvenor Resort

Write to: Pat J. Marcattilio c/o Bret Regal, 7958 Glen Abbey Circle, Orlando, FL 32819.

October 6 -- 1991 Annual Scientific Meeting of The American College of Orgonomy

Henry Chauncey Conference Center
Princeton, New Jersey

Open to the public. Write to: A.C.O., P.O. Box 490, Princeton, New Jersey 08542.

November 9-10 -- FortFest 1991

Washington DC Area

Recommended by the editor. Write to the International Fortean Organization (INFO), address on back cover.

Requests...

Any researchers who would like to have their requests for information published are welcome to send them to us.

We're currently trying to gather information on odd goings-on in Nebraska, both for our files and to plot it out on a map so we can read nonexistent patterns into it. Whether it's news clippings, personal experiences, folklore or large metallic objects that have pelted your house, we'd like to hear from you.

In particular, we're looking for accounts of out-of-place animal sightings for a future journal article.

If anyone has any information -- from anywhere -- about garden hoses squirming or being pulled underground, please get in contact with us. We aren't joking, but we'd like to find out if another publication was.

Fortean Research Journal

HELP OUR FRIENDS

There are many other organizations dealing with the unexplained. They are all doing the best they can with the resources available to them. By becoming a member to these organizations, your contributions will support them financially and spiritually with many thanks of gratitude.

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