
Exploring Unexplained Phenomena

JOURNAL of the FORTEAN RESEARCH CENTER

Vol. V No. 2

\$3.95

a b d u c t i o n s



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Cover: Illustration: Dale Bacon, computer graphics: the editor

Illustration on page five from *Symbols, Signs & Signets* by Ernst Lehner, Dover Publications, Inc.

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Printed by The Pressworks, Suite E, 2500 Kimco Ct., Lincoln, NE.

The purpose of the Fortean Research Center is to investigate all aspects of unexplained phenomena, including UFOs, cryptozoological mysteries, out-of-place animal sightings, geological & archeological anomalies, mysterious falls of objects from the sky, psychic & paranormal phenomena, and all other areas of study which may provide data useful to the resolution of these mysteries. We also serve as a source of reliable information for the public at large. The Fortean Research Center is exempt from Federal Income Tax under Section 501 (c) (3) of the Internal Revenue Code. Membership in the Center is \$15.00 per year, and includes a subscription to this Journal. Your contributions may be deducted from your Federal Income Tax.

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FROM THE DIRECTOR



by Scott Colborn

UFO Abductions: Fact & Fantasy Part 2

In part one of this article (Vol. 5, No. 1) a definition was given of what a UFO abduction is and is not. Proceeding from the position that UFO abductions are "real," examples were given of abduction cases from the files of researchers and from unpublished reports from my files.

This second and final installment will discuss a number of indicators associated to a greater or lesser degree with the abduction experience. An examination will then be made of post-abduction experience—what researchers are calling Post Abduction Syndrome. There will be several examples cited of abduction "myths." In addition there will be discussion of theories or hypotheses about the UFO experience in general and the abduction experience in particular. Finally, this article concludes with an attempt to ascertain our individual and collective responsibilities towards the UFO abduction phenomenon, and towards the people expressing close encounter experiences.

Before we begin with a discussion of symptoms or indicators of a UFO abduction experience, I would like to make several comments. First, any one symptom or indicator of the abduction experience, by itself, does not represent sufficient "proof" of an abduction. If you, the reader of this article, recognize a parallel or connection with one of the following indicators or symptoms, I would caution you in jumping to the conclusion that you have been abducted. I would instead argue that it is the totality of the indicators—symptoms and real evidence—that provides the necessary proof of the reality of UFO abduction experience. By this I mean that in weighing an individual abduction account, it is the multiplicity of symptoms and evidence suggest-

ing that something unexplained has happened that casts the deciding vote to suggest that an abduction may have occurred. Many times a UFO abduction debunker will single out one unexplained aspect of an abduction account, attempt to provide a prosaic explanation, and in his or her mind explain not only the single account, but the entire phenomenon of abduction cases. I believe that "proof" of abduction accounts rests on the larger body of evidence, and not on a single aspect, issue or case.

Secondly, as a Fortean I encourage your interest in and healthy skepticism of the literature of abduction accounts. If the information being presented here will in any way help contribute to your understanding of UFO abductions, it will have served its purpose. If having looked at the subject matter contained here or in the UFO abduction literature in general you have a point-of-view or opinion different from that of this article, I have no problem with your disagreement. I do believe, however, that it is important that you *do* look at the subject material. I'm reminded of an anecdote Budd Hopkins told at the 1988 MUFON Symposium here in Lincoln. He was being interviewed on a television program about his research into UFO abductions. Also on the program was Carl Sagan (speaking on another subject). In a discussion after the program, Dr. Sagan said, in part: "Extraordinary claims demand extraordinary proof"—to which Hopkins replied, in part, that "An extraordinary phenomenon demands an extraordinary investigation."

What I ask of you dear reader, is this:

Don't make the leap from healthy skepticism to the smug armchairs of the debunkers simply because you don't know enough to make an intelligent decision, or because the nature of abduction accounts doesn't jibe with your predetermined views of what UFOs and their occupants be like.

Please remember this: if just *one* abduction account is true and correct, it is one of the single most important events in human history.

The most obvious indicator that something anomalous may have occurred is the element of "missing time." Missing time may be defined as any event, activity or undertaking that has a known time frame from start to finish that is changed or altered in any way from the norm so that there is one or more inexplicable breaks or gaps in the continuity of the experience. People have reported experiencing losses or gains in time that don't have a prosaic explanation. Often they can't remember part or all of the flow of the experience. The missing time segment might include demonstrated physical activity that can't be remembered or accounted for. By demonstrated physical activity I will give by example the completion of a car trip which would involve active participation by the driver in steering the car, regulating the speed, starting and stopping, making appropriate choices of roads, etc. Yet in some cases of missing time associated with car trips, the driver doesn't remember the act of driving part or all of the trip (Salter, 1989, pg. 5-7). Initially most people report no conscious memory of the contents of their "missing time," although in some cases the missing time episode can be brought to conscious memory simply by the passing of days, weeks, and months with or without the intervention of a trained therapist. The following is

an elaboration on the above example of a car trip and missing time (the couple and Aunt Martha are fictitious characters, but the data represents many cases I'm familiar with from published and unpublished accounts).

A couple with a two year old baby drove three hours every Thanksgiving to spend time with good old Aunt Martha. This was a yearly event much looked forward to. The family had made the trip many times, over the same stretch of highway and roadway. However, this Thanksgiving they were an hour late for dinner. The couple had no memory of what activity took place during the lost one hour. The husband and wife last remember driving through a small town en route to Aunt Martha's home. The couple then experienced what seemed to feel to them as a "shift" of awareness. All of a sudden they seemingly "came to" making the turn from the highway onto the lane leading to Aunt Martha's house. The time taken to drive to Aunt Martha's for Thanksgiving took one hour longer than normal.

Without plausible explanation such as a detour, a car malfunction, having to stop four times to change the baby's diapers, a time zone change that was somehow overlooked, or other prosaic explanation, the couple have 1 hour unaccounted for. The key here is that there was an established time frame for the trip. It "normally" took three hours. This then we can call "missing time."

At the 1991 Rocky Mountain Conference on UFO Investigation in Laramie, Wyoming, I heard the following account of missing time:

A woman spoke of having been fishing in Colorado in 1979 and seeing some sort of unusual craft or UFO hovering over a nearby tree as she was fishing. After an indeterminable time the object left the area. Later she was cooking dinner in a cabin (I'm uncertain if it was the evening of the UFO sighting, or a subsequent evening) and chatting with her sister. While cooking the woman told of sensing that "they" were coming. She immediately walked to the cabin door and opened it, with her sister standing behind her. Two human-looking men in black suits came in the door and began to tell her things using what was described as telepathy. After a while everyone went outside the cabin and it was daylight. The woman couldn't account for the transition from evening and cooking a meal to the next morning. She said she saw the same craft hovering over her backyard as the craft seen the day before. At this point, standing in her backyard, she was given a vision of "future stuff," such as "flowers and a beautiful day and the sky full of craft (UFOs)." This woman viewed her UFO experiences as being positive, although she has had difficulty in integrating her experiences into her adult life. She claims to have had psychic experiences that she attributes to her UFO encounters.

People experiencing one or more UFO abduction may have memory of the experience(s) ranging from full recall to none. The degree by which people can bring to conscious memory the experience(s) might be attributable to the aliens intent—the aliens want it to be so for undisclosed reasons. Many abductees have reported that one or more of the beings told them to forget the experience(s), and that they shouldn't talk about it. I might add here that this "don't talk" rule is similar to what physical or sexual abuse victims are told. Often the first step the

abductee can take in integrating the experience and claiming the experience for their own is to simply be able to confide in someone, thus breaking the silence. Sometimes the UFO beings have told an abductee that information has been imparted to the abductee, which the abductee will somehow know or access at an undisclosed point in the future. Whether this is true or an attempt by the aliens to prevent abductees from talking too soon or causing attention to be directed towards the abduction is not known.

There apparently can be outright mistakes on the aliens part in their ability to alter or wipe out short-term memory in humans, thus allowing the abductee to experience partial recall immediately. Dr. James Harder believes that if the aliens are proficient at their abduction work, people will never even know anything unusual has taken place (Harder, 1988). Perhaps the only clue that something out of the ordinary might have occurred is missing time. Some abductees report one or more fairly deep, bloodless cuts on their body that can't be accounted for. Indeed, as Harder suggests, the alien "bunglers" may make mistakes—sort of like an introductory class called "Meet the Humans 101," where the proficiency is learned from actual experience until the aliens get it right.

The range of reported recall abilities of abduction experiences might also have to do with the differing psychological and physiological characteristics of people and how they consciously and subconsciously integrate their experience(s). Some individuals have reported partial or total recall of their experiences just from seeing the front cover of one of Whitley Strieber's books (**Communion, Transformation**). Other people seem to experience an amnesia-like state for days, weeks, months or even years regarding their experience(s). As mentioned before, this amnesia-like condition can begin to lift with partial or full recall in their conscious memory. Whether or not the aliens have anything to do with the cessation of the amnesia condition is not fully understood at this time.

As alluded to previously in this article, many abductees report marks, cuts, scars or other physical traces of the experience that cannot be given a prosaic explanation. One could speculate that these marks or cuts are self-inflicted on a conscious or unconscious level. The cuts and marks could also be a sort of stigmata associated with a real or imagined experience. Or as many researchers and abductees believe, these are very real physical traces of the abduction experience. As has been alluded to earlier, I don't believe that an unaccounted scar is in itself evidence of abduction. Many of us have marks or oddities on our person that we've forgotten the cause of. However, a physical indication of this sort should be weighed with other symptoms in evaluating a particular case. Again, it is the full range of indicators or symptoms that must be considered before coming to any sense of informed speculation, or even in establishing the reality of UFO abductions.

Many abductees report re-occurring dreams that seem to raise very similar, specific details of a UFO experience and/or abduction, the details of which may not be consciously recalled. It is well-founded in psychological literature that repressed trauma may try to come to consciousness in various ways. Certainly anyone having done dream work or having kept a dream journal can attest to elements of re-occurring dreams that have

very much to do with real-life situations and experiences. An abductee may well want to begin to work with dream interpretation, as this process of working with dream material may provide another level of awareness of the abduction experience by the abductee. Dreams may well be trying to point out to us areas of potential growth in our lives, and to warn us of potential trouble.

Screen memories are another symptom of UFO abduction. It is not fully understood whether the screen memory is placed into consciousness by the aliens, or whether it is produced by the person experiencing the UFO abduction as a psychological safeguard against knowing too much before we are able to integrate it. Here's an example of a screen memory which comes from Budd Hopkins book *Missing Time*, and is referred to as the Virginia Horton case: During a family picnic, the woman referred to in the book as then sixteen year old Virginia Horton walks into the woods with her brother. In the woods she sees a "beautiful deer" and becomes separated from her brother, following the "deer." After what seems like a short period of time Virginia emerges from the woods as her parents are filming the picnic. Virginia hadn't remembered where she had been—only that she had seen this beautiful deer. She had blood on her blouse. Virginia said that she had been with her brother, yet her brother had been looking for her for approximately 1/2 hour. She told her family of seeing the beautiful deer.

What emerged much later in this young woman's life in hypnosis sessions is that the "deer" had communicated with her telepathically. She had followed this "deer" into the deeper part of the forest, and was led to a UFO-type craft which was on the ground, taken aboard and given a thorough examination in which cell samples and blood were extracted from her nose (Hopkins, 1981, pg. 119-144).

In this example the "deer" is the obvious screen memory for the real experience. Here's another example from Hopkin's files of a *shared* screen memory.

Two women drove up to what appeared to be an intercity six car wreck in the middle of the night. After stopping their car and viewing the wreck in the middle of the street, they began to wonder where all the people in the wrecked cars were, as well as the spectators that a wreck of this magnitude would surely produce. After a short time surveying the scene, both became uneasy and made the decision to drive away. Later during hypnosis both remembered the car stopping and being taken out of the car by small beings and into a craft of sorts. The six car accident was of course the screen memory for the actual abduction (Hopkins, 1991). Other screen memories reported by people include a snow-white gorilla, enormous owls, deer, "Casper" the ghost, and a witch.

Abductees describe intense physical and psychological reactions to certain pictures, locations, incidents, stretches of road, seasons of the year etc., which seem to remind them of significant events from their past. While many factors (self-induced or products of the abduction experience) might not allow the person having experienced the unexplained event to "know" about the abduction, the abductee can sometimes be triggered by something that seems to remind them of some earlier, hazy event, fully remembered or not. When re-experiencing the remembered

or repressed events, the person may experience physical and/or psychological reaction, often producing a "fight or flight" reaction. In other words, the abductee may experience in a present setting the hue or intensity of daylight or perhaps the absence of light which triggers something within them. Odors and smells in the air, the temperature, physical sensations of contact with the environment, and other such environmental stimulus can provide the trigger which seems to tell the abductee that they've had an earlier marker experience, perhaps in the same location, or in the same season of the year. As mentioned before, a picture or book cover may also trigger a memory to surface into consciousness.

As a personal testimony to the power of something in the present to trigger a physical and psychological memory of an earlier event, let me share with you a non-UFO experience I've had in my adult life that involved traveling down a particular stretch of road in Lincoln.

As a young boy I contracted a serious case of warts on my feet. Every week my mother would drive me to the dermatologist's office for treatment. She usually took the same route from our home to the doctor's office, turning from "A" street north onto 17th street to go the downtown office of the dermatologist. I came to associate that particular stretch of 17th street in Lincoln with the discomfort and pain I experienced in the doctor's office a short time later. For years later I would experience a queasy stomach and general uneasiness while driving on that part of 17th street. This uneasiness would be in direct contradiction to a general sense of well-being felt by me just prior to travelling on that part of 17th street.

Fears and phobias are reported by abductees such as those associated with stretches of road, yards, basements, and close quarters such as closets. The experience of riding in an elevator can bring to conscious memory the sensation of floating or becoming semi or wholly weightless as part of an abduction experience. People have reported panic attacks when going to the offices of a doctor, dentist, or to the hospital. The sterile, sometimes stark, clinical atmosphere seems to evoke memories of a similar setting in the abduction experience. There are reports of people having panic attacks or unwarranted fear who see an animal with large eyes at a zoo. The fear of the animal with large eyes could be associated with the memory of one or more aliens with large eyes. There have even been accounts of people consciously avoiding babies and small children because of the similarities with the physical description of the alien in their experience. I know of a Lincoln man who is physically very large. He shouldn't be afraid or intimidated by hardly anyone. Yet he has intense fear reactions to very short people, perhaps again associated with the height of a particular alien from his experiences.

In evaluating any account of UFO abduction it is important to consider the conscious, fully remembered details reported by the abductee as well as the material recovered through hypnosis. In addition, it is meaningful to pay attention to the nonverbal "memory." Body sensations, feelings and other non-verbal indicators of a physiological response to trauma can be experienced by the abductee. A person can have a physical reaction to talking about his or her experience, or may react physically to clues from his or her environment while not consciously

remembering the event. There is an old saying in disciplines like massage and body work that the "body never forgets."

I hypothesize that selectivity is practiced by the UFO beings or occupants in who they abduct. I don't believe that abductions are random events. The 1950's Columbus, NE case mentioned in part one of this article referenced the abductee asking the question "Why me?" to which the being responded and said that she was "in the files." There are also families where for three or more generations individuals have had abduction involvement. A longitudinal study makes sense in many physical sciences where you might be tracking a particular gene, or physical trait or feature. Also, from a psychological point of view, we learn a great deal from our observations of animals and their immediate families, let alone from our studies of human beings. It is fair to say that the alien would want to study us in a similar manner. Multiple abductions throughout the abductee's life seem to be the norm, which can present immediate implications to the abductee, knowing that they will possibly be visited again.

The aftermath of an abduction experience can be both euphoric as well as unsettling. Once the abduction experience is brought to conscious memory and the abductee has a realization that "this really happened to me," the abductee knows that their life will never be the same again. The post-abduction feeling and reaction on the part of the experiencer can include partial or intense disassociation with their daily routines, jobs, and relationships. It is important that the abductee has someone to talk with that will listen impartially and objectively. Often this cannot be a relative, spouse, casual friend or even a parent. A trained therapist who is open to the abduction experience is central, I believe, to the ability of the abductee to integrate and understand their experiences and to move forward with their lives. A UFO researcher should **never** attempt to provide therapy that they are untrained, unqualified, and unlicensed for. We've found that the UFO researcher and the psychologist/psychiatrist/therapist work well together, and each can complement the other in assisting the abductee towards wholeness. I use this team approach in my research and work with abductees.

Most abductees will tell you that they didn't want the experience. Later in this article we'll come back to this and examine this statement more fully. Accepting for now that the experience was unwanted, what are the consequences to the abductee? While the long-term effects of the abduction experience can be an instigator of personal and spiritual growth, the immediate or short-term impact can range from mildly unsettling to devastating. This invasive nature of the experience, replete with insertions of objects, tools, or sensing devices into the body of the abductee is similar in some ways to the rape experience. The abductee is being acted upon without their consent. In many cases the invasive, clinically detached manner in which the UFO occupants interact with the human abductee produces a multiplicity of symptoms in the abductee. Intense anxiety, inexplicable behavior, and irrational fear are among the short-term symptoms of the abductee. They know and understand that their fear is irrational, never-the-less it is there. There is an inability to integrate the experience, to understand it fully. Sleep disturbances are widely reported. And, there is emerging evidence linking post-traumatic stress syndrome with the aftermath of the UFO abduc-

tion experience.

A prominent Lincoln, NE psychiatrist has confided in me that he is seeing many more cases of post-traumatic stress in his practice than can be explained by military war experiences. If the abduction experience is as widespread as some might say (approximately one in forty people having had a UFO experience of some sort), this report by the Lincoln psychiatrist would be exactly what you might expect in terms of the number of people seeking relief from post-traumatic stress disorder while perhaps not consciously associating their discomfort with an abduction experience.

Some abductees report being obsessed by "UFO stuff" 24 hours-a-day. Others report a total disinterest that tends towards antagonism when exposed to anything associated with the UFO experience or literature. The obsession can be riveting or repelling towards UFO material.

Bleed-through memories can also be partial indicators of the abduction experience. Out-of-body episodes may be experienced by the abductee, perhaps as an unconscious memory of the part of the abduction experience where they are taken up to a craft in a beam of energy and/or light. Bleed-through memories seem to serve as a way of remembering the experience.

UFO abductions of children can be profoundly disturbing to their psycho-sexual development. Young boys and girls experiencing invasive acts in the abduction experience are told by the abductors to not talk about it, and often are not allowed to cry and vent anger either during or post-experience. The experience becomes blocked and can often fester, producing guilt and shame in the young person. Imagine these young people growing up and maturing with these experiences unresolved. Not only could it effect and/or inhibit normal growth, maturation and development of sexual identity, it could also foster an unconscious need to self-medicate. I believe that many people that abuse alcohol and drugs could be attempting to self-medicate as a practiced avoidance reaction to an earlier unresolved abduction trauma.

Let's take on some UFO abduction "myths" at this point.

Abduction "myth" #1: UFO abductions are malevolent or evil in nature. This point of view is fostered by some Christian fundamentalists and UFO researchers who in my mind interpret far too narrowly the literature and reports and who view much of unexplained phenomena as the "work of the devil," almost all of the researchers I've had contact with reject this point of view as not adequately—and I might add objectively—covering the abduction issue. There is simply not the evidence of evil intent to explain this mystery in this fashion. I believe that we are often too quick to judge the unknown as being bad, evil, etc.

Imagine two children playing in a yard. One of the children discovers an ant hill, and they both begin to place rocks on the ant hill to cover the entrance. The two children disrupt the ants that are milling about the now covered entrance and squash and kill some of them. Are these children evil? Are they bad? Don't most children at times play with ants and bugs like this? The children's activities must seem very disruptive to the ants, and yet we allow activity of this kind because after all, ants are different than us and they aren't sentient (at least like us).

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GUEST EDITORIAL



by Tom Keith

Secret Files

It is no secret that officials of governmental agencies and the military do their best to obstruct the efforts of people interested in obtaining information and learning the truth about the UFO phenomenon, abductions and animal/human mutilations. Those who have seriously attempted to conduct research in these areas have been frustrated in their attempts and they constantly bemoan that fact to all who will listen.

They aren't exaggerating; it is darn hard, if not impossible, to find a reliable official source who will speak openly and provide supporting evidence to back-up his information. But, the government and the military aren't the only ones hampering attempts to get at the truth. We, as investigators, are also doing it to ourselves.

The gathering of factual information is the reason for any investigation, but information alone has no value—it becomes important only if and when it is used for some purpose. The key question is what becomes of the information UFO, abduction and mutilation investigators amass and how is it used?

I believe one of the primary reasons for the lack of progress being made in these fields is that investigators aren't pulling together. Instead of research in these areas being a team effort, there are a large number of people squirreling it away for their own use, whatever that might be. This is certainly not true of all investigators, many are very open and eager to help others by sharing information. However, many others are not.

Investigators may refuse to share their information for a variety of reasons. someone who is very vague about their work and refuses to talk about the cases he or she has been involved with always makes me wonder about his or her motives. Is this person really as knowledgeable or as deeply involved in research

as he wants me to believe? Is he really trying to find answers or is he just enjoying playing the game? Is this person involved in the field only hoping for notoriety and to gain financially through book sales or speaking engagement fees? Does he even feel it is in his best interests to prolong the mystery, does he actually fear the truth about these issues will be discovered prematurely (according to his own agenda) and he will suddenly find himself out of a job or having to find a new hobby?

There are some investigators who claim their secrecy is motivated through concern for the well-being of a witness or abductee and they believe that total confidentiality best serves that person's interests. Those investigators must realize that helping the witness or victim and furthering the resolution of the UFO question are not exclusive concepts. The quicker the truth is known, the quicker there may stop being "victims". By withholding crucial information, investigators themselves may be unknowingly and unintentionally aiding the opposition by prolonging the time it takes to uncover the truth.

There should be a central place in each organization where copies of all information are collected and one person, or a small group, should review all reports and categorize the information they contain for the use of their members. General information compilations should be available to other groups with similar interests upon request.

Case information should be readily available to seriously interested and qualified investigators. One person has little chance of putting together a jig-saw puzzle of this magnitude on his own, especially if he has no idea of what pieces to the puzzle other people are holding. It may be that each of 100 investigators has hidden away in his or her files one piece of unique information that, by itself is insignificant, but when added to the 99 other small pieces, may solve the puzzle. It is obvious that no one individual is capable of investigating all aspects of the UFO phenomenon, abductions, and mutilations. Sharing information is essential!

Currently no one knows if there have been reports of sightings, abductions, or mutilations in Omaha that are identical to those in Lincoln, or if Nebraska reports are the same as Iowa reports except for...or whatever. No one knows what anyone else is doing and I believe that the lack of cooperation and infighting among investigators is one of the biggest problems in UFO, abduction and mutilation research today.

The information Investigator John Doe uncovers in a case should be available to qualified investigators within his organization because it may help them conduct their own investigations. Comparing information may show similarities or differences between cases. It is essential that information should be shared among qualified investigators. That is why people with similar interests form and join organizations...to learn.

In my opinion, it is wrong for a person who is known to be a member or official of an organization such as the Fortean Research Center or MUFON to use his or her position within that organization to attract people who have had UFO, abduction or other experiences, and then refuse to share the information gained from the resulting investigations with his organizations officials or other members of the organization. (I'm using FRC and MUFON only as examples, the same goes for any research

organization.)

I am well aware of the need for keeping some types of specific information confidential. But, I also know, from more than 25 years as a reporter and writer, and a decade in law enforcement, that *most* information can be shared without damaging the person involved or the case itself. Specific information identifying a witness or victim should always be considered confidential.

For instance, it would be irresponsible to make public a report that said "Rachel Smith, the nine-year-old daughter of Bill and Mary Smith, 123 Main Lane, Lincoln, was abducted from her bedroom by three small aliens at about 2 a.m. the morning of July 19, 1991. Rachel described her abductors as being about 40 inches tall, having large dark almond-shaped eyes and wearing gray pajamas. she said they transported her directly through the wall of her second-floor bedroom in the southwest corner family's two-story brick home. They carried her across a small field at the rear of the house and into a hovering circular craft where she was placed on a small metal examining table and..."

But, there is nothing wrong with saying "A nine-year-old girl was abducted from her parent's home in Southeast Lincoln during mid-July. Three small aliens described as being about 40 inches tall, having large dark almond-shaped eyes and wearing gray clothing reportedly transported the girl directly through the wall of her family's two-story brick home..."

Complete secrecy of an individual's files can be costly. Assume you are doing investigations and hoarding your secret files. A fire may destroy your home, including the only copies of your files, and poof—you're out of business. Vandals or MIBs may break into your home and steal your files. If you are killed in

a traffic accident your work dies with you. Assume that you really do get "too close" and the government snuffs you out. If no one has access to your information the "bad guys" automatically win. Your work may be very important and if for some reason you are unable to continue with it, others should be able to pick up where you left off.

An ethical investigator respects his or her sources and realizes the need to protect the witness or abductee from harassment or further damage, but should also recognize his or her responsibility to share information with other qualified people. The ethical investigator considers any information obtained from another investigator to be confidential. Any breaches of that confidentiality should be considered reason for censure by the organization of which the offender is a member. In other words, information should be available to investigators who can be trusted to use it in the appropriate manner; those that can't be trusted, lose access to the information and are not assigned to do further investigations.

Cooperation among investigators and groups is the only hope we have of making significant headway in solving UFO and related questions. There is no longer room for individuals who are involved in the field only for notoriety or other forms of personal gain. Again, this is not intended to be a blanket indictment of all investigators, or all those who publish books or speak on the UFO subject. Rather, it is a call for cooperation among all those working in the field.

Tom Keith is a professional writer and photographer, and a member of MUFON and the Fortean Research Center.

Policy On Witness Files

It is the policy of the Fortean Research Center to share data when requested with members of the Center, with other recognized organizations and researchers, and with other qualified parties, subject to certain stipulations.

The name, address, phone number and any other part or portion of the report which might publicize the identity of the person(s) requesting anonymity will be kept in complete confidence, and deleted from all copies of the files open to members or sent to other researchers.

If witnesses specifically request that copies of their file be kept confidential, the Center will do so. However, if a researcher should contact us asking if we have any instances where a certain detail was reported, seeking statistical data, or etc., we

would try to help them.

Should a party contact the Center requesting the names of people in a specific case who have requested anonymity, the Fortean Research Center will attempt to contact the people asking for anonymity and forward the request for contact to them.

The Center reserves the right to withhold information from any individual or group the Center feels may not honor witness anonymity, or are otherwise conducting themselves in a manner not consistent with commonly accepted moral and ethical standards, and which may adversely affect the witness(es).

For a complete statement of our policy on sharing files, including policy on expenses incurred, please send a SASE.

Abductee Trauma

An Exploratory Attitudinal Study Of UFO Accounts And Self-Reported Post-Traumatic Stress Disorder Criteria

by Thomas C. Layne and
Christopher D. Bader

The initial conception of this project was a "traditional" research project into attitudes whose only special quality was a possible relationship between UFO-abduction accounts and Post-Traumatic Stress Disorder (PTSD). Upon discovery of a willing subject group, the realization that the study was dealing with a very serious population—whose magnitude of stress related difficulties had never really been measured—was evident. The issue of UFO-abductions and PTSD caused new and highly theoretical questions to be asked about the presence of PTSD in a population who's accounts are disbelieved by the majority culture.

According to the DMSIIIR, the "essential feature of this disorder (PTSD) is the development of characteristic symptoms following a psychologically distressing event that is outside the range of usual human experience" (APA, 1987, p.146). Research on PTSD in Vietnam veterans and rape victims is abundant. The appearance of PTSD-like symptoms arising from a reported "UFO-abduction" (be the experience interpreted by the abductee as positive or negative) is caused by a supposedly alien stimulus that has not been proven to exist. Can PTSD be self induced? Is the UFO/PTSD connection a manifestation of our high-tech society? As you can see, replacing an understandable cause for PTSD (such as a war experience) with one that is not understandable (such as an abduction experience) gives PTSD a completely new dimension. Such a dimension is fascinating to researchers and torturous to victims. In the words of one abductee who volunteered the following, "We need help. Ever try to put down on a medical form that the reason you need help is that you have been abducted?" (Layne, 1990). Hence, the social stigma surrounding UFOs is a stumbling block for researchers and the participants of the study.

Approach to the Study This research was conducted as part of the requirement for the program "Health and Risk in Modern Society" at The Evergreen State College; therefore, it was decided to approach the notion of being abducted from a health angle—in this case, PTSD. The authors of this study would like to add that we believe that the participants of the study have reported the truth as they know it and we sincerely believe that many have had an experience that we, at this time, cannot possibly understand nor confirm.

Physical or Psychological

There are several theories as to the origin of abduction

experiences, and the debate is much too tangled to enter into here. Certain examples will have to suffice.

Many take the abduction experience at face value; i.e. aliens are visiting Earth and are examining humans, just as we might examine the local flora and fauna of a newly discovered area. Other UFO writers, such as John Keel and Jacques Vallee, believe that UFOs are in some sense real, but are also a cultural phenomenon. As Keel states in his book, *Why UFOs?* :

"These events [UFOs and related phenomena] are staged year after year, century after century...Only the witnesses and the frames of reference used are different" (1976, p. 286).

Other researchers think that abductions are merely psychological in origin. For example, Alvin H. Lawson, proposed the idea that abductions could be related to birth trauma. He draws parallels between UFO abduction accounts and "drug induced hallucinations, near death experiences, religious and metaphysical ecstasies...and particularly fetal and birth trauma" (Wanderer, 1981, p. 7-9). Phillip J. Klass, in his book *UFO Abductions: A Dangerous Game*, suggests that abduction accounts are a result of mass media exposure to UFO stereotypes and further predicts that:

"When the U.S. news media tire of giving space and air time to 'Abductees', as they eventually will, I predict that the number of new 'abduction victims' will taper off" (1988, p.191).

Seemingly in response to the skeptics, UFO researchers have started to use standard psychological tests in an attempt to prove that abduction experience *are not* part of the victim's imagination or part of a premorbid constellation.

In their *Final Report on the Psychological Testing of UFO "Abductees"*, Ted Bloecher, Aphrodite Clamar and Budd Hopkins gave several "abductees" a battery of psychological tests, including the MMPI, Wechsler Adult Intelligence scale, TAT, Rorschach and projective drawings (1985). The results of the tests were then given, blind, to Elizabeth Slater, Ph.D., "a psychologist with experience administering projective and standardized psychological tests" (Bloecher, 1985, p. 7).

At the conclusion of her report, Slater was told the nature of the subjects and their involvement in "UFO abductions." Slater then wrote about how her findings about the subjects might relate to their bizarre claims. Briefly:

"...The first and most critical question is whether our subjects' reported experiences could be accounted for strictly on the basis of psychopathology, i.e. mental disorder. The answer is a firm no...if the reported abductions were confabulated...they could

only have come from pathological liars, paranoid schizophrenics, and severely disturbed and extraordinarily rare hysteroid characters subject to fugue states and/or multiple personality shifts...it is important to note that not one of these subjects...falls into any of these categories" (Bloecher, 1985, p. 10).

Most recently, UFO researchers and witnesses have started to notice correlations between the symptoms suffered by "abductees" after their experience and those suffered by victims of post-traumatic stress disorder. For example, Bill Poynter, a clinical social worker practicing in Van Nuys, California, believes that the psychosocial condition of abductees "closely matches that of rape and assault victims" (Staff, Vol. 4 No. 2, p. 13). Such observations formed the motivation for this study.

Procedure

Subject Choice The researchers chose to work through the abductee support group UFO Contact Center International because this group makes itself very accessible to people who claim to have been abducted. The initial affiliate contacts were found in the UFO Directory which is published by the UFO Awareness Society (UFO, 1989). Having contacted most of the UFOCCI coordinators in this directory, Aileen Bringle, Director of UFOCCI, was contacted for an updated list of the current UFOCCI coordinators and their phone numbers.

Questionnaire Design The questionnaire is divided into four sections:

1. General Personal Information, which asked for information such as date of birth, sex, occupation, etc.
2. Abduction Information, which asked questions related to the subject's abduction experience such as the date of their first abduction and whether they feel positive or negative about their experience(s).
3. Post-Traumatic Stress Disorder Symptom Information, which asked questions concerning the existence of symptoms and their frequency and intensity.
4. Open-ended information, which left room for the subject to include information about their experience(s) that they felt the researchers should know about.

Section one was necessary for determining whether the subject population showed any kind of predisposing characteristics. Six basic questions were used after a good many studies similar to this one were reviewed.

Section two's questions were designed to determine how extensive the subject populations abduction experiences were and whether there are any correlations to be found between the specifics of the subjects abductions and PTSD. Background reading of abductee experiences and review of PTSD diagnostic criteria according to the DMSIIIR led to the creation of these six questions.

Section three's questions were based on the DMSIIIR diagnostic criteria for PTSD. Nine questions with extensive contingency portions were used. In wording these questions the

researchers attempted to keep them as close to the DMSIIIR wording as possible while still making them "user friendly." Every effort was made to mirror DMSIIIR diagnostic criteria so false interpretation of the data might be avoided.

Section four was an open-ended section designed for questionnaire comments and narratives. It was hoped that by including an open-ended section insight could be had for each subjects feelings toward the inquiry. It was realized early that there is no way to empathize with the subjects, so, in order to better understand the subjects responses, an-ended section was needed to give them a place to voice themselves.

Personal Letter Attached to each questionnaire was a one page, three paragraph cover letter. The letter identified the researchers as undergraduate student researchers at The Evergreen State College in Olympia, Washington, thanked them for their time, told them that PTSD is not being diagnosed and explained that the investigation was into whether or not UFO-abductees as a group suffer from life changes as a result of their reported abduction experience.

The third paragraph offered a copy of the questionnaire, results of the study, and that they are free to call or write if they have questions or comments about the study.

The purpose for this letter was to quickly inform the participant and put them at ease. The term "subject" was not used. It was decided to use more positive and active terminology such as "participant." Making each subject feel involved in the study would stress sincerity and increase the response rate. Conveyed to each volunteer was the effort not to be secretive; hence, results were offered to each participant as were phone number in case a participant wished to contact them.

Contact and Distribution The researchers decided to call the UFOCCI coordinator of each affiliate and ask if they wished to participate. Coordinators did not know they were going to be contacted.

Calls were honest and forthright and presentation was simple and unthreatening. Calls explained who the researchers were, what the study concerned and defined any kind of terminology the subjects might have not been familiar with. The researcher placing the call conversed with each affiliate coordinator so it was clear that it was not the purpose of the study to invade anyone's privacy.

Calling dictated the mode of distribution. Each participating affiliate coordinator was asked how many questionnaires were needed. A researcher then proceeded to package each questionnaire packet for its destination. Each packet consisted of a Tivek envelope with the requested amount of questionnaires along with an identical Tivek envelope complete with return postage and a handwritten letter to the coordinator thanking them for their participation. From here each coordinator distributed and collected the questionnaires, placed them in the return envelope and dropped it in the mail. A total of 217 questionnaires were distributed.

Compiling Data The SPSSx statistical package was used to process the data. Each participants data was coded and entered

into our SPSSx program. A DG200 miniframe computer accessed by remote terminal emulators was used to run SPSSx and performed the requested data analysis.

Results

This pilot study was based on 31 returned, usable questionnaires from a mailing of 217 which represent abductee support groups from around the United States.

Subject Breakdown Of the 31 respondents, 45.2% were male and 54.8% female. 64.5% were married, 19.4% single and 16.1% divorced. Racial breakdowns were 87.1% white, 6.5% Native American and 6.5% Hispanic.

Education. 41.9% of our respondents were at or below 12 years of education. 9.7% of the respondents had 17 or more years of schooling.

Occupations. Four categories were used: blue collar, white collar, home-maker and "other." 9.7% of the subjects were in the blue collar category, 25.8% in the white collar category. 29% were home-makers and 32.3% were "other"; which included such hard to categorize occupations as "psychic" and "sociologist."

PTSD Symptom Breakdown and Results In order to be diagnosed with post-traumatic stress disorder (PTSD), the trauma victim must suffer from several symptoms as outlined by DMSIIIR criteria.

Criteria 1. First, the trauma which the victim experiences must be "outside the range of normal human experience...and markedly distressing to almost anyone" (APA, 1987, p. 146). It goes without saying that the experiences which the subjects describe, whatever their origin, would be out of the range of normal human experience.

Criteria 2. Second, to be diagnosed with PTSD, the trauma victim must persistently "reexperience" their trauma. The "reexperiencing" may manifest itself as "recurrent and intrusive distressing recollections of the event", "recurrent distressing dreams about the event", through illusions, flashbacks or hallucinations about the trauma, and/or "intense psychological distress at exposure to events that symbolize or resemble an aspect of the traumatic event" (APA, 1987, p. 146).

12.9% of the sample indicated that they suffer from intrusive recollections of their "abduction." One subject went so far as to write that she is reminded of her experience when "driving, washing dishes, almost everything..."

Recurrent distressing dreams about the traumatic event or nightmares were indicated by the least number of subjects, 6.4%. 12.9% also claimed to suffer from severe, and frequent, flashback episodes, while 9.6% of the sample indicated that they became "very upset" on the anniversaries of their abduction experiences.

Criteria 3. The third criteria for PTSD is that the trauma victim must persistently avoid "stimuli associated with the trauma

or [a] numbing of general responsiveness not present before the trauma" (APA, 1987, pp. 147-48). The subject must exhibit three of the different symptoms of avoidance which include: 1) making efforts to avoid thoughts and feelings about the trauma, 2) making efforts to avoid activities that arouse recollections of the trauma, 3) amnesia about certain aspects of the trauma, 4) markedly diminished interest in significant activities, i.e. work, socializing, etc., 5) feelings of detachment or estrangement from others, 6) be unable to have loving feelings, and/or, 7) have a sense of a foreshortened future.

32.3% of the sample indicated that seeing, or dealing with UFO or abduction related material after their trauma greatly upset them, indicating efforts to avoid such material. One subject, upon seeing UFO related material said the following:

"I realized they were after me again and I told them off very very angrily"

Another subject described how she reacted when confronted with UFO material:

"I couldn't talk about it. My throat would close and I would cry."

74% of the sample indicated that they could not remember parts of their "abduction experience." Amnesia was far and away the most commonly indicated symptom described by abductees and appears to be an indicator of such an experience.

32.2% of the sample also indicated a diminished interest in significant activities. One subject, when asked what activities were affected, indicated:

"All of them. After you realize we are not alone here and that they are messing with us then nothing is the same anymore."

Another subject said that he feels:

"...tied or held down by something that I just can't explain to myself or anyone else"

While a third:

"...for a long time I didn't have much interest in anything. I gained a lot of weight and didn't care."

Another 32.3% of the sample indicated troubles with their family following their experience. One subject claimed to have been involuntarily committed to a mental institution by his family after his experience, and is still estranged from them.

Many subject's family troubles stemmed from their loved one's skepticism about their experiences. One subject said that:

"...those who do not listen or care to understand and will never believe—I want no part of. I can do without them..."

A female subject said that she had "stopped sleeping in the same room with (her) husband", while another was scared that her children might become involved in her experiences:

"I worry for my children and wonder if they're involved. Three of my experiences occurred each time I was pregnant. My oldest child has been claiming since she was 5 yrs. old that I've put her on UFOs..."

16.1% of the sample had negative feelings about their future including one subject who said that:

"Before the event I was a very outgoing person, I don't see myself that way ever again."

Criteria 4. The last set of criteria for PTSD include: 1) "difficulty falling or staying asleep", 2) outbursts of anger, 3) troubles concentrating, 4) hypervigilance, or paranoia, 5) "exaggerated startle response", and 6) "physiologic reactivity upon exposure to events that symbolize the traumatic event" (APA, 1987, pp. 147-48). The subject must suffer from two of these to be diagnosed with PTSD.

32.3% of our sample had severe troubles sleeping. 22.6% suffered from outbursts of anger. 25.8% had troubles concentrating. Also, 42% of our sample claimed paranoia as a problem, 29% and exaggerated startle response.

Another 32.3% of our sample claimed physiologic reactivity upon exposure to events that symbolize the traumatic event. One of our male subjects reported his reaction when confronted with a blood test:

"I had to have a blood test at the hospital and while I was waiting I just lost control. I cried, sweat [sic] was cold, shaking and I could not explain why. I had a blood test before."

Number of subjects claiming symptoms arranged in ascending order

	#	%
Nightmares	02	6.4
Traumatic Anniversaries	03	9.6
Frequent Distressing Reminders	04	12.9
Flashbacks	04	12.9
Sense of Foreshortened Future	05	16.1
Outbursts of Anger	07	22.6
Troubles Concentrating	08	25.8
Exaggerated Startle Response	09	29.0
Diminished Interest in Activities	10	32.3
Troubles with Family	10	32.3
Upset with UFO Material	10	32.3
Physiological Symptoms	10	32.3
Troubles Sleeping	10	32.3
Difficulty with Emotion	11	35.5
Paranoia/Hypervigilance	13	42.0
Amnesia	23	74.0

In a book of psychiatric case studies entitled *THE DMS-III-R CASEBOOK*, is the story of a man called "The Wreck." The Wreck is a man who came down with PTSD symptoms after a car accident. Some of the subject's symptoms are outlined:

"...reexperiencing the trauma of the accident (thinking about the accident continually, having terrifying dreams of the accident...)...avoidance of stimuli associated with the accident...numbing of general responsiveness (loss of interest in

everything and feeling estranged from his wife) and symptoms of increased arousal (difficulty staying asleep, exaggerated startle response, difficulty concentrating, outbursts of anger)." (Spitzer et al., 1989, pp. 89-90)

By comparison, one subject indicated that she reexperienced her trauma by becoming very upset on the anniversaries of her abduction experience. Also, she claimed to have nightmares and flashbacks that drastically affected her once or twice a month. She showed evidence of avoiding her trauma through difficulty with emotion, amnesia about aspects of her experience, a diminished interest in everything, estrangement from her husband, and she becomes "very upset" when seeing UFO stories on television. Finally, the subject indicated many symptoms of increased arousal including extreme troubles sleeping and concentrating, an exaggerated startle response, and paranoia.

Comparison In his book, *Post-Traumatic Stress Disorder in Vietnam Veterans*, Raymond M. Scurfield discusses the numbers of Vietnam veterans affected by PTSD:

"...it is estimated that 15.2% currently have full blown PTSD per DMSIIIIR criteria; an additional 11.2% have "partial PTSD", e.g., one or more PTSD symptoms but do not meet full inclusionary criteria. (1989, p.1)

It is extremely important to remember that the researchers are not qualified to diagnose PTSD. Nevertheless, 19.4% of the sample claim symptoms that match PTSD criteria. An additional 22.6% of the sample are within one symptom, given DMSIIIIR guidelines, of meeting the criteria.

Conclusion

In this preliminary pilot report we have shown that there exists a fascinating similarity between the symptoms reported by UFO abduction victims and the symptoms of people suffering from post-traumatic stress disorder.

When a victim of rape displays symptoms of reexperiencing their trauma, the last action an ethical person would take would be to deny, or ridicule, that person's claimed experience. This same respect should be given to UFO abduction victims. We did not expect or intend to prove that UFO abductions are objectively real, only that they are real and traumatic experiences to the people involved. As one subject said:

"I do not feel like the war veteran that has flashbacks...I feel more like a rape victim. I feel that I was violated by just being taken."

Once a person feels real pain, does it matter what the origin of their experience was?

Limitations

Time Constraints This project started one week before the beginning of Spring Quarter and had to be completed at the end of that quarter, allowing ten weeks to conduct the work. The

researchers expect to receive new questionnaires for several months to come.

Subject Specification Due to the exclusive use of the UFOCCI network, it is an expected argument that the results are specific only to that organization and their shared beliefs. It was found, however, that the different groups, spread across the nation, were quite autonomous and subject to their own beliefs and practices. Some groups refused to participate in the study while others were exceedingly happy to be involved.

The addresses of UFOCCI affiliates were readily accessible and, therefore, easy to contact. The time and resources were not available to contact the several other "abductee" support groups currently in existence. The researchers are eager to contact Whitley Strieber's "Communion Groups" and Budd Hopkin's "Intruder Foundation."

Terminology Another more subtle limitation to this study is the inability to differentiate between "contactees" and "abductees." As the terms are usually defined (i.e. those having willing, positive contact, often with religious or spiritual overtones), such a distinction should be easy to make, but there is often a grey area between the two.

Some people who have been abducted later start to feel that their experiences has become positive and, in some cases, religious. Budd Hopkins is accused, by members of the Portland UFO Group (PUFOG), of discounting any UFO witness who claims that their experience has become positive (Bader, 1990). The researchers do not want to impose ideas of what UFO experience entails. By separating contactees from abductees the researchers feel that they might be accused of subconsciously strengthening their own thesis.

Funding Another great hindrance was the lack of funding. Being students, both researchers are on tight budgets and could barely afford the photocopying, mailing and telephone charges that were accumulated. The researchers finally had to stop searching for new subjects simply because they could no longer afford to copy any more questionnaires.

Subject Anonymity Finally, the most serious limitation to this study is subject anonymity. Many UFO witnesses are very reluctant to talk to strangers. Some are worried that government agents might be monitoring them, and others are, rightly so, afraid that they will be ridiculed if their names are "leaked." The guarantee of anonymity was the most important aspect of our success. Therefore, confounding variables could not be looked into well as a clinical or more intimate study might have been able to.

However, since the start of this study, contacts have been made in the UFO field and many people have offered their names. As this study continues more personal and specific information will be gathered.

Missing Control Group As a result of time constraints and funding the researchers were unable to create a control group. The results must therefore be called exploratory. As further funds

(hopefully) become available the researchers will create a matched-subject or random subject control group.

Acknowledgements

Special thanks to Leslie Wong and William Bruner at The Evergreen State College for their patience, support and advice. Special appreciation is expressed to all the participants of our study, particularly the UFOCCI director and all her affiliate coordinators, including: Aileen Bringle, Director, UFOCCI, Federal Way, Wa.; Sheri Gould, Buffalo, Wy.; Mary Ellen Kelly, Campaign, Il.; Michael Farmer, Chico, Ca.; Ann Bauer, Houston, Tx.; Goldie King, Pasadena, Tx.; Mary St. Clair, Murry Ut., Harv Howard, Manchaca, Tx.; Cary Dickey, Wilmington, De.; Linda Dudar, Washington, Nj.; Carolyn Baum, Joliet, Il.; Claudia Jones, Kansas city, Mo.; Katie Sandberg, west Plains, Mo.; Herman Langley, Smyrna, Tn.; Jackie blue, Paonia, Co.; Cliff Stone, Roswell, Nm.; Tom Dongo, Sedona, Az.; Dr. Robert Moore, Marshfield, Wi.; Jason Hooton, Ft. Madison, Ia.; Ron Rodriguez, Santa Maria, Ca.; and Gerald Bringle, Bagdad, Az. Special thanks to Brent Raynes, Waynesboro, Tn. for his invaluable assistance. Also Scott Colborn at the fortean research Center and Jennifer Brown-Jacobs, Director, Portland UFO Group (PUFOG).

1. It is important to note that many questions had a scale for the respondent to use, rating the frequency and intensity of the symptom. The frequency scale was as follows: 0 = I never suffer from the symptom, 1 = suffering from the symptom 1 or 2 times a month, 2 = 3 to 10 times a month, 3 = 11 to 20 times a month, 4 = 21 to 28 times a month, 5 = daily.

Subjects rated intensity on the following scale: 0 = the symptom does not affect me, 1 = the symptom affects me slightly, 2 = the symptom affects me moderately, 3 = the symptom affects me very much, 4 = the symptom has drastically affected my life, 5 = the symptom is hazardous to my well-being.

The researchers considered a symptom as a possible PTSD criteria if the respondent claimed a frequency of "2" and intensity of "3" meaning that the subject suffers(ed) from the symptom 3 to 10 times a month and it affects them "very much."

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The Revealing Science Of Ufology

An Anatomy Of Abduction Correlations

by Forrest Crawford

"To stretch your paradigm, first you must understand how to walk," said the seminar instructor.

"I need a volunteer. Who thinks they know how to walk?"

I automatically raised my hand and thought, "Everyone in this room knows how to walk; what does this have to do with being a better businessman?" One person was quickly chosen and brought to the front center row.

"Now, would everyone sitting in an aisle seat down the center here, lay something down on the floor. Paper, pencil, anything."

The volunteer carefully started to the back of the room. His eyes darted about surveying the path as his arms bobbed up and down to maintain balance. He looked like a sea-bird stepping from rock to rock as everyone laughed.

"I need another volunteer." As the instructor positioned a young woman with her back to the center aisle he produced a blind fold and tied it securely over her eyes. Turning her around to face down the aisle he said, "The rules are the same; walk to the back of the room without stepping on anything and take as much time as you need.

"I can't! I can't see!" she said.

"Have you seen blind people walking down the sidewalk?" he asked.

"Yes," she said.

"Then use your feet to feel your way like a blind person uses their cane," he said.

The woman reluctantly started her way down the aisle. She stumbled a few times, stepped on a few things along the way and took ten times as long as the first volunteer to reach the back.

The instructor pointed out that even a person who can only perceive what is directly under their feet can get to the end of their journey. However, it will most certainly take them longer and they will miss details along the way. On the other hand, the person with the insight and foresight to look all around will ultimately finish the journey faster and with more awareness of the things they encountered.

The walk of a scientist is often a strange and wonderful trip. As one learns to walk in science, he/she is required to always keep one foot planted firmly on solid ground while reaching out to test new with the other. Only after the new ground is thoroughly and convincingly tested may the scientist shift his/her weight forward, much like the blinded volunteer probing her way down the aisle.

It's funny how scientists are expected to discover and understand the universe around them, yet they are generally not allowed the creativity to develop their own insight. The real in-

ventors, researchers and discoverers are those that can see the path ahead with all of its gifts and pitfalls. The Einsteins, Salks, Faradays, Teslas, Pasteurs, Edisons, Galileos and da Vinci's are the world changers.

Ufology, a science in its infancy, is affected by lack of insight and foresight possibly worst of all. If asked to compare it to other sciences it would be considered more like archaeology than a purer science such as physics and chemistry. This is due largely to the fact that we are always investigating events that have already happened. At best a UFO investigator will arrive on the scene within hours. Very rarely will the investigator be present for the UFO event. If they are, they will rarely admit to it for fear of losing their reputation.

Why has Ufology ended up this way? Is it because we spend too much time arguing amongst ourselves over trivial things?

Mr. X: "There were five dead aliens at the Roswell crash!"

Mr. Y: "No, you are wrong there were four dead and one alive."

Mr. X: "You are wrong and I'm right."

Mr. Y: "Well oh ya!"

Has want or need for money and attention hindered our growth? These things have certainly contributed some to Ufology's state of affairs but there are several other major problems faced by our science:

1) The evidence seems to tell us that we are dealing with a phenomenon that is controlled by something more intelligent than we are. Imagine a chimpanzee lumbering out onto a runway with a club in hand trying to figure out a fighter jet. Could that chimp even carry on a simple conversation with the pilot and would the pilot care?

2) A more serious problem is the lack of conclusive, or even substantial, evidence. The only conclusive evidence would be a whole or crashed craft or an alien live, dead or in part. All other forms of evidence—landing traces, photographs, scars, testimony and even most artifacts—are only circumstantial. Our evidence must prove beyond a shadow of a doubt strangeness exceeding all known human technology. This is an extremely tall order.

There is another less scientific form of evidence that I feel warrants including; I call it "Personal Evidence." Personal evidence is synchronicities or coincidences that may not make sense or have significance to anyone but the experiencee. Personal evidence is usually hard to prove, a hunch or premonition perhaps. It seems to be a part of our creative intuitive selves that

we are generally unaware of.

I would like to share a few examples. One late night after a long interview with an abductee I was driving home in a thick fog. The witness and I had just been discussing that she thought the aliens were around and paying attention to more people than we realized. I had the radio on and the disk jockey was playing a series of clips of famous quotes from movies. I craned my neck to look up and out the front window into the fog. Thinking out loud I said to the mist, "It is easy for you to hide in the fog. If you are really up there paying attention it would be nice if you let us know once in a while." At the very instant I finished saying that a quote from a "Three Stooges" movie played and it said, "Look Moe, there is a flying saucer up there!"

Another incident happened after an interview with a contactee. He had just been telling me that more UFO activity was going to happen and that more and more races of beings would be paying attention to Earth. On the way home I stopped at a quick shop to call home and tell my wife I was running late. I pulled my van up next to the pay phone and turned to get out. There on the wall outside the quick shop was a Camel cigarette poster. The poster was a picture of a well dressed camel standing against a night sky. A beam of blue and red light from a silver flying saucer shined on him from above. The words, "THEY'RE COMING," in big letters was all it said.

It is nice to know that they have a sense of humor. Of course there is no proof that this means anything, but I got a kick out of it. You just had to be there.

There is another very important aspect that has held Ufology back; ignoring evidence. If a pharmaceutical company wanted to sell a new drug to the public they would have to thoroughly analyze it to determine its contents. If upon analysis they found a compound they could not identify, would they be able to sell the product? Of course not. They could not take the risk of people becoming ill or dying from something the company could not explain. The truth is, no scientist worth his weight in salt could ignore data and be considered a real scientist. If other scientists can not ignore data then how can we get away with it? Remember there was a time when we ignored crash retrieval because it was too controversial. Now there is a crash reported on *Unsolved Mysteries* several times a year. Ufologists have done the same thing with the abduction phenomenon and it has become our main focus of attention lately. We are still doing it with mental transmission and contactee cases. This may be a mistake we will regret later.

If small gray aliens wake you in the middle of the night, paralyze you with their stare, beam you through the wall on board their ship, examine you in a rather unfriendly way, maybe even reproduce hybrid children with you, blank or mask your memory and return you to bed, that is acceptable. But, if they just want to teach you things, answer questions or help you develop personally, then that is too hard to believe and God forbid if they look human. If this comparison sounds ludicrous, it is. We must keep an open mind unless we really like eating crow.

Let's start our journey along the road of "Informational Correlations" in the small Illinois farm town of Bernedotte. On October 4, 1989 in the mid-afternoon a MUFON field investigator

named Poe Clark observed a strange object in the sky. It did not match anything he was familiar with, it was a UFO. He promptly called Paul Russell, a State Section Director for Illinois MUFON. Paul immediately came down from the Peoria area. Through binoculars Paul and Poe observed a number of strange objects until several hours after dark. The scope of this article can not comprehensively report on the Bernedotte case, but approximately one hundred unknown objects were observed that night.

Over the next eight months, in excess of 410 UFOs were reported by 13 independent witnesses. Another phenomenon that occurred in conjunction with several sightings was the fall of "Angel Hair." Samples were collected by the investigators as it fell from the sky, in some cases. The samples were put in air tight containers, kept in the dark and frozen to preserve them. The samples remain well preserved even today.

Lab analysis on a mass and a FTIR spectrophotometer placed the substance in a family of compounds known as amide-esters. The most popular explanation for angel hair has been balloon spider webs. So, a comparative analysis of some spider webs was also conducted. The FTIR spectrograph of the two showed remarkable similarities. Both substances were most certainly in the same family, amide-esters.

Another interesting thing was coming to light about the same time as the angel hair work. Several abductee cases from around the country were claiming to be receiving information from their abductors during or between encounters. John Carpenter (State Section Director of Missouri MUFON), Tom Stults (State Director of Illinois MUFON) and myself decided that if the aliens really are talking then this could be important and we should be able to ask them test questions. If the answers correlated then maybe this would substantiate some validity for these communications.

The research philosophy of "Ask the Aliens" was born. We have been observing the phenomenon ourselves and asking the government for answers for some time. We spend a great deal of time and money sifting through what the government tells us trying to find the truth. So, why not get the answers direct from the aliens? Even if they are not telling the whole truth at least the information is not third or fourth person removed.

Carpenter compiled a list of questions with contributions from other researchers and included questions already asked by the abductees. The list included basic informational questions covering many different topics, some technical, some for control and some totally fabricated. One of the earliest questions asked was "What is angel hair?"

NOTE—Cases named in the following informational correlations are all thoroughly investigated or the investigation is on going. Some of the cases named are controversial but none were included unless a reasonable amount of credibility was apparent. A complete description of each of these cases may violate the witnesses' request for anonymity and go beyond the scope of this paper. [None of the following accounts were obtained under hypnosis, questioning did not necessarily take place in an abduction situation or with the aliens physically present.—ed.]

The answers from four independent cases are as follows:

What is angel hair?

Pat: "The energy from our propulsion system reacts with organic matter in the air."

Four Ladies: "It is excreted through our jets...because of toxins in your air...more toxins more angel hair."

Jean: "Angel hair is the sloughing off of a protective emulsion emitted by our crafts external systems device. It is constantly generated to protect against contaminants. When it has reached maximum absorption levels, it is discarded. It is protection from the many pollutants in your atmosphere. It also serves as an outer lubricant to relieve external stress caused by atmospheric friction."

John Phillips: "Some aliens manufacture or clone a worker creature to do menial labor. The creatures do not have a soul but have limited intelligence and can be taught simple tasks. When they have outlived their usefulness they are dissolved up and the waste product excreted to the outside of the craft. The substance reacts with the energy of the propulsion system and forms the angel hair." I asked what kind of worker creature? "INSECT!" he said.

The answer by John Phillips was the most outrageous, but let's pause for a moment and compare it to the scientific analysis. The way to make an amide-ester is to mix a proteinaceous material with formic acid and apply heat. A proteinaceous material can be made of any material previously living, preferably animal or insect. Formic acid is found in nature in insects ("Forma" means ant in latin). If you dissolved an insect life-form in an acid and injected this into a high energy electromagnetic field, one would have all the components to effectively make amide-esters. This is essentially how a spider makes webs, minus the electromagnetic field of course.

Let us continue with more questions that the abductees asked of their contacts. They are grouped into several different categories according to subject.

Technical

What is the M# (Messier Number) of your galaxy?

Jean: "M13, M31, M14. I felt that M13 was where they are from and M31 and M14 is where the colonies are."

Lynn: "I did not get a number but they told me that it is where our solar system is heading toward and will someday end up."

A reference to M13 can be found in the encyclopedia *The World of Science, Volume 9, Astronomy II, Exploring the Universe*, by Creative World Publications, Inc. It says, "Hercules...It contains an enormous globular cluster known as M13. M13 contains more stars than any other cluster in the Northern

Hemisphere. Another curiosity is the star designated Pi (which is right next to M13). It is toward this star that the sun is moving, carrying its system of planets with it. After some millions of years the sun, the Earth and the other planets will be among the stars shining in that corner of the sky."

A friend of Lynn's told her once that she thought they knew each other in a previous life and that Lynn was called ARKMEDIA. Lynn stated that when she heard this name it was not her name but the name of the place they were from.

In a communication that Jean had one time, the aliens referred to the "Suns of Arkmedia."

The following is a list of a few individual stars that have been also named.

Betty and Barney Hill—Zeta Reticula 1&2 (per the Fish star map) [*Amateur astronomer Marjorie Fish's reconstruction of Betty Hill's star map indicated these as the most likely candidates, though the names were not given to Betty Hill—ed.*]

Pat—Zeta Reticulum

Oscar—Tau Ceti & Epsilon Eridani

Jill—Tau Ceti (Description matches Oscar's)

John Phillips—Vega

Four Ladies—Sirius

Some Messier numbers reported are M13, M14, M31, M23, M92, and M45. With the exception of M31, which is the Andromeda galaxy, all the others are open or globular clusters. Most of the specific stars named are double or triple stars. Bob Lazar commented that he thought that the extra heavy elements used in some craft for propulsion could only be formed naturally in systems with more than one star in close proximity. This would facilitate enough energy to cause the formation of such extra-heavy elements.

How do you use light?

Debbie Tomie: "Light, in its many forms, can be used in many different ways: nutrition, healing tissue, travel, disassemble molecules/pass through light/reassemble, light as a means of self-propulsion."

Jean: "We travel by means of light fusion. We are able to travel great distances using this power. It is a transformation of light energy to light fuel. It is efficient and powerful. We have harnessed this energy and magnified it to transport us in our travels through the universe. You were brought on board our craft by means of spectral transport. Your essence was blended with the light beam. It is one method of matter transference. The light particles penetrate your atomic structure which is recorded into the transposer memory. Matter is then reconstructed at the desired site of appearance. Light penetration of matter causes matter to become light which can be controlled and directed to the chosen area of reintegration."

Lynn: "Material substances, like chemicals and medicines, can be blended with light. These substances can then be incorporated

into the body by projecting the light through the material structure of the subject. Light also serves as fuel for travel and the generation of energy."

I am reminded of how Ed Walters, of the Gulf breeze, Florida case, described how the beam of light numbed only the part that it touched. Debbie Tomie recalled that it felt as if the light was shining through her body.

What is the purpose of implants?

Debbie Tomie: "Tracking, monitoring of individual and sensory receptors, and occasionally altering the energy level of the individual to facilitate necessary communications and molecular changes for the greater good, through adjustment of energy levels."

Jean: "The sensory implants have many uses. They are tracking devices. They record sensory input from the subjects. They register pollution levels in the subject. They measure stress levels. We are able to study migrational habits of your people. It enables us to communicate with our test-subjects, even from great distances. It is a constant surveillance of our chosen ones. The implants are also warning devices capable of alerting us to certain dangers threatening the individual. It lessens the possibility of premature death of the chosen. They cannot be completely protected but it minimizes our loss."

John Phillips: "The lesser developed grey aliens must use implants in their subjects and themselves in order to communicate telepathically. Some do not have natural telepathic ability."

Lynn: "The metallic ball implants are only used by the least developed beings and our government. The more advanced the race the harder the technology is to detect. Plastic, gristle-like and gel implants are used by the more advanced beings. The gristle-like and gel implants are also the most difficult to deactivate."

Physiological

What about cows? Why use cows, why not dogs or people?

Lynn: "Cows are less valuable to people."

Debbie Tomie: "Cattle tissue is genetically equivalent to human tissue. For our purpose, it is close enough a match that it is generally unnecessary to use humans, or other high level species. We regret the occasional loss of a higher form of life due to the needs of the greater good. We feel the loss, also. Know this, all unfolds as it must. The losses were not in vain."

Jean: "We use the tissue from cows in an essential biochemical process necessary for our survival. The material we use from cattle contains the correct amount of protein substances needed for biochemical absorption. While we could use dogs or people for the process, it is morally unacceptable. There is little emotional attachment to cows. Cattle are not an endangered species.

Most dogs are semi-intelligent, loving creatures who provide much comfort in an emotional way. While we respect all life, some sacrifices must be made for the preservation of other species. In most instances, your people do not grieve over dead cows as they do dogs or people."

How do you Reproduce?

Lynn: "Very few gray aliens can reproduce the way humans do. Very few have sexual organs but there is a race or two. They are part human, that is how they acquired this ability. Others are like a queen bee. Very, very few females."

Jean: "Our primary reason for contacting your people is for reproductive purposes. We need you to propagate our species. For thousands of years we were isolated from life forms with any similarity to our own. We have inbred to a level of sterility. We were a dying species until we encountered your planet with its abundant variety of life. We discovered out two species were compatible for breeding. There are only a small number of our race capable of reproduction. Most of the cross-children are developed in artificial wombs. This is necessary to produce the quantity of young we must have to survive. Some of our females carry the young to term. This cannot be done in excess. Over production damages the females' reproductive capabilities. We mate in the same way as you. It is a pleasurable time; however we do not have your emotional involvement in the act."

How do you eat and/or drink?

Oscar: "The ones you refer to as 'grays' are more like plant life, like an advanced mushroom, and absorb their food through their skin."

Stevie Jones: "I saw the small grey aliens dipping their arms in vats to absorb nutrients."

Debbie Tomie: "Absorption through the outer covering of the body, skin, through the soft tissue inside the mouth. Energy ray, nutritional fluids. Waste excreted through the skin. We do not drink as you understand drink. Do not 'swallow,' fluid is absorbed through tissues in 'mouth'."

Jean: "Our method of consumption is very different from your own. We absorb what we need from our environment (and yours). It is similar to photosynthesis. We need light, mineral substances not existing on your planet, proteins and moisture."

Sociological

How many species or races visit earth? Are their goals different?

Debbie Tomie: "Nine so far."

Jean: "There are several types of races visiting Earth at this time. Many others have observed or made temporary studies here.

Most of these have been gentle, peace-loving scientists or explorers. There is one breed that visits your people that should be avoided at all costs. These are the lovers of violence and carnage. They also make contact. They infect the morally weak. Most of the mindless killings and cruelty on your planet comes from their influence. They are the 'Evil Ones' Who thrive on chaos and entertain themselves through the suffering of others. They are the true demons of your folklore."

Some singular race correlations have occurred that are worth presenting. There are currently six cases that have described a human alien as being 5 1/2 feet tall, crew-cut dark brown hair, brown eyes, 180 to 200 pounds and olive colored skin. Four of the witnesses correlated the aliens origin as Tau Ceti and Epsilon Eridani. The physical description of the beings was identical in all cases. An attitude of the Tau Cetians is a distinct dislike of some of the grays and the way they are treating abductees. They have given advice to some of their contacts on how to overcome the grays deceptions.

There are also six witnesses that have described with remarkable similarity an insect race or races. The witnesses are divided down the middle on whether they are good or bad.

A race of tall gray beings wearing a hooded or high-collared robe has been regularly reported. They are occasionally reported without clothes. They are often referred to as light beings even though they appear to have physical form. They are usually described as the elders, a more advanced race or of higher spiritual advancement than the ones they are with. They are usually seen with a different race of beings than their own.

Lynn: "It looked into my eyes and it felt like it was looking into my soul, my mind, like it could see every part of my being. When it had completely scanned me with its mind it smiled. Then I felt like I was pulled through its eyes. Like my consciousness went into its eyes. Then I was swimming free in a place with what looked like stars all around. Then we went to a desert where I was taught things."

Lynn's experience is identical in whole or in part to the experience of Debbie Tomie, Jean, Rusty and several other well investigated cases.

Do you have music, comedy, theater?

Jean: "Our music is the music of light and visual images. Geometric combinations and light patterns are pleasing and soothing to the soul. We can reproduce the music of your world. We have chosen the best examples of various compositions and have stored them in the data centers. Some of your music is highly irritating. We are bombarded with the noise of your radio waves. We do not understand your enjoyment of this raucous auditory pollution. Theater is used for educational purposes, such as the giving of examples for various situations. It is not for entertainment. we have studied your television programming to better understand your people. This is confusing at times, but we try to average out all data received. We do not have comedy in a theatrical sense. We have humor and amusement. You are an amusing species."

Debbie Tomie: "Music is vital; theater, comedy understood. You are our theater, our comedy." Debbie added the comment, "Goody, a smart-ass."

Stevie Jones: "As the dark rectangle moved over me I began to get tense. Suddenly, geometric shapes of light in different colors appeared in my mind's eye. It was like music for my mind and it calmed me"

Predictions

Predictions are always dangerous to make because if they do not come true then you look idiotic. Even the witnesses that make predictions will say they are based on the present trends. If anything were to be changed or influenced it could change the trend and therefore the outcome. I will risk the possibility of error and criticism in an effort to report the data as received. The question, "What can you tell me about the future?" was asked of thirteen totally independent abductees. To summarize the responses: By the end of 1992 there would be so many sightings, landings, abductions, contacts and/or publicity that the UFO question will be resolved in most peoples minds. Secondly, predictions of natural disasters catastrophic enough to cause social change could occur. Oscar relates that a large asteroid will strike the Earth in the year 2054 if something is not done to prevent this.

I am just reporting the data folks, so take it for what it is worth and, of course, only time will tell.

Philosophical

How do you relate to the supreme being (God)?

Jean: "As I have told you before, God is the life essence of the Universe. We relate to this essence through respect for all life. We protect life when it is endangered. This is our goal. Our method of worship is a meditation to our inner selves. We become attuned to the universal life-force."

Debbie Tomie: "There is no perfect 'religion', no perfect people. There is only life. Life, in its purest form, is the beginning. The base from which all that exist, originated. Yours and mine, all life, are merely tributaries of the great river. We hold all life in highest esteem, for we are all a part of that life. This is not merely blind faith. We have swam 'The River,' so to speak, and you too shall swim 'The River' when you are fully prepared. These words that you restrict yourself to make it very difficult to pass on to you the information you seek. 'RELIGION' is a sociological phenomenon unique to your species. This is created by man. Not to be confused with the spirit. 'GOD' is the 'SPIRIT.' Jesus was a man, created by 'GOD,' to help you to understand, on your own level, in your own times and terms. You were obviously not ready at that time. The process will continue, until you have reached the level of understanding set for your form of life by the 'GOD,' whom you have come from. Could you possibly understand? You have made your lives, and you have left no room for the 'SPIRIT' within you. Now is the time to begin to remember

that from which you came. Look into yourselves. Look about you. All life that you see, all that is beautiful, all that is ugly, but with soul, all that radiates is life, is the 'SPIRIT,' is your 'GOD.' You have been blinded by your lives, you have let your fear, and your negativity keep the inner eye within you closed. Do not fear. 'GOD' is life eternal. Our greater good is that which works together to bring to the 'SPIRIT' that which belongs to it to give it strength and life, for to bring 'IT' life, we give life to ourselves, as well. Remember, there is only life if you believe, there is only love if you believe, there is only evil if you believe. If you believe that these things exist for you, then they will, if you believe they do not exist for you, then they will not. You have been given this choice."

Lynn: "The Power (god) is the law of the universe. It is that 'Power's' choice to give gifts of awareness and understanding, like telepathy. God is the 'I Am,' the final law. The 'All That Is' gives one special capability to all living things, the gift of free will, of choice. You can choose to be compassionate, you can choose to be destructive, you can choose to do nothing, the choice is yours Each living thing must take responsibility for its own life. To open what you call the 'Gates of Heaven' you must first understand and know what the original gift is.

"By giving the gift of free will, the gift of choice, to other living beings you come closer to knowing your oneness with all living things, with your Creator. This is the key to unlock the 'Gates of Heaven' and receive understanding and wisdom from the universe. Always respect the gift of choice given by 'The Power' to all creations, aware or unaware. Trust that each creation will find its creator and its home for it has

eternity to do so."

Very profound for a bunch of little gray genetic engineers. The questions and answers in this article were chosen to supply a variety of responses to some popular topics. As one can imagine, there are many more correlations and others that are still being researched.

We started out by determining what and where we are as Ufologists. We examined some of our more serious pit falls like:

- Lack of conclusive evidence.
- We may be monkeys studying fighter jets.
- We have a nasty habit of ignoring data we are uncomfortable with.

We then started our walk as scientists in the safety of the lab. We followed the data correlations and landed in the etheric world of spiritual philosophy.

As UFO scientists we should strive to be a combination of archaeologist, sociologist and futurist. Do not forget to allow your paradigms room to grow. We can then learn from what *has* happened to better understand what *is* happening and have the foresight to see what *will* happen.

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Christopher D. Bader has taken his interest in UFOs and applied it to his academic career. He plans to further pursue his interest in the people involved in the UFO enigma and a Ph.D. in Folklore.

Thomas C. Layne had only a passing interest in UFOs before this study. He is very interested in the mechanics and organization of social science research, and plans to pursue a Ph.D. in Sociology or Communication.

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.

II. From Parapsychology to Transpersonal Psychology

It is well known that the Swiss psychiatrist Carl Jung, one of the pioneers of transpersonal psychology, had a deep interest in psychic phenomena and paranormal events. He himself experienced them, and his concept of synchronicity was developed in an attempt to make rational what otherwise defied all scientific notions of reason and cosmic orderliness at that time. In his later years, Jung came to look upon physics as the field which could most profitably link with psychology to elaborate upon the concepts (such as synchronicity, archetypal experiences and the collective unconscious) which he himself had been unable to adequately articulate. In fact, it was Nobel Laureate Wolfgang Pauli, one of the chief architects of quantum theory, who collaborated with Jung in his development of the synchronicity principle. (Arthur Koestler tells the story in *The Heel of Achilles*)

Explorers of the unknown since Jung have recognized paranormal phenomena as points of convergence between psychology and physics—between our investigations of inner and outer reality. The paranormal turns out to be an opening into the larger question: What is reality and how can I know it?

Another topic which Jung pondered is UFOs or, as he called them, flying saucers. Although he felt their ultimate significance for people was psychological, he recognized their "psychoid"—a term he coined—nature, meaning they have quasi-physical characteristics as well and exist objectively in astrophysical space, where they could be photographed, seen on radar, and create physical trace marks on the earth. I feel that Jung was advancing in the right direction with such formulations, but that he didn't go far enough in explaining the interaction of mind and matter. In this section I will sketch the outline of what I think Jung, who died in 1961, would have concluded today in light of the data from parapsychology and ufology.

Exobiology suggests that life will begin almost anywhere in the universe, not just where conditions are favorable but where they are only slightly better than totally hostile. That being the case, and since the sun is a relatively young star, there is a high probability that life exists in stellar systems older than ours. In

other words, there probably are more highly evolved life forms in the universe—higher consciousness, if you will.

At the same time that exobiology has been telling us this, the UFO scene has been intensifying. As I pointed out in a preceding essay, UFOs and contactees are one of the focal points for investigators of paranormal phenomena. Some UFO contactees describe meetings with nonphysical entities who materialize into our three-dimensional space-time continuum from other sets of dimensions or higher planes of existence. Call them what you will—Space Brothers, metaterrestrials, ultradimensionals—their existence is said to be on a scale enormously beyond the human, just as ours is beyond that of insects, which in turn are similarly beyond microbes. From their level of reality, it is said, these higher forms of life influence and even guide human affairs.

It is interesting to consider that these notions of more highly-evolved entities match many of the descriptions of higher beings which we have from ancient religious and spiritual traditions. Are they merely the same ideas dressed in contemporary garb or are the reports of such beings valid and independent of those ancient traditions?

The Judeo-Christian cosmology tells us there are angels and archangels, cherubim and seraphim, inhabiting the heavens. And the term "heaven" is generally taken to denote a higher level of reality in the supersensible realm invisible to normal perception—a higher level of consciousness with its native life forms. In the Hindu and Buddhist traditions, the term for heaven is *Ioka*. Various entities inhabit the Iokas also, notably the devas.

Deva is a Sanskrit term meaning "shining one" or "radiant being." It is conceptually equivalent to "angel." Devas have been described as belonging to another kingdom of life. They are neither animal, vegetable, mineral nor human. Rather, devas are a separately created order of life which has the role of supervising lower orders. Considered abstractly in scientifically-oriented terms, devas can be described as conscious, formative principles which guide and regulate life forms below them in the ladder of creation or the great chain of being, irrespective of space-time coordinates.

What has such supernaturalism and mythology as devic beings to do with parapsychology? I have already suggested the presence of a nonphysical force in nature as the energetic mechanism producing psychic phenomena. Various ancient traditions identify it as the motive power behind paranormal phenomena. I've designated it the X-energy. Conventional science does not recognize the X-energy, but occult science does.

Grant for the sake of discussion that the X-energy exists. That is not sufficient to explain paranormal phenomena. Energy must be directed and controlled by a higher-level intelligence. Can the human mind exert such an influence? Parapsychology answers yes. For parapsychologists, some poltergeist phenomena

seem plausibly explained as unconscious psychokinesis by living persons. Healing through the laying-on of hands is an example of psychokinesis through conscious, willed direction of X-energy. However, other paranormal phenomena appear to be of such magnitude that any intelligence presumed to be producing and controlling the energetic situation would have to be of a stature surpassing humanity by many orders of magnitude. The events at Fatima, Portugal in 1917—popularly referred to as “the day the sun danced” but more soberly regarded as a spectacular UFO appearance—is such a situation. (See Jacques Vallee’s *Dimensions: A Casebook of Alien Contact* for details.)

Are there such beings? As I point out in “UFOs and the Search for Higher Consciousness,” [chapter of book] exobiology suggests there are. Ufology and various spiritual and occult traditions also point with some degree of overlap at the notion of more highly evolved life forms whose existence is much older and grander than ours. Tie that in with noetics—which suggests that were life is, consciousness is—and the mystics begin to make sense when they say there is a hierarchy of conscious life forms leading up the great chain of being to the source of consciousness, God. (One astrophysicist speculated recently that pulsars—pulsating neutron stars are intelligent beings. This brought to mind Edgar Cayce’s statement that the sun may be an angel in another dimension.)

Now let’s see how these two hypotheses—admittedly undemonstrated in scientific terms—might offer some explanation of paranormal phenomena and their relation to the human mind.

Recall our consideration of the terms “archetype” and “collective unconscious” in “Pole Shift Update.” [chapter of book] Jung describes them this way in *The Archetypes and the Collective Unconscious*:

“A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal* unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This layer I call the *collective* unconscious. I have chosen the term ‘collective’ because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a supra personal nature which is present in every one of us.

“The contents of the collective unconscious are known as archetypes.”²

Jungian psychologist Ira Progoff elaborated on his mentor’s work in *Jung, Synchronicity and Human Destiny*. This passage is particularly relevant:

“The Self is the archetype of all the archetypes that the psyche contains, for it comprehends within itself the quintessential purpose behind the impersonal archetypes and the archetypal process by which the ego and consciousness emerge. The self may be understood as the essence and aim and the living process by which the psyche lives out its inner nature. As such the Self can never be contained by the ego or by any of the specific

archetypes. Rather, it contains them in a way that is not limited by space or time. The way the Self contains the various contents of the psyche is in a kind of ‘atmosphere,’ a state that is more than psychological, an ‘aura’ that sets up the feeling of this situation in a manner that is neither psychological nor spatial nor temporal. It involves something that can be spoken of as a nonphysical continuum by means of which the correspondences within the cosmos, the microcosm and the macrocosm, can come together to form patterns, at once transcendent and immanent, and constellating situations that draw physical as well as psychological phenomena into their field.”³

Progoff’s statement has many levels of affinity with various religious and spiritual traditions. The concept of a higher Self which is simultaneously immanent and transcendent is an ancient one. But this paradoxical statement about Jung’s work also fails to cross the barrier of language which stopped Jung. It still doesn’t integrate psychological concepts with physics as Jung hoped would be done. That is why Progoff had to put certain words in quotation marks. They indicate that the words are vague and imprecise. At best, the words are figurative and abstract, not literal and concrete. Where, for example, are archetypes stored in the brain? How are they transmitted from generation to generation? Saying they are encoded in the DNA molecule is unsatisfying because, even if finally proven to be so—and I doubt that it will—that materialistic position doesn’t explain how mental experiences arise from physical combinations of atoms.

If we put aside the physicalist perspective and look in another direction, we see that parapsychology and ufology are beginning to offer some data with which to build a bridge between psychology and physics, between inner and outer space.

Kirlian photography, for example, shows that the corona discharge around a person—whatever the corona itself may finally prove to be—is subject to the thoughts of both the person himself and the thought of others, as in psychic healing. Photographing this energy through the Kirlian method shows dramatically that thoughts have immediate physical effects. In that regard, it is remarkably similar to the work of Burr and Ravitz.

In other words, there is an energetic dimension to thought or, as occultists and metaphysicians maintain, thoughts are things. The Burr-Ravitz data and kirlian photography demonstrate the power of thought over physical matter and the visually observable level of reality.

Therefore I offer this speculation. If thought is energy (or at least has an energetic aspect) and if energy is neither created nor destroyed, then all the thoughts which have ever been thought are still in existence somewhere. Perhaps their form has changed; perhaps their energy content has dissipated. On the other hand, various esoteric traditions such as Tibetan Buddhism, Rosicrucianism, Huna and true magick say that if the emotional component of a thought is sufficiently strong, if the intellectual component is sufficiently prolonged and concentrated, it may impress itself upon the nonphysical X-energy continuum in such a way as to create a thoughtform. A thoughtform (called a *tulpa* in Tibetan tradition) is an energetic embodiment of the idea on which the person focussed or dwelled mentally. Somehow it

becomes disembodied and takes on an independent existence in physical space for a time. Its form and character accord with the thoughts and emotions of the mind (human or otherwise) which called it into being. (It is said, to elaborate this point, that when ascended masters appear physically in our level of reality, they "clothe" themselves in materialized thoughtforms drawn from the nonphysical X-energy continuum.) Dr. Gerald Langham of Fallbrook, California, a plant geneticist concerned with the relation between form and energy, coined the word "energysm" to denote phenomena of this sort. He says that an energysm is just as alive as an organism. If an organism is a being consisting of visible matter, he says, then an energysm is a being consisting of feelable energy which has not yet condensed to the state where it becomes visible to the naked eye.

An anecdote from Kumar Dilip Roy and Indira Devi's *Pilgrims of the Stars* illustrates this concept. The authors are yogis who recount their experiences on the yogic path. Indira possessed considerable psychic gifts, including clairvoyance. This gift enabled her to realize, she writes, "that many of the thoughts we take to be our own actually float in from the atmosphere and that it is our own free choice whether to accept or reject them."

Indira had a very vivid experience which taught her this. She was meditating in her guru's temple hall in Poona, India with a group of friends. She could see very clearly that most of them had an aura of tension around them. They were concentrating so hard to silence their minds that it only heightened their awareness of thoughts. Not one person in the group was completely relaxed—the first necessary condition for meditation.

"Suddenly she saw a sex thought floating in from without and touching one person who accepted it. He became restless, but the thought developed in his mind in the form of jealousy, which is one of the concomitants of sex. He played with the thought and was soon carried away on wave of grievance and anger against the guru, the world and God.

"The thought touched two other people but as they did not give it a fireside seat, it quickly turned away from them. Another friend accepted the thought as his own and felt terribly anxious about his health.

"It was fascinating, though the whole thing did not take more than a minute."⁴

If this is so—that thoughts are real but nonphysical things—then perhaps human thoughts of a similar nature, or thoughts arising out of similar circumstances, may seek one another, coalesce and become what could be called a thoughtfield. Especially intense thoughts arising out of powerful experience from the collective history of the human race could then generate what Jung called an archetype, a psychic entity and (when consciously perceived) symbolic event in which certain deep experiences of racial history are contained.

But notice: an archetype would then not be simply an idea in someone's mind. It would be a subtle repository of experience encoded in some energetic form outside the human brain/body. Its physical location would be the equivalent of an atmosphere around the Earth, not in the figurative sense which

Progoff uses but in a literal sense. The archetypes would be an energetic shell or envelope, composed of some nonphysical energy—the X-energy—which surround the planet and which people have access to during dreams, meditation and other altered states of consciousness which lower our perceptual filters and allow our psychic senses to operate more fully.

Since archetypes are "universal" experiences, it wouldn't be rational to conceptualize them as spatially limited to a geographic area. Rather, they would be coextensive with the planet's physical atmosphere. How far outward they might extend is a problem which remains to be solved. And so is the problem of how information is encoded in such an energy envelope. But at least this conceptualization accounts for something which neurophysiologists and conventional psychologists can't explain, namely, how and where an archetype—or any other form of instinctive behavior—is "stored" in the brain. From the point of view of archetypes as energy thoughtfields, the "storage" is outside the brain/body. Both Dr. Elmer Green of the Menninger Institute and his biofeedback research subject, Swami Rama, support this position when they declare that their findings and experience suggest that "the brain is in the mind but not all the mind is in the brain." Green himself suggests the possibility of a "field of mind" around the planet. (The implications this concept raises about the nature of memory are, of course, on the same order as what I've just described about archetypal experience.) Furthermore, this concept relates directly to the conclusion reached in "Neuroscience and the New View of Mind." [chapter of book]

What, then, is the collective unconscious? In terms of what I've developed here, it would be an energetic shell or envelope surrounding the planet, composed of all the archetypal thoughtfields created during human history—a field to which all people have access and which grows out of the historical experience of evolving humanity. (An it might well include the collective unconscious or racial memories of any other civilizations existing on Earth prior to our own—Atlantean, Lemurian, the "root races" of Theosophical tradition, and so forth.)

This conceptualization does two things. First, it satisfies Jung's requirements that the collective unconscious be both transcendent and immanent—beyond the individual yet within him—and the requirement that it must contain various contents of the psyche in a manner which is neither psychological nor spatial nor temporal in the ordinary sense derived from physical science.

Second, this conceptualization supplements and supports the psi field theory of parapsychologist William Roll. It supports his theory by presenting a nonphysical but real means by which psychic sensitives may get extrasensory access to information about past human experiences.

Some psychics have given a description of how they operate in terms which parallel this conceptualization. Most notable was Mr. A, the anonymous but spectacular psychic healer (of Berkeley, California) whom journalist Ruth Montgomery wrote about in several books. Mr. A said he got his diagnostic information and healing energy from what he called "the ring"—something he described as a magnetic ring around the planet, and apparently not the Van Allen radiation belts.

I have extended the ring to become a sphere. And

whether it finally proves to be a relatively localized sphere or some unlimited field extending throughout the universe, it at least presents a model of the occult concept termed "the Akashic record" which Edgar Cayce and other psychics have said they "read" in order to get psychic information. This model also agrees in part with the "cosmic computer" metaphor which some psychics and UFO contactees say is the source of their psychically derived data. And it ties in nicely with Sheldrake's hypothesis of morphic resonance and morphogenetic fields.

But two important questions arise at this point. First, if this speculation is valid, how can we explain the way in which psychics obtain knowledge about the future, as well as the past? Second, does this conceptualization satisfy the requirements set down by spiritual traditions and transpersonal psychology for defining the higher Self?

It is clear that there must be more to the conception I've offered than just the foregoing if these questions are to be answered. At this point I suggest that the "something more" may include the notion of the noosphere proposed by the French Jesuit anthropologist, Pierre Teilhard de Chardin (see his *The Future of Man*). It may also include devas and angels.

Remember that we have seen there may be more highly-evolved life forms whose existence, occult and spiritual traditions maintain, is to some degree entwined with humanity's as they influence and guide human affairs in the interest of evolving us to a higher state of being. From that point of view, the future of humanity already exists to some unspecified degree. That is because devic/angelic consciousness is characterized, among other things, by knowledge of the future since in some way it guides and organizes the human future. We ordinarily think of time as flowing from the past through the present to the future, but from the perspective I'm developing here, we could say that time flows from the future to the past—in the sense of the potential becoming actual. And devas, existing in a nonphysical but real form magnitudes of cosmological order beyond the human level, are of a still subtler or more rarified condition of being than the energy thoughtfields I've just called archetypes.

Devi/angelic consciousness thus interpenetrates the collective unconscious, and is cospatial with it, just like water vapor and air. David Spangler, one of the early residents of Findhorn, who claims to have channelled communications from devas and other forms of higher intelligence (see "Channeling and Higher Human Development") [chapter of book], told me that if devas could be seen with unmediated vision, all which would be perceived is a shifting pattern of color and form.

What I am hypothesizing here, then, is an energy field surrounding our planet which has different densities or "planes" to it. Those densities or planes may be based on different gradations or forms of the X-energy spectrum. It seems likely that the energy or energies from which the devic/angelic kingdom emanates are of a higher order than the X-energy composing thoughtforms.

Most probably, the energy field has both a static and dynamic aspect. In its static aspect, the collective unconscious grows infinitesimally over millennia as the pool of human mentality adds new psychic material—new information, images and concepts—to it. In its dynamic aspect, devic/angelic conscious-

ness is in constant flux as it interacts with humanity.

Taken as a single organism, the energy field or field of mind might satisfy Teilhard de Chardin's description of the noosphere, which, he said, in one sense is still to be built but in another sense already exists. When he says "different senses," I feel I can specify them precisely. They have to do with different points of view—the human and the devic/angelic. From the latter point of view, the noosphere already exists because the devas and angels have it "in mind" for us and guide us toward its manifestation. From the human point of view, the noosphere is a-building as we ascend in consciousness and add our psychic contributions to the process which creates it.

The philosopher Oliver Reiser suggested there is a mutual induction process going on by which higher consciousness reaches down to humanity, while humanity in turn reaches up to higher consciousness. This conception of a two-way process for building Teilhard de Chardin's "spiritual earth" or what Reiser called "the psychosphere" would, I feel, adequately answer the two questions I raised about how psychics get future knowledge and also about the nature of our higher Self. Of course, the concept of the highest Self, God, is beyond all which I've sent forth here.

In this essay I have tried to show that physics and psychology (especially transpersonal psychology) come inexorably together in the study of paranormal phenomena. The meeting ground of inner and outer reality is consciousness, and paranormal phenomena turn out to be only a wedge into the more fundamental question: what is reality and how can I know it?

As I pointed out in the essay on UFOs, these questions about cosmology and ontology bring us to the realization that only by understanding the essence of ourselves—the "layers" of the psyche, including our higher Self and our highest Self—can we understand the nature and structure of the cosmos. And paradoxically, the deeper we look inside our personal self, the more transpersonal we become. The split between mind and matter is healed through transcendence. Scientific and spiritual traditions—which are the objective and subjective aspects of our attempts to know reality more clearly—converge to reveal levels of consciousness far beyond what we ordinarily take for the limits of our awareness.

Where are these higher planes, these hyperspaces, these other dimensions? As I said in "UFOs and the Search for Higher Consciousness," all sources agree: they are within us, even though they seem to be outside us in physical space; and at the same time, they are indeed *out there*, even though we arrive there by going within through various psychotechnologies (such as meditation) for purifying personal consciousness and "cleansing the doors of perception." In this way we learn, as Jungian psychologist Marie-Louise von Franz has put it, that matter and psyche are merely the outer and inner forms of the same ultimate reality, consciousness. "...the ultimate components of matter present themselves to our consciousness," she states, "in similar form-structures like the ultimate or primordial ground of our innermost being."

The cosmos can be conceived as different but interpenetrating "levels" of consciousness, just as I've conceptualized our local planetary space as having interpenetrating layers of psyche. As a person expands his awareness, he passes through

these different levels of consciousness en route to the highest state of consciousness. Those levels, I noted earlier, are called heavens, lokas, celestial spheres, zones of consciousness, etc. The terminology differs from culture to culture and tradition to tradition, but the underlying unity of experience can't be mistaken.

Each level is said to have beings native to it and capable of materializing into other, lower levels. As a person grows in mindfulness and develops "organs of higher perception," the boundary between "inner" and "outer" events dissolves. The subjective becomes objective. This is why there has been unanimity of reports from "soul travelers" to the highest regions.

And this is also why great spiritual teachers have calmly accepted the paranormal as quite normal and have displayed psychic talents far beyond anything seen in the laboratory. Think of Jesus raising the dead and healing the sick. Think of Sai Baba of India materializing fresh fruit out of season to feed the hungry. Think of Emmanuel Swedenborg telling someone about a fire raging in his home town as it was actually happening 300 miles away. Think of Rudolf Steiner clairvoyantly penetrating Hitler's mad scheme (as told by Trevor Ravenscroft in *The Spear of Destiny*) and mobilizing forces which were significant in the eventual defeat of the occult Third Reich.

From their higher level of consciousness, the supernatural is perfectly natural and mythology's symbolism turns out to be literally true. Both are concrete realities originating in a supersensible world, nonphysical but real, which has long been known to clairvoyants, seers and sages.

Does this mean that spiritual seekers should abandon science? Quite the reverse. The word *science* means "to know." The essence of science is its method, not the world view which has been built from a limited body of data obtained through the scientific method. The prevailing philosophy of science—mechanistic, reductionistic and atheistic—can be set aside without sacrificing what is valuable, namely, the scientific method. That method is an extremely powerful tool for investigating reality, and has already begun to give us technological means for objectifying what until now has been imperceptible to normal human senses.

But the scientific method is not our only way of knowing reality. And history has shown that science is no more powerful than the vision and imagination of those who use it. Has a century and a half of parapsychological investigations brought us any nearer to understanding paranormal events than those pioneering investigators who founded the psychical research societies? Yes, insights abound—but comprehension eludes us. Perhaps it is time, then, to take a fresh, innovative approach to the physics of paranormal phenomena. Perhaps it is time to take a more comprehensive view of existence—one in which we tentatively adopt the perspectives of our spiritual teachers, our primitive and occult traditions, our superpsychics.

This does not mean that scientists and researchers should forsake their rational faculties and intellectual integrity. Nor does it mean they should spend all night on a hilltop praying to a spacecraft (except, perhaps, as an attempt to follow Dr. Charles Tart's strategy for investigating states of consciousness). That way madness lies.

But by adopting those world views as hypotheses for

investigation, researchers into the paranormal will, I feel sure, navigate safely along that narrow, tricky path between having an open mind and having a "hole in the head." By remaining faithful to the scientific method without being bound by the world view, prevailing among scientists, humanity will, I believe, see a flowering of the spirit of science leading to a science of the spirit.

And what would a science of the spirit be? Quite simply, it would be a commonly held higher level of knowing in which the nonphysical becomes objectified, empirical and publicly demonstrable. It would answer our questions about the physics of paranormal phenomena in a way which integrates our intellectual knowledge with our deepest feelings and most honored values in a life-supporting, life-enhancing manner. An in doing so, it would help to bring about a new social order which various spiritual and esoteric traditions envision—the New Age.

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2. p.3, Carl Jung, "The Archetypes and the Collective Unconscious," *The Collected Works of C.G. Jung*. Princeton University Press: Princeton, New Jersey, 1959.

3. pp. 91-92, Ira Progoff, *Jung, Synchronicity, and Human Destiny*. Julian Press: New York, 1973.

4. p. 252, Dilip Kumar Roy and Indira Devi, *Pilgrims of the Stars*. Delta Books: New York, 1973.

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Secondly, look at the way we treat animals in slaughterhouses, research laboratories etc. Is the way animals are treated by us any different or worse than the treatment afforded humans by aliens? The human race has long had a policy of casual or outright disregard for most other life forms different than ourselves on this planet. I've heard the statement that we can do anything we want to do to animals because they (animals) were "put here for our use." We could extend this argument to the relationship of the human and the alien—I believe Charles Fort once suggested that "we" are cattle. I believe it is the deep-seated need of humans to be "in control" that prompts the fear that UFO contact, encounters or abductions are evil or malevolent, because often the experiencer or abductee is not in control in the contact situation. Of course one might very well argue that judging from the condition of our environment and our indifferent treatment of the earth, the human race is indeed out of control!

Please don't misunderstand me here. I'm not extolling the virtues of animal rights nor am I supporting the notion of disregard for anything different than ourselves. I'm just asking you to consider how we as humans relate to our environment and other life forms here on planet earth, before we begin to decide that alien encounter is evil or malevolent.

Abduction "myth" #2: UFO abductions are benevolent in nature. This point of view embraces the "friendly space brothers"—in effect saving us from ourselves (nuclear waste and environmental hazards, etc.). Just as we have rejected "myth" #1 for inadequately covering the issues, we must also reject "myth" #2. All abductions are *not* benevolent. Rather, there appears to be a detached, clinical disposition on the part of the UFO occupants towards the abductee and the experience in general.

I'm not arguing here that there aren't any positive aspects to contact. In fact, some authors and researchers like Reverend Barry Downing believe that we may be experiencing contact with the divine when we interact with the UFO phenomenon (Downing, 1988). I believe that UFO contact can be a basis for transpersonal growth and mental, emotional, physical and spiritual evolution, *if* the abductee can know his or her experience and integrate it into their life (see discussion of the Salter case below). What the literature and my personal interactions with abductees tell me is that the abduction experience is highly mysterious and challenging of our linear views of reality. Many people who have experienced contact have a range of response to the contact from mild stimulation to heavy disturbance of their mental emotional, physical, and spiritual balance in life. To try to come up with a quick fix and label the experiences evil or benevolent misses the mark. Furthermore, it's an insult to the intelligence and integrity of the abductee to try far too hastily to explain *their* experience(s) from our vantage point in such simplistic terms. I must add here that the "prosaic" explanations offered from the "armchairs" of those researchers who don't physically interview abductees and study the literature but who feel compelled to issue edicts on the veracity of the abduction experiences do little to help solve the abduction mystery, and personally leave me cold.

Abduction "myth" #3: The abduction experiencer has

given their permission for the event(s), consciously remembered or not. This proclamation is usually heard from people who are trying to deal with the ideal of free will. That is to say, we chose to have the experience(s), perhaps before we incarnated into this body. One can also say with as much belief that everyone reading this article has agreed to give me all their money, and that they agreed to this before they came into the physical. There are cases where the alien(s) ask the abductee if they can have a sample of blood, tissue, hair, etc. However, the question was posed to the individual *after* he or she was abducted. This might be similar to a person being physically abducted as a hostage by someone in our society. When under someone else's control, one might readily agree to a number of requests as a way of acquiescence or method of coping with the abduction.

That the abductee has prior agreement with the abductor is a very neat and tidy solution to the basic questions of why the person was abducted. Perhaps there have been or are agreements of this nature. The point is, we don't know enough about this to wave this solution in the faces of the abductees and say, "Gee, why are you upset? You asked for this, *didn't you?*"

I am aware of therapists who work with past-life regression therapy. This may be an alternative method of checking on the question of prior agreement. In the absence of much available material, I suggest we neither accept or reject this abduction "myth" #3. It should be weighed with other information and personal history of the abductee in attempting to make an evaluation.

A slightly different aspect of this issue came to light in a Lincoln case. I know an abductee who was approached by a well meaning but misinformed "spiritual awareness" group. The group had heard a little about his abduction experiences. They told him that if he would just change his spiritual beliefs and practices (and walk, talk, and act like them) he would no longer have contact with the "dark side." Thankfully the abductee was of strong enough character to see through this spiritual blackmail.

Again, heed my warning of quick fixes in our attempts to understand the abduction phenomenon. We must try to be open to the abduction experience in that we need to really hear what is being said to us. This was driven home to me in a personal experience, which I'll now relate.

In January of 1990 I began to assist a psychologist in Lincoln who was working with a young man—father of two young girls, divorced, and employed at a factory which was not very far from where some of his contact experiences took place. As our hypnotherapy sessions progressed, he made the statement several times to me that during breaks in his evening shift at work, he liked to step outside and spend a little time in the fresh air, looking at the stars. He reported seeing lights and objects that he could not identify as conventional planes or helicopters that would travel overhead, sometimes at very low altitude. He suggested that "they" were doing this for his benefit. I was highly skeptical of this element of his accounts, because the area of this factory is near a major intersection of two highways that are heavily traveled, with fast food businesses and the Nebraska State Penitentiary, Department of Roads, and State Patrol nearby. I

theorized that if he indeed were seeing these numerous objects in this area, so should many others, yet we had no other reports from this specific area that I was aware of. Well, I personally was made aware of the unusual activity in the following manner.

One night in the fall of 1990 I had worked late at my bookstore and was driving home in my 1975 CJ-5 Jeep. I was driving west on highway 2, and it was approximately 8:30-9 p.m., and the sky was partially overcast and dark. As I approached the intersection of highway 2 and highway 77 south/14th street north, I noticed several very bright lights that were slowly moving from the northwest to the southeast. They appeared to be several hundred feet off the ground, and I watched them as I began to slow the jeep so as to shift lanes and leave highway 2 and go north on 14th street. As I began to slow down, and the lights were getting nearer, I saw that there were three lights in a triangular array, with a light on either corner of the bottom and one at the top. They appeared to be very low. I continued slowing down, coasting with my foot off the accelerator and shifting down into second gear, using the engine and gear to further reduce my speed. Changing lanes into the lane that would eventually take me from highway 2 to 14th street, I slowed down to approximately 5 mph, and tried various vantage points of looking out the windshield with my face close to the glass and then moving my head farther away from the glass. I was trying to see if what I was seeing was the reflected glow of my interior lights, or, the lights that bordered the highway. No matter how I changed my viewing position in the jeep, it didn't influence or change the position of the lights, now seemingly right over the Department of Roads building and the Nebraska Highway Patrol building that were side by side on the Northeast corner of the intersection of Highway 2 and 14th street. The lights were very bright, yet the energy of each light appeared to be more diffused than sharp. Traveling at approximately 5 mph, I could make out what looked like metallic beams or girders that each light was partially illuminating. The metallic beams had an "erector set" look to them, and appeared to connect each light with the other lights. At this point I applied my brakes forcefully, swung open my drivers side soft-top door, and scrambled out of the jeep before it was totally at a stop. I immediately looked overhead and saw no lights, metallic beams or anything else unusual in the sky. Thinking that whatever it was had applied speed to it's southeasterly heading, I turned towards that direction and scanned the sky, with scattered traffic going by in both directions. I saw nothing unusual. After several minutes of looking towards the sky, I realized that I should get off the exit lane before there was an accident. I then drove the jeep through the turn onto 14th street going north and took an immediate right turn onto a side street. Pulling onto the side street I swung the jeep back around so that I faced 14th street. I jumped out and spent approximately 15 minutes looking all over the sky, not seeing anything unusual. During this entire episode I heard no sound above normal traffic/car noises. The lights left no trail or visible evidence in the sky. It was over the next several days that I realized that the abductees place of work was just 3-4 blocks away from this intersection. Needless to say, my sighting inspired much more confidence in the veracity of the abductee's statement of seeing unknown lights and objects in the sky from his work place. It taught me to watch very carefully my own bias as I work with

these reports.

In June of 1991 I had the pleasure of meeting Professor John R. Salter Jr., at the Rocky Mountain Conference on UFO Investigation in Laramie, Wyoming. John told of the March 20th, 1988 UFO encounter he and his then almost 23 year old son had in Wisconsin. I'd seen the CBS special covering in part his experiences that had aired in May 1991, and I was looking forward to hearing more from him. John teaches and is the chairperson of the American Indian Studies department at the University of N. Dakota. John also offers one of the few accredited courses in the United States on the UFO phenomena.

After John's address I had the opportunity of talking with him. To give you a partial introduction to John Salter's views on UFO contact, here is a quote from a 1991 appendix to an earlier self-published report (Salter, 1989) I recently received from him:

"...I see a very bright and productive future for humanity—and for the other people, who really live not so very far away from us, and who've been created by the same Creator—and I think we and others will travel together on a stream where the many Suns of that Creator shine on the water and give us courage and strength and much, much more than simply a fighting chance (Salter, 1991, pg. 4)."

Acknowledging John's public stance that his UFO contact has been and is regarded by him as very positive in nature (which includes earlier childhood and young adulthood meetings), I asked John to comment on why the aliens don't just ring our front door bell (as Joyce, a friend of mine is fond of saying), announce their good intentions towards us, and then come in for some coffee or tea and have a nice chat. John replied that we as human beings have enough problems just getting along with each other when the only difference is the color of our skin. We haven't shown the maturity needed for such meeting in general. Salter said that the earth is known as a war-like planet, with many people emotionally prone to violence when confronted by challenging events, issues and ideas. He reflected that the aliens probably have families or friends that they want to go back to and spend time with. Therefore the aliens try to control the encounter with the human so that the aliens can do their job, and get in and get out quickly with the least amount of fuss. John Salter sees the "job" of the alien as helping key people to "keep on keeping on," which might include implants and medical procedures designed to help us. Salter believes that the alien wish to slowly introduce themselves to us. The aliens are concerned with our welfare and want to help us.

Interviewing John on our weekly radio program in the fall of 1991, I asked him to elaborate on the "why's" of the alien/human encounters. John gave this analogy: Imagine a city block where on one end a family resided (family "A") that had things pretty much together. Their lawn was groomed and their dwelling were well cared for. The people themselves and their children were peaceful in nature, and were prosperous and abundant. On the other end of the same block, another family lived (family "B")—not too much different, but different enough physically to tell. They lived in a dwelling that was run down, beat up and generally abused. Trash was all over their yard. The people were not very considerate of themselves or others and their chil-

dren were foul-mouthed and prone to misbehavior. Family "A" was concerned about the lifestyle and manner of living that family "B" was exhibiting, as well as apprehensive of contact between their children and family "B's" children.

Salter told our audience that family "A" had several choices. Choice #1: to kill off family "B." This choice was unacceptable to family "A." Choice #2: family "A" could try through enlightened self-interest to change the behavior of family "B" and help them to be better neighbors. I might add that a third choice, also probably unacceptable, was for family "A" to leave and find another home. Salter believes that the aliens are here to help us and therefore help themselves. He is looking forward to seeing them again, and believes that the trauma reported by many abductees is transitory in nature, and that there is a larger importance to the encounter that the abductee should look towards.

John Salter's view of his encounter/abduction experience is candid, and I was struck by his warmth and quiet strength. Salter has been active for years in civil rights and labor issues, and indeed perhaps his openness towards new experiences and differing people helped prepare him for his encounters. Dr. Leo Sprinkle believes that a person's psychological make-up will help determine how the person looks at and integrates his or her encounter/abduction experience. John Salter is certainly a positive example of this point of view.

So why do abduction experiences take place? What meaning can we derive from studying the contact experience? The behavior of the UFO occupants has told us something about them. I've put together the following listing of some of what we've learned about the aliens and the abduction encounter:

1) First of all, *they have come here.* They are curious about us.

2) They generally display uniform behavior. The observed actions, conduct and demeanor of the alien by the abductee in cases after case represents very similar behavior patterns. The performance of "job" functions during the abduction by the alien is alike in more details than it is unlike when looking at case studies. Indeed, the way in which the alien or aliens relates to the person during the abduction in a broad spectrum of cases is very uniform. The observed behavior in some abduction cases of some or all of the aliens is often described as being "hive-like."

3) They seem to have different ways of displaying and showing emotions than we do. They lack understanding of us emotionally. Their interaction with us is generally described as "clinical." Somewhat cold but not uncaring or indifferent to the point of complete disregard. Some abductees, such as John Salter, professed to have felt great love from the aliens.

4) They lack a full understanding of our physical nature, especially our reproductive processes, as evidenced by the woman who was asked by the aliens to nurse a baby which looked to be a "hybrid." She laughed as she was asked this, as if she could simply "turn the milk on."

5) In spite of the lack of understanding of our reproductive processes, the aliens seem to have the ability of inserting into short term memory a different scenario than what actually happened in many cases, which we label as a screen memory. This would indicate a degree of understanding of our psycholo-

gical processes, as well as our brains, neural "wiring," visual and auditory abilities, and sensation of touch.

6) Often during the on-ship portion of the abduction experience, samples of cells, tissue, blood, fluid, hair and nails are taken from the abductee. It is speculated that the aliens are a) cloning and creating a "hybrid" being from alien and human genes, b) testing for biological and environmental hazards in us, c) collecting general specimens for research, as we might take from animals to better understand them, d) using the samples from us as a form of sustenance.

7) There are reports of abductees being implanted with objects by the aliens. The purpose seems to be a) a tracking device letting the aliens know where the abductee is, b) a communications device, perhaps two-way, c) health related, as in time-release medications of some sort, d) unknown or not understood by us. There is no hard evidence for implants to my knowledge, although I am aware of a prominent UFO researcher who apparently sneezed out what he believes to be an implant from his nose—I'm awaiting further test results and information from him. The diminutive size might not show up in any but the most sophisticated and extremely expensive equipment and tests that we know of. Lest this implant aspect of the abduction phenomenon "turn our stomachs," we do it (implants) quite a bit with animals.

8) Abduction data suggests that the norm is multiple encounters, starting in early childhood and continuing into and through adulthood.

9) Many abductees report that one of the aliens who is usually present during the experience seems to be familiar, as if they've seen the being before. Sometimes this "familiar" alien is described as being physically different from the other aliens present during the experience. It is this being that usually interfaces between the abductee and the other beings. The familiar being also serves as the one who most often communicates with the abductee and when needed can remove or lessen pain or physical/mental discomfort with a touch of a hand to the head of the abductee.

10) Some aliens have told abductees that they have a spirituality that is much broader and more universally encompassing than that of most human religions. The literature of the emerging field of transpersonal psychology, of which I have a bias towards, is as close as any that I've seen to what the aliens have communicated to some abductees about their grasp of metaphysics and spirituality. A Lincoln man was told by the aliens that he should research and learn more about the spirituality of the American Indian.

11) The alien appears to be task oriented and works towards the completion of the abduction encounter.

12) There are very few reports (none that I'm directly aware of) of the aliens eating, drinking or consuming anything in the presence of the abductee.

13) The alien practices deception if it suits their unspoken purpose. As this is sometimes the case, *when* can we trust them? Of course as a contrast, humans never lie or practice deceit, do they...

14) They need us, something from us, or need the contact with us.

15) Their purpose in interacting with us is not to conquer us or our planet. This could have been done a long time ago. Indeed, the aliens have been interacting with us far longer than what is generally recognized as the "modern era" of UFO sightings, i.e. predating the 1940's.

16) They speak of concern for our environment. Many abductees have been given messages regarding upcoming planetary events or changes. Whether or not these are accurate remains to be seen.

17) They employ technology that appears to be way beyond our present level of achievement.

18) There have been reports of UFO witnesses and abductees having been harassed and intimidated by unknown individuals and groups. Speculation as to who the intimidators are runs from government intelligence operatives to UFO beings to inter-dimensional "cops and robbers." A broad term used for the intimidators is the "men in black" (MIBs), referring to their purported choice of wearing dark apparel, as well as to the color of their automobiles. Not every abductee or witness to a UFO event experiences contact with the men in black. More information on this particularly bizarre aspect of Ufology is being presently sought by this author.

19) Many abductees and UFO witnesses report a heightened sense of what is referred to as "psychic abilities" that they feel are attributable to contact with UFOs and UFO occupants.

20) Some abductees and UFO witnesses report other paranormal encounters with ghosts, bigfoot and other such anomalies that are attributed and or linked to UFO contact by the abductees.

Exploring theories regarding abduction reports specifically and the UFO phenomenon in general, the following are for your consideration.

1) The aliens are extraterrestrial in nature, using propulsion mechanisms that might very well alter time and space to facilitate long journeys through the universe.

2) The aliens are interdimensional in nature, and don't necessarily come from "out there."

3) The aliens are time travelers from the future, and might very well be "us," having responded to future Earth environmental changes by adapting through mutation and genetic engineering. This could be why the "hybrid" concept is possible, because our DNA is the same or similar enough to allow cross-breeding or cloning. They have "come back" because they need something from us, or perhaps to alter a chain of events which might have implications to "their" society and our future.

4) The aliens are and have been co-existing with us on Earth for millennia, the phenomena possibly originating here.

5) The abduction experience in particular and the UFO mystery in general could be attuned to each individual person's perception, character, ethnic background, and personal understanding of a whole range of experiences that we might call life. In other words, the phenomenon attempts to present itself in ways that are understood by each individual consciously and subconsciously who has undergone the UFO experience. The abduction,

while being "real" (a physical event having physical properties), could be presenting aspects of itself in physical form that doesn't necessarily represent the full identity and substance of the phenomenon. It may also manifest as positive alien contact, as supernatural beings or creatures, angels, demons, and events of a religious nature.

6) The Earth and it's people are at a shift-point in evolution, and the aliens have shown up to "watch the show."

7) Life is precious, and wherever it is found in the universe it is an event to be witnessed and celebrated. Thus the interest on the part of the aliens.

8) If the alien and the human are created from the same source, which I'll call God, and if there is no duality (no "them" and no "us"), then we are truly meeting another "face of God," and of ourselves. The spiritual implications of contact are far too enormous to do justice here.

9) There is no abduction phenomenon, and no aliens. Everything reported as part of the UFO literature has a "prosaic" explanation.

What are our responsibilities towards the abductee, and towards the abduction/contact phenomena in general? First, *knowledge is freedom!* When the abductee can begin to integrate the totality of the experience, this can then allow them to continue a very vibrant, healthy and productive life. The integration of the experience(s) should be viewed as both short term and long term goals by the abductee. As stated before, a trained therapist knowledgeable in the abduction literature is extremely helpful in assisting the abductee towards integration, wholeness and peace. In addition, abductee support groups can provide positive encouragement towards growth that is similar to what the more traditional support groups offer. Ultimately, to know is far better than to not know.

We as researchers, therapists, and students of UFO literature should also strive to be informed as to the abduction phenomena. UFO abductees might very well represent a large "silent minority" of our population, with symptoms as previously stated that parallel physical and sexual abuse victims, who's needs in treatment and recovery are just now beginning to be fathomed. Budd Hopkins stated in Lincoln during the 1988 MUFON Symposium that he believed that UFO abductions are the skeleton key towards understanding the UFO phenomena in general. I second Budd's statement. Although the concept of abduction of humans by UFO occupants can be admittedly difficult to deal with, I believe that any research into the UFO phenomenon which does not address the abduction literature is falling far short of understanding the nature of the UFO phenomenon. In addition to investigating reports of bright lights, daylight disc sightings, radar traces, physical traces, aircraft weapons systems locking onto UFO "targets" and other valuable pieces of the UFO puzzle, we as researchers must keep at least one of our ears open to contact and abduction reports. It is "safe" for government to propose spending millions of dollars on SETI as opposed to funding programs on abduction research. If I'm not mistaken, the reports I've heard in the general media that refer to SETI express an optimism regarding successfully picking up and interpreting signs of extraterrestrial life, but are also quick to

point out that nothing has been documented...no "proof" yet. The bottom line that these reports refer to is that it's like looking for a needle in a haystack. I am not a SETI "basher." It's just that I believe we have a phenomenon right under our collective noses that needs to be studied and understood. Could it be that the "powers-that-be" would have us to continue our focus on what is going on "out there," as opposed to what is happening right in front of us? I urge you to inform yourself!

I believe that we need to involve our congressional representatives in assisting us in gathering data regarding the abduction phenomenon in particular and the UFO enigma in general. Some progress is being made by the Fund for UFO Research and several other groups in establishing contacts with the elected officials in the United States government. These working relationships will prove to be useful in acquiring previously inaccessible data, and perhaps lend support for higher level inquiry into the UFO phenomenon. We need to articulate our concerns with our elected representatives in grounded, thoughtful discussions. Further, we need to ask for and demand accountability from our government. If, as I believe it is, the abduction phenomenon is "real," then our government owes us the "truth, the whole truth, and nothing but the truth." Until convinced otherwise, I will always take information over ignorance.

Inherent in being human is the right to choose and to act. In the initial analysis the UFO abduction phenomenon seems to violate our rights of privacy and our concept of free will. Of course, any other life-changing experience of greater or lesser impact might be said to also violate our free will ("I didn't ask to be fired, did I? I'm not asking to age physically, am I?"). Therefore, the abduction phenomenon is not singularly responsible for a violation of supposed sacred free will, because our "free will" gets changed constantly by outside forces. From simple analogies to much more complex discussions than we have room for here, the basic tenet of life is not stability, it is change. The better we see this, the better we deal with any events that initially look like they are going to upset our apple carts forever. With this said, this in no way abrogates or changes our responsibilities towards abductees who have been traumatized by the experience. We need to help them when asked. The point is that the UFO experience could very well be a major catalyst for our societal growth out of a closed view of ourselves and the universe, to one that encompasses a larger personal and planetary reference. The abduction and contact experience could lead to a spiritual transformation, firmly and forcefully getting us to look at our purported differences and seeing that we are not all that different. Man, woman, adult, child, black, white, animal, human, alien...I believe that the UFO experience causes us to look deeply within ourselves at who we really are. I would also tell you frankly that my initial interest in the UFO phenomenon was a catalyst for my own personal growth.

Eventually, after a sufficient study of available literature on the UFO abduction phenomenon, we must choose from what I believe are three positions on the matter of abductions. The first position is that the abductee is telling the truth to the best of his or her ability about their experience(s). The second is that the abductee is hoaxing or lying to us. The third position is that the abduction experience is one where a person experiences psycho-

logical states that don't necessarily represent what was actually occurring during the experience(s). I embrace position #1 and position #3. It is my belief based on my work with abductees that they are telling the truth. **People are being physically abducted by UFO occupants.** However, some mechanism either produced by us or by the abduction experience itself *sometimes* creates psychological states that mask or conceal the truth of the experience. I believe that an abductee can plum the depth and breadth of his or her experience only by carefully sifting and weighing the details, the impressions, feelings and sensations over a period of time. Then, perhaps with the help of a caring, qualified therapist can one fully embrace the actual physical experience with all major and minor nuances, let alone the larger questions such experiences pose as one begins to integrate the reality of the abduction experience into his or her life.

I have endeavored to share with you some of my findings based on my own case files in working with abductees as well as from other accounts in abduction literature. I have been grappling with questions that abductions and contact pose, both on a personal level and as a researcher and writer for some time. Your reflections, opinions and conjecture—whether or not you agree or disagree with any or all of this article—are welcome. Any personal reports of abduction and contact will be held in the strictest of confidences. Should you wish to make a public comment on this article, please write to the Editor of this journal to discuss an article, or to simply respond with a printed letter in this Journal.

Whether you are someone who suspects that you might have had one or more abduction experiences, or simply someone who has an interest in the UFO phenomenon, it is my wish for you that understanding and knowing be the fruits of your labor, with truth as your guiding light. Through your interest, your research, and your seeking of the truth, we can end this veil of silence surrounding the UFO abduction mystery. By talking about it we lessen the grasp it may have on your life in particular as well as provide a forum for those who have not yet spoken publicly regarding their close encounter experiences. It is my hope that this article has contributed in some measure to your understanding of UFO abduction accounts.

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FROM THE EDITOR



the editor

Abduction Models, Pt. 1

One fair generalization that can be made about those that favor psychological explanations of UFO abductions is that there is a tendency to be too easily satisfied. It often seems that it is enough to simply come up with an explanation that sounds good, or fits with a certain portion of the evidence, and flaws can be overlooked because it doesn't involve "extraordinary claims."

On the other hand, the same generalization can be made about UFO buffs. That certain evidence can be fitted into a particular model of the phenomenon is treated as reason enough to accept it, in much the same way that similarities between abductee's experiences and state of mind to certain psychological disorders is accepted as sufficient explanation. Hypotheses about dying races revitalizing themselves are cited almost as if the fact that they can be constructed constitutes proof in itself.

The problem is that the data can be made to fit any number of hypotheses, and the choice of which is simplest is largely a matter of personal predilection. A psychosocial theorist can assert that mental disorders are well-established phenomena and, given the inconclusive nature of the physical evidence, it makes the most sense to assume they're correct. Supporters of the ET hypothesis can point out the flaws and inconsistencies in psychological explanations, and say that visitation by extraterrestrials involves the fewest assumptions. Parapsychologists can counter that the evidence for Psi has always been stronger than the evidence for the physical existence of UFO's.

Being scientific doesn't just mean taking soil samples and subjecting photos to computer analysis. I get the impression that many regard UFO research only as the search for positive evidence to prove the physical reality of UFO's, and aren't terribly concerned with testing the validity of the explanations of them

and their behavior...as if all evidence supporting their reality leads inevitably to the same conclusions.

In a forum on abductions in the *Journal of UFO Studies* (published by the J. Allen Hynek Center for UFO Studies), D. C. Donderi discussed the relevance of Karl Popper's writings to abduction research, pointing out that: "...no theory can be logically confirmed by accumulating positive evidence." Though current evidence may support a theory, future evidence may still disconfirm it. However, surviving attempts to disconfirm it can corroborate a theory, "The more disconfirmatory challenges the theory survives...the more useful it is as a guide to interpreting nature." therefore, "...the best way to corroborate the extraterrestrial abduction theory is to try and disconfirm it." (Donderi, 1989)

In the same forum Michael D. Swords, the journals' editor, commented that "The critique of research methodology in novel areas is a common feature of scholarship and need not become 'personal' on either the researchers' or the reviewers' parts—in fact it *must not* become personal if we are to progress in these matters." While some in the UFO community seem to do so, it may be more common just to ignore the critiques. I don't get the sense that most ufologists have really taken to heart the need to constantly question the data.

People who bring up questions and concerns about the data or its interpretations are doing exactly what they should be, not only because they may prove a theory wrong, but by bringing up errors or areas that need clarification, they may actually help strengthen the theory. Having to convince skeptics may prompt researchers to be more rigorous than they might be if they were only presenting data to people who more or less agreed with them. Also, now that the abduction scenario is established and widely disseminated, psychological factors potentially account for a greater proportion of cases.¹ If we aren't alert to it, the problem may be overestimated or the database confused.

"My own guess is that it is not a coincidence that those who reserve judgment about these matters make primary reference to the scientific process while those who have already reached strong conclusions (either belief or disbelief) rarely do."

Stuart Appelle

I realize that I'm restating the obvious here, but I'm not sure everyone does. I think ufology still carries with it some baggage from its early years, with its bitter fights with the Air Force, and internecine rivalry between various UFO groups. Enthusiasts were for the most part just trying to prove extraterrestrials were visiting, with varying degrees of competence and honesty. While there were good investigators around, the standards of investigation and ethics a group like MUFON can set were the exception. Some UFO buffs were simply unfamiliar with the idea of objective investigation, others might be carried away by their emotional involvement, and feel threatened by anything that questioned their beliefs. Many people and groups seem to have fit the stereotypes of UFO investigators we rail against today rather closely. (Witnesses could be harassed rather badly.) None of this was conducive to creating an atmosphere of active ques-

tioning and scientific debate.

The culture of ufology has evolved a long way since then. There's a strong commitment to investigative techniques, ufologists are more or less obligated to be reasonable (and polite), publications are open to various viewpoints, and I often see things that show people aren't guided by a priori assumptions as it might be convenient for me to complain about here.

But the defensive and adversarial attitudes on the subject of skeptics or even just scientists apparently linger on to some extent, and there seems to be an air of "boosterism" that tends to play down problems. Maybe I'm reading too much into this, but when the foibles of debunkers are brought up, it sometimes seems it's to salve the insecurities of the audience, or to show how good we are by making them look bad.

Some critics of the abduction scenario do feel compelled to couch their arguments in fairly silly polemic, and I personally find it a little too easy to ignore possibly valid points if I don't feel I can trust the person making them. But people who are genuinely thoughtful and concerned with the problem have been treated in the same way as irresponsible debunkers, simply because the latter group has co-opted the term "skeptic" for itself. However, I don't see their opponents accepting their definition of "ufologist," or for that matter proclaiming themselves credulous. While there does seem to be a general recognition of the need to be skeptical (at least in investigating events), "skeptic" still shows up as a derogatory term, and harangues about the skeptics attitude have been used (perhaps unconsciously) in place of actually dealing with the questions raised. Even people raising reasonable, legitimate questions about sources and validity of data run the risk of being magically transformed into Phillip Klass.

John Spencer, vice-Chairman of the British UFO Research association, wrote an article where he reexamined the evidence in the Betty and Barney Hill abduction, raising some interesting questions and pointing out elements that have been overlooked. (1989a) He suggests that whatever the cause of the initial sighting, the abduction that was recovered under hypnosis two and a half years later came from the series of vivid dreams Betty had ten days after the sighting, when she had already started reading UFO material.² (Barney was familiar with the content of the dreams.) Spencer's own investigations and work with other researchers have led him to the conclusion that investigations take different courses depending on the investigator, and that "Given very similar basic data to current, famous American cases, quite different stories emerge." (1989b)

In a subsequent letter, Spencer relates that a MUFON state director used the article as "proof" that he was a debunker. (1989b) This is interesting, as Spencer doesn't discount that UFOs might be involved, or that some sort of physical reality is behind abductions. He merely feels that current investigative techniques mask the reality of what happened. And he stresses that it is the current framework of research that he is criticizing, not the investigators themselves, many of whom (including those he used as examples) are doing "diligent and excellent" work within that framework. His argument is that investigations should be "witness driven," that they should progress according to the needs and concerns of witnesses in "...highly emotional, traumatic and personal events," rather than those of the investigator.

So apparently just disagreeing is enough to make you a debunker.

Spencer adds that "...much of my own earlier work made all of what I now regard as these mistakes." and that he is asking other researchers to share the self-doubts that arose when he compared results with others across the world.

* * *

Theories and individuals who may ultimately turn out to be wrong can still make a contribution. To take an example from orthodox cosmology, astronomer Sir Fred Hoyle helped formulate the expanding Steady State model, and was the most noted (and outspoken) advocate of it against the Big Bang model. However, it was his concept of stellar nucleosynthesis (the formation of elements in stars) that solved the greatest problem in the Big Bang model, where the elements heavier than helium came from. His later work in this area resulted in a landmark paper that ironically convinced many scientists of the validity of the Big Bang. All this despite his adherence to a theory that is now discredited. (Gribbin, 1986, pp. 172-176)

John Gribbin points out that regardless of their personal feelings, it gave astronomers something to shoot for, as "The only definite cosmological test they could carry out was to see if any observations would invalidate the Steady State model." (Any number of things will jibe with the one of the Big Bang models, making it harder to invalidate.) Astronomers were given predictions that could be tested, and observations which could decide between it and the Big Bang. "By stimulating astronomers to redoubled efforts, the Steady State model undoubtedly hastened the pace of cosmological research." (Gribbin, 1986, p. 135)

"The entire history of science shows that, in varying degrees, much that even the greatest dead scientists believed to be fact is today either false or else somewhat less than factual, perhaps even superstitious. It follows that what the best scientists today believe to be fact will suffer the same fate."

Lynn White jr.

Psychological explanations do at least offer the possibility of being experimentally falsifiable, if they're formulated properly. We seldom get this chance with other theories. Anecdotal arguments or opinions can be mustered for or against them, and how well the evidence can be documented can be debated, but to some extent the discussion tends to slip into intellectual gamesmanship.

Though answers won't necessarily be conclusive, it can rule out questions and put research on a firmer footing. Otherwise, it's hard to counter those who say the matter is still open as it hasn't been seriously investigated, or that ufologists won't consider evidence that contradicts their views. In turn, it's harder to convince scientists and medical and psychological professionals that phenomena deserves further study. Michael Swords feels that most serious abduction researchers would like to do testing, publish papers in "proper journals", and otherwise observe all the scientific niceties, but suffer from a lack of resources and personnel. (Swords, 1989b)

It should be remembered that it's more than a debate over the existence of extraterrestrials or the validity of personal theories, but that it deals with individuals that have been troubled to varying degrees by their experiences. As such, it's only responsible for a researcher to search for alternative explanations. A psychological study conducted in response to charges by skeptics might even provide as a byproduct useful information on the abduction process and its effect on the abductee, which in turn may help them understand and cope with it.

While I personally doubt psychological factors are capable of explaining the entire phenomena, the points noted by skeptics may play a part even within a physical abduction situation. In addition to the trauma and dislocation of the events, witnesses report being placed in altered states of consciousness, having their actions controlled, their moods altered, their memories erased and new memories, perceptions, and images implanted. I don't think it would be terribly surprising if the witnesses own mind, due to this induced state, were more vulnerable than usual to filling in the blanks, or having elements from their subconscious or the outside world bleed through into the narrative.

David Jacobs, long a supporter of physical abduction events, said at the 1991 MUFON Symposium that "One of the great problems with abduction research is the difficulty of separating out confabulation, imagination, dream material and other false memories from the 'real' account." (Stacy, 1991)

Ann Druffel and other researchers independently noticed something she calls "detail reflectivity," that some reports seem to reflect details from the abductee's life, "In other words, portions of the experience often resembled what would be logical projections from each person's own mind." She gives as an example the case of a steelworker who compared the light in the craft to furnaces in steel mills, and compared shields the entities wore over their faces and heads to those that welders in steel mills used. (Druffel and Rogo, pp. 230-232)

Jenny Randles calls attention to something she term the "Oz Factor", a set of symptoms reported by abductees "...which creates the impression of having left our material world and entered another dream-like place with magical rules." She describes this as an induced form of sensory deprivation, focusing attention on mental phenomena while screening out input from the outside world. (1988a, p. 22). She also brings up several non-abduction events—Dr. John Lilly's sensory deprivation experiments and out-of-body experiences—where the same state of mind is found, and material with similarities to that in abductions was experienced. (1988a, pp. 217-219),

Probably the most often cited to study indicating abductees aren't suffering from mental disorders is Ted Bloecher, Aphrodite Clamar, and Budd Hopkins' *Final Report on the Psychological Testing of UFO "Abductees"*. Randles notes that Dr. Elizabeth Slater, who evaluated the abductees for the study, pointed out that they had vivid abilities to "image" things that (in Dr. Slater's words): "...can operate favorably in terms of creativity and disadvantageously to the extent that it can be overwhelming." (Randles, 1988a, p. 208) Australian researchers Keith Basterfield, Vladimir Godic, and Pony Godic report that in four out of the five South Australia cases they were most familiar

with, the witnesses "...dream images and visions are unusually vivid—i.e. 'real'." In addition, they were able to "...absorb themselves deeply in an activity to the exclusion of surrounding stimuli." (Basterfield, Godic, and Godic, 1990)

Randles also mentions two cases where the witnesses were seen during their abduction, in one case lying on the ground, in another (which she seems to consider a good case) in bed in a "...trance-like and very deep sleep." (Randles 1988a, p. 197)

Neither Jacobs, Druffel, or Randles feel that abductions can be entirely explained in psychological terms. Jacobs is one of the strongest supporters of the ET hypothesis. Druffel suggests that details are lifted from the witnesses' mind and projected back by the entities creating the experience. Randles comments that "Half the evidence supports physical reality, and half does not. No solution that ignores this factor can hope to succeed." (1988b)

Abduction researchers are apparently more aware of psychological factors than many of their critics are prepared to admit. Psychological aspects of the phenomena may have been minimized to keep it from being buried under easy explanations, and out of concern for the way abductees are treated. While this is to some extent understandable, I've found that people tend to use the statements and writings of prominent abduction researchers to dismiss the psychological questions, and many seem to regard the issue as cut and dried. Since David Jacobs is one of the researchers they cite, I found his comments on confabulation particularly interesting, as it's generally been expressed to me that this is not a problem (or even that it doesn't happen at all).

"If anybody thinks that this book is an attack on scientists, as a distinct order of beings, he has a more special idea of it than I have. As I'm seeing things, everybody's a scientist."

Charles Fort

Studies indicate that no psychopathology is generally present among abductees, but this argument tends to be used in a superficial or anecdotal way. Statements that schizophrenia is rare, or—less charitably—that "these people aren't nuts" are presented as if they answer the psychological questions as a whole. However, researchers have suggested explanations that don't involve psychopathology, from Dr. Michael A. Persinger and temporal lobe lability (1988), to Hillary Evans and altered states of consciousness (ASCs). Critics will still use the argument that abductee's aren't psychotic even when it is never suggested that they are. While arguments can be made against all of these hypotheses, if you aren't aware of them or don't understand them, you're hard pressed to say they aren't happening.

Kenneth Ring and Christopher J. Rosing conducted a study to assess some possible predisposing factors to abductions, as well as various aftereffects of abductions (Ring and Rosing, 1990). Questionnaires were sent out to people who had reported abductions, people who had other sorts of UFO experiences, and to people who were just interested in the phenomena (as a control group). Questionnaires were also sent to people who had had near-death experiences (NDEs), and to those who were just interested in them.

They had originally planned to place people who had

suffered abduction episodes in a separate category from those with other UFO-related experiences (such as sightings, physical traces, telepathic and dream-like encounters, humanoid beings without abductions). When examining the data from the questionnaires, they were surprised to find that the abductees' responses were not significantly different from those of the other UFO experiencers. The exception was "psychologically non-impactful sightings", which were made part of the control group, the rest were placed together in an "experiential" group.

However, the experiential group did differ from the control group on most measures. As far as aftereffects go, it would seem logical that experiences like this might similarly affect personal values, beliefs, and worldviews. But the similarities also extended to the subjects' childhoods.

In both the incidence of childhood psychic experiences and the extent to which, as children, they were sensitive to alternate realities, an "enormous statistical effect" was found favoring those who had UFO experiences and NDEs over the control group. (This was somewhat stronger in the case of UFOs.)

More disturbingly, both experiential groups also reported greater incidence of childhood abuse, and at significant statistical levels. They stress that this does not mean that most people who've had these experiences have also been abused, but that the reports are made more frequently by them.

Dr. Rima Laibow states that in her work "significantly more than half" of the abductees are also victims of abuse, a larger proportion than in the general population.³ (Laibow, 1989) As she points out, higher levels of abuse are understandable in cases of multi-generational abductions, where the similarities of abduction experiences to abuse might similarly cause young children who were abducted to become abusers.⁴ It's harder to fit the data into the standard view of non-abduction UFO events.⁵

They also found that the experiential groups were more likely to report having had serious illnesses as children.

They caution that their study relied entirely on self-reported data, and that in-depth psychological studies are needed. Also, some of the questionnaires in the study had not been used before. They also warn that as a preliminary survey, any causal inferences are unwarranted. They feel their findings do nothing to explain the source of UFO or near-death experiences, as arguments can be constructed to make them fit whatever theory someone prefers.

They don't think that the factors assessed in the study cause these phenomena, but they do think these factors sensitize people to them, and demonstrate that "...in fact *not* just anyone is likely to report undergoing a UFOE or NDE..." The possible framework they offer is that trauma and other factors not assessed in the study contribute to a heightened sensitivity towards non-ordinary realities, possibly mediated through dissociation. (They found that dissociation scores were "quite high" as compared to a study of undergraduates, though those with UFO interest group also scored high.) When later confronted with trauma of a UFO or near-death incident, they are more likely to "flip" into that state of consciousness where they have an "...extended range of human perception beyond normally recognized limits."

This may seem a lot stranger than extraterrestrials, or even demons or fairies, but psychological studies can establish

whether it's predictions about the abductee's are correct, so it is testable. Further research is needed, but it can no longer be said that there is no basis for the suggestion that psychological and social psychological factors may predispose someone to have these experiences. And as they point out "...such factors **must** now absolutely be taken into account by any interpretation that attempts to explain these mysteries."

* * *

One of the simplest points Forteanism makes is that well-established or intuitively obvious scientific theories—even those well-supported with interlocking evidence—may be wrong.

William Corliss, who has been collecting and publishing anomalies from scientific journals for over 20 years comments that "Theories imprint a whole view of the universe and make you look at everything through blinders." and feels that a lot of observations are discarded or ignored because there is no theory to explain them. (Huyghe, pp. 220-222) Charles Fort felt that "...nothing can attempt to be, except by attempting to exclude something else." That in order to maintain a belief system, you have to exclude data and other systems that may also be valid. Fort called the process by which theories and pronouncements from experts caused people to see or not see evidence "hypnosis." A more scientific formulation of his attitude can be found in the theory of "cognitive dissonance." When information contradicts an established opinion, it can cause anxiety. This can be relieved by adjusting the opinion to match the information, or by adjusting the information to match the opinion. As D.C. Donderi explains it: "The contradictory information can be removed as a source of tension if it is ignored, or if it is devalued by challenging its relevance or credibility." (Donderi, 1989)

"Instead of simply accepting nice, slick theories like evolution, relativity and continental drift, I think we should occasionally reexamine them to be sure they are not accepted just because they are so slick. And based upon the material I've collected, what I'm saying is I'm not so sure."

William Corliss

Some people delight in pointing out the occasions in the past where scientists have been wrong. In fairness it should be pointed out that things may have been less clear than they seem now. The data available is often incomplete, and it's inevitable that at times theories and assumptions turn out to be less firm than they once seemed. No one criticizes Newton for being one-upped by Einstein. In addition, there is something to be said for conservatism in science. The problem doesn't lie in scientists being wrong, or feeling that evidence is not conclusive yet, the problem lies in their attitude towards the questions that are raised.

Simple opposition to the orthodoxy that ignores a phenomena doesn't make someone immune to the above factors. Though they may have recognized a valid area for study, their explanations are subject to all the same problems they delight in skewering the orthodoxy for. The only defense is recognize this, and take into account that all our models are tentative and subject to change. That's why they're unidentified flying objects. The

best definitions of Forteanism incorporate this idea.

On the other hand, people interested in the paranormal often define themselves—directly or indirectly—in terms of belief. That the difference between us and “close-minded scientists” is that the latter don’t believe in UFOs (by which is generally meant alien spacecraft), or ghosts (by which is generally meant dead people), or ESP, etc. But this seems to go beyond complaints about ignorance the evidence, or lack of investigation. It’s often as if the existence of a phenomena or its interpretation has some deeper meaning to the person, and the disdain displayed toward the scientists is for their non-acceptance of that rather than their unscientific response to the problem. Some people rather proudly state that they are “believers,” with obvious emotion in their voices.

As ufologists have pointed out, the problem with close-minded scientists is that they are “true believers.” While we can talk about them being unscientific, or about the attitudes that don’t allow them to accept UFO reports, people who believe in UFO’s do so for a lot of reasons, not necessarily any better. Belief in visiting extraterrestrials may fit a UFO buff’s world view as much as disbelief fits a debunkers, and its open to question whether either are based on objective reviews of the evidence.⁶ How many in either group have actually sat down and analysed their belief systems, or would even think it necessary?

If ufologists are credited with being perceptive when pointing out flaws in a psychological explanation, so should scientists when the points out inconsistencies or other problems in the contents of abductions. Neither would be doing their job if they didn’t.

“The nature-nurture debate reminds us that there are swings in intellectual fashion: that science is a cultural activity, and that scientists are not immune to the influence, the limitations, of their social context...And if there is any lesson to be gained from the history of 20th-century science—from physics to psychology—it is that simple truths about nature, and especially human nature, are illusive.”

Allen L. Hammond

1. Researchers do seem to generally accept some are psychological, perhaps it would useful to investigate and publish these cases, or just clarify how they make the distinction.

2. While Hill feels her abduction did occur, she told Spencer she thought many recent reports probably were psychological in origin.

3. Dr. Laibow points out that hypothesis that abductions are protective screen memories for child abuse is difficult, as the abductee consciously recalls the abuse that is supposed to be intolerable to them. Meanwhile, the supposedly more acceptable screen memory is buried in the unconscious, and “...totally unavailable to serve the ordinary purposes of screen memory in at least 75 percent of the abduction cases we know of until it is liberated through special techniques...” Also, of course, they occur in those that haven’t been abused.

4. Dr. Laibow feels additional study of the relationship is an “urgent public health concern,” and that the level physical and

sexual abuse we’re becoming aware of might indicate the severity of the phenomenon. She uses the term “abduction” to describe the reported scenario, but “...makes no attempt to ascribe any reality to such reports.”

5. In most investigations, it wouldn’t be reasonable to ask about this. It’s been argued that there are other details that would seemingly have nothing to do with the sighting that may be relevant, such as blackouts or sudden sickness earlier in the day of a sighting.

6. Some people seem to be disappointed by criticisms of various UFO scenarios, even those involving alien cannibals who’ve made immoral deals with our government (One man’s face fell when I mentioned my problems with this.). I take this to mean they would also be disappointed if they weren’t happening.

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Announcements, Events, Requests

Thanks...

A number of people and organizations helped publicize Exploring Unexplained Phenomena III or published our call for papers. We originally planned to have something on the conference in this issue, so we held back thanking them until now. If there's anyone we didn't see or forgot, we apologize. Patrick Huyghe, John Keel (NYFS), Dale Kaczmarek (GRS), New Jersey Chronicle (NJ MUFON), SUPRA, INFO, MUFON, UFO Magazine, FATE Magazine, and Search Magazine.

We'd like to thank John Wynhausen, James D. Birkel, Randy Garlip, Tom Long, KZUM and particularly Tony Adden for contributions to our library. Anyone shamelessly seeking to get his or her name in print is advised to follow their example.

Thanks also to The Mill for allowing us to hold our monthly coffees there for the past two years.

Events...

1st Sunday of each month, from 2:00 to 4:00
Fortean Research Center Coffee

The Way Home Bookstore, address on back cover

May 2—FortNight

Arlington, Virginia

Bob Switek: "The Roswell Incident," Michael Chorost: "Canadian and European Crop Circles," Alvin Holm: "Geomancy and Earth Mysteries in Pennsylvania," Jim Theisen: "Patience Worth"

Includes luncheon, book sale, "all-night" party. Friday night cocktail party with speakers.

Registrations must be received by April 25. Write to the International Fortean Organization (INFO), address on back cover. Questions: call Ray Manners at (703) 522-9232.

May 2-3—Exploring Unexplained Phenomena IV

Nebraska Center For Continuing Education
Lincoln, Nebraska

Presented by the Fortean Research Center. Loyd Auerbach: "Psychic Dreaming," Jenny Randles, Raymond Boeche: "Bentwaters UFO Incident," Martin Caidin: "Ghosts of the Air," James Goodall: "Secret Aircraft at Groom Lake (Area 51)," Linda Moulton Howe: "Cattle Mutilations," John Keel: "The Mothman," George Wingfield, Jenny Randles: "Crop Circles."

Friday evening reception with guests (free) and Italian buffet at Valentino's (\$7.25). Sat. banquet, \$15.50 (vegetarian dishes available at both dinners).

\$40.00 before April 1st, \$45.00 afterwards/at the door, members receive a \$5.00 discount. Single sessions (morning, afternoon, Sat. evening) \$10.00 (no discount or preregistration).

May 22-25—International Symposium on UFO Research

Denver, Colorado

Colin Andrews, Richard Andrews, Walt Andrus, Mark Carlotto, Michael Chorost, Jerome Clark Edith Fiore, Stanton Friedman, Steve Greer, Richard Haines, Richard Hall, James Harder, Linda Moulton Howe, Scott Jones, Rima Laibow, Brian O'Leary, John Salter, Don Schmidt, Leo Sprinkle, Maj. Gen. Albert Stubblemine(Ar. ret.)

Write to: 1304 South College Ave., Fort Collins, CO 80524

June 18-21—America Before Columbus

Brown University
Providence, Rhode Island

Held by the New England Antiquities Research Association.
Write to: Suzanne Carlson, 2 Oxford Place, Worcester, MA 01609.

June 25-27—Rocky Mountain Conference on UFO Investigation

June 22-23—Hypnosis Sessions

June 24—Hypnosis Workshop

Laramie, Wyoming

James A. Harder, Tere Kristovich, Kit McCray, Steven M. Greer. Workshops with Marilyn J. Sprinkle (reincarnation), Kitty Brown (sculpting UFO entities), June Parnell (integrating UFO experiences), R. Leo Sprinkle (spouses and family of UFO Experiencers).

Registration deadline for Conference and Food/Lodging Package: postmarked June 1. Write to: 13th Rocky Mountain Conference on UFO Investigation, Conferences and Institutes, P.O. Box 3972, Laramie, Wyoming 82071-3972. Call: (307) 766-2124 or 1-800-448-7801.

July 10-12—MUFON International UFO Symposium

Albuquerque, New Mexico

Guests: Stanton T. Friedman, Richard F. Haines, Budd Hopkins, Linda Moulton Howe, J. Antonio Huneus, Montague Keen, Richard M. Neal, Phillippe Piet van Putten (Brazil), Clifford E. Stone, Jacques Vallee, two speakers from Moscow.

Write to MUFON, 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.

Information on the patrolman Herb Schirmer case, Ashland, NE in Dec. 1968.

Information on the Reinhold Schmidt case, Kearney, NE in Nov. 1957.

Any information -- from anywhere -- about garden hoses squirming or being pulled underground.

HELP OUR FRIENDS

There are many other organizations investigating and providing information on the unexplained, all doing the best they can with the resources available to them. If you're seeking more information, you might start with the organizations below.

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2457 West Peterson Ave.
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