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★ THE MISSING LINK ★

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A PICTURE OF AN ALIEN???
(TAKEN IN CALIFORNIA BY A
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3001 South 288th St., #304, Federal Way, WA 98003

In the April Issue of the Missing Link I asked for positive contact cases. The following case is reported by our local affiliate in Salt Lake City.

TOO CLOSE FOR COMFORT

By Kaye Studstrup, Associate Director
Salt Lake City, Utah

You asked me about my brother's story. I cannot reveal his name - only his story.

It took me two years before I found out about it. I had discussed UFOs with him and his wife for a long time but they would not comment.

I took this to be just - well they are not interested in this subject. I would show them books, etc. I thought I would keep at them just because he is my brother.

He would just say things like "You're nuts!" or "You're out in left field!" or "I do not want to hear about it."

In the Summer of 86 I had this strange urge to look out the window. The window faces west looking out over the Salt Lake valley. I saw this large light out over the copper pit. This thing just sat there. It was disc shaped and the lights were going around on this thing.

I screamed for my husband and my son to come and see this thing in the sky. I got so excited that I called my sister-in-law and said "Quick go out in your front yard and see the UFO in the sky. I will stay on the line." She dropped the telephone and went to see...

She came back on the line and said, "My God! It is a UFO. Then my brother got on the line and said, "The two of you are nuts!" His wife said, "You need to talk - what about the experience we had?" He said "Be quiet!"

I said "what experience?" And that is how I found out about my brother's experience.

My sister-in-law, and my brother were driving down to Mantle, Utah, because her family has a large cattle ranch, horse and turkey farm. A large operation. They go there every weekend. They know this area like a book.

It was during the season of the upcoming deer hunt. They were taking their horses down to her Dad's ranch and then they would set up a camp for the deer hunt. This was an all day thing. They then loaded up their horse trailer with hay. They had a big "four wheeler", pulling a four-horse-trailer.

It was getting late so they decided to head back to Salt Lake City. They were coming home through the canyon headed towards the Interstate and my sister-in-law was tired, so she put her head on my brother's lap and went to sleep.

He was just driving along when he saw two lights come up behind him and shine its lights on the back end of the horse trailer. It stayed there for awhile. The light was a blinding light that illuminated the entire area. Thinking it was a large truck, he thought to himself, "You dumb truck driver what's your problem?" My brother pulled his rig over to the side of the road to let this "guy" go around him...(ha ha!)

The next thing he knew, he was 100 - 150 miles away driving down an unfamiliar road looking at a sign that read "Delta, Utah, 12 miles"! He was very disoriented and had no idea where he was, or what the heck had happened to him.

He woke his wife up and said, "Where the h___ are we? What the h___ happened?" They had missing time and their truck and trailer had traveled much farther than would normally be possible in that period of time.

They became panicky and for some reason(!) they felt they had been picked up by a UFO and put back down in a different area.

This event happened in 1984. They did not tell anyone about it until 1986.

My brother looks like TOM SELLECK and that is a true story. At the time he had a terrible drinking problem. He never finished high school and this gave him low self-esteem in spite of his good looks. After this encounter he quit drinking and went back to school. He is going to college studying law and getting straight A's!

That is the good side of the story. My sister-in-law is a different story.

She is a nervous wreck and seems to be getting worse. I have suggested she go see a psychologist as she really is in bad shape.

About a year ago she called me up and asked me to come out and look at her neck. She had puncture marks in the shape of a triangle behind her ear. She also has the puncture marks like the ones on my leg, on her leg.

Before this event happened to her she had a tubular pregnancy (twins). I think she must have had an earlier abduction and this is the reason they were picked up again.

She told me that when she was a young girl riding her horse up in the Mantle Mountains she saw one land. She kept this story inside of herself all these years.

* * * * *

WE ARE TAKING A SURVEY

Recently it came to our attention that a very unusual phenomena has been occurring. Abductees, when traveling by car, alone, experience a sharp "sting" on their neck, similar to a bee sting. We would like you to write in if you have had a similar occurrence. Perhaps by pinpointing on a map of the area, we can come up with a pattern. Of course, the bottom line is where is the "sting" originating from? If you have an answer we would also like to hear it! We will put the results in the next issue of the Missing Link.

We are still gathering information on the nocturnal puncture wound phenomena. We would like to hear from you about either physical anomaly.

* * * * *

Dear Aileen:

A general hysteria or even slight paranoia seems likely to arise from the recent exposes of government and alien contracts.

There may be a large degree of truth in some of the current statements, but the bald manner in which they are reported does not allow presentation of alternate and equally valid facts.

I have been told repeatedly by my contactors to always emphasize that all UFO connected entities are NOT the same kind of beings, do NOT all come from the same place or in a like manner, do NOT all come with the same individual purpose, and do NOT all treat us in the same way. There are dozens and dozens of different alien factions each with its own purpose and modus operandi. Each faction acts within its own explicitly outlined boundaries. AND THERE ARE RENEGADES!

The extra terrestrial biological entities (EBEs), I have been told, derive from an ancient race of Earth dwarves. These were captured by the "Masters" who genetically altered them and engineered cross breeding with other non-earth life forms until they have lost almost all semblance of Earth humanity.

This was done to obtain subservient and obedient workers. Their life expectancy was extended to such an extreme they no longer remember having been born. Some were cloned, but this did not prove satisfactory. I am not told why. They are semi-programmed to carry out their prescribed Earth chores but retain enough individual will that they can take evasive or corrective action when an emergency arises. They are program-protected against the personal experience of pain and the knowledge of death, so do not understand our pains and fears and can regard them only clinically. Thus they can have compassion but not true empathy. There are several varieties of EBEs.

The Masters, who are said to "have the same roots" as Earth humans, have made, through the EBEs, contacts and contracts with Earth governments. However, there was NEVER a specific agreement that our people could be abducted and mistreated for any reason.

Even with periodical physical rejuvenation the EBEs enthusiasm and will to live diminish until they become lethargic and useless. The biological intervention with Earth humans is a last desperate attempt to revive the race by returning to Earth for genetic material. (This is a bit hard on the earthly source of that material which is robbed, raped, humiliated, and thoroughly terrorized!)

The question remains: Why do the Masters feel they have the right, moral or otherwise, to so utilize Earth humans?

It would be an interesting and perhaps productive experiment to regress abductees, who are willing, to an era in their current life when such an agreement might have been made. Young persons, at the age of puberty, might have enough idealism and Quixotic sense of adventure and curiosity, and not enough knowledge of experience to realize the full implications of such a commitment, and that they might very well have agreed to "save a dying race" when they had properly matured.

The memory of this contract was wiped out and deliberately not recalled at the time of abduction, believing fright would curb the abductee's resistance.



However you cut it, the cake remains unappetizing.

A second question might be: What physical and psychological characteristics do all abductees have in common that would induce the Masters to choose them specifically? "You are the chosen one." they say.

Once I was told, "We can tell by the age of five if a person is going to be useful to our purposes."

And again, "You were chosen and followed for years before an attempt was made to contact you openly."

And how many abductees/contactees have said, "They seemed to know all about me"? How many have reported previous childhood contacts with strangers?

Perhaps we, ourselves, innocently made this unfortunate commitment!... Ida Kannenburg, 307 So. 19th St., Laramie, WY 82070



DEAR AILEEN

You are familiar with Dear Abby - well I thought it would be fun to start a column in a lighthearted manner with the above headline. We can use some of the questions that have been sent in correspondence. If you like it let me know.

Dear Aileen:

I am in love with an alien. Do you think there is something abnormally wrong with me? He is about 3'3" tall, has a large white head and black wrap around eyes. Do you ever hear of other women being in love with a similar alien?

Signed... confused in Texas

Dear Confused:

There have been several cases of love encounters with aliens. In fact, two ladies wrote books about how much they loved their "mates". There could be several things that are a factor here: one; your mind has been influenced to feel this way; you knew him before in another life; or he really is a nice guy! In any event, it makes life interesting.

(Send in your question for next month's column. In the meantime we will keep a sharp eye out for good questions.)

★ THE MISSING LINK ★

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EXTRATERRESTRIAL CONTACT AND THE SEARCH FOR HIGHER CONSCIOUSNESS

By John White

Evolution has not stopped. Human nature is changing. A new race--a higher form of humanity--is now emerging on the planet. My reason, research and personal experience lead me to this conclusion. And certainly it is not my conclusion alone. Nietzsche, Bergson, Teilhard de Chardin, Sri Aurobindo, Gopi Krishna, Oliver Reiser, R. M. Bucke, L. L. Whyte and others have proposed the same idea before me: human beings are also human beings.

The grand theme of history is the evolution of consciousness--a story of ever-more complex forms of life coming into physical being in order to express more fully the consciousness behind existence itself. As this applies to the current world scene, I maintain, the many threats to life on this planet created by *Homo sapiens'* intellect-gone-wild have caused such pressure on nature that the life force--the intelligence governing creation--is mobilizing to resist the irrationality of Man.

How will it resist? Simply by bringing a higher form of life onto the planet--a form that will recognize the laws governing nature and live in accordance with them. The human race as we know it will go the way of the dinosaur. The widespread signs of world unrest and cultural collapse around us indicate that an historical epoch, a world age, is ending. Simultaneously, a great awakening is going on around the globe. It isn't merely a generation gap or a communications gap. A new species is awakening to its cosmic calling and is asserting--in the face of a threatening dominant species--its right to live. The planetwide uneasiness and societal upheaval being seen today is fundamentally an expression of people straddling the old and new worlds as they try to find out what species they belong to.

In the course of the emergence of this expanded sense of human identity, many errors and excesses will occur. The "gods from outer space" concept is a notable example.

Theoretically speaking, I accept the idea that other life forms are present in the universe. The evidence from exobiology supports this idea. I even accept the idea that extraterrestrials have contacted the human race throughout history and are interacting with us in various ways to gently guide us along the evolutionary path to a higher state of being. There is nothing inherently implausible about this, (although the evidence for this is much less strong, and gets weaker the farther back in history we go). My purpose in this essay, therefore, is not to debate this notion but to offer a cautionary comment about the proper *attitude* toward such contacts.

The immediate allure of contact with "gods from outer space" is the possibility of learning from supertechnological civilizations. Imagine, for example, being given the means to build power sources such as the legendary crystal energy devices that powered Atlantis. This is an exciting vista, promising--on the surface, at least--a new era of peace and prosperity such as people have dreamed of for millennia. Beneath the surface,

however, this is more of the same narrow vision--the unquestioned faith in the power of science and technology to secure human happiness--that is endangering our species at this time.

Thus, inherent in the possibility of encounters with aliens is a danger we must recognize if we are ever to truly build a "heaven on earth." For such knowledge as we might obtain from extraterrestrial contact still does not give us the most important type of cosmic connection--the type we need to deal with the problems of daily living. Our endless accumulation of scientific facts simply does not add up to wisdom and understanding of the human situation in its existential or cosmic aspect. Every new bit of information, every new answer we get raises a dozen new questions. Gathering scientific data is an endless process, and unless we are properly grounded in the moral foundations of the universe, we will continue to find new ways of misusing science so that knowledge only leads to greater unhappiness, as we see most strongly in our historically unprecedented threat to all life on the planet. As Krishnamurti, speaking of our Faustian quest, says, "Knowledge is only a part of life, not the totality, and when that part assumes all-consuming importance, as it is threatening to do now, the life becomes superficial... More knowledge, however wide and cunningly put together, will not resolve our human problems; to assume that it will is to invite frustration and misery. Something much more profound is needed."

What is needed? A change of consciousness. Only a change in the state of human consciousness will allow us to find the knowledge and wisdom necessary to survive the threats facing *Homo sapiens*. For there is a type of knowledge beyond science--beyond even the science of supertechnological extraterrestrial civilizations--that is nevertheless democratically available to every one of us. It is the core truth, the eternal message of all the world's sacred traditions. It is knowledge that anyone can obtain directly from the cosmos, without intermediaries, without being dependent upon benevolent superior beings, whether they are angelic messengers, Space Brothers, spirit guides, ascended masters, walk-ins or whatever. Call it God knowledge, mystical union, attaining yoga, finding the Tao or achieving enlightenment. These terms all refer to the same thing: the fundamental apprehension of Cosmic Wholeness transcending any and all parts of creation and its creatures. This is the knowledge that gives purpose, direction and fulfillment to our lives by answering the ultimate questions which spiritual traditions and science alike have tried to answer: Who am I and what is existence all about?

That is not to depreciate the value of whatever wise counsel or technical information humanity may be offered by extraterrestrials or metaterrestrials in the matter of evolving to higher states of being. But in the last analysis, it is up to us to take responsibility for our own growth into higher consciousness. Nobody can do that for us--not through neurosurgery, genetic engineering, chemical implants, hypnosis or any other form of outside intervention such as various ancient astronaut theorists and UFO contactees are suggesting today.

What is "out there" cannot save us. The impulse to grow must come from *within* as an organic expression of a person's total being.

That is the unanimous advice from sages around the globe throughout history. Deep inside us, not far out in physical space, is the channel by which we can make the cosmic connection--the one that really counts. A powerful illustration of this is seen at the end of *2001: A Space Odyssey*. The film is a classic for many reasons, but the chief one is its insightful treatment of the grandest theme of all history: the evolution of consciousness and the growth of humanity to a godlike state. *2001's* "hero" is the astronaut Bowman. His technology-denoting name symbolizes an intermediate state of human evolution that is still relatively crude but nevertheless well beyond the ape-man stage with which the film begins. At the end of the film, we see Bowman traveling on the (symbolically sperm-shaped) spaceship (symbolically) named *Discovery* through the atmosphere of Jupiter, preparing to land and begin searching for the advanced life forms who created the mysterious black obelisk. This is the famous psychedelic scene in which the audience goes through the streaming colors representing the atmosphere and surface of the planet. During the passage, an image of a human eye appears briefly now and then, filling the entire screen so that only the pupil and iris are seen. This is director-producer Stanley Kubrick's way of saying that the film's explicit journey to outer space is implicitly a journey to inner space, to the center of the mind. Because as the audience passes through Jupiter's atmosphere, it also passes through the giant eye into the brain-mind behind it.

And there, in the center of the mind, is an amazing discovery, a startling revelation: *we ourselves are the real extraterrestrials* for whom Bowman has been searching. Humanity has gotten so "spaced out," so far from home, so out of touch with the Earth that we have forgotten our origins and lost our roots. We've become alienated--aliens--to ourselves and the planet. And because of that, we are in danger of destroying life on the planet, and perhaps even the planet itself, just as some purported messages from space beings warn us.

In that alienated state of consciousness, we are searching for advanced life in the universe--searching for higher consciousness--in outer space. Now, there undoubtedly are such life forms out there. To repeat: exobiology suggests it most strongly. But also to repeat: it is deep within ourselves, not out in astrophysical space, that the true cosmic connection exists. Insofar as we have not discovered our own potential for growth and further evolution, we have become terminal--the dying old man that Bowman is at the film's end. So long as we look for gods from outer space or any kind of saviors "out there," we are lost and alienated from Truth. But when we "look within" and find the power of consciousness directing our destiny and the destiny of all creatures, no matter how highly evolved, then we realize paradoxically that we are one with that consciousness, that cosmic intelligence, that transcendental reality.

The basic situation facing us today is a crisis of consciousness. Human consciousness is in a disturbed, unstable state and through what could be called "extraterrestrial materialism," many people are making idols of UFOs and extraterrestrial life--false gods from outer space. But if we are ever to build paradise here, we must first heal ourselves, not rely on surrogate parents from the sky or wish for saviors from beyond the planet.

Depth psychology has shown that a child's parents are his first gods. But growing up, maturing, requires relinquishing that illusion, along with hopes and dreams of invoking magical powers and omnipotent forces to give us our desires and answer all our questions. Instead, we must do the slow, difficult and often painful work of taking responsibility for our own actions and recognizing that if we are presently the real aliens, we are also potentially the gods we seek.

As the author of *2001*, Arthur Clarke, put it in his great 1953 novel, humanity is near childhood's end. We stand ready to become starfolk and join galactic society--through the mature form of the human race, the higher humanity which I've designated *Homo noeticus*. And that is the meaning of the Star Child floating in space at the end of *2001*, silently contemplating the Earth. *2001* is a cinematic saga of human evolution from an apelike condition to a new stage of transhuman development. Star child is Kubrick's visual symbol of the emergence of a new state of evolution: the development of the coming race--or, as I put it in my book, *What is Enlightenment?*, the offspring of humanity, the Son of Man. Star Child is a citizen of the cosmos, no longer ego-centered or even Earth-centered, but rather universally centered and cosmically conscious.

That godlike state beckons to us through many manifestations today. Although the manifestations are most often occulted, vague and uncertain, the principal one has long been clearly recognized--and revered. I refer to the true spiritual teachers of history--Jesus, Buddha, Krishna, Lao Tse, Mohammed, Moses, Zoroaster, Guru Nanak, St. Teresa and other more recent figures such as Sri Aurobindo, The Mother and Da Love-Ananda. These illuminati, these godmen and godwomen are the people who most clearly demonstrate the future of human evolution. These enlightened ones are forerunners of the "new breed," specimens of an advanced humanity. Their lives have been dedicated to showing those lower on the ladder of evolution that they have within themselves the potential for self-directed growth to a higher state of being. And none of them have claimed to be extraterrestrial. They have, however, claimed to be universal, and have said that all others can be also. How? To quote the Buddha's dying words, "... by relying upon themselves only, and not relying upon any external help... not looking for assistance to anyone besides themselves." Or as Jesus put it, by seeking first the Kingdom of God.

That is why I caution against deluding ourselves with the glamor and mystery of UFOs and extraterrestrial contact. The proper attitude toward meetings with starfolk can only be that which we have for human teachers and helpers. When our attitude

assumes the character of a master-servant relation or a deity-worshipper relation, our own evolutionary potential is discarded and our cosmic calling is unheard. Properly understood, however, extraterrestrial contact has value in the manner that the signs and wonders of Jesus had for the first Christians. They pointed to a still-higher source which is the creator of us all, and they demonstrated the reality of our own latent ability to become as Jesus was--and even more, as he himself acknowledged. Extraterrestrial contact can do the same thing for our time.

We are rapidly entering the next phase of evolution. But evolution is essentially transcendence, and the source of all transcendence is the Transcendental. That is the source of our being, as well as our becoming. Whether our meetings with advanced life forms seem to come from outer space or inner space, we must recognize that they principally reflect to us that which we ourselves shall eventually become, and that all time and space, all worlds and their inhabitants arise from the Transcendental Source whose traditional name is God. Therefore, it is God alone to whom we should aspire in our search, recognizing that the distant goal of our evolutionary journey is also the fountainhead of our existence moment-to-moment along the path, and that what is working itself out in vast space and eonic time is, beyond space and time, already so right now.

Paradoxically, our ultimate condition is a present fact: In Reality, there is only God.

This is excerpted from The Meeting of Science and Spirit by John White, to be published in 1990 by Paragon House Publishers. Printed by permission.

Stalking the little green man

By Janet Ahmasuk

About two weeks before school started (Sept. 6) there was a rash of sighting and close encounters of little greenmen. The sites were on the Nome Beltz Road between Larry Smith's and Merim's and toward Icy View. A number of the observations were between 2 and 3:00 a.m., some in broad daylight or toward sundown.

This reporter has been fascinated by first person accounts and one set of pictures, so far.

Almost everyone I listened to said the little guys could run fast—something like a story I used to read to my kids where "they ran past—they ran past fast."

The night encounters were described as having an aqua glow around them, but the body could change colors from silver to black but still retain a blue-green aura that glowed. The daytime observers did not mention color but saw a small slim dark figure running fast across the road and then

disappear—no glow on them (like a hologram).

These sightings have sparked all kinds of debate on whether they are *isriqaq* (ish a got) Practically every child in Nome has been (or will be if he lives here long enough) scared by an *isriqaq* story. (As I was writing this I realized I didn't know how to spell *isriqaq*, so I called Lela Oman for the correct spelling. She has written several books on Eskimo legends. She also told me about *Invaqalik*—legendary little people who came down the earth to hunt from outer space.

Indeed local legends and Eskimo lore are replete with stories of little people and little green men. The fact is—the idea that none of this exists is of more recent origin (during the last 100 years or so) than is acceptance of the little (green) man—the stories of which have come down through the centuries.

I have heard little green men stories for as long as I've lived here from reindeer herders, miners, highway camp workers,

village folks, folks that have lived here a long time, and folks that just moved here and wouldn't know an *isriqaq* or an *invaqalik* if they shook hands with him.

Stories come from knowledge—

able people and also folks that are in no shape to be knowledgeable. They seem to be part of the as yet unexplained phenomena of this area. Some

of us except the little fellows and to others it all makes about as much sense as the Jolly Green Giant and Puff the Magic Dragon.

Little men visit Wales fisherman

By Janet Ahmasuk
Frieda Larson of Nome tells of the time her maternal grandfather, Egavuk, went blue cod fishing near Cape Prince of Wales in the direction of Tin City.

The snow was sort of drifting and he built a four foot high snow guard to protect himself. The snow guard was in a half-moon shape.

After a while he sat down to rest and get out of the wind. Two little men came around the front of the snow guard and faced him. Grandpa's reaction was to stare at them.

He noticed that they had pack sacks, seal skin pants, mukluks,

almost white skin parkys and they sported miniature mustache on their faces.

Grandpa finally spoke in Eskimo to them. "Where you been?"

They answered in Eskimo, "We've been hunting and fishing just like you."

One of the little men offered Egavuk an ivory ruff cleaner the kind used to knock off ice. Grandpa told them he didn't need it. He had a stick he could use.

The little men said out to tell people about seeing them

Grandpa nodded and promised he wouldn't tell.

The little men left, walking toward Cape Prince of Wales mountain.

Ancestral and legendary teaching in the village of Wales dictated not to take anything from or hurt little men. They feared the item taken would be a marker and the little men would come back for you. Also they could do a lot more harm to you than you can do to them because of their superior strength. Egavuk died in the Spanish flu epidemic of 1918.

NUGGET, Nome, AK - Sept. 29, 1988

NUGGET, Nome, AK - Nov. 3, 1988

A recent letter I received has some very interesting information in it that I know you will find enlightening. The letter is dated June 22, 1951. I have annotated it for brevity. The letter was written by Milton R. Hunter as a report to the Quorum of the Twelve Apostles in the Mormon Church. I have left out all the church related comments.

THE STAR GOD CITY

Visit with Howard L. LaHurreau, Chief of the Pottawattomie Indians and Treasurer of the "Inter-National and National Chiefs Grand Council" of the League of Nations Pan-American Indians, June 15, 1951.

On the evening of June 15, 1951 I spent three and one-half hours in the home of Howard L. LaHurreau visiting with him and his wife.

LaHurreau is the chief of the Pottawattomie Indians. His Indian chief name is Chief Shupe-She. He appears to be a man in his thirties. His ancestors are Pottawattomie Indians with a cross of French. He is as white as the average white man.

LaHurreau's wife is a beautiful full blooded Cherokee Indian. She is also white and her mother, who was at home visiting, is as white as any of the white people.

Chief and Mrs. LaHurreau have four children, two boys and two girls, ranging from eight to four years of age. One of the boys has blue eyes, the other three have dark brown eyes, and they are also as white as the average white children. The four year old boy has curly hair and is really a handsome chap. Throughout the entire evening the children stayed in the room with us and were unusually well behaved. Mr. LaHurreau made the remark that he and his wife wanted their children to stay out of bed "to be present to hear the good men talk."

The Indians of Canada, United States, Mexico, and South America have organized into what they term the "League of Nations Pan-American Indians."

The Indians have an "International and National Chiefs Grand Council" which is composed of "Tribal Chieftains from each of the Americas." Chief Howard LaHurreau is the treasurer of the "United States Central Committee" of the Chiefs Grand Council.

Before the evenings conference was concluded, LaHurreau informed us of the fact that the "League of Nations Pan-American Indians" were going to hold an International Council of the Chiefs at Independence, Missouri, during the last week of August of this year.

A very interesting fact that Chief Howard LaHurreau told us was that there was a city of "White Indians" located in Guatemala. He showed me the exact location on the map. The city is called the "Star God City" in commemoration of the visit of the White Bearded God who visited the ancestors of the ancient Americans of Guatemala in that city. They

accepted as a symbol the morning star. Thus from this event that particular city is known today as the "Star God City."

The city is located near El Geibo, Guatemala, on the shores of a lake. At the present time it has a population of approximately 200 white Indians. The city has a wall around it made of limestone. It has four gates in the wall. One in each of the four walls. There are four temples in the city.

The language of the people in this city is that of the Old Mayan people. He advised that if one went to that city, he would have to have with him two interpreters, one versed in Spanish and one in Mayan.

According to the reports of LaHurreau, the people of the "Star God City" are anxiously looking for the return of the second coming of the "Star God" and the building of the holy city in which the Star God will dwell. He says their belief is similar to ours regarding the New Jerusalem. They think that this holy city, or the New Jerusalem will be built somewhere in North America but they do not know the exact spot.

Furthermore, LaHurreau claims that the things he has told us are all facts, not hearsay. He knows through actual experience and testified that he was not lying. He was selected as one of the chiefs of one of the North American Indian tribes to go to that city and receive education in the traditions of the Indian before they take over in their home tribes as chiefs. LaHurreau spent eighteen months in the "Star God City" as part of his training to become a chief of the Pottawattomie Indians.

Being aware of the claims made by Toni NesBah, I asked him questions regarding Toni. He claims that Toni NesBah was also trained in the "Star God City" representing the Navajo Indians. When the young Indian chiefs who are trained in that city leave the holy city to return to their various tribes they take a vow never to lead white men to that city.

LaHurreau claims that the white Indians in the "Star God City" have always had the Priesthood, that it came down through their people from ancient Americans.

There is one more important idea that I forgot to mention in regard to the building of the temple. The white Indians have the tradition that they are merely to assist in the erection of that temple. They have been told that another people will arise in the United States and work with them on that temple.

LaHurreau also told us that the white Indians in the "Star God City" have been visited from time to time by three men with long white beards dressed in white robes and that their priests had received direction from these three men. They have visited Indian tribes in almost every part of the North American continent, on various occasions, and through their council, have saved the Indians many times from calamities.

Chief LaHurreau also claims that the white Indians in the "Star God City" have a number of records of their people which records dates back to ancient times.

He claims that the white men are not able to visit the "Star God City" and that the White Indians who live there have been protected by the Star God. The Spaniards have not been able to capture that city nor to destroy the culture of the people.

Clarence L. Wheaton, a Delaware Indian, and his wife made an attempt this year to visit the "Star God City." Mr. Wheaton received letters to the Mexican Government officials from LaHurreau and also from Doctor Daniel Reuben Barbeolla of the Institute National de Anthropological Histrola S.E.P. Nusco Nation de Anthropologi, Monda Le, Mexico, D.F.

Mr. Wheaton left in January for Guatemala in his endeavor of visiting the Star God City, and he very recently arrived back at Independence, Missouri. He never reached the city of the White Indians, but arrived near the city. On account of illness he was forced to return to the United States. He and his wife are both ill and are in the hospital at Independence, Missouri, at the present time.

A son of the Mayan Chief dreamed three nights straight that Mr. Wheaton was coming and in response to that dream, he walked forty miles from his home in Tucatan to the airport and was there to meet Mr. Wheaton upon his arrival. "The Indian immediately made himself known to me, (Wheaton) when the plane arrived." He was able to recognize him from his dream.

We asked the Chief LaHurreau why he thought that Mr. Wheaton had not reached the city of White Indians. He replied that probably Mr. Wheaton did not hold the High Priesthood and probably God did not want him to reach the city.

Mr. LaHurreau stated that not only did the Indians in Guatemala keep records on metal plates, but most of the tribes in North America did the same things. For example, the Chippawa or Ojibway tribe of Indians in Wisconsin have a depository of records. This depository is near Shawano, Wisconsin, near the city limits. Their records are composed of copper and the writings are engraved in a pictorial writing but there are men in the tribe who know how to read it. The record begins with the arrival in America of the ancestors of these Indians and comes on down to the present time.

These Indians have the practice of writing the main events of their history while they lived in one place on one plate. Every time they moved to another section of the country, they wrote upon another plate.

LaHurreau claimed that the Indians in the northeastern part of the United States wrote on lead plates. He claims to have seen some of the Indian records. He thinks that through proper contacts that he might induce the Indians to let us see these records, I mean some of the Indian records.

We asked Mr. LaHurreau many questions regarding the traditions and the beliefs of the Indians. He said that probably their most universal is of a bearded God and his

promise to return. The Indian tribes from Peru to Canada are looking forward to the return of this Savior.

We asked if the Indians believed in the bestowal of the Holy Ghost. The answer was yes, but he was under oath not to repeat their ceremony of bestowing the Holy Ghost. He said that these ordinances were secret ordinances.

Chief LaHurreau also claimed that the foregoing ordinances and many others were at one time performed by their priests in their temples in ancient times, when they had temples. The sweat house substituted for the temple.

We were very interested in Mr. LaHurreau's explanation of the migration of the people to Ancient America, who the people were, and where they came from. He said the Indians had the traditions of their ancestors living in America continuously from Adam's time, and that the population on this land had been augmented from time to time by four or five migrations. These migrations all came to America from the east.

According to LaHurreau, he said that one group of colonists came to America about four thousand years ago in boats, like tortoise shells.

He also told of a coming of the yellow races and that they brought to America the bad practices of scalping, real sacrifices and much sex immorality. Part of these people married and merged with the Indians and became the Aztec Indians of Mexico and others moved eastward across the United States and became the Algonquin.

The most wicked portion of the eastern orientals that came to America, however, were driven northward by the Indians and became the Eskimos of today. He claimed that because of their gross wickedness of such practices as trading wives, drinking blood, eating raw flesh, and many other similar wicked practices the Eskimos were hated by the North American Indians. The Indians will not associate with the Eskimos nor will they think of marrying them.

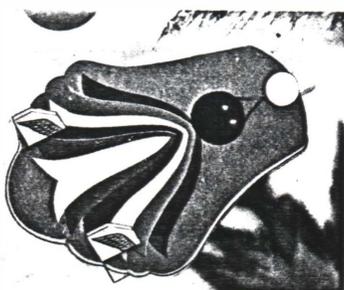
I was greatly impressed with his Indian family. Chief LaHurreau seems to be telling the truth. I felt a very good spirit in their home.

Report made by Milton R. Hunter of the Indians Relations Committee to the other members of the committee.

P.S. June 21, 1951. This evening we held a conference at Fort Wayne, Indiana. Chief LaHurreau and his wife were in attendance at the meeting. They were impressed. Following the meeting, I had another interesting conversation with these good people.

Chief LaHurreau told me that he would do anything in the world that I should ask him to do except guide me to the "Star God City." He was under oath not to do that.

* * * * *



GUEST EDITORIAL

By Harv Howard, Associate Director
Manchaca, Texas

Conventional ufology is in serious trouble. It is dying. I say, let it die. But I say those words not as an enemy to it--I was a member of that group for decades--but as someone willing to allow the next generation to have its turn. It is time, and the evolutionary process will happen anyway.

The demise of the civilian-backed hard-evidence UFO groups is to be expected once the well-known originators/writers go to their rewards or lose interest. In truth, these organizations were overdue to head for the graveyard. For years they existed solely on the loyalty of the followers, and of course that proved to not be enough. Like it or not, we must admit that the defunct and dwindling organizations have failed in their stated quest, and no wonder. They were tilting at windmills. They strove to define the secrets of the UFO.

How foolish it all seems now to think that a bunch of interested civilians connected across the country by the tenuous threads of phone wires, personal letters, and newsletter-type publications could solve the greatest puzzle of all time. The fact that they funded their own activities, for the most part, and had to constantly defend themselves from the official position of government and Science at every turn only served to make their chosen task more difficult. Perhaps the biggest cause of their failure was to underestimate by far, the intelligence, methods, and intent, of the space beings. And they certainly could never have anticipated that the dogmatic members of the Scientific Establishment would never be led to the hunt, let alone, the government. Surely, the UFO groups never saw themselves as anything other than spear-carriers for Truth and Freedom, pointing out targets to the less maneuverable but highly more effective heavy artillery of Science.

Unfortunately, the bulk of their more professional fellows never rallied behind them. We could say dogma and narrow-minded thinking kept them from entertaining ideas about aliens. Or maybe it was something quite a bit more basic to the human ego than that. After all, to accept the concept of real UFOs would make it instantly apparent to them that they and all of Earth were immediately and totally out-gunned and substandard in all areas. -- Or as any kid will tell you: you don't look under the bed when you know a monster lurks there.

When the history of the UFO phenomena is fully put to the record at some far off future date, the investigation groups, large and small, good and bad, will have played a vital part in the affair even if they lost the battle for which they were precisely created to fight. We must be careful not to lose the perspective of the whole affair and idolize them to extremes just because they are going, going, gone. Nor on the other hand, should we criticize them too severely. Their part in the affair was justified by the way we did things then. Their role in the affair was to fail. It was important that they fail. And

nothing they could have done would have produced a result otherwise. The only thing was, they did not know that outcome was inevitable.

Nothing is taken away from the Lorenzens', Hynek, or other legitimate investigators, either living or dead, when it is said that if they had not headed the most popular organizations, other people would have done so with their organizations. A lot of good organizations died prematurely. For proof of that all we need do is consider the vast numbers of persons and organizations over the years that have appeared at one stage or another in the affair, and vied with the others for a share of the UFO pie. They could not all gain a foothold, or at least, not hold it for long if they did. For here too, as in the natural world, it was survival of the fittest (and not necessarily the best). The organizations that survived and flourished for a time were those best suited to the broadest spectrum of the interested public. The situation today is different in a couple of respects: the organizations haven't changed, but the public has, and the UFOs have.

Somewhere over the decades, the physical-trace people lost their bid for glory. Despite countless reports of one kind or another that tend to support an ETI hypothesis, no civilian group has ever trotted out an alien or a UFO machine for proof of their assertion. And forty years have passed. The efforts by these outfits to prove UFOs as legitimate objects (if nothing else) has failed for a fundamental reason. It is not a question of what went wrong with the original intent as it was what was wrong with the methodology to begin with. Or better yet, what were the results to be expected from such methodology?

Their main concept was to follow up on sightings and collect data. That was and still is being done. Here and there about the world are little piles of collected data that, if they were all collected and compiled into one gigantic mass, it would probably reveal nothing substantial than a propensity for the reports to support an ETI hypothesis in a general way. Such an intangible product from all of that information after all of those years of effort would be rather disappointing, but to be expected. But no one should expect such efforts to produce the proverbial smoking gun, or in this case a UFO entity or pilot. And no matter whether you have a hot-shot, professionally-trained Rapid Deployment Group ready or not, showing up at the scene of an earlier UFO landing is always going to be a day-late-and-a-dollar-short situation, or perhaps better explained by the motto I suggest they adopt: "You shoulda seen the one that got away!"

Defenders of the groups will say that "investigations" were all they could do. They couldn't set a trap and lure a real live UFO to it, so all they could do was to follow UFOs around, gathering clues. Perhaps a landing site could yield an important artifact, a downed saucer, or a left behind occupant ala the movie E.T. An appropriate counter to that would be to ask "Does that mean that the success you sought depended entirely upon a fluke, oversight, or accident?" If a continued defense is offered such people should be reminded that Capt. Edward J. Ruppelt made it quite clear in his 1956 book "The Report on

Unidentified Flying Objects," that the Air Force quickly learned to have its "Investigation" projects, Grudge and Blue Book, take that same avenue. More direct (and more productive approaches) were never part of those projects. In a word, those early dismal efforts by the Air Force, and then copied by the civilian groups, were of a "passive" type, destined by their very nature to not produce much of anything substantial. Yet some of us still wait for results. But most of us are beyond needing that information in order to make up our own minds.

The simple truth is that the average person does not care much any more about getting hard data on UFOs, and may be weary of hearing report after report for forty years. That is not to say that apathy and disillusionment are at the root of that feeling. It is something else. It is because UFOs have become so ingrained in our cultures--we know so much about them--that we no longer have intense major psychological and physiological concerns and reactions about what they may be. The frightful alienness of that new and unknown concept "UFO" is gone--thanks to the investigators. Over the decades, a successful conceptualization has been created within our people of what the term UFO seems to represent. For proof of that assertion all we need do is watch the Saturday morning "cartoons," the movies E.T, Close Encounters, etc. The term "UFO" is recognized all over the world, and the connotation that goes along with that recognition factor is more positive than negative. Again, ask any kid.

All of the possible scenarios that the human mind can conceive about extraterrestrials have been given ample play in all aspects of our media. The BEM (Bug Eyed Monster) argument may make a good horror story, but it has lost out years ago, given way to more rational thoughts about space beings. We don't expect to be eaten for lunch or be made slaves anymore. Few logical arguments can be made along that line. We expect to be greeted by benevolent beings greatly advanced scientifically, intellectually, and spiritually, than ourselves. Why do we expect such...? The answer is not easy to explain, but in part it is because we simply know intuitively that is the case. Why do we "know" that once we have carefully and sufficiently looked at all of the possibilities? Perhaps it is because having looked at the various possibilities that may await us, we obliquely look at ourselves and our place in the universe and gauge other life forms accordingly. Yes, we can be self-depreciating in every field, and justly so, but we are not all bad. We are of a basic goodness, nevertheless, and we see that, we recognize that, as a universal attribute of the life force and the resulting intelligence it eventually brings. It could take reams to explain that point to hard-headed scientists, so perhaps it could be succinctly stated (with tongue in cheek) as a law of the Universe. A law we witness in operation all round us everyday. To wit: "Intelligence seeks to proliferate itself and not necessarily in its own form." If that implies that intelligence automatically means goodness, so be it. It is hard to understand a genuine capacity for love as emitting from any other source.

The move from physical UFOs to psychical UFOs leaves a lot of protesting bodies in its wake. But it is not merely a shift

of interest as some of the older, non-budging group would insist. It is an acceptance by the new group that UFOs are "representative of something" without waiting for the laboratory dissection that would prove it, and they take off from there, leaving the physical-trace investigator back at the site, nose to the ground, concerned with trying to determine whether the thing which landed in farmer Jones' field had three landing pads or four--as if that would reveal the secrets of the universe for us. They remain concerned with the messenger and not with the message.

One kind of person was drawn to the early investigation groups and quite another is involved in the psychical UFOs. While the latter may justifiably say they understand the former, hardly can the former echo the comments. They only see that they have been superseded by "investigators" less driven by scientific methodology and dogma than themselves. It hurts them. They cry out in pain and outrage. Their WORK! Their carefully won respectability! GONE! In devastation, they lash out to attack, injure, and beat back the usurpers of their power.

Without malice it can be said that it is they, the oldtimers, that are splitting ufology asunder. They want no change--will have none of it. Better to keep cataloging sighting reports than to accept that there is a metaphysical side to UFOs. "Damn!" they say, "To allow contactees and abductees equal voice in ufology with their tales of mental telepathy, automatic writing, invisible entities, channeling, and other psychic powers is too much. Let's don't let them in."

There is a dark humor in the situation. The position most of the oldtimers hold about UFOs is very nearly the exact same most of the general public has come to accept--UFOs are real, physical things. The old school crowd is no longer the outlandish minority. Only official government statements and official pronouncements by professional scientists still claim that UFOs are entirely fictitious. The oldtimers, by remaining stationary in their views and not accepting the new trends of UFO information over the decades, are now closer to the government and scientific establishment views than they are to the metaphysical investigators. And when they sneer at a contactee's story, they are taking the exact same attitude others took toward them when they had their illuminating, converting physical sightings way back when....

(However, only a fool would assume that all of the nuts-and-bolts investigators are raising a fuss simply because they cannot accept the new directions. Some of the prominent ones, notable by always being resistant to advancement of UFO thought, theory, and investigations, are probably playing their little mole roles true to the dictates of earthly authorities.)

The demise of the physical trace organizations brings that phase full circle. Their deaths are directly correlated with their births. They came into existence because of a need. They died because of a lessening of that need. They played their part. It is not particularly important or imperative that they recognize that they have been passed by. But if they do not recognize their obsolescence, they will be left behind, monuments

and guardians of the past. It is time to move to your next stage of awareness, to welcome the strange data and puzzle over it as was done in the old days with mysterious and conflicting physical trace data.

Physical-evidence diehards may deny it, but their falling by the wayside is directly related to the emergence of a new stage as evidence by contactee/abductee cases. Indeed, it may well be that the importance of even these cases is now ending and we are already easing into the next stage. Do you see the signs?

(...Step off of soap box, Harv.)

Harv Howard, Resident Alien

* * * * *

Fishing Holes, January 1989

Something fishy is going on — you've no doubt noticed, too?

By Jack Broom

After years of reading that aliens from outer space are living among us, I've figured out how to spot them.

They fish.

This may shock some of you who have allowed fishermen into your homes. Although they seem quite normal, that's simply a tribute to the excellent training they receive before coming to our planet.

The aliens, by and large, are not commercial fishermen.

Instead, they can be found in almost every walk of life: creatures who regularly and voluntarily head out — even in a downpour, gale or blizzard — to spend long hours in mysterious, silent attention.

I know you've seen them, scattered along the jetty at Shilshole, dotting the piers around Elliott Bay, shuffling along the banks of Green Lake.

If they catch you watching, they'll fuss with their gear or fiddle with their line, but they are happiest when they can just gaze into the distance, heeding some far-off call.

What are they seeking? What are they finding? For many, actually catching a fish is completely incidental, even an annoyance. Some will dutifully haul in the slippery creature and — if no earthling is around — quickly release it.

Recently, I had a chat with one of these alien beings. In everyday life, he works as a newspaper editor and convincingly exhibits the traits associated with that profession: surliness, irreverence and occasional lapses in judgment.

But when he starts talking about fishing, his eyes glaze over and he babbles about a feeling of being "in touch."

In touch, indeed. It doesn't take a genius to figure out that rods and reels actually are sophisticated communication devices.

Years ago, my brother had a little crystal kit that picked up radio signals on a coil of copper wire attached to a water tap.

If a mere adolescent can pick up KJR in his bathtub, imagine what a highly advanced civilization could accomplish with hundreds of feet of tightly wrapped monofilament line strung from a six-foot flexible antenna.

Undoubtedly, aliens know that all life on this planet came from the sea. Maybe that explains why they sometimes talk to the fish — alternately pleading, praying, cajoling and cursing.

Ever peek at the contents of a typical tackle box? Salmon eggs — do they symbolize the birth of a new civilization? Earthworms — a reference to their fertile target planet?

I've done first-hand research on this topic. I have dangled eggs and dragged lures through assorted Cascade lakes and streams, almost always with the same predictable, unproductive result.

More than once, I have actually seen fish inspect my bait, make little laughing motions with their mouths, and swim away.

Eventually, I realized that for me, trying to secure a fish dinner by dropping a hook into water makes as much sense as trying



to catch a flank steak by flying a kite over a herd of cattle.

I was embarrassed to admit this at first, but since I have heard many people tell exactly the same story, fishermen are NOT LIKE US.

I thought long and hard before going public with this finding. As you can see, I avoided the grocery-store tabloids, fearing they would sensationalize it and cause needless public panic.

My advice is this: Even though we now know that fishermen were sent from another planet, we should not treat them with any malice or disrespect. Visitors should be afforded every courtesy.

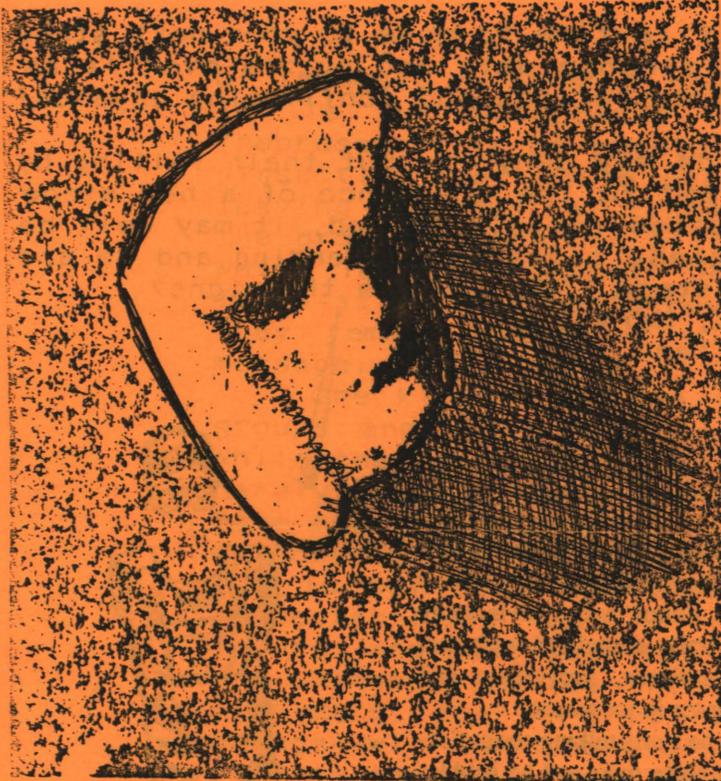
Their intentions, though unknown to us, do not appear to be sinister. Undoubtedly, they are studying us; maybe we can study them in return.

The next time you see one in action, march right up and politely say: "Excuse me, isn't that your flying saucer back there with the lights on?"

See if he takes the bait.

Jack Broom is a reporter for The Seattle Times and this article was reprinted with permission from The Seattle Times.

THE FACE ON MARS - FINAL RESULTS



ORIGINAL VIKING ORBITER IMAGE



LATEST COMPUTER ENHANCED IMAGE, 1988

In a multi-million dollar effort to resolve the "Face on Mars" question, we can now announce the results of an ultra-sophisticated computer enhancement of one of the Viking photographs. The image shows a face identical to that of well-known arch-UFO skeptic Philip J. Klass!

This stunning revelation has shocked the UFO community, both pro and con, since his true nature was never suspected. He was clearly an object of reverence to be commemorated so grandly.

Reaction has been swift:

MUFON

MUFFIN spokesman - "I'm dumbfounded! For years we've argued with him, not realizing that he was the proof we all sought. We are taking immediate steps to grant him status on our Board of Consultants and have already appointed him Field Investigator Trainee."

CAUS

CUZ spokesman - "What a waste of our time! We've spent thousands on documents and court cases. The least he could have done was say something! We are considering filing suit against him."

CUFOS

CUFARCE spokesman - "We've taken no position on the face, awaiting several dozen scientific studies to resolve the problem. We did point out at one time that the face had 'classical' features but no one paid attention."

CSICOP

CSICO spokesman - "We are angry and upset! Mr. Klass has never advised us of his Martian roots. This violates the principles under which this organization operates. We have asked for his resignation."

Saying that he was leaving the area for a very long time, Mr. Klass said in a phone interview, "Those idiots! I told them to commemorate me in profile, not face-on!"

HAVE A NICE DAY! B.G.