



THE ABDUCTION OF LINDA NAPOLITANO.

"Briefly. it is asserted that at about 3:15 a.m. on November 30, 1989 Linda Napolitano floated out her 12th floor apartment in lower Manhattan... followed by several other figures into a hovering craft" - George P. Hansen.



Photo source: Earth Song - by: Sharon Webb.

In This Issue:

In order to show there is another side to an exhuberant claim, once again, Orbiter is opening its pages to another very controversial debate. Those advocating the Linda Napolitano case have already done so through presentations, newsletters, or through the media. Within this issue, we are hoping to at least disseminate some of the information for the purpose of objective research, test the claims for infallibility, and present healthy debates to generate clear and honest facts. Furthermore, the current issue is totally focused on the abduction phenomena: P.#2 - carries a general summary of the Napolitano abduction, followed by my commentary on P.#3. On P.#4 thru P.#10 - George Hansen and Jerome Clark convey their findings and thoughts on the unfolding events down in lower Manhattan, NY. Reproduced on P.#11 - is 'Alien Territory' a Boston Globe Magazine article on Dr. John Mack. On P.#16 - is a newsclipping from the NY Post detailing yet another claim of a Manhattan connection abduction - hmmm.

The Abduction of Linda Napolitano
(General Summary)

Abduction mentor Budd Hopkins took a special interest in the case of Linda Napolitano and was convinced it had potential for providing crucial medical evidence. The abduction was conveniently initiated in Manhattan, NY. The alleged abduction account was published in the MUFON Journal, OMNI, Wall Street Journal, The N.Y. Times, and Paris Watch. He also presented the case at the 1992 MUFON symposium, the New Jersey MUFON meeting, and at the 1992 MIT conference.

On November 30, 1989, Linda Napolitano recalled under hypnosis that she floated through her 12th story apartment window and ascended into a hovering craft via a blue beam. Approximately one year later Hopkins received a letter from two undercover security agents, Richard and Dan, claiming while they were on FDR Drive they saw a huge orange/red object with green lights above an apartment building. The letter stated they saw a female float out of a window accompanied by several odd forms into the hovering object. The two security agents informed Hopkins that they were familiar with his name and stated they wanted to make sure the woman was alive and unharmed.

Within a few days Linda informed Hopkins she had been visited by Richard and Dan and they introduced themselves as police officers. According to Linda they expressed relief that she was unscathed and sometime later Richard and Dan sent Hopkins a cassette tape and letter describing their experiences. They still, however, refused to meet with Hopkins.

Shortly thereafter, Dan sent a couple of followup letters informing Hopkins that Richard had taken a leave of absence because of the trauma received from the abduction event and that he had been stalking Linda. Furthermore, Dan stated that they were not police officers but security agents driving a VIP when the sighting occurred. According to Dan the VIP also witnessed the abduction and became hysterical.

Linda claimed that while walking near her apartment in the Spring of 1991, she came upon Richard who asked her to get into a car that Dan was driving. When she declined he picked her up and, while struggling, he vigorously shoved her into the car and drove around for a few hours. During this time she was questioned and grilled about aliens and if she was involved in any way with the government.

On October 15, 1991, Linda reported that Dan had forced her into a red Jaguar and she was able to secretly record a few minutes of his questioning. He soon discovered the recorder and removed it. According to Linda, he then drove to a Long Island beach house and insisted that she disrobe and put on a white night gown that resembled the one she had on during the abduction episode. After first refusing she agreed and slipped it over her clothes. He then made verbal sexual advances toward her. After attempting to flee Dan caught her and with great aggression he forced her head under water, all the time raving incoherently. She claimed a strange force knocked him down and then she started to flee. Looking around she saw Dan taking pictures of her (which somehow turned up in Hopkins possession) and out of nowhere Richard was on the scene suggesting she return to the beach house and that he'll handle Dan. She complied, and while Richard was cleaning Dan up she came upon her recorder and with it she found some CIA stationery.

In the fall of 1991 Linda claimed she saw Richard outside a Manhattan establishment and was told of Dan's worsening mental condition. A month later she received a card and letter from Dan mentioning the fact that he is being kept sedated in a mental health hospital.

According to Linda, Hopkins allegedly received a letter from the VIP in February detailing the aliens were involved with the planets ecological problems, their concern for ending the cold-war, etc. It was around this time that Linda claimed to recall the third man (VIP) was Javier Perez de Cueller, former Secretary of the United Nations.

During the summer of 1991 another letter surfaced from a Connecticut woman who had been on the Brooklyn Bridge at the time of the alleged abduction. She claimed to have seen a bright object over an apartment building with a few figures curled into a fetal position floating out the window and into the spacecraft. The woman learned of

Hopkins from a bookstore and traced his address through the Manhattan directory.

Around November 1991, Linda had an x-ray taken of her nose by an M.D., who is also a close acquaintance of her, after he became concerned about her story and of her claimed implant. Shortly after the x-ray was developed Hopkins showed it to a neurosurgeon friend who became aghast at the object in Linda's nasal area. The abduction account with the slide were shown at Hopkins' most recent presentations.

Those who have researched this case are drawing strong conclusions that the Napolitano account has suspiciously developed into a case resembling that of a science fiction novel titled NIGHTEYES by Garfield Reeves Stevens. The book was published in April 1989, a few months before her abduction account.

COMMENTARY

Well, here we are again. The UFO community, in good ole USA, is drawing lines in the sand in a impromptu move to set straight the exuberant claims of abductee Linda Napolitano, a member of Budd Hopkins' study group. Ironically, the luminaries who are purporting this case also provided their supportive 'expertise' in the promotion of the Gulf Breeze fiasco = RED FLAGS. All of it is documented in either ink or video - no backing out. Like the Gulf Breeze case, without the double exposures but with the BLUE BEAM, the Napolitano abduction is one of words spun around a tale whose intrigue could rival "The Maltese Falcon" and the voluptuousness of Madonna's best seller "Sex" (Warner books). A good story - no evidence. Unfortunately, lessons that history should have taught are not being heeded. Instead a strong sense of GIVE THE PUBLIC WHAT THEY WANT seems to be the priority of the big picture. However, this should not pose any problems for those who jump on the Napolitano & Hopkins (N&H) bandwagon simply because, and with some regret, alien abductions have become a common place within our culture. Sponsors on prominent T.V. networks are leaning heavily on alien visitation and abductions to rake in the profits - Diet Pepsi, Boku soft drink, and Health Maintenance Organizations (the latter showing a person being handed a bill after his abduction and medical exam) are but a couple seen during prime time shows.

A variety of studious newcomers to this subject, whether blue collar, Ph.D., or M.D. are being fed something that probably has nothing to do with flying saucers/UFOs. They are grabbing it hook, line, and sinker, convinced the modus operandi of UFO/flying saucer phenomena is for the reproduction of a hybrid race. Overwhelmed by the current trend of loose thinking coupled with the elusive motivation by luminaries, the newcomers are unable to clearly see HOW, WHY, and WHEN the abduction field developed. Hence, a new wave of investigators/researchers are being developed in the search for a tale of alien visitation - the big thrill. Aerial phenomenon research is becoming likened to an old Mr. Ed rerun (no pun intended). The binoculars and star charts are replaced by couches and dreams. The calls to the airport and weather bureau are now bypassed to the mental health field. What once was the "fringy" thinking of only a decade ago has become the norm - like society. The N&H bandwagon has just begun to roll and has all the initial markings of another slap in the face to the seriousness of this subject by so-called experts. Unfortunately, the story, if it ever takes off, will sell because the roll players are motivated and geared to the entertainment field. They know the game, and it is their livelihood.

Orbiter is offered on an exchange basis only. Newsletters, opinionated letters/commentaries, UFO newsclippings, or UFO articles located in scientific literature are accepted.

Attempted Murder vs. The Politics of Ufology: A Question of
Priorities in the Linda Napolitano Case

George P. Hansen

ABSTRACT: UFO abductee Linda Napolitano claims that she was kidnapped, assaulted, battered, harassed, and nearly drowned by two agents of the U.S. government. Prominent ufologists Budd Hopkins, John E. Mack, David M. Jacobs, Jerome Clark and Walter H. Andrus, Jr. accept these claims. Hopkins has collected extensive materials that could be used to help apprehend and convict the agents. Yet Hopkins, Clark and Andrus have vigorously argued that these crimes should not be reported to law enforcement authorities; they indicate that such could be "politically damaging" to UFO research. These ufologists are asked to defend their decision and priorities.

Budd Hopkins' case involving the abduction of Linda Napolitano by a UFO has been discussed in the *Hall Street Journal*,¹ *Dani*,² *Paris Hatch*,³ and the *New York Times*.⁴ The *Mufon UFO Journal* labeled it "The Abduction Case of the Century."⁵ By virtue of this intense interest, it will become an exemplar for the study of UFO abductions.

Briefly, it is asserted that at about 3:15 a.m. on November 30, 1989, Linda Napolitano floated out of her 12th floor apartment in lower Manhattan. Allegedly three witnesses in a car about two blocks away observed Linda and three humanoid figures emerge from a window and ascend into a craft hovering over her building. Two of the witnesses, Richard and Dan, were government security officers who were guarding the third witness, a dignitary. More than a year after the case, Richard and Dan wrote to Hopkins describing what they saw, and a few weeks later they visited Linda in her apartment. Hopkins has never met these two but has over 80 pages of letters from them, and he has accumulated much other material pertinent to the case.

The affair is quite complex, and the story is now only beginning to be told. Hopkins presented a few details at the 1992 MUFON convention in Albuquerque and then in the September 1992 issue of the *Mufon UFO Journal*. One of the most disturbing elements of the case is that felonies were allegedly committed by the government agents; these include assault, battery, kidnapping and attempted murder.

Hopkins' published account of this aspect is so sketchy that some might consider it deliberately misleading. His entire written summary is only one sentence long: "In April and again in October 1991, Linda would suffer hours-long forced confinements and interrogations at the hands of these confused frightened 'law-enforcement' officers; she would be struck by a car during a chase through the streets of lower Manhattan."⁶ Hopkins' brief statement hardly conveys the gravity of the situation. It suggests that he may have taken these matters much too lightly.

The kidnappings and attempted murder

On January 28, 1992, Linda Napolitano contacted Richard Butler and requested a meeting because she was concerned about her personal safety, and she was worried that Hopkins might not be able to adequately protect her. Linda had earlier become friends with Butler at meetings in the home of Budd Hopkins. On February 1, 1992, Linda met with Butler along with Joseph Stefula, a former Special Agent with the U.S. Army Criminal Investigation Command who has extensive contacts in law enforcement.

During the meeting, Linda stated that in April 1991 she encountered security agent Richard on the street near her apartment. She was asked to get into a car that Dan was driving, but she refused. Richard then picked her up and, with some struggle, forced her into the automobile. Linda reported that she was driven around for 3 1/2 hours and interrogated about the aliens.

At the MUFON symposium in July 1992, Linda was asked if she had reported the kidnapping to the police. She said that she had not and went on to say that the kidnapping was legal because it had to do with national security; she later commented that she did not want to go head to head with a government agency because she might be killed and pieces of her might be found in the East River (Hopkins did not dispute these statements). Linda did remember another car being involved with the kidnapping, and under hypnotic regression she recalled the license plate number of that automobile, as well as part of the number of the car she was in. Hopkins reports that the numbers have been traced to particular agencies.

During the February 1 meeting with Stefula and Butler, Linda reported that on the morning of October 15, 1991, Dan pulled her into a red Jaguar sports car. Linda happened to be carrying a tape recorder and was able to surreptitiously record a small part of Dan's questioning, but within a few minutes he discovered and confiscated it. Dan drove to a beach house on the shore of Long Island. There he demanded that Linda remove her clothes and put on a white nightgown, similar to the one she wore the night of the UFO abduction. He said he wanted to have sex with her. She refused but then agreed to put on the nightgown over her clothes. Once she did, Dan dropped to his knees and started to talk incoherently about her being the "Lady of the Sands." She fled the beach house, but Dan caught her on the beach and bent her arm behind her. He placed two fingers on the back of her neck, leading Linda to believe that it was a gun. He then forced her into the water and pushed her head under twice. He continued to rave incoherently, and as her head was being pushed under for the third time, she believed that she would not come up again. Then, a "force" hit Dan and knocked him back onto the beach. Linda started to run but heard a sound like a gun being cocked. She looked back and saw Dan taking a picture of her (the pictures were eventually sent to Hopkins). She continued to move, but Richard came running, seemingly out of nowhere. He stopped her and convinced her to return to the beach house, and he told her that he would control Dan by giving him a Mickey Finn. She agreed to the plan. Once inside, Richard put Dan in the shower to wash off the mud from the beach. This gave Linda a chance to search the premises; she recovered her cassette tape and discovered stationery bearing a Central Intelligence Agency letterhead.

In a brief conversation on October 3, 1992, Hopkins told me that Linda came to him shortly after she arrived back in Manhattan after the kidnapping. She was disheveled, had sand in her hair, and was traumatized by the experience.

Linda also reported to Stefula and Butler that on December 15 and December 16, 1991, one of the men had tried to make contact with her near the shopping area of the South Street Seaport. He was driving a large black Fleetwood sedan with Saudi Arabian United Nations license plates. To avoid him, Linda said that she went into a shop during the first incident. The second day a similar thing happened, and she stood next to some businessmen until he left the area.

Evidence accumulated by Hopkins

Hopkins reports accumulating much information about the identities of Richard and Dan, and this could be extremely helpful in a criminal investigation. He has approximately 80 pages of letters from the two men. These might potentially be used to identify typewriters on which they were produced. They may also contain fingerprints. Hopkins has tape recordings of Richard and Dan; perhaps these could be used to help identify them by voiceprints. Hopkins claims to know which government agency employs the two. He says that he knows the identity of the dignitary they were guarding, and this person should be in a position to help locate and identify Richard and Dan. (Linda told Stefula and Butler that the dignitary was Javier Perez de Cuellar, then Secretary General of the United Nations.)

The counsel of ufology's leaders

The reader may be tempted to dismiss Linda's account as a preposterous script for a grade B movie, and I personally do not believe her claims. However, several notable figures in ufology have expressed the conviction that Linda is telling the truth. On October 6, 1992, I spoke with Dr. John Mack, former head of the psychiatry department at Harvard Medical School, and he confirmed that he had met Linda and concluded that she was not the type of person to make up this kind of story. That same day I also spoke with David Jacobs, a professor of history at Temple University, an abduction research colleague of Budd Hopkins, and author of the book *Secret Life*. He too believed that Linda was telling the truth.

Hopkins presented additional secret evidence to Walter Andrus and Jerome Clark who are now both persuaded of Linda's honesty. Andrus and Clark are arguably the two most influential figures in U.S. ufology. Andrus is International Director of the Mutual UFO Network (MUFON), and he organizes the largest annual conference on UFOs in the country and regularly writes for MUFON's monthly magazine. Clark is a columnist for *Fate* magazine, editor of *International UFO Reporter*, and a vice-president of the Center for UFO Studies.

At a meeting in New York City on October 3, 1992, Linda said that she is willing to testify against Richard and Dan (though she had previously indicated that she was afraid of filing charges herself). I informed those at the meeting that I was prepared to make a formal request for a federal investigation of the attempted murder of Linda. Hopkins, Andrus, and Clark all vigorously objected to this, and they strongly urged me not to do so. They said that such action would be "politically damaging" to ufology. I was extremely puzzled by their reasoning and their apparent priorities. On October 5, 1992, two days later, I called Andrus to make certain that I understood his position. I asked him to join with me and request a formal investigation of these allegations by the proper law enforcement agencies. I explained to him that UFO researchers were generally not qualified to investigate attempted murder. I was taken aback when Andrus asked me what right I had to raise these issues. He again urged that the crimes not be reported. The following day I spoke with Clark. He told me that he accepted Linda's statements, and he reaffirmed his opposition to reporting the crimes.

I have not been given a satisfactory explanation for their views. At risk is not only the safety of Linda but also that of the general public. If federal agents have engaged in kidnapping and attempted murder, they should be brought to justice. The matter is of great concern for the general citizenry and for the conduct of UFO abduction research. I call upon Clark, Andrus, and Hopkins to publicly explain their rationale and priorities.

- 20 October 1992
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| 1. May 14, 1992, pp. A1, A10 | 4. October 5, 1992, pp. B1, B2 |
| 2. April 1992, p. 75 | 5. August 1992, p. 9 |
| 3. 17 Sept. 92, pp. 13-14, 18, 96, 98 | 6. Mufon UFO Journal, September 1992, pp. 13, 14 |

The Politics of Torquemada; or, Earth Calling Hansen's Planet

George Hansen, who is short on ufological experience but long on self-righteous blather, is distributing a document entitled "Attempted Murder vs. the Politics of Ufology: A Question of Priorities in the Linda Napolitano Case." In an October 13 memo addressed to Budd Hopkins, Walt Andrus, John Mack, David Jacobs, and me, Hansen grandiosely announces, "I plan to publish this in periodicals devoted to UFOs and mail copies to leading ufologists, boards of directors of MUFON, CUFOS, and the Intruders Foundation, and funders of UFO research. I also expect to post this on electronic bulletin boards and send copies to reporters for *Omni*, the *New York Times*, *Paris Match*, and the *Wall Street Journal*."

In the extremely unlikely event that Hansen's communication does not end up in the CP file of these latter publications and I receive a call or visit from a reporter from the same, I will inform him or her of the following:

Hansen claims that when he expressed a desire to "make a formal request for a federal investigation of Linda," Hopkins, Andrus, and I "strongly urged me not to do so. They said that such action would be politically damaging to ufology." I cannot speak for Budd and Walt, though I know them to be men of integrity. I can, however, state flatly that Hansen's characterization of my remarks is, in its first half, misleading and, in its second, blatantly false.

Hansen called me late on the evening of October 6, two days after my return from New York City and the meeting with proponents and critics of the Linda case. As I have told Budd and others, I have serious problems with the story. I told Budd that at this stage too many links in the chain of evidence are missing to sustain a suspension of disbelief. Moreover, some aspects of it seem to me to be impossible. At the same time I have problems with the charge that Linda hoaxed the entire event, an allegation that -- in view of the extraordinary complexity of this episode, not to mention what I observed of and learned about Linda's personality -- strikes me as simplistic and unconvincing. Two mental-health professionals (not counting John Mack here) who know Linda far better than Hansen does concur, emphatically.

My thoughts about all this are complicated, and I could devote many pages to them. I shall not do so here, however. At the meeting in which the case was discussed, I kept an open mind; in fact, I may have been the only individual there who had not come to a firm and unshakable conclusion. Finally I suggested what I thought would be a compromise acceptable to all whose motive was to find the truth.

I urged the critics to refrain, over the next six months, from pursuing the investigation, which they had indicated now consisted, or would soon consist, of knocking on the doors of government agencies looking for evidence of the elusive Richard and Dan. I stated that, if this story is true, it is not just a UFO case but a "politically sensitive" event because it supposedly involves a political figure of international stature and therefore has consequences far outside the tiny world of ufology. If that is indeed the case, we would never find Richard and Dan (if they exist as who they say they are) because banging on the wrong doors could alert the relevant agency that two of its agents were leaking a huge secret. They would then be effectively silenced, and we would never learn the truth.

If, on the other hand, the story is a hoax, I went on, a six-month delay will have no effect on that fact, and the evidence will be just as retrievable then as now. I assumed we were all in this as truth-seekers, I said, and I thought my idea of a compromise best served that end.

Rich Butler and Joe Stefula, critics and honorable men, immediately saw my point and agreed. George "Torquemada" Hansen, however, proceeded to shout that "science doesn't work that way," to which I rejoined that, if the story was true, this is not just a scientific matter but a political one as well. Nothing I said could have led anyone to think I meant the "politics of ufology." The context made it clear to everyone that the "politics" to which I referred was the national and international political realm of which the Third Man is allegedly a resident and in which (again if they are who they claim to be) Richard and Dan operate.

To anyone who has read my voluminous writings on ufology's problems and concerns, the notion that I would urge the concealment of truth for any reason -- least of all "political damage" to ufology -- is laughable. My printed record shows just the opposite: a fierce commitment to the truth above and beyond anything else. No one has been so consistently, even obsessively, outspoken on the subject of ufologists' need for radical objectivity, vigorous debate, and fearless scrutiny of all issues, regardless of their potential effect on someone's misguided vision of ufology's institutional interests. Anyone who doubts any of this is invited to read a few *IUR* editorials.

Therefore I am forced to conclude that Hansen deliberately misrepresented my remarks. In all the conversations I had with the principals of this case, I recall no one's saying that Hansen's proposed "action would be politically damaging to ufology." If anyone had used that as an excuse for inaction, I would have spoken up, bluntly, to state precisely what I thought of that.

At any rate, what the proponents did talk about, in my hearing, was their concern about Linda's well being. Budd, who is a profoundly decent man, feels strongly that the attacks on Linda are unfair, unfounded, and injurious to a woman who already has suffered enough. Valid or invalid, this concern -- not damage to the "politics of ufology" (whatever that's supposed to mean) -- dominated Budd's conversations with me.

Still, since our exchanges in New York had been entirely cordial, I was unprepared for Hansen's behavior when he called me on October 6. I thought he wanted to continue our discussion of the case, but as I started to explain my thoroughly ambivalent feelings, he cut me off, said curtly that he would be brief, and asked if I thought Linda was lying. I said I doubted it, for many reasons, which Hansen, who by now had thoroughly demonized the poor woman, did not want to hear. He informed me that by not sanctioning his plan to go to federal authorities, I was effectively aiding and abetting gross misuse of police power. I said that if such action were to be taken, it is Linda's decision, not mine or his, to make, and I could not see how anyone could think otherwise. Knowing more about this than Hansen does, I added that the story contains elements which, if Linda is telling the truth, seem to explain what otherwise looks like a puzzling reluctance to act. In any case, I added, it was clear enough that Hansen, his pious assertion to the contrary (see the hilariously hypocritical concluding paragraph of his article), sought not to help Linda but to destroy her.

Hansen was at least honest enough not to deny that. Instead he chose to try to intimidate me. He warned that he intended to turn my name, address, and phone number, along with Hopkins', et al, into the FBI. He then launched into a diatribe in which he accused my colleagues and me of "living in a delusional world." On Hansen's planet, apparently, those who disagree with him are not just wrong but deluded and, perhaps, as his paper implies, intellectually corrupt and, moreover, deserving of the attention of police agencies. I said, "George, you're full of shit," and hung up on him. His subsequent pronouncements have only served to confirm the cogency of that analysis.

So what is the significance of the Linda case? I don't know. Let me repeat: *I don't know*. Does anybody? It is staggeringly complex, and the available evidence can be read in several ways, though certainly in none. I admire Budd Hopkins for his dogged, courageous pursuit of the evidence, and I respect those who, like Butler, Stefula, and Don Johnson, honestly dissent from Budd's interpretation. As an unbeliever (in other words, neither believer nor disbeliever), I support all rational debate on the issue.

In my opinion, at this stage of an incomplete and ongoing investigation, the only conclusion with which I feel comfortable is this one: Time will tell. Then again, maybe it won't. And am I the only one out there with a tolerance for ambiguity? -- Jerome Clark

"TORQUEMADA" RESPONDS TO JEROME CLARK

George P. Hansen

ABSTRACT: Jerome Clark is thanked for correcting a misinterpretation of his position reported in the paper "Attempted Murder vs. The Politics of Ufology." Clark has now provided, in writing, his reasons for opposing a federal investigation of the purported kidnapping and attempted murder of Linda Napolitano. This rationale and other writings of Clark are examined in order to gain insight into his thought processes.

This paper primarily discusses psychological factors influencing the investigation and interpretation of the Napolitano case. A paper is in preparation devoted to the substance and evaluation of the claims. This affair provides a wealth of material for those attempting to understand the field of ufology from a psycho-social perspective. In the long run, the actions and beliefs of the leaders of ufology may be far more important than Linda Napolitano's UFO abduction claim. As such, this may yet prove to be "The Case of the Century."

My article "Attempted Murder vs. The Politics of Ufology: A Question of Priorities in the Linda Napolitano Case" has been published in a number of newsletters and posted on electronic bulletin boards. In that piece I reported that Budd Hopkins, Walter Andrus, and Jerome Clark had urged that the reported attempted murder of Linda Napolitano not be communicated to law enforcement authorities because such could be damaging to ufology. Clark has recently issued a response correcting my interpretation of his remarks,¹ and I am grateful to him for now doing so. I should mention that I had sent Clark an earlier draft of my article and invited his comments before publishing it.²

The comments and reasoning of Clark should be of special interest to the UFO research community. He is vice-president of the Center for UFO Studies and editor of its magazine *International UFO Reporter*. He writes a monthly column for *Fate* magazine, has written books and even an encyclopedia on UFOs. The Fund for UFO Research gave him the prestigious Isabel Davis Award for 1992. Clark has placed himself in a prominent, public role and is now in a position to determine what many persons will chance to read about the topic.

Clark's explanation

I am pleased that Clark now acknowledges, in writing, that he did indeed urge UFO researchers to suppress evidence of a series of felonies. He apparently wishes to impede the process of justice. His rationale is even more intriguing than I had imagined, and I will quote his entire paragraph explaining his position:

I urged the critics to refrain, over the next six months, from pursuing the investigation, which they had indicated now consisted, or would soon consist, of knocking on the doors of government agencies looking for evidence of the elusive Richard and Dan. I stated that, if this story is true, it is not just a UFO case but a "politically sensitive" event because it supposedly involves a political figure of international stature and therefore has consequences far outside the tiny world of ufology. If that is indeed the case, we would never find Richard and Dan (if they exist as who they say they are) because banging on the wrong doors could alert the relevant agency that two of its agents were leaking a huge secret. They would then be effectively silenced, and we would never learn the truth.

(From page 1 of his paper "The Politics of Torquemada")

This is a candid, and remarkably revealing, explanation, especially because Clark told me that he accepts Linda's story of being harassed, kidnapped, sexually molested, and nearly drowned by government agents. Clark's statement provides insight into his mindset.

First, we are urged to stop investigating the case (even though the affair has been discussed in *Omni*, the *Wall Street Journal*, *Paris Hatch*, the *MUFON UFO Journal*, and the *New York Times*). The statement displays Clark's true belief about the appropriateness of internal review and criticism in ufology.

Second, though the critics should refrain from investigating, presumably Hopkins should continue. One can only surmise that Clark believes Hopkins to be qualified to investigate kidnapping and attempted murder. He urges all outsiders to remove themselves from the case, and Clark would allow Richard and Dan six more months of unobstructed opportunities for kidnapping and murder. But concerned citizens should remain silent. This has led some to question Clark's grasp on reality.

Third, Clark suggests that "banging on the wrong doors could alert the relevant agency that two of its agents were leaking a huge secret." Clark's suggestion about "alerting the relevant agency" is ludicrous. Hopkins himself had already visited a number of agencies and made inquiries. He had even sent a picture of one of the agents to the United Nations. Further, Hopkins had spoken publicly numerous times about the case, including presentations for BUFORA, New Jersey MUFON, New York MUFON, the Abduction Study Conference at Massachusetts Institute of Technology, the 1992 MUFON symposium in Albuquerque, and even the television show *Inside Edition*. If there actually was a conspiracy, the perpetrators would be fully aware of Hopkins' investigation. One can only wonder how Clark could rationally offer his idea.

Fourth, and most revealing, Clark suggests that it is plausible that a conspiracy at the top levels of the world's governments is suppressing evidence about this UFO abduction and the subsequent kidnappings, sexual molestation, and attempted murder. Not only was the United Nations Secretary General reportedly involved, but during a meeting I attended on October 3, 1992, Hopkins' partisans made allusions to the involvement of other world figures, though they were not named. Hopkins and Clark seem to think that they possess secret, crucial knowledge of the international political situation regarding the UFO abduction phenomena. Clark, living an isolated existence in a small, remote town in Minnesota, seems to believe himself to be in a position to make important recommendations affecting public disclosures by governments, revelations that would have a profound impact on world affairs.

Clark's earlier writings on conspiracy theories

It is worth briefly reviewing some of Clark's earlier writings on conspiracies because they provide additional illumination of his thinking. For instance, he calls Jacques Vallee's book *Revelations* "the ultimate conspiracy book"³ and describes Vallee as having an "ability to detect connections invisible to the rest of us [and it] reaches its most bizarre extreme..."⁴ He attacks John Keel, saying "that his speculations were laced with paranoia."⁵ These writings suggest deep, visceral reactions. For Clark, notions of conspiracies have a high psychological charge, and he appears unable to grapple with such ideas in a dispassionate frame of mind.

Unlike many vague conspiracy ideas, Clark's and Hopkins' are exceptionally specific. Hopkins claims to have a massive amount of evidence, and that material could be used to identify and convict the culprits. Times, dates, and places of the purported crimes are known as well as the license plate numbers of cars involved. But Hopkins and Clark refuse to divulge information. In any event, their conspiratorial notions are having a dramatic impact on the investigation of this case. We now have a stark instance of some of the most prominent leaders in ufology actively attempting to impede the enforcement of criminal laws they believe to have been violated. Their actions are guided by a belief in the existence of a powerful international government conspiracy.

By any measure, Clark's own suggestions are far more extreme than those of Vallee or Keel, but because of Clark's prior vehement denunciation of conspiratorial thinking, I failed to grasp his present views on the Hopkins-Napolitano case. This was the reason for my misunderstanding.

Summary

One of the unexpected benefits of the Napolitano case is that it provides remarkable illumination of the mentality of a prominent authority on UFOs. Because of his influence and control over a significant amount of popular UFO literature, this is of particular consequence.

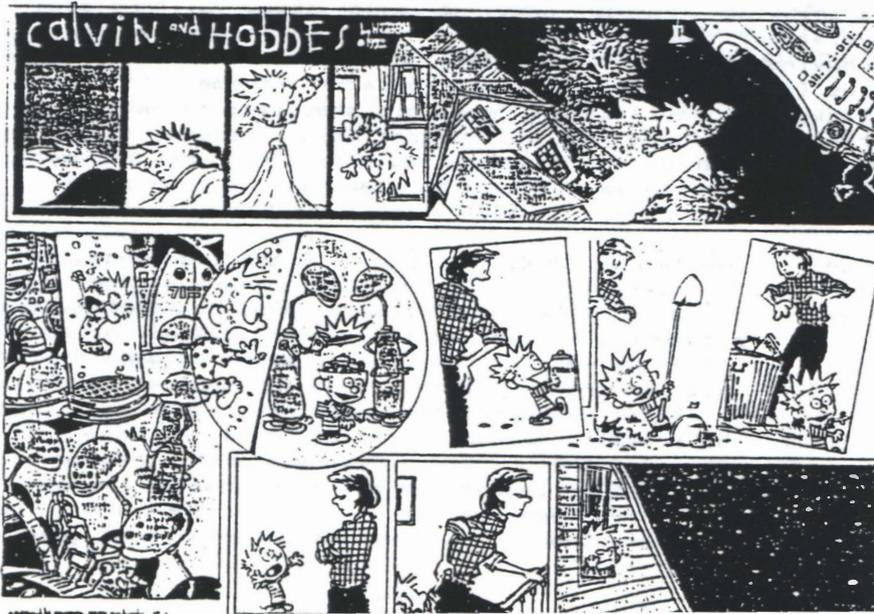
If we accept Linda's claim, Richard and Dan are menaces not only to Linda but to society at large. Yet Clark vigorously opposes reporting them to the authorities. He seems to believe that he has special insight into the world political situation that justifies his position.

Neither Clark nor Hopkins has provided even minimal evidence for such a notion. That being the case, there may be a plausible explanation for their behavior. They imply that they possess secret knowledge of a conspiracy within the highest levels of the world's governments; such thinking can be termed "grandiose": the word "paranoid" might even apply. Ironically, Clark's previous writings display a loathing of and revulsion toward much tamer conspiratorial speculations. Clark's "Torquemada" article is again emotional and self-laudatory, and I urge those interested to obtain a copy in order to verify that. After such a review, the reader will be in a better position to assess Clark's mental state and deduce the plausible cause of his behavior.

27 November 1992

1. "The Politics of Torquemada; or, Earth Calling Hansen's Planet" by Jerome Clark; 612 North Oscar Avenue, Canby, MN 56220; October 24, 1992.
2. Clark did not avail himself of this opportunity and sent me a note only saying "George -- Please do not call or write me again."
3. International UFO Reporter, September/October, 1991, p. 3
4. International UFO Reporter, January/February, 1990, p. 3
5. UFOs in the 1980s by Jerome Clark, Detroit: Apogee, 1990, p. 175

Boston Globe 6 Dec '92



TERRITORY

JOHN MACK, A HARVARD PSYCHIATRIST AT THE FRONT LINES OF UFO ABDUCTION RESEARCH, IS CONVINCED THAT ABDUCTEES ARE NOT MAKING UP THEIR STORIES: "I ENCOUNTERED SOMETHING HERE THAT DID NOT FIT ANYTHING I HAD EVER COME ACROSS IN 40 YEARS OF PSYCHIATRY."
BY SARA TERRY

John Mack still remembers the conversation he had with Carl Sagan, back in the 1960s. Mack, a Harvard psychiatrist and psychoanalyst, was intrigued by talk of UFOs and wanted to hear Sagan's thoughts on the subject, which had been the focus of a recent, well-publicized government inquiry.

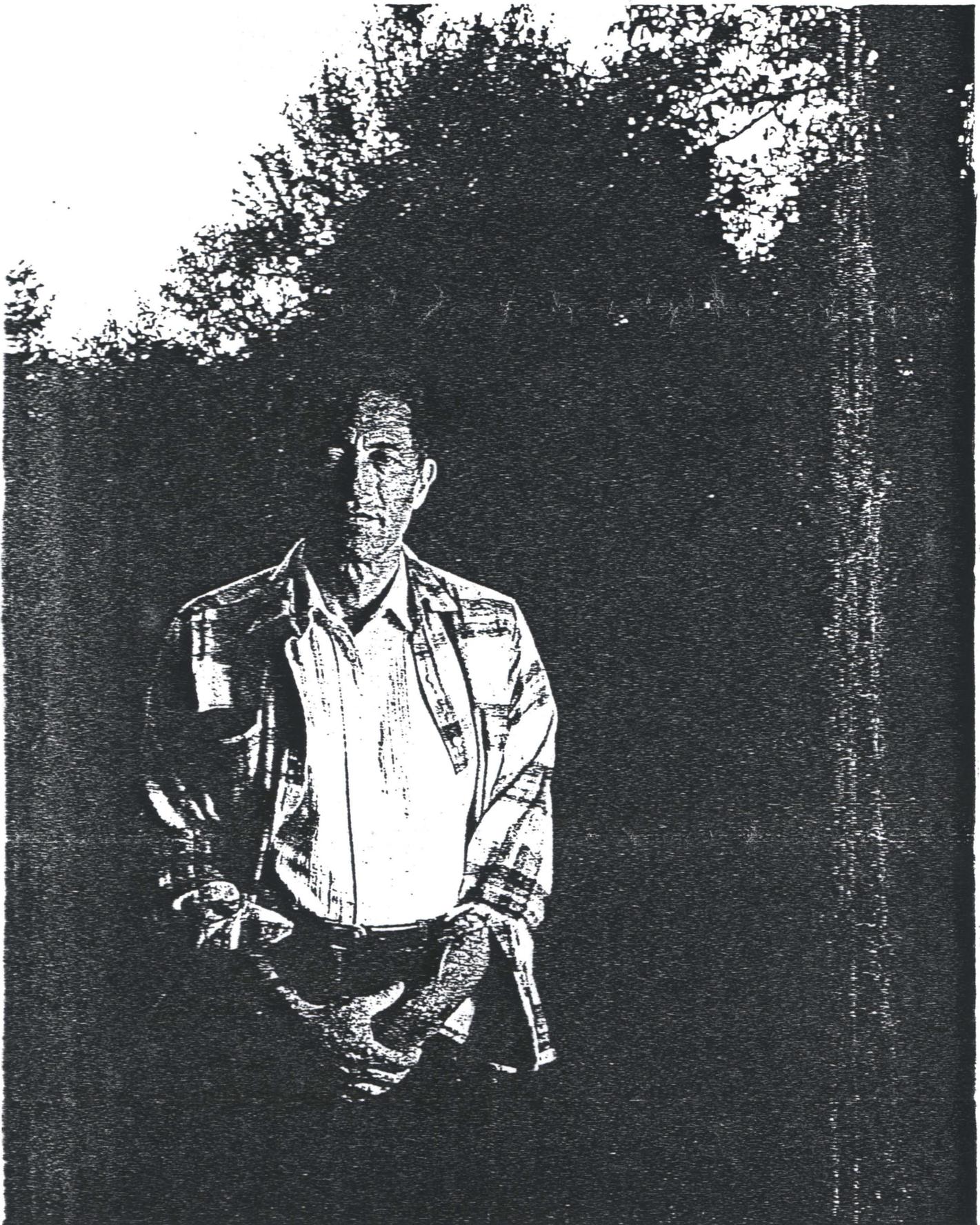
"Sagan had had something to do with the Condon Committee, which had reviewed the whole question of UFOs," recalls Mack, "and he said, with great authority, 'There's nothing to it. There's no substance to it.' Well,

Carl was an authority figure to me, a prominent scientist and a friend, so I let it go."

And that was that, as far as Mack was concerned, until some 20 years later, when a friend invited him to meet Bud Hopkins. Hopkins, a New York artist and sculptor, is one of the leading investigators of reports by individuals who claim to have been abducted by UFOs. "I said, 'Who's he?' – which shows you how familiar I was with the phenomenon," says Mack. When the friend explained Hopkins' work, Mack responded, "What? There must be something wrong with him and the people he meets with." But on January 10, 1990 – Mack re-

Sara Terry is a free-lance writer who lives in Boston. Her profile of Gregory Hines appeared in the May 31 Globe Magazine.
Source: Boston Globe Magazine

11 Oct. '92



Dr. John Mack

members the date as if it were a birthday or an anniversary – the two men met and spent a few hours discussing the cases Hopkins had researched. The studies were compelling and unlike anything Mack had come across in nearly 40 years of clinical psychiatric work; he knew immediately that the final word on UFOs no longer rested with Sagan and the Condon Committee. "I came away somewhat shaken and fascinated," he says of the meeting with Hopkins. "It was a mystery. I'd never taken abductions seriously at all. I realized at this point that this was something I had no way to explain."

IN THE NEARLY THREE YEARS since his meeting with Hopkins, Mack has joined the front lines of abductee research. He has investigated almost 70 cases of abductions and conducted hundreds of hours of interviews and treatment. He has been the subject of a network docudrama. He has been criticized by the press and lashed out at by scientists. He has organized support groups and professional conferences. He has also become convinced that abductees are not making up their stories – and that their experiences may present a shock as great and transforming to the foundations of science as did Copernicus' proof that the Earth is not the center of the universe.

"I encountered something here, very early on, which I saw did not fit anything I had ever come across in 40 years of psychiatry," says the 63-year-old Mack, founder of the psychiatric department at Cambridge Hospital (which is affiliated with Harvard Medical School) and winner of a 1977 Pulitzer Prize for his psychoanalytic biography of Lawrence of Arabia. "The deeper I went into it," he continues, "the more and more information I got that doesn't fit anything else. This has all kinds of implications for our scientific world view, for our identity as a species on this planet."

Typically, Mack says, abductions are highly traumatic experiences, often repressed and usually called forward only with great psychic pain and stress. Almost always, individuals report seeing small, gray beings with huge, dark eyes who transport their immobilized subjects to some sort of spacecraft, where the captives are probed in a battery of tests that appear to relate to sexual and reproductive experiments. Many abductees, or "experiencers," report a long history of abductions. Mack has found that parents who have had many experiences often find that their children become abductees as well. In almost

every case he has investigated, he says, people are reluctant to face what has happened.

"One of the most powerfully consistent aspects of this for me has been the tremulousness with which these people come to see me," says Mack, who has a contract with Scribner to write a book on his findings. "They come to me very fearful that either they will be found crazy, because what they've experienced doesn't fit ordinary reality, or that they'll be found not to be crazy, and then they're faced with the fact that these are real experiences, and what does that mean for their world view, for their future, for their lives?"

Of the several dozen cases he has investigated, Mack says, only two or three individuals suffer from some form of mental illness. There is no particular type of person who experiences abductions and no apparent reason why some people are selected as abductees. Among the people Mack has interviewed are a musician, a prison guard, housewives, secretaries, a psychiatrist, college students, a retired firefighter, and a restaurant owner.

Fundamental to Mack's convictions about these experiences is the fact that, over and over, abductees – who come from all over the country and who do not know one another – tell remarkably consistent stories. Details may vary, but the narrative thread is so similar from case to case that Mack is convinced that the experiences are not imagined. If they were simply made up or were the psychic byproduct of some other traumatic event, he says, the accounts would vary more widely, because of the individuality of each human psyche.

"What struck me almost immediately," he says, "was my inability, as a psychiatrist, to explain how people who seemed otherwise quite normal, quite unremarkable, could be telling the same, disturbing story, in great detail: of being taken from their rooms, their cars, in fields, into these craft and subjected to highly intrusive procedures that have a unique quality.

"There's a whole medical-like scenario, which is not known to us on Earth," he says, "and yet it's told by people all over the country, in great detail, details which were not available in the media at the time and are still not in the media in the kind of detail these people reported. And these stories were consistent, one to the other.

"The thing I've spent most of my professional life in," says Mack, "is learning to make clinical psychologi-

cal discriminations, like, 'Is this projection? Is this hallucination? Is this real experience? Is this a dream?' And this [abduction phenomenon] behaves like real experience.

"I have never had a sense, and I trust myself in this, clinically," he says, "that this phenomenon represents some kind of psychological contagion, that people are influencing each other, or that these experiences are derivative of something they've read or heard from someone else, or that they're reflecting off the consciousness of another person's experience. I've never had a suggestion of that."

Although Mack's earliest cases were referred to him by Hopkins, increasingly he is contacted by people who have read his comments in stories about UFOs or have seen him interviewed on television. (Mack tends to turn down interview requests, because he believes too many reporters trivialize or sensationalize abductee cases.) After a recent conference at the Massachusetts Institute of Technology on the abduction phenomenon, cosponsored by Mack and MIT physicist David Pritchard, Mack was contacted by a woman who had read a story about the meeting and wanted to see him.

Unlike many experiencers, the woman could recall – without hypnosis – a variety of alien contacts, going back to early childhood. She could also recount more current experiences of being visited in her home by aliens, who came into her bedroom, floated her into the living room, and performed a series of intensely painful explorations into her spine with sharp instruments.

More commonly, abductees report what Mack calls a "margin of consciousness," where memory recalls an experience to a certain point and then blanks out, leaving individuals with chunks of unaccounted-for time. Under hypnosis, a practice criticized by disbelievers but defended by Mack as an important tool for uncovering repressed information, experiencers are taken back to the last moment they consciously remember, such as the appearance of a small being in their bedroom or the presence of a blue light.

As details surface, an anguished mental struggle often occurs. Mack cites the case of a 38-year-old Pennsylvania man with a long history of abduction-related experiences. All the man could recall of one recent experience, which began as he was trying to fall asleep, was the presence of a female alien in the room. (Abductees, says Mack, can almost always identify the sex of aliens, despite the lack of

obvious sexual characteristics.)

Like many who undergo hypnosis, the man resisted recalling the experience, asserting that the aliens had told him not to remember what had happened. The man's story, says Mack, unfolded with "tremendous distress, sweating, and pain and anguish." There was also, he says, a great sense of shame and a fear of being vulnerable, which Mack worked to dispel, trying to reassure the man that his experience was not a reflection of weakness but something over which he had no control.

"And, at a certain point, there was a breakthrough," says Mack. "He began to sob. It was so touching, because he'd been fighting with himself and with his unconsciousness, and at that point, he crossed a line and just let go. It was just this tremendous release."

What unfolded during the narrative was a story common among abductees, one Mack had suspected in this particular case because of the shame and vulnerability the man had expressed. Like many male abductees, the man recalled that he had been taken onto a craft, where he was sexually probed and a sperm sample was forcibly taken from him.

Mack says that another emotion surfaced, common among experiencers. "I've seen it so many times now," he says. "It's a sobbing that goes along with a sense of awe. Have you ever been moved by something in nature or something in art or music? It's like you're humbled before God, you're just so moved by the spectacle, by the awesomeness of what's before you. It was that quality [in the man's sobbing], a combination of relief and awe. And the awe had to do with, Oh, my god, what an extraordinary thing it is that has happened to me."

"Again, it's a question of clinical judgment," he says. "When memories come back like that, I never have any question that these people are describing something that has authentically happened to them. If I do get a case, as I occasionally do, where I feel somebody is looking to convince themselves or me that they were abducted, I don't count those cases. I don't include them among the authentic ones."

Since beginning his research nearly three years ago, Mack has established a support group that meets at his Brookline home once a month. In the quiet of his wood-paneled, book-lined living room, 20 to 30 people share their stories, often expressing great relief at being able to talk to others who have been through the same thing. Their stories coincide on

many levels: They talk about the presence of light and the ability of the aliens to transmute into a sheer light force. Often the light is connected with healing; abductees say that fevers and other illnesses disappear as a result of an abduction. Many say that a vibrating energy courses through their bodies when aliens take them from their homes. Physical marks are often left on experiencers' bodies: small incisions or scoop marks, which appear to be the remnants of surgical procedures.

Overwhelmingly, women and men recall sexual encounters and experiments. A wide variety of reproductive stories abound, with many women claiming to have been impregnated by aliens, who then remove the embryo immediately or on a subsequent abduction. Some women say their captors have taken them to nurseries where hybrid babies are being raised.

Mack is well aware that the stories stretch the bounds of credibility. And he knows that, like Hydra, every theory about abduction leads to a dozen new questions. Yet he is undeterred in his conviction that the abduction phenomenon cannot be dismissed.

"No one has been able to come up with a counterformulation that explains what's going on," he says. "But if people can't be convinced [that this is real], that's okay. All I want is for people to be convinced that there's something going on here that is not explainable. That something is entering these people's lives that we don't understand."

"If we can be in that place of not knowing," he adds, "we're likely to learn more than if we try to stick this here, or stick it there, or if we close our minds and try to keep this under control."

THE OUTRAGEOUS headlines are familiar to anyone who has ever stood in line at a supermarket checkout lane. Claims such as "Aliens Endorse Clinton" - recently trumpeted on the front page of one

popular tabloid - crop up as regularly as Elvis sightings and appearances by the Abominable Snowman.

Mack is somewhat resigned to it all. He knows, thanks to the highly dramatic nature of aliens and abductions, that there will always be an insatiable appetite for alien stories in the tabloid press and on tabloid-type television shows. Lately, though, he's begun to see signs that the media and a growing number of academics and scientists are starting to pay slightly more serious attention to the abduction phenomenon.

In the past few months, he says, he has been interviewed for a lengthy upcoming *New Yorker* story and has participated in a Canadian Broadcasting Corp. program - a Canadian equivalent of *Now* - that will air this fall. Mack has also been contacted by philosophers, theologians, young psychologists who want to work with him, a molecular chemist, and a graduate student in educational psychology who wants to do her thesis on the abduction phenomenon. ("That's a very good indicator, when people in academic degree programs want to do their thesis on something," notes Mack. "Then you know it's reached a level of legitimacy.") He has also met with a "quite prominent" Harvard physics professor, who was "very interested and very open" but said he couldn't talk about the abductions "around here" - meaning the building on campus where the professor teaches.

"Little by little, people are coming into this thing," says Mack, whose work with abductees is partially supported by small grants from private foundations. "It's still not the way a young person can make a career in mainstream academic institutions, but it's a very exciting field. I have a kind of faith that if you really are truthful about what you see, and you do your work with integrity, that people will eventually come around. If they don't come to the point of agreeing

with it, at least they'll begin to notice it."

Mack, however, is well aware of the fact that many physical scientists dismiss his work out of hand. Those critics, he contends, simply haven't explored the evidence or are too bound by the conventions of science to consider information that is not strictly measurable by machines or the physical senses. When doubting colleagues listen to the tapes of sessions with abductees and spend time with him, discussing his research, Mack says, "they tend to be staggered by the phenomenon." And while those colleagues may not become believers, he continues, "Some of them say, 'I've gone from atheist to agnostic on this.'"

Dr. Edward J. Khantzian is one of those colleagues who have heard Mack present his data and calls it "very, very compelling stuff." Khantzian, an associate clinical professor of psychiatry at Harvard Medical School at the Cambridge Hospital, says that Mack "has taken a lot of disbelievers and had us scratching our heads, wondering what is this that he's studying. He's at least made a lot of us stop and think again, which is what he's always done.

"I don't know what to make of it ultimately, and I'm basically somewhere between being a disbeliever and an agnostic," says Khantzian, who has worked with Mack for nearly 30 years. "But, as far as I can tell, he's operating as a careful clinician in these studies, and that's what I respect. I don't understand it, I'm still dubious, but I respect his right to search it out to the fullest."

Mack takes most comments from doubters and skeptics in stride. But the generally soft-spoken psychiatrist does become incensed by the flat dismissal of abductees' stories by disbelievers, a rejection that Mack says only helps add to a sense of isolation already felt by traumatized abductees. "It's demeaning to those people to think that they are somehow subject to some kind of perceptual distortion or make-believe," says Mack.

"People know what they see, they know what their perceptions are," he insists. "That what they saw or what they experienced requires some explanation which we don't now have, that's another story."

As far as Mack is concerned, the search for answers has to include the possibility of a reality not yet perceived by science. At its most radical, notes Mack, the practice of modern science has led to such things as the SETI project, a \$100 million National Aeronautics and Space Administration mission formally known as the Search for Ex-

traterrestrial Intelligence. Scheduled to begin tomorrow, the project relies on radio telescopes to search the universe for signs of intelligent life beyond planet Earth.

Mack argues that abductees' reports point to an intelligence that can obviously elude man-made machines, no matter how sophisticated – and to a world that exists not somewhere out there in the physical universe, but in an entirely different dimension.

"In the experience of the abductees," he says, "the aliens seem to come from another dimension. They seem to break through our sense of the reality of this space-time physicalist world, to come from some other place. Abductees will describe the sense of space and time collapsing, or of coexistent multiple time dimensions.

"They have the feeling that they have been introduced to another universe which is just as real as this one, but which is other-dimensional," he says. "It's as if it's a dimension that seems to enter our physical world but is not necessarily of our physical world."

Although he admits that such possibilities have yet to be proven by the physical sciences, Mack laments what he calls "the unwillingness of the official intellectual community to be open-minded about a reality that doesn't fit their world view." As he sees it, the abduction phenomenon could ultimately present mankind with a "fourth blow" to its collective ego. The first, he says, was the Copernican blow, which proved that man and Earth were not the center of the universe; the second blow was administered by Darwin, whose findings on evolution proved that man did not spring from "some higher level of spiritual biology"; and the third blow was delivered by Freud, whose explorations of the unconscious revealed that man's conscious mind was not all that was in control of his life.

Mack says he still has no answers about what the abductions mean or why they happen. Although some researchers in the field believe that the primary purpose of the kidnappings is to carry out some form of breeding program, Mack sees a more transformational element to the abductions: an attempt to alert humans to the need for change in their lives.

Abductees frequently report that during their time on alien spacecraft, they are shown powerful visual images of environmental destruction on Earth. Many return with a passionate commitment to protect the planet. Mack interprets the warnings, and the increased awareness among individual abductees, as an attempt

to reconnect humans with a heightened sense of spirituality. It's a quest, he says, best summed up by the poet Rainer Maria Rilke, who wrote:

That is at bottom the only courage that is demanded of us: to have courage for the most strange, the most singular and the most inexplicable that we may encounter. That mankind has in this sense been cowardly has done life endless harm; the experiences that are called "visions," the whole so-called "spirit world," death and all those things that are so closely akin to us, have by daily parrying been so crowded out of life that the senses by which we could have grasped them are atrophied. To say nothing of God.

Other civilizations, including Eastern and native cultures, have been far more fluent than the West in communing with experiences that defy understanding in terms of physical reality, says Mack. He argues that the Western world of the past few hundred years may have reached a dead end of sorts – and that the abductee experience may be part of a move away from the strict confines of materialism.

"It may be that we're on the brink of some kind of major opening to our proper place in the universe," muses Mack. "I think, in this society, we're involved in a major epochal shift. I don't know what the purpose of all this is, but it certainly is some kind of profound connecting of us beyond ourselves." □

CLOSERS

Neptune, currently the most distant planet from the sun (until 1999), was the last planet visited in Voyager 11's epic 12-year trek from Earth.

East Side MD: 'Aliens kidnapped me'

DAFFEY

DOC!

But state allows him to practice

DETAILS, PAGE 5

NEW YORK POST, SATURDAY, NOVEMBER 21, 1992

5

DOC 'ABDUCTED BY ALIENS' RULED FIT TO WORK

By CHRIS McKENNA
Post Correspondent

ALBANY — A Manhattan doctor who thinks he was abducted by aliens and believes UFOs are part of a Nazi plot to eliminate Jews can continue treating patients, the state Board of Regents ruled yesterday.

The Regents refused to revoke the medical license of East Side dermatologist Stephen Kurzweil because they said there was no proof his beliefs harmed his patients.

The Regents panel — rejecting a finding by New

York's health commissioner that Kurzweil is a threat to the public — determined there is not "a scintilla of evidence that patients, professionals, experts or others ever noticed or detected any impairment by [Kurzweil] while he practiced medicine over these many years."

Witnesses, including a UFO "expert" brought in

POST EXCLUSIVE

by the state, testified that Kurzweil believes he has been marked with a leg scar by Nazi-linked aliens operating from a base near the South Pole.

The expert, identified as Herold Hopkins, a "professional UFO chaser," also tes-

tified that Kurzweil told him: "My mind is completely gone now. I know that I can kill. It is time to take matters into my own hands," and has put a "curse" on the U.S. government. Kurzweil believes the federal government is actively trading its citizens for alien secrets.

Reached by The Post, Kurzweil, 49, said he has never seen alien creatures.

though he believes they once left a one-word message — "Revolution" — on his desk, and that aliens did collaborate with the Nazis and the American government.

"I've never seen an alien and I'm not sure I know what one would look like," he said.

"But I believe the Nazis were in contact with a

group of aliens that gave them technology and that the group has made a deal with the U.S. government, in which its citizens could be abducted in exchange for technological benefits

Kurzweil, who is Jewish also said he has started support group called "Alien Detectives and Zionists Against UFOs" and believes that aliens were answering his office phone in an effort to "misdirect" his patients and sabotage his career.

He insisted, however that he is not mentally

See DOC on Page 5

Doc 'kidnaped by aliens' is fit for work

DOC from Page 5

and even chuckled at the suggestion.

The ruling shocked state health officials, who said Kurzweil suffers from a serious, ongoing mental disorder and poses an imminent threat to the public.

"He does have delusional beliefs and that is not a condition under which the practice of medicine should occur," said Health Department spokeswoman Faith Schottenfeld.

But they said the Regents' action closes the case and that the department may not be able to bring new charges against Kurzweil until "somebody is harmed."

Kurzweil called the Regents' ruling a "vindication" of the views he has held since 1980, when he attended a UFO convention at which he met Hopkins.

"This is a first positive sign in that it sends a message to the U.S. government that it cannot tyrannize its people," he said.

Regents' spokesman Chris Carpenter said the decision wasn't an endorsement of the existence of UFOs or of Kurzweil's theory that the federal government has attempted to harass him into silence.

"The head of the Regents' disciplinary committee that cleared Kurzweil, Regent Floyd Linton, refused to discuss the case.

When asked if he believed Kurzweil needs psychiatric help, as health officials insisted was the case, Linton said, "I'm not going to comment on that. We reached our decision and that's what it is."

Kurzweil said he never told his patients about his beliefs because "it isn't pertinent to their medical care."

The Kurzweil case is one of a small handful of doctor discipline cases still being handled by the Regents.

That authority was recently given to the Health Department following criticism that the Regents were too lenient and were too slow in punishing bad doctors.

Cr. B. Greenwood.