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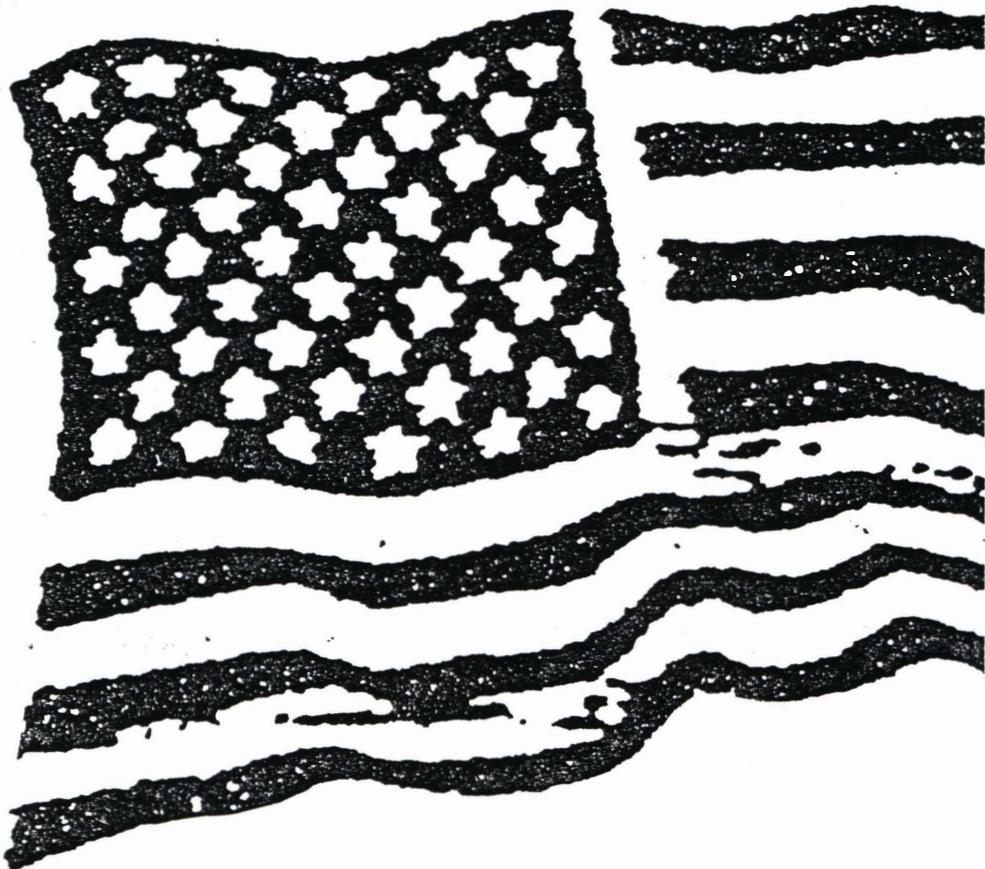
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LETTERS FROM AMERICA

A number of articles in recent issues of *Magonia* have alluded to the growing split between European and American approaches to the UFO mystery. At the Lyon conference in May this year the differing attitudes produced something of a culture clash (although one which was conducted with great *politesse*), and the BUFORA International meeting in London again showed evidence of the widening rift. Walt Andrus's presentation of documents and photographs from Gulf Breeze encountered much more sceptical comment from the assembled European ufologists than Mr Andrus was apparently used to in the States.

Having said that, it is easy to over-estimate the differences. Although the Gulf Breeze presentation produced a sceptical response from the ufological glitterati at the London conference, it was interesting to note that when the chairman asked for a show of hands on whether the audience thought the photos genuine or not, there was a silent majority (oh well, a silent 40%) who voted yes.

Similarly, not all American ufologists are in thrall to the

ETH. In these pages Martin Kottmeyer has challenged the major assumptions of the post-modernist American ufologists, and we are happy to note the return of one of the major voices of the humanist ufology of the 1970's *Caveat Emptor*, after a hiatus of over a decade, renewing its challenge to establishment thinking, and recalling the days when your editors exalted the progressive thinking coming from the US and berating the hide-bound ETH domination of British ufology!

Now *Magonia* presents papers by two leading American ufologists, neither particularly noted as hard-core nuts and bolts proponents, who ask whether the American emphasis on ETH, physical abductions, and government involvement are really as out-of-bounds for serious discussion as many Europeans seem to think. Many aspects of the American UFO scene may seem bizarre or naive to us, but when seen within the context of what is actually happening in America and American ufology, there may be justification for the attitudes taken, even if we cannot accept the conclusions that others have drawn.

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PETER ROGERSON'S NORTHERN ECHOES

With all the talk of abductions and whether they can be accounted for in purely folkloric terms or not, it would be interesting to track down abduction stories *in print* before the Hill case. One early reference is to be found in Jacques Vallée's *Anatomy of a Phenomenon* (p.134 of my Spearman edition) referring to the alleged kidnapping of one Tom Brooe. From the context, this appears to have taken place in Florida in the summer of 1952. Can anyone provide details?

Flying Saucer Review continues to plug the Creighton theory of false consciousness and grand conspiracy. In this, anyone who has the temerity to disagree with the Great Guru is automatically assumed to have been telepathically nobbled by communist djinns. In fact anyone whose views do not coincide with the tenets of Mr

Creighton's philosophy (a curious hybrid, by John Junor out of Rudolph Steiner) or whose activities would not find favour with the Colonel and the other regulars in the bar of the Rickmansworth Golf Club, is assumed to be part of the great conspiracy.

As Creighton is able to globalise his fantasies, and keep them strictly non-domestic, he has aquired numerous disciples, and *FSR's* masthead boasts many consultants, some of whom may actually still read it, and a hard core of occultist, radical-right correspondents. One of the *Review's* French correspondents informs us that the current generation of young French ufologists (presumably Mauge, Pinvidic, Méheust, etc.) "while not *directly* manipulated by the communists... are a muddled up mess of Marxo-Cartesianism" plus "*soixante-huitard* leftism, left-wing Catholicism and God knows what else..." In other words jolly good chaps and a very healthy change from what were rumoured to be the political proclivities of some of the old guard of French ufology.

Is Charles Fort related to the well-known entertainer of former times, George Formby Jnr? This question was prompted while reading a biography of the Warrington-connected Formby in the course of work, therein finding his real name was George *Hoy* Formby. And we all know that Charlie was actually Charles Hoy Fort. There does not appear to be any very conclusive evidence that Fort played the ukelele, but the coincidence is striking. I leave it to synchronicity freaks to work out the full implications.

We regret that due to increased printing and postal costs we are obliged to increase our subscription rates to British and European readers (the slightly improved \$/£ exchange rate means we can hold off increasing USA rates for the moment). Our new rate will be £4.00 per year inland. £5.00 p.a. Europe and the Republic of Ireland.

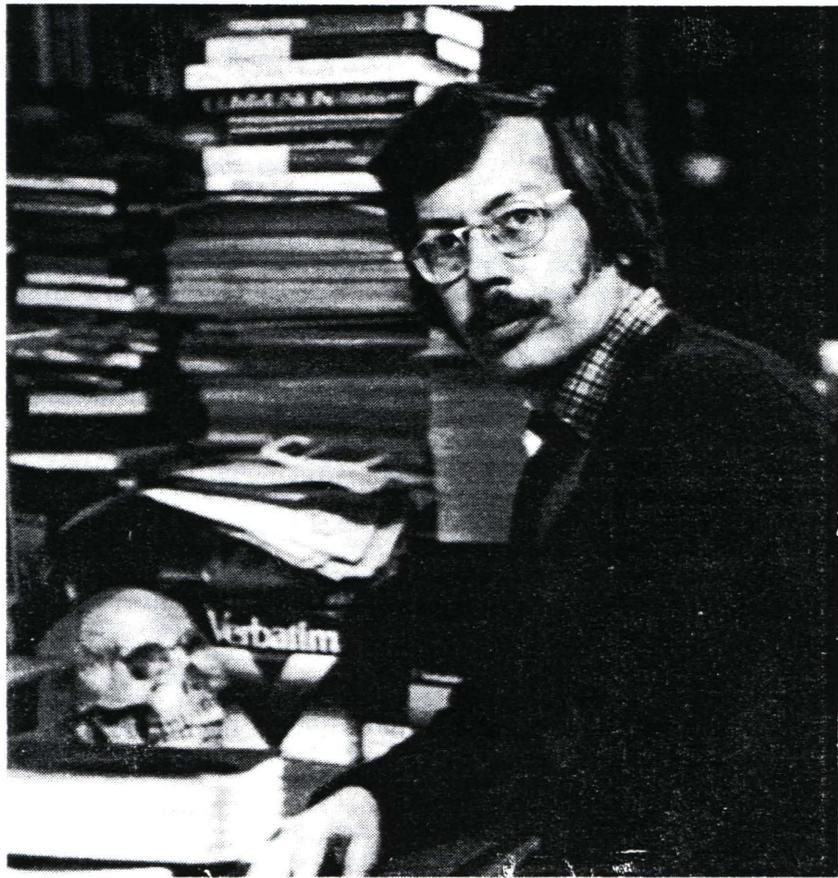
To try and take some of the sting out of this increase, starting with the next issue, we intend to run every other issue with 20 pages instead of 16. Incidentally, French subscribers may like to save themselves a few centimes by sending us a 50 franc note rather than an expensive international money order.

Americans have turned a deaf ear to social and psychological explanations for UFO phenomena, by and large. *Magonia* and its predecessors have long provided a voice for these ideas, a voice the editors must have felt was crying in the American wilderness, unheeded for these many years. Times have changed. The editors can take cheer that their magazine now provokes almost as many grumbles among American ufologists as the *Skeptical Inquirer*. The past two issues alone (Nos 31 and 32) caused uproars when Edoardo Russo and Gian Grassino berated Americans for their attention to Gulf Breeze, crash retrievals, abductions, and bedroom intrusions; when Manfred Cassirer and Martin Kottmeyer not only proposed a psychological explanation for abductions, but even dared to do a good job of it; and when Hilary Evans sinned the great sin of praising Phil Klass and his abduction book, a well-nigh mortal transgression.

To be fair, Europeans and *Magonia* can claim no monopoly on opposition to the extraterrestrial hypothesis. Many articles published in the leading American UFO journals opt for alternatives, as people are thinking and the forum is open. At the same time these authors may feel like honorary Europeans - or exiles - for all the attention their ideas receive. No one over here could doubt for a moment that the ETH dominates among the rank and file, as well as among most active researchers. Thanks in part to abductions, this hypothesis is enjoying a revival among the most serious ufologists. As thoughtful a researcher as Jerome Clark has rejected his Jungian musings from *The Unidentified* to write instead of 'The Fall and Rise of the Extraterrestrial Hypothesis'.

A parting of the ways between American and European ufologists has continued for a long time, but probably nothing has widened the separation as much as the abduction phenomenon. True to form, Americans have found aliens yet again, whereas Europeans and other followers of the left-hand path have regarded these increasingly fantastic stories as evidence for a modern mythology of psychological origin. Do the extraterrestrialists have a rational leg to stand on? For the sake of international peace and understanding, I will assume the role of apologist and answer in the affirmative. The belief in abduction by extraterrestrials has a firm rational basis, whether that belief is right or wrong.

Opposition to alien abductions follows two general strategies: one focuses on witnesses and explains their reports in psychological terms; the other focuses on report content and doubts its objectivity by pointing out its parallels with other phenomena.



THE AMERICAN WAY
Truth, Justice and Abduction
Thomas E. Bullard

The least systematic of the witness-oriented explanations blames hypnosis, general familiarity with abduction ideas, and confabulation between an impressionable subject and an overzealous, true-believer ufologist as sufficient reasons to account for abduction stories. Largely external influences make an abductee in this view. The boundary-deficit and fantasy prone personality theories postulate a distinctive personality type which predisposes some people to altered states of consciousness, vividness of imagination, and confusion of the real with the unreal. An interpretation on a deeper plane introduces psychological constants as a potential source of abduction sights and events. One possibility is birth trauma imagery, another is psychic symbolism based on archetypes of the unconscious functioning in a psychodrama of personal transformation. Even more exotic proposals include the efficacy of thought

•• 1. MUFON 1988 International UFO Symposium Proceedings, 59-72.



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component, he has an answer for this eventuality as well - the psychic and physical realms become one and indistinguishable.⁵ Joseph Campbell's myth of the hero follows a pattern of separation, initiation (ordeal, assimilation, and adoption), then return of a wiser, improved person. This pattern clearly fits abductions, but it just as well fits the life of a youth who goes off to college. As Freud is supposed to have said, sometimes a cigar is just a good smoke. An interpretation of abductions in terms of symbols and psychodrama is quite possible, but what makes it compelling? This psychological theory is broad enough to encompass almost anything, as speculative as the ETH, and little better credited by establishment science. In a standoff of faith against faith, little wonder that Americans reject the ornate schemas of Jungian thought for the simplicity of aliens.

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As Freud is supposed to have said, sometimes a cigar is just a good smoke

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The more down-to-earth psychology of predisposition to fantasy is far more believable, but also far from proven. We understand all too little about abductees as individuals. What their personality traits and life circumstances may contribute to the story remains an unknown quantity and our scant knowledge impressionistic at best. Yet abductees seem to be a diverse group, not obviously prone to fantasy or boundary deficiency except by the circular argument that they report an abduction experience. A psychological profile of Charles Hickson and Calvin Parker shows no inclination to fantasy.⁶ The Slater study of nine abductees is cited by Kottmeyer as evidence that these subjects display boundary deficit symptoms.⁷ A sample of nine is sufficient to refute the charge that all abductees are psychotic, but hardly adequate to demonstrate that many of them have boundary deficit personalities. In fact the description of these individuals as 'distinctive, unusual, and interesting' suggests that they are more different than alike. June Parnell, whose doctoral work under Leo Sprinkle included personality testing of some 200 participants in his annual 'contactee conferences', found significant evidence for creativity and fantasy among subjects who reported communication with aliens, but no significant evidence among subjects reporting various UFO encounters. Considerable care must be taken in interpreting her work, since these

subjects are not all classical abductees by any means. Of those subjects I read as most likely to be abductees, their 'fantasy' scores are actually among the lowest, no higher than scores for people reporting only lights in the sky. In any case the expected hierarchy of scores fails to appear - there is no increase in fantasy indicators as the strangeness of UFO stories increases.⁸ Alexander Keul and Ken Phillips seem to find enhanced creative and artistic abilities among UFO reporters in general and not just among abductees.⁹ Any conclusion must be of the most tentative sort, but the meagre and oblique evidence available suggests no radical psychological departure of abductees from narrators of less fantastic UFO stories.

The search for parallels is dear to the hearts of folklorists who have engaged in it for decades on the premise that world-wide likenesses in narrative reflect a similarity of psychological experience among all humans, not a similarity of literal experience. A list of parallels between abductions and other cultural phenomena is impressive, including diminutive beings, kidnap, torture, enchantment, changelings, and a subterranean otherworld. Probably no other discovery gives as much pause to proponents of literal abductions.

In comparing folklore and abductions, many features fit but at the same time many do not. The temptation is strong to call attention to the successes and ignore the failures. No reliable standards say how many hits against how many misses justify a comparison, but abduction reports differ in many ways from the cited parallels. Fairies do not fly spaceships or use eyelike scanning devices, for example. When abstracted to general terms, the features of the abduction story can match folklore or symbol systems with impressive fidelity. Yet the truth is, we have traditions for all occasions. Whatever the abduction story described, whether the beings roasted their captives on a spit or played pinochle with them, an equally appropriate tradition could be found and the parallel would look just as impressive.

The case for literal abductions stands on its merits as well as on the shortcomings of its adversaries. Multiple witnesses report some abductions, a significant criterion for objectivity. The explanation that shared fantasy or influence of one witness on another is responsible for these reports founders in as prominent an example as the Hill case, where Barney's experience took an independent course and complemented Betty's account without duplicating it. Accounts sometimes claim physical evidence in the form of body

New York, Dutton, 1975. VALLEE, Jacques; *The Invisible College*, New York, Dutton, 1975. EVANS, Hilary; *Gods, Spirits, Cosmic Guardians*, Wellingborough, Aquarian Press, 1987.

● 3. HUFFORD, David J., 'Ambiguity and the Rhetoric of Belief', *Keystone Folklore*, 21, 1977, 11-24.

● 4. SMITH, Willy, 'A Second Look', *Magonia*, 6, 1981, 3-5. ROGO, D. Scott, 'Imaginary Facts: The Case of Imaginary Abductions', *JUR*, 10/2, March-April 1985, 3-5. BULLARD, Thomas E., 'Hypnosis and UFO Abductions: A Troubled Relationship', *Journal of UFO Studies*, 1, 1989, 3-40.

● 5. STILLINGS, Denis, 'Missing Time, Missing Links', *Magonia*, 28, Jan. 1988, 3-6.

● 6. HICKSON, Charles and MENDEZ, William; *UFO Contact at Pascagoula*, Tucson, Arizona, Wendelle C. Stevens, 1983, 245-260.

● 7. *Final Report on the Psychological Testing of UFO 'Abductees'*, Mount Rainier, Md, Fund for UFO Research, 1985. KOTTMEYER, Martin, 'Abductions: The Boundary Deficit Hypothesis', *Magonia*, 32, March 1988, 3-7.

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its mould, adapting even personal experience to the form and stereotype of prior examples until distinctions between truth and fiction blurred beyond recognition. Theories, methods and comparisons can identify the rhetoric and formulas or point up the art and artifices of the genre. but the central dilemma remains unresolved: Is the story true or false? Any text can claim to be true, and if the only evidence is a text, fiction counterfeits truth to perfection. Theoretical positions suggest probabilities, but gain little purchase to separate the true from the false in any definitive way. If any one approach was always reliable, philosophy of science scholarship could fold up, but it stays a healthy enterprise.

We know the complexities surrounding the Indian narratives. Most of the abduction evidence is again in the form of texts, and non-literal interpretations have paid almost exclusive attention to this frustrating class of evidence. Abduction stories carry an added burden because we do not know if even one of them is true. Rival theories can flourish because no one has an infallible, all-conquering answer. Each solution has its strengths and weaknesses but none has proof, so choices may rely more on temperament than epistemological soundness.

Mark Rodeghier pointed out recently that different styles characterise European and American ufological enquiry.¹⁴ Europeans tend to work from the top down, starting with fully articulated, highly abstract theories and methods, seeking a place for the subject phenomenon within a broad scope of meanings. The phenomenon is secondary to the theory. It orders knowledge of many phenomena and neither stands nor falls on its success with any one of them. Success itself seems to have an aesthetic dimension, so that elegant integration of a phenomenon into the architecture of the system counts for more than close adherence to the facts. This primacy of the theory justifies taking a few liberties with the evidence, selecting, bending or abstracting it until the result is an idealised phenomenon matched to the theory, but perhaps no longer an accurate reflection of the original sources.

Americans reverse this order and work from the bottom up, wallowing in facts, often content just to accumulate and enumerate them. Explanations follow as an afterthought, on the grounds that the evidence speaks pretty much for itself. Suspicious of abstractions that range very far from the empirical base, Americans often feel satisfied to cobble together a few unsystematic generalisations and prefer to isolate phenomena rather than relate them. In

European eyes this approach is narrow and intellectually unadventurous. American devotion to the ETH looks like an urge to impose an outworn idea on abduction reports, an unimaginative literalism that downplays their fantastic character and refuses to give serious attention to alternatives. To American eyes Europeans are too impatient with evidence. They rush off in unseemly haste to abstract, theorise and debate theories without ever confronting the factual base on its own merits.

All right, while being true to their inclinations Europeans choose psychosocial explanations and Americans the ETH. Can we leave the matter there? I think not, because these choices have consequences. If any criterion of preference can be found between the European way and the American way of looking at abductions, that criterion lies in the treatment of evidence. Americans start with the more complex assumption when they opt for the ETH, and thereby violate the principle of parsimony; but Europeans enter a labyrinth of theoretical arguments where the phenomenon itself gets lost all too easily. The lure of comparisons and symbolic interpretations leads theoreticians into the errors of 'stewpot thinking', which Budd Hopkins has warned against.¹⁵

Right or wrong, an ETH interpretation of abductions keeps attention on the reports themselves. Some Europeans complain that abductions are largely an American phenomenon. Can they honestly say that they have actively sought abductees, or that European abductees would know where to turn for a sympathetic hearing of their suspicions or stories? Failure to find abductions may be a self-fulfilling prophecy. Respect for the ETH assures that investigators will welcome, value and seek out reports, whereas other assumptions may stifle enquiry and redirect research efforts toward sterile infighting over theoretical stances.

Given our present state of knowledge, recognising the tentativeness of any explanation is necessary on both sides of the physical and intellectual Atlantic. The reasons against the ETH are also many, but more diffuse and subtle, and poorly served by the plethora of unpersuasive alternatives raised thus far. Too often these proposals appear even more naive than the ETH in their treatment of texts, testimony and comparison. If taking witnesses at their word sets the literalist belief on a foundation of shifting sand, that base is still firmer than the thin air of theoretical speculations.

Ask any red-blooded American!

●● 14. RODEGHIER, Mark, Review of UFOs 1947-1987, *Journal of UFO Studies*, 1, 169-172.

●● 15. HOPKINS, Budd, 'Stewpot Thinking: Obstacle to Science', *MUFON UFO Journal*, 251, March 1989, 8-9, 12.



Thomas E. Bullard has a degree in folklore from Indiana University. He has written a major comparative study of the abduction mystery, which is available from the Fund for UFO Research, price \$90. He is also the author of The Airship File, a massive compilation of original documentation of the 1897-98 airship scare.





MOORE AND THE M I L I T A R Y

Dennis Stacy

In the July 1989 *Magonia* Peter Rogerson postulates an interesting, but largely incomplete scenario regarding John Lear's UFO ravings, particularly the latter's call for the impeachment of the President and Congress for having entered into a 'diplomatic' arrangement or treaty whereby the little 'greys', the malevolent aliens, were allowed to abduct humans for their own purposes in exchange for advanced 'alien', i.e. UFO technology.

When a witness in this country is called before a judge in the course of a criminal trial, he or she is asked whether they testify they are about to give is "the truth, the whole truth and nothing but the truth, so help you God?" Or at least that's the way it's presented on the TV, and we know the telly wouldn't lie.

And so it is with Rogerson's interpretation of the influences at work on Lear's psyche. It might well be true, too, that Lear is driven by archetypal, psychological demons that cause him to cast the UFO in paranoid terms. But it is not, to quote the bailiff of the court who does the swearing-in, the whole truth. That, as always, is more, or in this case Moore, complicated.

Just how contorted events can be surfaced at the summer symposium of MUFON held the first weekend in July in Las Vegas, the giant casino gambling strip and oasis in the desert considered the quintessential American crap-shoot. The theme of the symposium, to give Rogerson his due, was 'The UFO Cover-Up: A Government Conspiracy?' William Moore had been scheduled to speak Saturday night in front of Stanton Friedman, but was nowhere in evidence, nor had his paper been submitted previously to MUFON for publication in the symposium proceedings. Instead, Friedman and Moore switched slots, Moore arriving only about 15 minutes before his talk was scheduled to begin.

To the dismay of many, and the active consternation of several, Moore's talk turned out to be a lengthy refutation of, and 'confession' to, charges made by one Robert Hastings, which appeared in an article in the June issue of *MUFON Journal*. Hastings questioned, in part, whether Moore might not be a 'mole' or other agent in the hire of a government or military intelligence agency. Moore confessed that, indeed he had been, but largely in an unwitting role, an entirely unexpected revelation that resulted in angry cat-calls from some of Lear's more fervent followers, and once or twice threatened to bring the whole thing to a confused standstill.

Space may not permit a complete sorting out of the personalities and events involved but I'll try to be as brief and succinct as possible for those operating under the handicap of not being backgrounded in the intricate twists and turns of contemporary American ufology. Our summarised story begins ten years ago in the summer of 1979. Flush from having co-authored (with Charles Berlitz) the successful *Philadelphia Experiment*, Moore moved his family from Minnesota to Arizona, where he joined the board of directors of APRO. One of their more colourful constituents or contacts was a man named Paul Bennewitz, a physicist of sorts with his own small electronics concern. Thunder Science, in Albuquerque, New Mexico, home to Kirtland Air Force Base, the Manzano Nuclear Weapons Storage Facility and nearby Sandia Laboratories. Albuquerque then was a hotbed of government-military activity and research, particularly relating to SDI, the so-called 'Star Wars'. Bennewitz's house in the fairly affluent Four Hills section of town actually overlooked Manzano and Kirtland, which adjoins the city's municipal airport. It is not uncommon for commercial visitors to see the B-1 take off and land, as I have, at one of the runways Kirtland shares with the city. Kirtland is also the site of one of the world's largest wooden structures, a hangar sometimes used in the testing of EMP effects, the electromagnetic pulse storm associated with a nuclear explosion and capable of fusing the delicate electronic components employed in most space age weapon and communication systems.

It was also not uncommon for Bennewitz to see UFOs from his rooftop; in fact, he had countless stills and feet of film to 'prove' it. Unfortunately, according to Moore Bennewitz also had an overactive imagination and an absence of any sort of psychic governor that might have turned off or reduced some of his more extravagant and outrageous speculations. To others however, especially the flood of eager (and eventually influential) ufologists and researchers who soon

beat a path to his door, Bennewitz, at least early on, gave the outward appearance of an educated 'scientist' who knew whereof he spoke. It was this aura of high-tech hipness, as much as anything, that no doubt lent Bennewitz much of the influence he would later come to exert on American ufology as a whole.

At about the same time he would come into contact with Bennewitz, Moore claimed, he was also contacted by "A well-placed individual within the intelligence community who claimed to be directly connected to a high-level government project dealing with UFOs". This bird of prey, of course, is 'Falcon', the identity of whom has been the subject of much speculation, along with that of another of Moore's secret sources, 'Condor'. Moore maintained in Las Vegas that Falcon was *not* the much-rumoured Richard Doty, with the Air Force Office of Special Intelligence (AFOSI) Kirtland, but that in fact Doty was only the 'middle-man', though he would later allow himself to be identified as Falcon to throw some hounds off the scent. Reportedly, Falcon and others were dissatisfied with government handling of the UFO subject. They indicated to Moore that they would like to help his "research into the subject in the hope and expectation that I might be able to help them find a way to change the prevailing policy and get the facts to the public without breaking any laws in the process".

But Falcon and his fellow avians, as it turned out, were also interested in Bennewitz, and for reasons that ostensibly had nothing to do with UFOs. "It became apparent", said Moore, "that my supplying information to the government, through Doty, on the activities of Paul Bennewitz, APRO and, to a lesser extent, several other individuals, was to be part of this equation." Moore's own rationale for getting involved was simple enough: "Being a very small part of that process," he said, "gave me, I thought, something of an advantage. It became my intention to play that advantage for all the information I could get out of it."

Why our feathered friends were interested in Bennewitz, to the best of my knowledge, is as follows: Bennewitz had become intimately involved in an abduction case being investigated by Dr Leo Sprinkle, then a professor of psychology at the University of Wyoming, Laramie. The case, involving a woman and her young son, tied UFO occupants to animal mutilations, which were more or less rampant at the time in the American desert Southwest. Puritans may prefer that it was the reports themselves that were rampant, of course, and not the actual mutilations. Be that as it may... their testimony was largely obtained via

regressive hypnosis performed by Sprinkle, with Bennewitz apparently sitting in on some of the episodes.

Bennewitz became convinced that the woman witness had been the victim or recipient of an 'implant', a minuscule device the greys only too routinely insert in the brains of humans to control their thoughts and actions. How was that contact maintained? Bennewitz believed by means of low-frequency electromagnetic waves. At one point, allegedly, in an effort to cut the woman off from her captors, he even wrapped her in foil of some sort. Subsequently he took to trying to intercept the signals himself, apparently with some success. That is to say Bennewitz actually began intercepting ELF waves. Unfortunately for him, they were our waves and not 'theirs', probably a by-product of EMP testing going on at Kirtland, but perhaps a side-shoot of any number of Star Wars technologies, from lasers to particle beams.

In some manner, the Air Force learned of this. They approached Bennewitz directly, and presumably asked him voluntarily to halt his monitoring. As for Bennewitz, being in the frame of mind he was, this only confirmed his worst and deepest suspicions: the Air Force was in it too!

Subsequently, Bennewitz got on the horn, as we say here, and was soon beaming his message of dire UFO invasion to anyone who would or wouldn't listen, from fellow ufologists to members of the media, Congress and even the President. Not only did he not cease his monitoring, he promptly composed a computer program which purportedly 'translated' the incoming alien signals. Bizarre as his warnings were, they made perfect sense to a growing clique of ufologists camped outside Bennewitz's door.

If Air Force officials can be forgiven anything at this point, it is the lack of awareness that what they had on their hands was a potential raving loony; else they might not have adopted their next strategy which, according to Moore, was to bombard Bennewitz with "as much disinformation as he could personally absorb" in an effort to discredit him personally, should he receive any unwanted public attention". In effect the position at this point was of a civilian citizen spying and electronically eavesdropping on his own government, instead of the usual vice-versa. Bennewitz could be defused, however, if he were made out to be a UFO nut, if an when the occasion warranted.

As sometimes happens, the disinformation ploy resulted in unexpected side effects, namely a nervous breakdown on the part of Bennewitz, whose business,



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as well as his mental and physical health, suffered a serious decline. Moore said that Bennewitz was hospitalised under psychiatric care, but I heard this disputed by someone who said they had spoken to Bennewitz's son. Other eyewitnesses to events agreed, however, that his mental state deteriorated considerably, even if stopping short of actual confinement.

On the face of it, most Europeans may be already baulking, not necessarily given, as are their American counterparts, to an inherent distrust of government and military officialdom. Even Europeans who do routinely take official pronouncements with a grain of salt, may well want to stop short of ascribing such behaviour to anything remotely involved with UFOs. Fortunately, the sceptics, in the form of James Oberg, have already ridden to our rescue. Oberg, for one, has long argued that the pre *perestroika* Soviet hierarchy routinely engaged in the manipulation of UFO reports, mainly as a way of letting pass reports that were actually civilian observations of covert military activities not subject to shielding.



UFO reports as a category are much easier to dismiss and ignore than the real phenomena!



The important point to remember here is that said government officials and policy were not actively engaged in a conscious cover-up of the UFO phenomenon itself. *But that UFO reports, as a category, are much easier to dismiss and ignore than the real phenomena!* As evidence, you have only to ask yourself, "where do UFO reports go?" and its corollary, "Whatever becomes of them?", and the answers are nowhere and nothing, not to the investigative media, not to the Houses of Congress (or Parliament), and certainly not to the military authorities themselves. They are *sui generis* dead-end, in and of themselves, save for socially 'safe' and 'acceptable' civilian UFO organisations and individuals, which can be dismissed as misguided 'crackpots', who, after all, are only exercising their rights within a democratic society, even if that right is the privilege of self-delusion.

European ufologists as a whole have a way of looking down their snoots at Americans who mention the military and conspiracy in the same breath as UFO, which we all know is only space age folklore. But even as I write, the Sunday *New York Times* ("All the News That's Fit to Print") of August 9, 1989, is before me. On the front page is an article headlined 'Retribution Seen in Atom Industry' followed in smaller type by '4 Who Cited Safety Say They Were Told To See Therapist'. May I quote the first two paragraphs:

"At least four workers who complained about safety and environmental problems at four military nuclear plants run for the government by private

contractors say they were ordered by their superiors to see psychiatrists or psychologists.

"The workers and their lawyer all say that they believe the orders came as retaliation for the allegations they made. In two highly publicized cases the allegations against the contractors were confirmed; in the others they have been rejected."

The Land of Opportunity is also where we learned, twenty years after the fact that the Army in the early 1950's experimented with LSD on the citizens under their nominal protection, resulting in at least one known suicide. If we have a collective proclivity for paranoia maybe it's justified and maybe it's not. Colonel North is either a national hero or a political scoundrel, depending on who you interview.

None of the aforementioned is by way of saying that the government *knows* more about UFOs than the average civilian ufologist, or that there is anything about UFOs to know, least of all that they represent the vanguard of an alien invasion force, hell-bent on mutilating humans. But it is to say that the scenario outlined by Moore, in its generalities and particulars, has its own peculiar precedents and in no way lies outside the realm of everyday possibility. In short, no deep psychological interpretation of the individual and collective American psyche need be conjured up or called forth to explain the events described by Moore other than real-time occurrences involving real time people.

The fly in an already sticky ointment at this point was Bennewitz himself. Obviously the Air Force knew they had a loose cannon on the deck, and just as obviously they underestimated the degree of looseness by a magnitude or two. The best that can be said in their favour is that they probably had no way of knowing their own activities would drive Bennewitz over the edge. In any event, should the case ever come to court, their defence would be that Bennewitz had driven himself crazy. Knowing he was the subject of AFOSI surveillance only confirmed Bennewitz's penchant for paranoia.

By mid-1982, according to Moore, "Paul's story contained virtually all the elements found in the current crop of rumours being circulated around the UFO community. there were two groups of aliens, one malevolent, one more friendly. the malevolent ones, which Paul referred to as the 'greys', were really in control, and they were the ones responsible for the cattle mutilations, for human abductions and the implanting of sinister control devices in humans, for maintaining a secret underground base under Archuleta Peak near Dulce in northwestern New Mexico, and for having supplied



the U.S. Government with alien space hardware and weapons which ultimately proved defective or were caused to crash, thus leaving human civilization virtually defenceless against invasion."

Most of the paranoid scenario promulgated by Lear and his small circle of followers, then, had its genesis in the fevered brain of Paul Bennewitz, aided to a (unwitting?) degree by AFOSI machinations, and Moore himself, as the agent who passed doctored, and in some cases wholly fabricated, 'official' UFO documents from Doty to Bennewitz.

Moore's confession drew a few ugly utterances from Lear and Bennewitz followers in the audience and from those who felt their worst suspicions about Moore confirmed. In such an atmosphere misunderstandings were almost inevitable. A few participants I talked to believed that Moore admitted willingly and knowingly participating in the spread of disinformation. This would not seem to be the case, and once Moore learned what was really going on, sometime in 1984, he declined any further participation. By this time at least one other individual, Lee Graham another UFO researcher, had also come under surveillance because of his persistent Freedom of Information Act requests for documents dealing with Stealth technology.

Ordinarily, that might have been the end of it, but these were hardly ordinary circumstances or times. Fast forward to Linda Moulton Howe, an independent Colorado producer of TV documentaries who became involved with animal mutilations in the late 1970's. Her research resulted in the 1980 hour-long video *A Strange Harvest*, focussing on cut-up cattle, and the massive, just published *Alien Harvest*, a 455-page hardback replete with colour microphotographs of laser-like incisions in Arkansas cattle, pictures of anomalous lights from the same area, adjoining Texas, a Foreward by Jacques Vallée, and much regurgitated Bennewitz, mostly in the form of commentary by one Bill Coper, a Lear confidant. Subtitled 'Further Evidence Linking Animal Mutilations and Human Abductions to Alien Life Forms', *Harvest* also contains a 33-page transcript of a hypnosis session conducted by Leo Sprinkle on the woman and boy who said they witnessed aliens mutilating animals, the very same case in which Bennewitz was originally involved.

Alien Harvest is in fact the printed version of the UFO documentary Howe herself originally had in mind when she signed a production contract with the cable-TV network, Home Box Office, in March of 1983. That proposed documentary, *UFOs: the E-T Factor*, was never made, for reasons that will soon

become apparent. A prime source for the film Howe had in mind was none other than Bennewitz, whom AFOSI had assumed defused or decommissioned. Now, no doubt to their chagrin, he was about to 'star', or at least be featured, in a UFO documentary to be hyped and shown on national TV!

According to the scenario Moore outlined, something akin to controlled panic must have broken out within AFOSI. Unknown to Moore, apparently, the same disinformation intended to discredit Bennewitz was dusted off and reused, *this time with Howe as the recipient, and Doty doing the duping in person*. A good deal of *Harvest* is in fact given over to Howe's 'double-cross' at the hands of Doty, happy to be taken as Falcon. According to Howe, Doty not only showed her 'official' documents similar to the Presidential briefing papers which later surfaced as MJ-12, he also intimated that certain officials within the government hierarchy charged with UFO policy were dissatisfied with that policy, and might well welcome a measured release of much of the revealing 'Top Secret' stuff in their files, including film footage of an actual encounter between alien beings and U.S. military personnel, alleged to have taken place at Ellsworth AFB, South Dakota.

If Howe was flattered, her superiors at Home Box Office must have been flabbergasted to an equal degree. The planned documentary was rapidly rising above the realm of a normal 'eye-catcher' to the rarefied heights of scoop of the century.

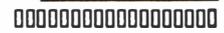
But it was not to be. The benefit of hindsight makes it appear that Doty and his superiors simply strung Howe along with a series of postponed deadlines for delivery of the epoch making material. Eventually, one might say inevitably, Home Box Office officials grew disenchanted with the delays and cancelled the contract. Taken at face value, Howe's runaround experiences with Doty, as well as the wealth of 'information' conducted through the AFOSI disinformation conduit that was Bennewitz, permeate her book. Moore, somewhat gratuitously, and disregarding entirely the data out of Arkansas, which Howe presented in her own symposium speech, referred to *Alien Harvest* as "a dismal crop failure".

Outside the lecture hall before his talk, Howe greeted Moore with fire in her eyes: "This has gone on long enough," she said, "I want to know who's being used and why?"

"I know the answer to that one", Moore said. "We both were."



All of Moore's direct quotes are taken from his printed paper *UFOs and the US Government: Part I*, which he read word-for-word in person. The entire text is available as a *Focus* newsletter from Moore himself, for \$10 from 4219 West Olive Ave., Suite 247, Burbank, CA, 91505





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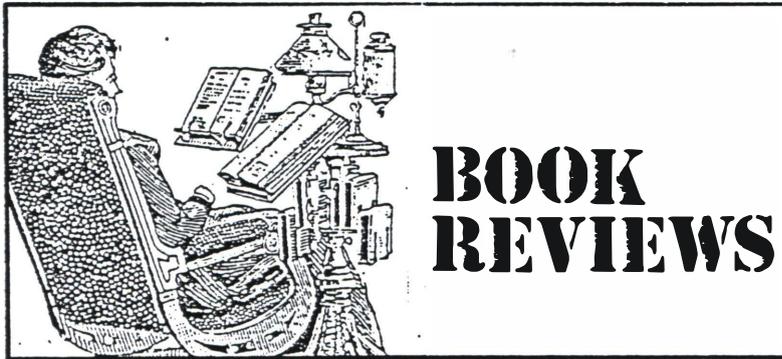
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BOOK REVIEWS

■ ■ EVANS, Hilary. *Alternate States of Consciousness; unself, otherself and superself*. Aquarian Press, 1989. £6.99.

In his latest book Hilary Evans discusses the altered states of consciousness in which we encounter Magonia, and where reality is deconstructed. Previous studies of ASC have tended to come from a medical/academic background, and concentrate on states induced by drugs, meditation and other techniques; Evans on the other hand discusses primarily spontaneous ASC's, especially those on the debatable frontier between psychopathology and parapsychology. These states, which Evans sees existing in contradistinction to the 'Usual States of Consciousness' (USC) - the world of daylight reason and commonsense - he divides into the unself, otherself and superself of the subtitle, and paradoxical states.

In unself there may be either a lowering of the state of consciousness as in sleep or somnambulism, or fugue states such as highway hypnosis; or a diminution of the personality and activity such as occur in schizophrenic or depressive apathy. In extreme cases this can take the form of nihilistic delusions, the belief that one is dead or is diminishing like the Incredible Shrinking Man.

It is perhaps the other three states which tend most to attract the attention of the psychological researchers, ufologists and the like. Unself states are states in which the experient becomes 'someone else', as in possession

trance, multiple personality or hypnotic past life regression. These states may be associated with physiological changes, the surfacing of hidden talents or the resurfacing of lost knowledge, etc. In some cases these other states can be seen as examples of symbolic suicide.

Higher Self states might be characterised by feelings of 'absolute possibility' or inflationary states. They may range from transient peak experiences to fully-fledged mania. The enhanced powers may be those of physical endurance, such as the fire walkers or the increased productivity of the 'inspired artist'. Also associated with this inflationary scenario is the hyperaesthesia which it has been suggested is caused by malfunctioning of the brain's information filtering system. People with mild, generalised hyperaesthesia may well come to think of themselves as psychic or especially empathic, which adds to the inflationary over-confidence and sense of specialness. Often, highlighted powers in one area may be accompanied by a narrowing or lowering elsewhere, as in many hypnotic or hysterical states: the person with hysterical paralysis yet with extraordinary visual or auditory hyperaesthesia would be a case in point. Extreme examples are provided by the *idiot-savants* discussed by Darold Treffert.

Evans leads us through a variety of strange experiences, all suggesting that ASC are natural (everyone dreams), and in their more extreme forms can be triggered by a

variety of physical and/or psychological stresses. In different people these produce greater or lesser alteration, blurring the line between the pathological and the non-pathological. The nocturnal UFO encounter and abduction provide a good example of how ASC can develop in the crucial brew of drowsiness, hyperaemias and anxiety, with diminished sensory input, which can generate near paranoid anxiety states in the most stable, with distortions of sensory experience. In some vulnerable people the loss of continuous intense sensory input may lead to transient depressed and fugue states with extreme feelings of helplessness and "being trapped". These feelings may be translated into abduction fantasies with their imagery of forced medical inspection, rape and bondage.

If one has a criticism of this book it is the over-dependence on antique sources such as Charcot, while the highly relevant works of Ian McKellar are passed over in surprising silence. Hysteria, like witchcraft and UFO abductions, was probably a demand-produced reality in which the 'patient' acted out the fantasies of the interrogator. This should not blind us from realising that Hilary Evans is one of the few interesting and stimulating writers in a field plagued by dullness. We might cavil about the odd detail here and there, but reading Evans's books in succession you get the impression of someone who is thinking new thoughts and groping towards something which may liberate our field from its many straitjackets

Peter Rogerson

■ ■ MOODY, Robert. *The Light Beyond*. Macmillan, 1988. £9.95.

In his latest study of the near-death experience, Moody comes out of the closet and declares himself a survivalist, but as with a number of these books it is difficult to know just how literally the author interprets the experience. For instance, does Moody believe that out-of-the-body experiences involve quasi-etheral etheric bodies which perceive the environment by means of photons falling on etheric retina? If so he clearly does not realise that this would make it impossible for the etheral body to be invisible! Equally, it is not clear whether he regards the transcendental locations as being quasi-physical locations.

A major point overlooked in such studies is that they are not directly studying experiences, but are dealing with narratives which have been socially constructed, in which experiences which may not be describable in detail, are reconstructed using the idiom of popular culture and cliché in an effort to communicate something of the ineffable.

Moody follows in a long tradition of pietistic tracts in making healing and conversionary claims for his previous books, such as in the story of the crippled old lady who was given the strength to get out and about again after reading a copy of *Life after Life* given to her by a neighbour.

Much of the book has a typical atmosphere of American 'new-ageism' as in the extraordinary claim that acceptance of an afterlife would put an end to war. Absolute religious faith in afterlife certainly did not deter the Iranians or the Crusaders. Many of the claimed post-experience character changes seem to resemble those of members of encounter groups etc., and the "feelings of being enveloped in an ocean of love", "loving everybody" and going about with a fixed smile, would be seen by many as classic denial symptoms. This does not of course invalidate the phenomenological character of the experiences which, even if subjective, are proudly meaningful to the experient.

Peter Rogerson

