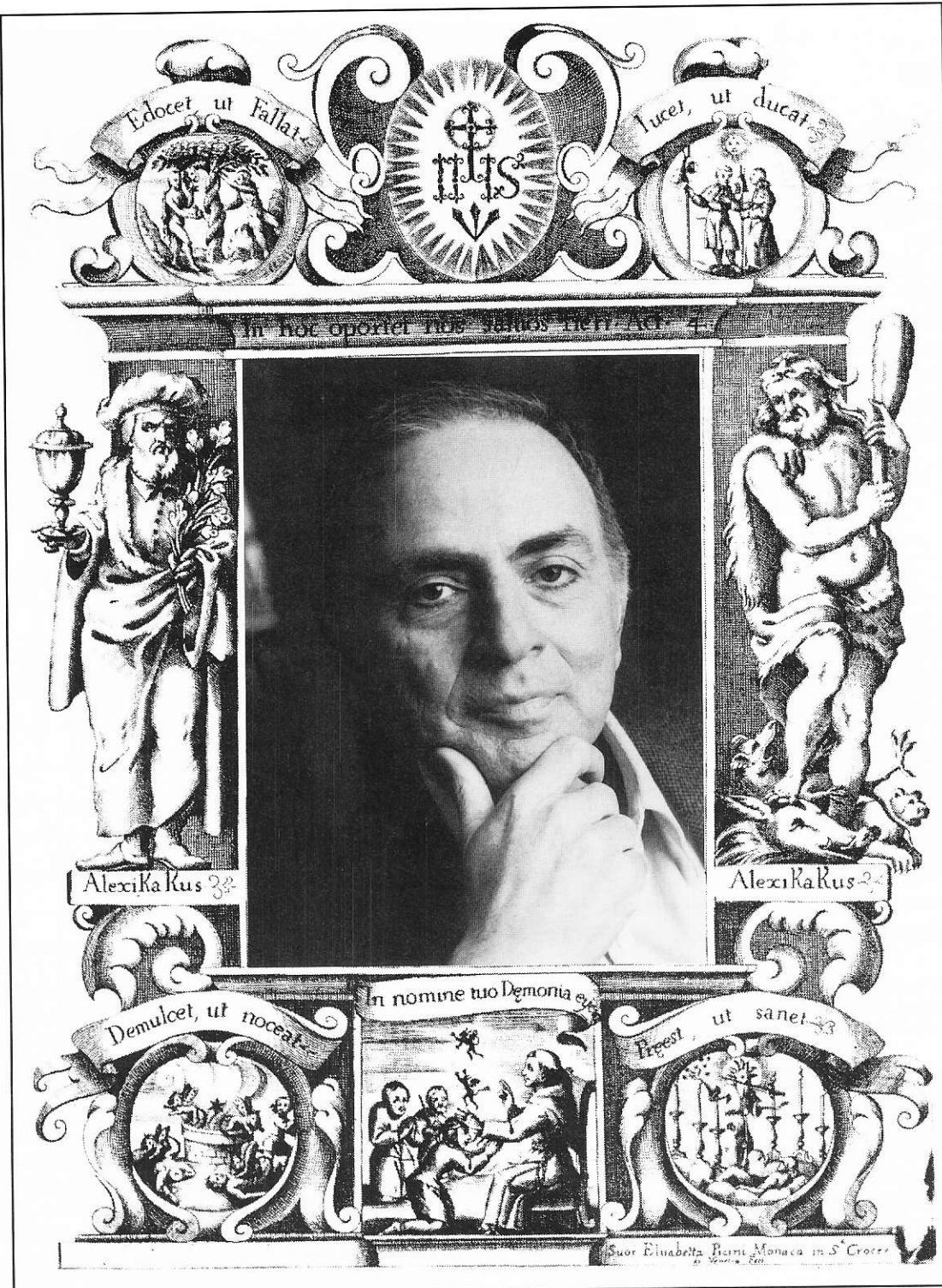


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Carl Sagan's Demons

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Editor:
Jerome Clark

Associate Editor:
George M. Eberhart

Contributing Editors:

Bill Chalker
Richard F. Haines
Richard Hall
Kevin D. Randle
Jenny Randles
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Cover: Carl Sagan's photo is courtesy of Random House, © Robert Reichert. He is surrounded by artwork from the title page of the *Alexicacorum* (Venice, 1668), by the Franciscan friar, Candidus Brognolus, dealing with the expulsion of demons. A copy of the book is owned by the Cornell University Library.

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CARL SAGAN'S DEMONS

BY JEROME CLARK

Carl Sagan, *The Demon-Haunted World: Science as a Candle in the Dark*. New York: Random House, March 1996. \$25.95. 457p.

Pity the poor UFO-basher. Things just never seem to go his way. Consider the sorry testimony of history:

When the U.S. Air Force began investigating UFOs, the best reports so impressed Project Sign personnel that they decided extraterrestrial visitation was the most reasonable explanation. That was not what the Air Force hierarchy wanted to hear, so it dismissed the investigators. Project Grudge, which followed, eschewed any but the most minimal "investigation" and declared that UFO sightings all had conventional explanations.

When the Air Force resumed real investigations again, in mid-1951 with the reorganization of Grudge (in March 1952 renamed Blue Book) under Lt. (later Capt.) Edward J. Ruppelt, it learned that the most interesting reports stubbornly resisted solution. Over a quarter of the sightings it investigated were classified as "unknowns" even after rigorous scrutiny. Ruppelt left Blue Book convinced that the extraterrestrial hypothesis merited serious consideration.

In January 1953 a panel of highly skeptical scientists with CIA connections met, looked at the Blue Book data for a few hours, and urged the Air Force to start a "debunking campaign" which "would result in reduction in public interest in 'flying saucers'." And the government should also start monitoring UFO groups because they might be used for "subversive purposes."

Blue Book was downgraded again, and the investigations were sporadic, incomplete, and often simply incompetent. In this new environment it was easy to "explain" sightings, and so it went until the project closed down in December 1969.

Meanwhile an early-1950s study of Blue Book cases conducted by the Battelle Memorial Institute determined

that by every available criterion "unknowns" were different from "knowns"; the better qualified the observer, the longer the duration of the sighting, and the more information available, the more likely a report would defy explanation—precisely the opposite of what a skeptical hypothesis would predict. Unable to accept the clear implications of their findings, the Battelle analysts chose to ignore them and massaged the data in a way that a later scientific critic would characterize as "utterly incredible." Consequently, by the time the study was published as *Project Blue Book Special Report No. 14*, the Air Force was able to claim it had disproved the existence of UFOs.

In 1966 the Air Force turned its UFO problem over to the University of Colorado Project whose director, physicist Edward U. Condon, harbored a barely concealed contempt for the subject and whose coordinator, Robert J. Low, ensured that the allegedly independent, objective study would come to negative conclusions. Neither Condon nor Low conducted field investigations. Most committee staffers who did investigate UFO reports found them intriguing, and several were drawn to the ETH. Even after Condon ousted the heretics, the project's final report still could not explain one-third of its cases. Condon's negative conclusions—expressed in the introduction to the 1465-page *Scientific Study of Unidentified Flying Objects*—ignored them and mischaracterized (or, not to put too fine a point on it, lied about) others. Though individual scientists would note as much in scathingly critical reviews, the National Academy of Sciences was silent on the subject when it endorsed Condon's conclusions (though not, apparently, his data). After publication of his report, Condon sought actively to squelch further scientific inquiry into the UFO phenomenon.

In a 1977 poll of members of the American Astronomical Society, astrophysicist Peter A. Sturrock learned that the better informed an individual astronomer is on the UFO subject, the more likely he or she is to take it seriously; the less one knew, the more certain he or she was that it had no validity. In other words, to the disbeliever, to borrow a phrase from Orwell, ignorance is strength.

Today the only scientists engaged in regular UFO study, research, and investigation are those who are at least open-minded. Skeptical scientists render hostile pronounce-

Jerome Clark, editor of IUR, is author of the three-volume UFO Encyclopedia, published by Omnipress. The third volume, High Strangeness: UFOs from 1960 through 1979, appeared in March.

ments from time to time, but these pronouncements do not come from any significant investigative experience or even familiarity with the UFO literature. History underscores the odd truth that the case against the UFO phenomenon rests on the worst science, the shoddiest research, and the most inflated rhetoric. Why this should be so is curious. UFOs may or may not turn out in the end to be as extraordinary as they appear, but it is hard to understand what underlies the furious refusal to concede the obvious: that something interesting may be going on, that some intriguing UFO cases so far have failed to yield to mundane resolution, and that maybe we could learn something if we put our emotions on hold, look at the phenomenon as we do any other scientific problem, and act accordingly. Or can it be, as a friend suggests, that "we, as a species, aren't ready to think about this yet"?

THE STRENGTH OF IGNORANCE

Carl Sagan certainly is not. His *Demon-Haunted World* sets him firmly within the halls of the ignorance-is-strength school—the institution you have to attend if you need to believe UFOs are no more than pseudoscientific fantasy. Knowing little, Sagan naturally has much to say on many matters, prominently including UFOs and the abduction phenomenon. The text and bibliography betray the thinness of his reading. Nonetheless he is wont to start sentences with sentiments such as "The more I look into abduction claims...." He has done no such thing. Once, in conversation with Budd Hopkins, Sagan expressed a desire to investigate an abduction claim. Not long afterwards Hopkins found an interesting one in Ithaca, New York, where Sagan lives. His earlier promise notwithstanding, Sagan refused to have anything to do with the investigation. Maybe he was afraid it would only confuse him.

The only abductees Sagan has met were the Hills, with whom he spent "several hours." Not enough time, evidently, to get their story straight. His brief account (pages 101–3) contains serious errors. Though the cynical would call them suspiciously convenient, they probably only reflect Sagan's habitual carelessness and inattention, arguably unconscious, to what is too unsettling to have to think about. He recycles Martin Kottmeyer's specious theory, by now an all-but-unkillable canard, that Barney Hill got the idea for wrap-around alien eyes from a 1964 episode of *Outer Limits*. To start with, the Hills never watched the show; Betty had never even heard of it until I asked her about it last year. (For the other problems, see the discussion in *High Strangeness*, page 250.) Sagan's account of the consciously recalled part of the incident partakes of fictionality. He tells us only that the couple "spotted a bright, initially starlike UFO that seemed to follow them" and that it frightened Barney. In fact, even *without* hypnosis, which Sagan wants us to believe inflated a routine light-in-the-sky sighting into an encounter with aliens, the Hill story is still a dramatic CE3. Since this small detail—humanoid occu-

pants consciously recalled—does not serve Sagan's purposes, it goes unmentioned.

What makes this especially irritating is that it comes surrounded by heaps of unctuous prose about science's fearless pursuit of truth and Sagan's devotion thereto, plus recurrent assurances of how "happy" he would be if "flying saucer advocates and alien abduction proponents were right." Right. More likely, he would be exceedingly displeased and embarrassed, and fearful of being housed in that special hell reserved for the likes of the Victorian biologists who disputed evolution: in other words, seen as someone whom, whatever his other achievements, later generations would remember only as a fool who was on the wrong side of the most important scientific debate of his time.

In any event, Sagan's claim is a testable hypothesis falsified by his own approach. If he really were pursuing such happiness, he would search for fulfillment in serious UFO literature, not in Timothy Green Beckley's collected works, the *Weekly World News*, John Mack's spiritual gropings, or New Age goofiness where Sagan (and we) can be assured no good evidence of alien visitation is likely to be discerned. Where UFOs are concerned, Sagan considers only the worst evidence and gives the best a wide berth; thus nothing from the *Journal of UFO Studies*, no word of Trans-en-Provence, Socorro, the RB-47 case, or any other that might jolt the smugness out.

He does cite David Hufford and Thomas E. Bullard, comically oblivious to their true views and approaches (antithetical to his own). As I have had occasion to remark elsewhere, no one who is unread in Bullard's massive, masterful—and, unlike Sagan's, empirically based—studies of the abduction phenomenon deserves the hearing of any serious listener. In their place we get strikingly unoriginal debunking speculations whose baselessness Bullard, hardly a wild-eyed believer, has devastatingly demonstrated. (For starters, see his article in this issue and also his "Epistemological Totalitarianism: The Skeptical Case Against Abductions" in the September/October 1994 *IUR*.)

Reading Sagan, one never learns what ufologists' most sensible and cautious participants have made of the UFO phenomenon or what they consider the best (and worst) evidence. Sagan apparently does not know that ufologists themselves debate the ontological status of abduction experiences (I, for example, am largely agnostic on the question) and that they are hardly unanimous in the view that UFOs are extraterrestrial craft. Nor, for that matter, is he aware of scientifically sophisticated treatments of the ETH such as that proposed by Michael D. Swords. Sagan's knowledge of ufology is so scanty that he identifies Jacques Vallee, long one of the ETH's most vocal critics, as among the "enthusiasts of extraterrestrial visitations" (page 127).

He follows this with an even more startling allegation: there are "virtually no reports of flying saucers prior to 1947." Elsewhere he argues, without explanation (presumably because none exists), that "Kenneth Arnold's flying

saucers looked and behaved quite differently" from later UFOs (page 70), and he goes on (71–72) to perpetrate yet another act of ficto-history. According to Sagan, "UFO enthusiasts" fell for the Scully hoax of 1950 and forever after believed in crashed saucers. In fact-history the hoax, which Donald Keyhoe investigated and rejected as fraudulent two years *before* the influential J. P. Cahn exposé appeared (*True*, September 1952), led ufologists to reject out of hand *all* crash/retrieval stories for over two decades. The question was revived in the late 1970s, only after ufologists came to understand that not all such claims came out of the mouths of liars and con artists—which even the Air Force now concedes.

Most scientists who have actually investigated UFO reports do not share his dismissive view, but for Sagan to admit as much would undermine his effort to persuade us that his opinions and science's judgments are synonymous. Though he does refer briefly and dismissively to James E. McDonald, he never addresses, or for that matter acknowledges the existence of, McDonald's meticulously documented case histories. He is tactfully silent on the misconduct of anti-UFO scientists (most egregiously Condon and Donald Menzel), in the grand tradition of the debunker averse to criticism of one's own, lest the breath expelled in the effort blow down the house of cards in which all stand together. He favors lousy science when it suits his purposes. Two examples: He approves of Alvin Lawson's amateurish "imaginary abductions" experiments, and he cites dubious statistics on the ubiquity of rape (debunked by Christina Hoff Sommers in *Who Stole Feminism?* [1994] and others) to argue, uncreatively and unconvincingly, for a link between abduction beliefs and sexual abuse.

On the rare occasion that he stumbles into a sound argument, he cannot forego the temptation to follow it with yet another lame-brained pronouncement. He complains that "not a single medical record has been produced" to substantiate claims of fetus removal. A good point, and one that ufologist-critics, including me, were making in print long ago. Unfortunately, Sagan staggers on to proffer this dopey observation: "A good number [of those claiming such pregnancies] appear to be teenagers. Taking their stories at face value is not the only option available to the serious investigator." In fact, as anybody who knows anything about this aspect of the abduction phenomenon can tell you, most such claimants are adult women, some even past child-bearing age. Whatever one makes of such claims, no knowledgeable observer would dispute the utter sincerity (or the sometimes manifest trauma) of most who make them.

There are "no forbidden questions in science," according to Sagan, who implies that only dim-witted ufologists and credulous New Agers feel otherwise. He neglects to take note of the considerable, and growing, body of writing by scientists, philosophers, and sociologists who have proved the contrary. (Those seeking relief from Sagan's sanctimonious twaddle will want to read, for example,

Henry H. Bauer's much-praised and infinitely less sentimental account of how scientists conduct their business, *Scientific Literacy and the Myth of the Scientific Method* [University of Illinois Press, 1992].) Resorting to ficto-history again, Sagan testifies (page 92) that NASA would "leap on [the] opportunity" to investigate UFO reports. Those who remember what happened when it had a chance

"There are 'no forbidden questions in science,' according to Sagan, who implies that only dim-witted ufologists and credulous New Agers feel otherwise."

to do so (in 1977), an episode Sagan keeps buried in the memory hole, will know otherwise. For years Blue Book tried to transfer responsibility for UFO investigation to civilian scientific agencies, to virtual zero favorable response.

Today no one wants to be linked with such a disreputable subject, even when the opportunity to study potential hard evidence, such as alleged landing traces, is in hand, even when, moreover, the few really thorough scientific analyses of such materials have produced some remarkable findings which appear to put the lie to nearly everything Sagan says about UFO evidence. For some specifics, turn to GEPAN's *Technical Note 16* and Michel Bounias's and Jean-Jacques Velasco's follow-up papers on the Trans-en-Provence samples. More such cases presumably would exist if scientists could overcome their antipathy and ignorance. Sagan has no interest in helping anyone overcome that antipathy and ignorance. The fact that he consistently focuses on the worst, not the best, evidence—and plays up silly claims no serious ufologist or anomalist defends or gives much thought to—inevitably leads to suspicions that the demons Sagan is fighting are his own.

After he has inaccurately identified C. G. Jung as a "psychoanalyst" (page 187; Jung, who broke from Freud early in his career, did not consider himself such), Sagan misrepresents his views. Sagan to the contrary, Jung deemed psychological explanations unsuited to the most anomalous UFO reports, and he considered extraterrestrial visitation a reasonable hypothesis. Perhaps, he speculated, UFOs are spacecraft which have quietly visited the earth for a long time, to be noticed and made much of now only because our "earthly existence feels threatened [and] unconscious contents have projected themselves on these inexplicable heavenly phenomena and given them a significance they in no way deserve." In other words, "the appearance of real objects affords an opportunity for mythological projections." For Harvard astronomer Donald H. Menzel, the

(continued on page 32)

INVESTIGATING THE ABDUCTION INVESTIGATORS

BY THOMAS E. BULLARD

Everything we know about UFO abduction filters through abduction investigators. The abductee comes to them, they hear the story, explore it, evaluate it, edit it, write it up. Investigators speak for the largely silent experiencer, and in most cases the rest of us hear no other voice reporting the abduction. With every step in discovery and presentation certain to pass through investigators, this special priesthood shapes our knowledge of the subject in ways perhaps benign, perhaps culpable, but surely profound. These key people are altogether too important to take for granted. Sooner or later we cannot just assume in blissful ignorance that they serve as transparent glass and let the truth shine through without discoloration or distortion. The time has come for a close inspection of our window on the abduction world.

THE ACCUSATIONS

Skeptics have long pointed an accusing finger at the investigator. They assure us that the apparent consistency in abduction reports is an illusion, an artifact of true believers imposing their expectations on imaginative subjects who assume the role of abductee to please the ufologists. This is one story. The other claims that abductees are clever fantasizers and just as likely to be hoaxers looking for publicity, who dupe credulous ufologists with tall tales sincerely told. We will leave aside the contradictions in these claims and worry about the first: Is the investigator really the big bad wolf?

This supposition carries more weight than many skeptical proclamations. Abductees are a self-selected lot. They approach an investigator with suspicion, perhaps even a conviction, that they have experienced an abduction. Investigators are human; they have an interest in this phenomenon and crave examples of it. The two sides meet in an explosive mixture of expectations and desires that can do a great deal of harm to the truth, despite all care and good intentions. Confabulation and the creation of false memo-

ries can happen—and have—in recovered-memory therapy for child sexual abuse, multiple-personality disorder, and satanic ritual abuse. People have gone to jail for crimes they could not possibly have committed. Investigation of abduction bears unsettling parallels to this recovered-memory therapy, with hypnosis a common technique and the creation of false memories a legitimate concern. Abduction investigators have embarked into dangerous territory, and reasonable suspicion exists that if they met this danger face to face, they would see only themselves.

Against the temptation to rush to judgment stands evidence for an internal consistency in abduction reports, a persistence in sequence of events and descriptive content independent of external influences like investigator, investigative technique, or cultural expectation. In other words, the answers are far from cut and dried. The case for objectivity is substantial enough to take a stand against the case for subjectivity.

The problem is, this evidence for consistency stands in thin ranks. It relies on a small number of published accounts of the findings of individual investigators, where complaints of insufficient evidence or personal bias undermine the argument for objectivity, and leave loopholes of doubt that a recurrent phenomenon really lies behind the reports. This issue is important because in the absence of persuasive physical proof, consistency offers the best indirect evidence for a genuine abduction phenomenon, the best reason to think investigators have discovered a mystery rather than created a monster.

THE RESEARCHERS

At the 1992 Abduction Study Conference at MIT, physicist David Pritchard suggested a new angle of attack on the consistency problem. Why not survey investigators and let them generalize about the reports they have studied? This approach would throw open their entire files and much enlarge the database, would draw on the work of multiple investigators, and also allay the suspicion that published cases are too special, always the best or exceptional rather than the rule. I duly prepared a survey nearly 100 questions strong, asking investigators about the size and composition

Thomas E. Bullard, Ph.D., a member of the CUFOS Board of Directors, is at work on an updated version of his UFO Abductions: The Measure of a Mystery (1987).

of their sample, their experience and techniques, their opinions and beliefs. The survey went on to explore the beliefs of abductees in the sample, descriptions of the abduction experience, and patterns the investigators notice, and any evidence they find to suggest a physical phenomenon. Thirteen hardy souls responded with an abundance of evidence to judge whether consistency characterizes abduction reports and investigators have anything to do with it. A shorter version of the study appeared in *Alien Discussions: Proceedings of the Abduction Study Conference* (1994), and the Fund for UFO Research published a longer version, *The Sympathetic Ear: Investigators as Variables in UFO Abduction Reports*, in 1995.

What the surveys give us to work with are answers from respondents who are themselves diverse in their backgrounds, opinions, and investigative careers. Some old hands have pursued abductions for as long as 30 years; several newcomers have been at it for only six years or so. One comes from Australia, one from Britain, the rest from North America. They divide some 1700 cases among them, with about half of those thoroughly investigated—proof in itself that the phenomenon is common, whatever else it may be.

The ideas and opinions of the investigators are important because these thoughts sum up the wisdom of experience, a great deal of experience, given the number of years and abductees underlying the responses. These opinions also reflect the predispositions our investigators bring to their work. If investigators impose their ideas on the abductee, some findings in the course of the survey should betray this bond between investigator and investigated. Awareness of what investigators think lays out a vital yardstick to measure their influence on reports.

These 13 respondents reach an almost unanimous conclusion that abductions have a physical reality, or at least physical dimensions. Only one respondent favors altered states of consciousness as an alternative. Reasons cited for accepting the reality of abductions include:

- physical evidence that corresponds to the abductee's story, such as body scars and medical anomalies;
- testimonial evidence from reliable people who react in ways that are psychologically appropriate for an encounter with the strange;
- consistencies among the stories down to small, obscure details;
- multiple-witness cases or supporting testimony from secondary witnesses; and
- the overall pattern of evidence, where a physical explanation offers the best fit of any answer.

A basic fact about this survey is that it assembles a cast of proponents. Believers they are; yet they are anything but single-minded in their beliefs. One of the most significant discoveries from the surveys is the variety of opinion these respondents express. If skeptics argue that investigators

impose their personal beliefs on the reports, wish to find aliens lurking in every corner and plant the appropriate words in their abductees' mouths, let them consider this finding: There are as many interpretations of the phenomenon as there are respondents.

Only one respondent speaks up for straightforward extraterrestrial visitation. Another sounds off with equal bluntness to say the notion of science-fiction aliens is

"These investigators bring more uncertainties than agendas to their work. They are bad risks for skeptical solutions that depend on fanatic oneness of belief . . ."

"baloney." Most respondents turn cautious and refuse commitment to any firm stance, preferring to toy with notions of paraphysical or interdimensional entities, or in half a dozen cases, to confess they simply don't know. These investigators bring more uncertainties than agendas to their work. They are bad risks for skeptical solutions that depend on fanatic oneness of belief, for the simple reason that these people disagree too much in their beliefs to march hundreds of abductees down the same confabulatory path.

What sort of report makes up these samples varies from investigator to investigator. Most common is the "classic" abduction where involuntary capture and examination predominate, but some respondents allow cases where communication is primary or relationship with the beings is voluntary or no examination follows capture. A few respondents find reports of telltale initial phenomena but do not pursue the investigation with hypnosis and consequently uncover few instances of onboard experiences. All in all, the samples include a mixed bag of encounter types and reflect the respondents' independence to choose broad or narrow definitional boundaries.

Each investigator also formulates personal standards for selecting a report to investigate, but experience has taught them as a group to follow a similar outline of investigative procedures. It begins with the screening of claimants to see if they are willing to cooperate and seem to be sane, honest people. If they show any general signs of an abduction experience, the investigation can take the next step, an exploration of conscious memories through an interview. If the report still looks promising and significant memories seem hidden, a willing subject may then join in an in-depth probe that sometimes includes hypnosis. Seven respondents use it in most investigations, three call on it in 25–60% of their cases, and the remaining three avoid it altogether. Follow-up investigations may include a search for additional evidence such as body scars or the abduction

site. Another finding deserves underscoring: Selection bias may favor consistency in any one sample, but the investigators are individual enough in their choices of reports that the samples cannot all be biased in the same way.

THE ABDUCTEES

The abductees in these samples are equally diverse. They work white-collar or blue-collar jobs, hold college or high-school degrees. Females predominate slightly overall, though the sample profile differs from one investigator to another, with several having a near-balance and a few having considerably more of one sex than the other. Nothing in these samples suggests that one sex is more abduction-prone than the other.

Most abductees feel their experience was genuine, though some are reluctant to admit it even to themselves. Between half and three-fourths of abductees in these samples accept the experience as an encounter with aliens; smaller numbers opt for some kind of paranormal phenomenon. Few favor dreams, illusions, angels, devils, or government experiments as the answer. If abductees are relatively consistent about the nature of their experience, they polarize sharply in their reactions to it. A negative attitude toward the experience was reported by six investigators, while a generally positive response prevails in four, with an even break in the remaining three. Overall reactions aside, most abductees find the beings cold and untrustworthy.

Another reaction only seldom reported in the literature has examples from six investigators, and in one of them touches about one-third of the abductees: They feel as if they were not born on this earth or they lived somewhere else before birth, and express sadness to part from their captors at the end of an abduction.

Sorting through the subjective issue of abductee attitudes throws up a difficult hurdle for the argument that investigators impose their opinions. The argument cannot avoid the fact that every investigator works with abductees who have both positive and negative responses. Even investigators who express a personally favorable opinion about abduction also find many abductees who disagree, while investigators with unfavorable opinions fail to change the minds of some of their subjects. Investigators may sway some abductees, but investigators are not the only influence, and apparently not the main one.

Persons recover their abductions according to an expected pattern: A few maintain full conscious recall, many remember fragments or experience flashbacks, most become aware of the full story only under hypnosis. Onboard experiences such as examinations and conversations surface only occasionally without hypnotic help, a finding that deepens the implication of hypnosis with the abduction story.

How abductees respond to hypnosis bears on one of the most controversial issues in abduction research. Nine out of 10 respondents describe their subjects as easy to hypnotize,

while a middling number of subjects achieve deep trance and many of them are talkative under hypnosis.

These clues suggest the respondents' abductees have above-average susceptibility to hypnotic influence, and presumably to confabulation, but other evidence contradicts this trend. Nine out of 10 respondents who use hypnosis agree that they cannot lead their hypnotized witnesses. Abductees stick to their version even when the investigator tries to steer them in another direction, and they react with differing emotional commitment to various portions of the story, taking fright at certain incidents as though those events call on genuine memory or else truly exceptional role-playing talents. Such findings are full of ambiguities. We do not know how a respondent measures depth of trance or strength of emotions; we can only conclude that the innocence of hypnosis is far from proven, but so is the causal role that skeptics advocate.

THE EXPERIENCES

Much of the survey inquires about descriptions of the abduction experience as the investigators hear it, and these responses escape the uncertainties of opinions for a harder standard to measure consistencies in the samples. Two important conclusions settle out after comparison of the descriptive results: The first is that without knowing how the others have answered or predetermined what the "right" percentages should be, the respondents concur with considerable unanimity about the frequency of occurrence for many elements of the abduction story. Out of 70 content elements, 10 or more respondents agree about the general frequency (low, middle, or high) of 41 items and disagree severely over only 11.

A second noteworthy discovery is the close match between survey data and previous findings. The collective average of respondents' frequencies also agrees with average frequencies for abductions reported in the literature up to 1985 (see my *UFO Abductions: The Measure of a Mystery*, Fund for UFO Research, 1987). For 19 out of 62 comparable items, frequencies between the survey sample and my sample stay as close as 10%, and for only six items does the difference exceed the average of individual differences among the respondents. Given all the possibilities for misunderstanding among the participants in this comparison, the closeness of the various findings is remarkable, and scores a strong point in favor of a similar phenomenon underlying the reports.

What the respondents hear and pass along through the survey, then, holds few surprises. The reports tell the same old stories that abductees have told so many times before. The respondents' aliens prefer house calls at night and keep a captive more than one but less than three hours, usually one captive at a time, though all respondents find cases with two or more witnesses. Multiple-witness cases amount to no more than 10–20% in any sample, but they carry a disproportionately high value as evidence.

The abductors continue to fly a standard model disc or domed disc with a few triangular or "manta ray" shapes and miscellaneous other forms thrown in. Half or more of the abductees observe the UFO before entry, report 11 of the investigators. Almost all abductees who undergo hypnosis recall an examination room, while smaller numbers report any other part of the ship and almost no one sees areas suggestive of living quarters for the crew. The examination room is typically circular, domed, smooth, and lighted indirectly, cool with a moist or heavy atmosphere, with few furnishings aside from an examination table. Most rooms contain one table, but a few rooms contain two or more, with occasional reports of a startling 50–250 tables aboard a single ship.

Far and away the most common occupant is the short gray-skinned humanoid, 3.5–5.5 feet tall, with a large bald head and enormous eyes, slit mouth, vestigial ears and nose. These "standard" humanoids make up majorities in nearly every sample, and 90% or more of the occupants described in five samples. These beings move most often by flotation, wear skin-tight clothing, communicate by telepathy, and treat captives with cold indifference.

A familiar collection of effects and sensations accompanies the experience and characterizes a distinctive "abduction state of mind." These effects include paralysis, a floating sensation, and loss of volition, a sense that the beings are completely in charge. Rage and fear soon give way to an unnatural calm, described as trancelike, somnambulistic, or "on valium." This sensation wears off from time to time and requires active restoration as the beings stare or use repetitive instructions to control the captives. Some people manage to fend off capture, and a few even struggle while aboard the craft, but resistance is rare even if not impossible.

The same course of events noted in the literature over the years repeats throughout these survey results. Distinctive capture procedures lead to entry into the craft and several possible onboard experiences. Examination is the most common, reported by all 12 respondents who identify any onboard experience, and found in a large majority of their cases. Also reported are a conference or lesson, journey to some strange environment, tour of the ship, and visit to a nursery room or incubator. These episodes are widespread enough for 10 to 12 respondents to cite examples, though with lesser frequency than examinations. Two rare episodes are a welcome or greeting as the abductee enters the ship, and a theophany or spiritual experience while aboard. The abduction finishes with return and an aftermath of physical and psychological reactions. How standardized the sequence of events may be is unclear from this survey, but the examination usually comes first, and the conference, if any, follows, along with any other episodes in rigid order. Abduction remains very much an oft-told tale in these samples as elsewhere.

An unmistakable sameness characterizes the various episodes as well as the overall story. Capture often begins

with a premonition or restlessness, a UFO appears or a light shines through the window, and a silence or cessation of all surrounding activity ensues. Paralysis then creeps over the abductee, sometimes to the accompaniment of a droning or musical sound, and beings approach to round out the capture episode.

Entering the UFO takes on added interest when the survey results highlight several distinctive modes. The

"Abduction reports seldom reflect hospital procedures of moving a patient on a stretcher or gurney, or the 'beam me up' procedures familiar from *Star Trek*."

surprise winner of the frequency contest is uncertainty—abductees simply find themselves on board with no idea how they got there, or arrive instantaneously, in a flash of light or with a sudden loss of consciousness. Somewhat less common are two means most often remembered from the literature: The beings may escort the captive as the party floats into the ship, sometimes passing through a bedroom wall to get there, in one case allowing an abductee to see cobwebs between walls while in transit. The other familiar means has a light beam draw the captive aboard. A few abductees walk in or arrive carried in, but these two options are rare. Abduction reports seldom reflect hospital procedures of moving a patient on a stretcher or gurney, or the "beam me up" procedures familiar from *Star Trek*.

Once aboard, abductees undergo the almost inevitable examination by a party of beings. Abductees are often more aware of being examined than of their surroundings, seeing only large eyes near their own or a light shining into their eyes or a misty atmosphere that blurs their view of the room. Another handicap in describing the examination is the strong emotions of fear and alarm it may provoke when abductees try to remember. They are still able to fill in this episode with rich detail. The examination includes "poke and peer" procedures, use of probes and instruments, a scanning device, implants, sample-taking, and reproductive procedures. Eight respondents see an orderly progression through the examination, but not necessarily the same order in every case.

Most respondents also recognize the conference as an important episode among onboard experiences. After the hurry and indifference of examination, the beings grow warmer and begin to communicate, sometimes one-on-one, sometimes in a separate conference room, sometimes even in an auditorium before a whole audience of abductees. The conference may continue an examination if the beings show scenes on a viewscreen, or include a performance or ritual-like activity as part of some apparent test of abductee

emotions. At other times the conference seems to serve purposes of instruction or education. The beings may answer questions and accommodate the abductee's curiosity, though conference messages often revolve around warnings of coming catastrophe or preparation for a mission—its purpose and content hidden from the abductee "until the time is right."

Departure largely reverses the processes of capture. A sudden or uncertain return is common, though abductees sometimes pass through a luminous membrane to leave the ship. The beings may bid their captive farewell and promise to return, while a strong emotional reaction often accompanies this episode. These feelings may build up as the captive feels angry for mistreatment, or reverse from a sense of outrage to a sense of awe and happiness and climax at the end with a strong adrenalin flow to accompany the anger, joy, or sadness as the experience draws to a close. Memories of the abduction usually fade into a vague and frustrating afterimage, but the emotional turmoil often lingers into the following day or beyond.

Abduction is often a lifetime commitment, and the long careers of many respondents permit an overview of abduction through the life cycle. With young children the aliens want to "get acquainted" and act in a friendly, even playful way, perhaps establishing a bond between the human and one familiar alien that will last for decades. The beings may throw in a little instruction with these early encounters and emphasize education during childhood. Older children may experience some examination procedures, often having the quality of a periodic checkup, but with puberty the abduction program swings into action with a new seriousness of purpose and with examination as the primary business. Intrusive procedures become common and the reproductive system their target.

This attention intensifies during the prime reproductive years of early adulthood and continues into maturity, with abductees reporting genital examinations, extraction of eggs and sperm, arranged sexual acts, impregnation, fetus removal, and baby presentations. With midlife (age 35–40) comes a slowing, often a markedly slowing, frequency of abductions and less emphasis on examination, while education in preparation for some future mission comes to the forefront. Abductees may begin to teach or help others in partial fulfillment of their mission. The abduction phenomenon appears geared with fine-tuned precision to the physical and mental development of the abductee over the course of a lifetime.

THE DIFFERENCES

Through a long list of findings, this survey reflects the same face of abduction that appears in the literature. The similarities far outnumber the differences, and these proper proportions are important to keep in mind before we make too much of small deviations. Consistencies prevail, but not with a clean sweep. The survey draws out differences large

and small, important and insignificant, to complicate the overall picture of coherency in abduction reports.

Nowhere are exceptions more apparent than in descriptions of the beings. A common mixture of types in one crew includes short humanoids (3.5–4 feet) and taller humanoids, where the taller beings seem in charge or responsible for communications with the captive, while the shorter beings carry out menial tasks, such as "gruntwork" as fetching the captive and performing routine examination procedures. Small percentages of humanoids deviate from the standard pattern by having oval heads or less pronounced eyes, perhaps tan skins or a visible nose. Many respondents include hooded figures in their samples, though the ultimate classification of these beings remains uncertain.

The truly different types include "Nordics," tall blond human types with vivid blue eyes and a benevolent disposition. These entities appear in six samples in fewer than 10% of the reports, with the exception of the British sample, where Nordics make up 40% of the beings. Hybrid beings, usually babies or children and the apparent offspring of humans and aliens, appear in 12 samples, though the numbers are small in all but one. Reptilian and insectlike or "mantis" beings appear in six samples with a frequency of 10% or fewer. In most cases these beings do not man the ship on their own but form mixed crews with humanoids.

A classification of differences from investigator to investigator identifies their source in witnesses, investigators, and the abduction itself. Witnesses usually concur about the more straightforward or objective elements in the story—descriptions of events, episodes, and appearances—and save their disagreements for subjective issues like messages and feelings, small details, and elements briefly or poorly observed. Some differences in descriptions of beings could owe their existence to the fear, confusion, and difficulties in observation that confuse any eyewitness testimony.

Another inevitable source of differences is the variety of language or emphasis witnesses and investigators use to describe a feature. One respondent pointed out the limitations of language to distinguish nuances of difference among aliens—eyes may vary from round to elongate, pupils from large to small, heads from inverted teardrop to inverted pear (that is, the chin sharp or rounded), mouths from holelike narrowness to wide slit. The similarities in these beings are immediately obvious in a sketch, but risk being lost in verbal belaboring of the fine points of difference.

In a surprise discovery, the "missing time" or memory lapse that often closes in as capture progresses occurs with only a middling frequency in the survey samples, despite the fame this motif enjoys in publicizing treatments of abduction. Whether this finding reflects a truth about abductions or a misunderstanding in the survey must stand unanswered and serve as a reminder of how easily confusion creeps into the discussion.

(continued on page 26)

ROSWELL: CONNECTING THE DEBRIS FIELD AND THE IMPACT SITE

BY ROBERT A. GALGANSKI

In early July 1947, a large quantity of allegedly unusual debris was recovered by the U.S. Army from a field on the Foster ranch near Corona, New Mexico. This event is supported by an extensive body of testimony from reliable witnesses and does not appear to have a prosaic explanation.

Just prior to that retrieval, the military allegedly recovered a crashed unconventional object—purportedly a craft with nonhuman occupants—from another (impact) site. Accounts of what supposedly happened there are evidently softer than the debris field story.

Kevin Randle and Don Schmitt's reconstructed Roswell incident timeline in *The Truth about the UFO Crash at Roswell* (New York: M. Evans, 1994) suggests that the debris field and the impact site are related and that a single object was responsible for the events reported there. If this supposition is correct, it must reconcile, among other issues, the large quantity of wreckage on the debris field with the small object found at the impact site. This article surveys the best available documentation and presents several conclusions about the assumed connection.

DEBRIS FIELD DESCRIPTION

The debris field appearance that follows was inferred using only *first-statement* testimony of first- and secondhand witnesses who have allowed their names to be used (see references on page 17). Selection of such testimony helps ensure that the resulting description reflects the highest degree of reliability possible.

One of the earliest documented descriptions of the Roswell debris field appeared in a December 8, 1979, interview of Major Jesse Marcel by *National Enquirer* reporter Bob Pratt. Here are several extracts as they appear

Robert A. Galganski has a master's degree in civil engineering and has worked in transportation safety systems research and development for more than 20 years. The author thanks his colleague, Kenneth N. Naab, for reviewing this manuscript and for his many valuable comments and suggestions throughout the course of this research.

in Karl Pflock's monograph, *Roswell in Perspective*:

Pratt: When you went out there that morning, you could see this stuff scattered for quite a ways in the distance?

Marcel: Lord, yes, about as far as you could see—three-quarters [of a] mile long and two hundred to three hundred feet wide.

Pratt: Was it grouped or bunched together, or was it scattered?

Marcel: Scattered all over—just like you'd explode something above the ground and [it would] just fall to the ground.

Pratt: What was the length of the shortest pieces?

Marcel: Four or five inches. It was [as if it were from] something of some greater area that had been together.

Pratt: Had the rancher been in that area recently before finding this?

Marcel: I faintly remember he told me he had heard an explosion at night and the following day he went out there in that direction and he saw that stuff.

Major Marcel's complete testimony and corroborative statements made by others indicates that most of the debris comprised fragments of lightweight, shell-like material—that is, material having a thin-gage, flat or slightly curved sheet-like configuration (e.g., tinfoil). Two distinct types were found:

- (A) A foil-like material that could be easily deformed by hand (e.g., wadded up into a ball) under ambient temperature conditions; upon release, it recovered its original shape.
- (B) A hard material that resisted all attempts to bend, cut, or dent it.

Both materials would not burn.

Other unusual debris was found at the site: short, slightly flexible lengths of small-cross section "I-beams" with indecipherable symbols on their webs; pencil-size, slightly flexible balsa wood- or plastic-like pieces that could not be cut; light-transmitting "wire"; and hard, black

pieces that looked like Bakelite (a trade name for a line of plastic materials).

The existence of a ground gouge at the debris field created by an impact event is problematic. Several persons, including Bill Brazel, reported a shallow gouge located along the longitudinal centerline of the field shortly after the site was cleaned up. Before those discoveries, Mac Brazel is said to have retrieved a 10-foot diameter piece of lightweight wreckage from a location near the end of a gouged out region. Interestingly enough, Major Marcel never mentioned such a ground feature.

If the gouge wasn't there when Major Marcel inspected the site, its absence could be attributable to the hard and rocky nature of the soil. (See Mark Rodeghier, "Roswell, 1989," *IUR*, September/October 1989, pp. 4-8, 23.) Later reports indicating the presence of a gouge could be explainable as an artifact of site cleanup operations.

The quantity and type breakdown of thin-shell material at the site are unknown. However, a conservative estimate of its *total* surface area was generated by means of mathematical modeling (Robert A. Galganski, "The Roswell Debris: A Quantitative Evaluation of the Project Mogul Hypothesis," *IUR*, March/April 1995, pp. 3-6, 23-24). The most plausible model predicted that about 6900 ft² of this debris was unevenly distributed over a parabolic-shaped area comprising nearly 667,000 ft² (about 15 acres).

IMPACT SITE DESCRIPTION

Randle and Schmitt claim that an unusual object crashed north of Roswell, New Mexico, near U.S. Route 285. They locate this site about 35 miles southeast of the debris field (see Figure 1).

Most eyewitness descriptions of the object indicated that it resembled a delta-winged aircraft. Size estimates

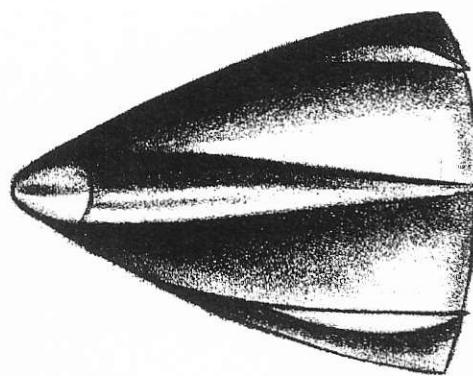


Figure 2. One description given of a craft-like object recovered by the military at the impact site.

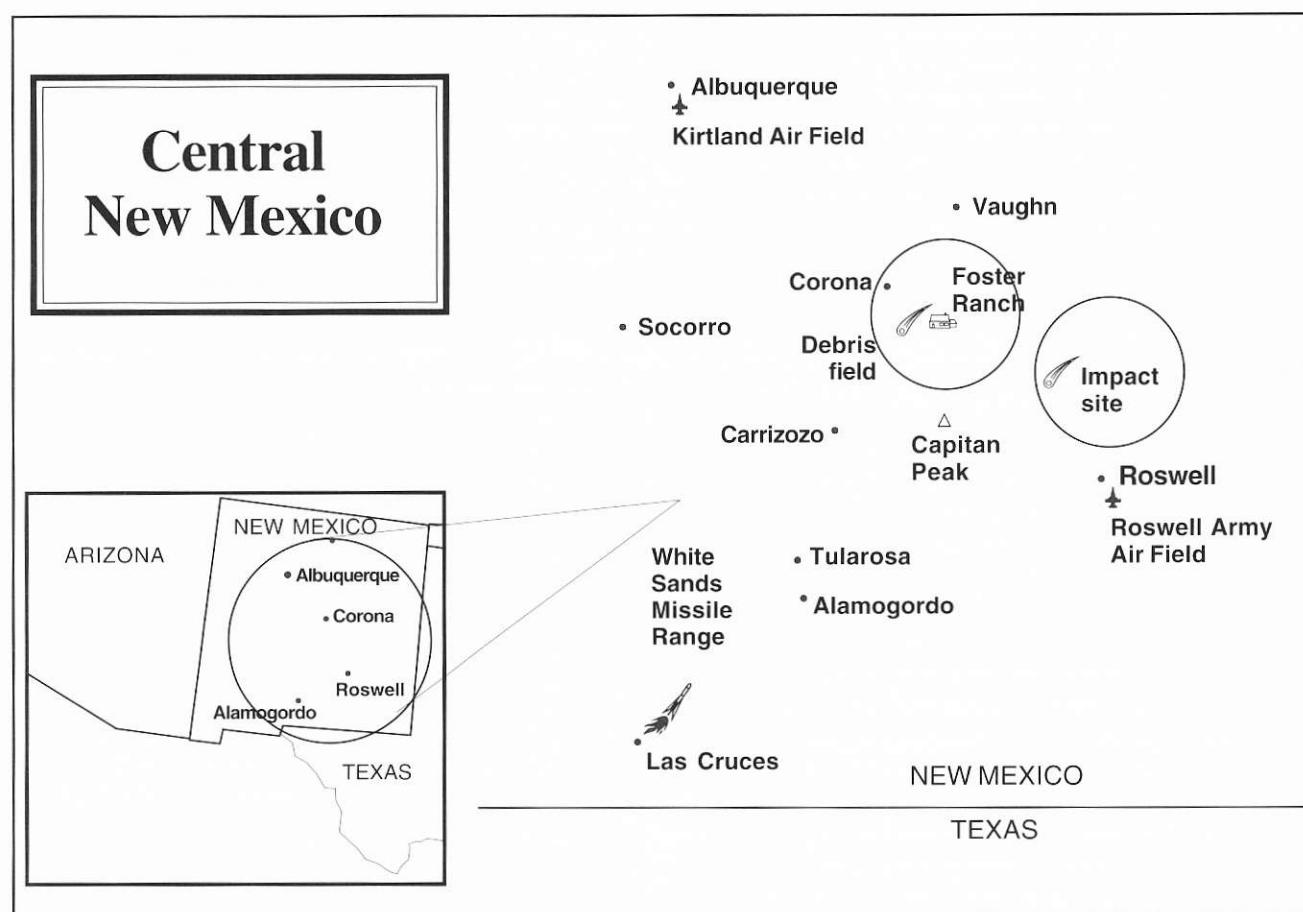


Figure 1. Location of the debris field and the impact site near Corona and Roswell, New Mexico, respectively.

varied between 20 to 35 feet long, and about half as wide at the aft end. The object was intact with only moderate exterior damage, notably a crumpled front end and a gash in one side.

Figure 2 is a drawing of the object based on an original sketch made by an anonymous Army officer stationed at Roswell Army Air Field (RAAF).

The object purportedly contained nonhuman bodies that showed no signs of physiological trauma typically observed in aircraft accidents, e.g., massive wounds, severed body regions, or burns. Because it was said to be occupied, the object will hereafter be referred to as a "craft."

RAAF provost marshall Major Edwin Easley, who admitted being at the impact site, was reluctant to provide Kevin Randle with additional information about the incident. But shortly before his death, Easley revealed that the craft had *not* been made on Earth, referred to its dead occupants as "creatures," and confirmed that the extraterrestrial hypothesis was the right path to follow (Kevin D. Randle, personal communication, March 28, 1996).

An undetermined amount of debris—substantially less than that on the debris field—was scattered around the impact site. Civilian Jim Ragsdale claimed he retrieved some pieces of what appeared to be Type A (full-memory) thin-shell material. Other military personnel, including RAAF counterintelligence agent Sgt. Lewis Rickett, reportedly saw or handled unusual wreckage shortly after the craft was retrieved. While at the site, Rickett attempted—unsuccessfully—to bend a two-foot square, slightly curved sheet of apparent Type B (nondeformable) material.

DYNAMICS AT THE DEBRIS FIELD

Although most researchers rule out a mundane origin for the debris, its actual source remains shrouded in mystery. After surveying the area, Rodeghier speculated that an unconventional object exploded while flying over the ranch, littering the ground with debris. In *UFO Crash at Roswell*, Randle and Schmitt posited a similar scenario, attributing the wreckage to an outer surface surrounding a smaller craft, like a shell around a kernel. Both hypotheses assumed that the craft remained airborne after the explosion, only to crash elsewhere.

These and other hypotheses that attempt to explain the formation of the debris field are discussed below. But first, some background information.

Aircraft Breakup and Debris Deposition. When a vertically ascending balloon or a hovering helicopter explodes, pieces of it are thrown at high speed in all directions. In a vacuum, they would fall along a parabolic path, forming an approximate circular pattern on the ground.

In the real world, air resistance and wind conditions affect debris trajectories. Small, lightweight pieces of wreckage have characteristically low descent speeds and quickly reach terminal velocity—a constant velocity at which the

effect of air resistance equals the pull of gravity. They can drift a considerable distance in the direction of the prevailing wind, producing a ground wreckage trace that is characteristically elliptical.

Airplane breakups caused by structural failure or an onboard explosion produce extremely long, roughly elliptical wreckage patterns because of the plane's initial horizontal motion. Indeed, a high-altitude aircraft accident in the 1940s produced a wreckage trail about 13 miles long (J. B. B. Owen and F. Grinstead, *The Investigation of Aircraft Accidents*, London, H.M.S.O., 1949).

Debris Field Hypotheses. The debris field wreckage extended over a narrow corridor having an overall length-to-width ratio equal to 16 (4000 ft ÷ 250 ft). Three hypotheses could conceivably account for this pattern:

(1) A *low-altitude, above-ground explosion* of a moving, thin-shelled, structured object. Sufficiently intense blast-generated pressure acting on its surfaces would produce extensive material fragmentation, precisely what was reported at the site. Such a narrow debris pattern would result only if the blast occurred at a relatively low elevation, say 500 feet or less.

(2) A *shallow-angle impact* of the object with the ground. The collision would propel a more diversified size mix of wreckage (compared to the first scenario) forward and sideways in a narrow, fan-shaped pattern along a line parallel to the object's horizontal component of motion.

(3) A *glancing impact of the object with the ground accompanied by an explosion*. The resulting debris trail would probably be somewhat wider and longer, with greater material fragmentation, than that produced in the second scenario.

In the latter two scenarios, a powered craft located within or otherwise attached to the disintegrating structure might have survived the mishap, regained altitude, and flew away.

Best-Bet Scenarios. Because of debris pattern and material fragmentation considerations, the most likely cause of the debris field was either a low-level explosion or a glancing ground impact/explosion of a thin-shell, structured object. The presence or absence of a gouge associated with that event can be accommodated in either scenario.

THE APPARENT CONNECTION

Several factors suggest that the reported events at the debris field and the impact site are related; the common denominator appears to be a single, unconventional, multiple-structured object.

Debris Similarity. Taken at face value and given equal credibility, eyewitness accounts indicate that identical thin-shell material fragments—most likely from a common source—were present at both sites. The relative quantities of this debris at the two sites are also consistent with the debris field dynamics postulated earlier.

Sufficient Amount of Debris to Form a Structure. If the craft once had an outer hull or some other thin-shell structure that broke up at the debris field, it should be theoretically possible to piece such a structure together from the on-ground fragments. Calculations to test this hypothesis were made using a conservative surface area estimate—6900 ft²—provided by the mathematical model described in my earlier article.

Three streamlined hypothetical structures that could possibly have encapsulated the craft were considered: (1) a paraboloid—similar to the NASA Apollo command module—capped at its base by a flat, circular area; (2) a pair of identical spherical caps joined at their respective rims; and (3) a sphere. The disk and sphere are commonly reported UFO shapes; the paraboloid provides a good “fit” around the craft. Conceptual sketches of these configurations are shown in Figure 3.

The structures examined feature mostly flat or slightly curved surface areas, consistent with the fragment curvatures described at the debris field. They were assumed to be made from two layers of thin-shell material with a mini-

mum nominal 6-inch separation: one layer from Type A and the other from Type B. Such double-wall construction is possible only if each type of debris comprised roughly half of the total thin-shell wreckage at the site.

Calculated structure exterior dimensions and total surface areas are listed below:

- Paraboloid—length: 51 ft; base diameter: 27 ft; area: 6840 ft²
- Spherical cap disk—diameter: 47 ft; center thickness: 9 ft; area: 6900 ft²
- Sphere—diameter: 33.6 ft; area: 6900 ft²

All three structures can accommodate at least a 28-foot long craft—the average length in the size range reported. (To fit inside the disk, the average-size craft’s maximum nose and tail thickness would be limited to about five feet.)

Other material combinations can be accounted for by specifying an enclosure consisting of a single exterior surface and an arrangement of interior panels. For example, assume that the exterior surface and interior panels of the disk were made exclusively from Type A and Type B material, respectively. If the quantity of on-ground thin-shell debris reflected a 75% Type A, 25% Type B split, it could form a disk 56.6 feet in diameter and 9 feet thick at the center.

A gamut of thin-shell configurations can be envisioned for non-enclosure-type structures. Conceivably, one could have been suspended below the craft, or attached behind it.

From the foregoing it should be apparent that myriad possible thin-shell structures could have been the source of the debris found on the Foster ranch.

Limited Range of Debris Field Wreckage. The disintegration of a structure *per se* is consistent with the absence of occupant cabin interior systems, electrical and control system devices and hardware, and propulsion system components on the debris field. Such items presumably would be found at the impact site, on board or near the remains of the operational craft.

A CLOSER LOOK

A direct relationship was established between the debris field and the impact site on the basis of eyewitness testimony and logical reasoning. This apparent connection, however, has left unanswered many disconcerting questions. A few of the more notable ones are addressed in this section. Where possible, general observations and tentative answers to specific questions are presented from the perspective of contemporary physics.

How Did the Craft Travel from the Debris Field to the Impact Site? How could a craft that may have been damaged at the debris field wind up 35 miles away? This is a trivial question if debris field event scenario 3 occurred, for the craft obviously *had* to be able to recover from the explosion and glancing contact with the ground and still be

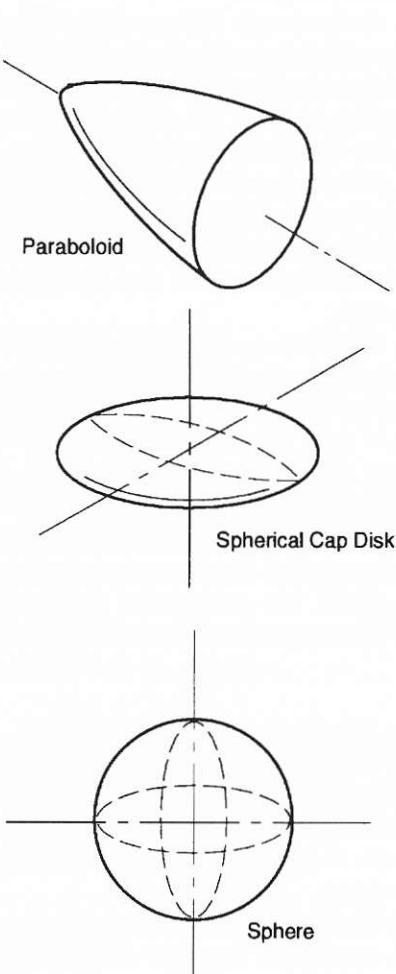


Figure 3. Three of numerous hypothetical thin-shell structure shapes that could have been the source of the wreckage on the debris field.

able to fly to the impact site.

But if scenario 1 (low-level, above-ground explosion) occurred there, the powered-flight assumption is not necessarily true. The craft could have lost its propulsive power at that time but continued moving through the air as a projectile—like a rocket after all burning has ceased—before it crashed.

Equation 1 in the Appendix provides the relationship between the craft's initial velocity V_0 and the other variables that give its location as it moves along a parabolic path before crashing at the impact site. This first-approximation-type model neglects the effects of air resistance, aerodynamic lift, and wind. A more rigorous analysis, which would require detailed information such as the exact size and shape of the craft, is obviously not possible here.

V_0 is assumed to be approximately equal to that of the original, complete object before the blast. Table 1 lists values of this parameter computed using Equation 2 in the Appendix for selected craft elevations h and a site separation distance d equal to 35 miles. As noted earlier, the narrow wreckage pattern constraint limits h to relatively low elevations. At an acceptable height of 500 feet, V_0 is an incredible 22,600 mph!

Table 1

Required velocity V_0 for an initially moving craft to travel 35 miles following loss of propulsive power

h : Elevation (ft)	V_0 : Velocity (mph)
500	22,600
1000	16,000
2000	11,300
3000	9,200
4000	8,000
5000	7,100

Equation 3 shows that the craft would strike the ground at a velocity essentially equal to V_0 . Such a high-speed impact would have crushed the craft beyond recognition (or vaporized it?) and created a sizable ground crater. Eyewitness reports indicated otherwise. Therefore, the craft must have traveled at a substantially lower velocity between the two sites. And it was probably using its own propulsive power most of the way.

It can easily be shown using Equations 2 and 3 that the same conclusions would still apply if the two sites were only one mile apart.

How Crashworthy Was the Roswell Object? In the Roswell incident, an apparent structured object of presumably advanced design was involved in an air accident. One question that immediately comes to mind is: How crashworthy was it? This inquiry begins with an overview of basic vehicle crashworthiness design principles.

Crashworthiness refers to the ability of a passenger-carrying vehicle to protect its occupants during potentially

survivable crash exposures. Among other functions, a crash-worthy vehicle:

1. provides a protective capsule around the cabin housing its occupants;
2. absorbs the maximum amount of kinetic energy (the energy inherent in a moving mass) possible during the collision;
3. limits, to acceptable body region tolerance levels, forces and accelerations imparted to restrained occupants; and
4. mitigates the severity of all possible occupant contacts within the cabin.

During a crash event, all of a vehicle's kinetic energy must be absorbed (converted to another kind of energy) before the vehicle can come to a stop. Current terrestrial vehicles rely on their structure to do this by undergoing controlled, large (often massive) *permanent* deformation such as bending and compression—without breaking. (Materials capable of such deformation are said to be *ductile*. Structural steel is one common example.) This process converts kinetic energy into heat.

Crashworthiness of the Thin-Shell Structure. The thin-shell material fragments which presumably once comprised some type of structure displayed highly disparate response characteristics. Without going into the technical details, Type A's low stiffness and amazing ability to fully recover from any deformed configuration, and Type B's tremendous strength-to-weight ratio, are not only incomprehensible, they're indicative of materials that are incapable of absorb-

“ . . . this material was intended to provide some function other than crash protection for the occupants of the attached craft.”

ing any kinetic energy whatsoever. From the perspective of 20th-century technology, it therefore seems that this material was intended to provide some function other than crash protection for the occupants of the attached craft.

This conclusion is obviously based on the assumption that the thin-shell material possessed those characteristics before and during the crash event. While certainly plausible, this assumption could be erroneous. For example, ordinary terrestrial airliners are pressurized during flight for the sake of crewmember and passenger comfort. (Humans react unfavorably to the reduced ambient air pressure at a 30,000-foot cruising altitude.) Pressurization also helps increase the stiffness of the plane's fuselage, especially in the radial direction. This measure of its resistance to deformation is lower when the plane is not airborne.

A comparable mechanism may have existed for the case of the debris field material. The energy-absorbing

capacity of the Type A and Type B parts of the structure could have been dependent on an electrical or magnetic field energized from within the craft. The absence of a field could have caused the remnants of these materials to exhibit highly unusual default behavior. Perhaps it was *those* properties that were reported.

Such "smart" materials, which may someday provide multiple functions in aircraft (e.g., serve as a skin for the fuselage and transmit electrical impulses) and other applications, are currently under development. (See Craig A. Rogers, "Intelligent Materials," *Scientific American* 273 [September 1995]: 154–57.) Since it is highly possible that the debris field materials reflected the end products of a significantly advanced technology, the above speculation may not be that far fetched.

Because the possibilities are seemingly endless, all we can really say with confidence is that *the observed (post-crash) Type A and Type B materials themselves* were deficient from a crashworthiness-related standpoint.

The thin-shell structure fractured into numerous small pieces when stresses acting on it exceeded the material tensile (ultimate) strength, rupturing internal bonds between its molecules or atoms. This breakage was most likely due to a high-intensity explosion.

Crashworthiness of the Craft Itself. The craft sustained impact-related damage to its front-end structure but remained intact. The front end crumpling reported is typically observed for the case of a high-ductility, thin, closed-cross section shell subjected to longitudinal impact. As noted earlier, large, fracture-free, permanent deformation inherent in such structural member collapse is the signature of kinetic energy absorption. Based on these observations, it seems reasonable to infer, subject to the same caveat discussed in the preceding subsection, that

1. the craft was *not* built with Type A or Type B material, and
2. crashworthiness considerations *were* factored into its design.

That being the case and assuming that the occupants of the craft were alive before the collision at the impact site, what killed them? One possibility is some hazard associated with the craft's propulsion system. Another possibility that often occurs in all kinds of terrestrial vehicular accidents stems from the exposure of critical body regions to forces and accelerations that exceed allowable tolerance levels.

Like the military tank that provides a deceptively reassuring protective envelope around its occupants, the craft may have been too stiff and thereby failed to absorb enough kinetic energy during the impact. Or its cabin may have lacked adequate occupant restraints and/or collapsible interior surfaces to cushion the effects of body region contacts.

What Caused the Gash? The reported gash in one side of the object presents a particularly vexing observation

because such skin damage may indicate a localized action such as external penetration by an object or structural member. Questions about the gash's origin, time of occurrence, and effects on the craft and occupants can't even begin to be answered unless more detailed information becomes available for study.

CONCLUSIONS

This study utilized the best available information and reached several notable conclusions regarding the implicit relationship between the Roswell incident debris field and impact site.

- An unconventional, multiple-structured flying object exploded at a very low elevation, or skimmed the ground and exploded, causing it to shed a large quantity of mostly thin-shell material fragments at a site known as the debris field.
- The debris originated from a structure that once surrounded or was attached to a relatively small, powered, and occupied craft.
- The purpose of that structure is not apparent. From the perspective of late 1940s (and current) technology, if it was intended to provide enhanced crash protection for the occupants of the craft, it performed miserably.
- Despite the mishap at the debris field, the craft managed to fly a considerable distance under its own power until it crashed at a location called the impact site.
- The material comprising the craft's structure displayed impact loading response characteristics similar to that of high-ductility terrestrial materials.

Because of numerous unknowns and uncertainties in this case, these findings are, of course, speculative. But they are based on *logical* conjecture often supported by accepted principles of physics. And they appear to hang together reasonably well without the necessity of concocting another series of convoluted and totally uncorroborated events.

APPENDIX: CRAFT PROJECTILE MOTION ANALYSIS

Assume that a craft is flying parallel to the Earth's surface at a velocity V_0 at elevation h and that it suddenly loses its propulsive power above the debris field. Neglecting local wind conditions, air resistance, and aerodynamic lift forces, it will continue to move along a ballistic trajectory given by:

$$y = h - \frac{g}{2} \left(\frac{x}{V_0} \right)^2 \quad (1)$$

where y is the height of the craft at any location x from the origin of the debris field, and $g = 32.2 \text{ ft/sec}^2$ is the acceleration due to gravity. Figure A1 illustrates the condition modeled.

The craft strikes the ground at $(x,y) = (d,0)$. Substitution of this coordinate pair into Equation 1 leads to an

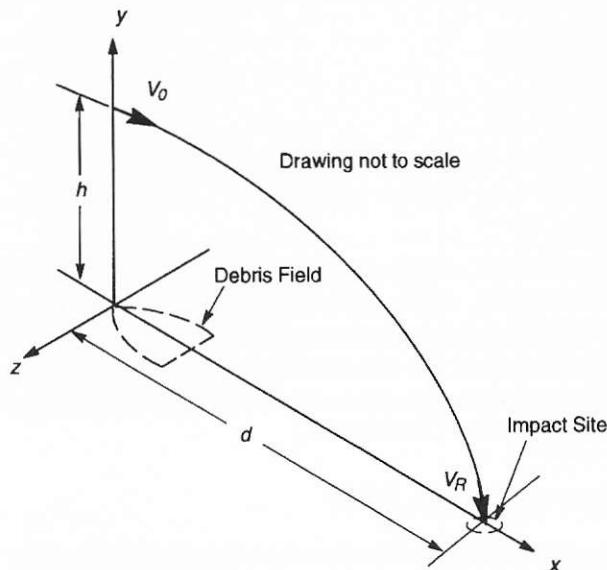


Figure A1. Trajectory of a nonpowered craft moving like a projectile.

expression for V_0 :

$$V_0 = d \sqrt{\frac{g}{2h}} \quad (2)$$

Values of V_0 listed in Table 1 reflect the use of a debris field/impact site separation distance $d = 35 \text{ miles} = 184,800 \text{ feet}$.

It can be shown that the magnitude of the craft's resultant velocity V_R at the moment of impact is:

$$V_R = \sqrt{V_0^2 + 2gh} \quad (3)$$

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Walton tells his story

As this issue goes to press, Travis Walton's long-awaited *Fire in the Sky* (New York: Marlowe and Company, \$24.95) is appearing in the bookstores. In 370 pages Walton recounts in detail all that has happened to him since November 5, 1975, when he disappeared after reportedly approaching a UFO in the Apache-Sitgreaves National Forest. When Walton reappeared five days later, to tell of experiences aboard a spacecraft and interaction with its crew, he became the focus of curiosity, controversy, and, in 1993, a feature film. Twenty-one years after the event, Walton has much to say, and none of it will please his critics. We plan to have a full review in the next issue of *IUR*.—Jerome Clark.

High strangeness, high credibility

High Strangeness: UFOs from 1960 through 1979, by Jerome Clark (777 pages, March 1996), is the third and final volume in Clark's UFO encyclopedia, covering a period in which reports from many credible observers began to be taken seriously by both the U.S. government and the scientific community. A longtime veteran of ufological journalism, Clark has mastered the minutiae of the subject sufficiently to rescue the significant data from the twin quagmires of blinkered skepticism and unfettered speculation. Important cases (Delphos, Kan., 1971; the Travis Walton abduction, 1975; Socorro, N.M., 1964) are examined in rich detail, while such topics as CE2s, UFO crashes and retrievals, hoaxes, paranormal and occult theories, and Project Blue Book are treated objectively. Four entries were contributed by other writers, including Dr. Michael D. Swords (Western Michigan University) on the "Extraterrestrial Hypothesis and Science," and Dr. Thomas E. Bullard (Indiana University) on UFO "Waves," or notable increases in UFO reports in a given time and place. The book is extensively cross-referenced and features a 127-page cumulative bibliography for all three volumes. The cost is \$95.00 from the publisher, Omnipress, Inc., but *IUR* readers may obtain a substantial discount by ordering it from Arcturus Book Service, 1443 S.E. Port St. Lucie Blvd., Port St. Lucie, FL 34952; (407) 398-0796.—George M. Eberhart.

PROJECT 1947: AN INQUIRY INTO THE BEGINNING OF THE UFO ERA

BY JAN ALDRICH

In July 1952 a medical doctor at the Veterans Administration Hospital at Murfreesboro, Tennessee, wrote to Air Force Headquarters about his observation of a UFO made during the spring of 1947 near the Augusta, Maine, airport. In March or April of that year, as he was traveling from Rumford, Maine, to work at the VA hospital at Togus on an early Sunday morning, he saw several "saucer like objects" over the Augusta airport. "The objects were fairly close to the ground and appeared to scale like a pie plate through the air," he wrote. "They revolved and hovered over the landing field. They were not conventional landing or flying air craft as I know."

The objects reflected the morning sun, and "there was a trail of smoke not large like an exhaust from an auto coming from the edge of the revolving objects." The objects appeared to be 40 feet in diameter and revolving at a rapid rate. He would not see the UFOs again though he would travel by the airfield many times. He thought at the time that he had seen an experimental Air Force craft. He told only his colleagues of his sighting.

The physician's letter was not added to the 122 case files the Air Force had for 1947, but with 12 other 1947 incidents it was placed in a catch-all Project Blue Book file of hundreds of letters, many of which also reported UFOs, titled *Public Response to the Life Magazine Article of April 1952*. (*Life's* "Have We Visitors from Space?" appeared in the April 7 issue.) This file is not among the Blue Book records. The microfilm file was given to Herbert Streng with over 30 other rolls of microfilmed records including the Air Force's extensive 1952 clipping collection. Barry Greenwood of Citizens Against UFO Secrecy now has this material.

Another physician who read the *Life* article sent an account of his experience to Civilian Saucer Investigation of Los Angeles, a group featured in the piece. The physician and his wife, a professional painter and sculptor, observed a slow-moving, luminous elliptical object on one of their nightly walks in Birmingham, England, during the spring of 1947. The long axis of the object had the apparent size of the

moon's radius, and the small axis was about one-quarter of it. The object, which had a bright reddish-orange glow, moved silently from east to west and disappeared after about 15 to 20 seconds. The witnesses thought they had viewed an experimental aircraft and decided to remain silent about the event. (Report in CUFOS files.)

NEW LIGHT ON 1947

Thousands of reports like these have languished in the files of UFO organizations and individuals or in the 1947 newspapers. In 1967 Ted Bloecher completed *The Report on the UFO Wave on 1947*, which recorded over 850 incidents, mostly from June and July. In compiling his report, he used 142 North American newspapers, fewer than two percent of the newspapers published in 1947. Another study by Loren Gross of more than one hundred 1947 California newspapers found 142 new UFO reports (*UFOs: A History—1947*[1988], p. 13). A pilot study for Project 1947 used several hundred newspapers, mostly from the eastern United States. As in the Gross study, many new reports were uncovered.

Project 1947, a two-and-a-half-year research effort, was conceived to build upon these prior efforts and expand our knowledge of the beginning of the modern UFO era. With contributions from researchers all over the world, the number of 1947 newspapers screened to date is over 3800, and the number of UFO incidents is well over 2700.

Extensive press coverage from Kenneth Arnold's sighting on June 24 until the official explanation of the Roswell incident on July 10 characterized the wave. The press seemed to accept the balloon explanation not only for Roswell but for all UFO reports, and with numerous stories of pranksters and hoaxers further discrediting the phenomenon, UFOs nearly—but not entirely—disappeared from the pages of American newspapers.

There was still a trickle of reports. In Boise, Idaho, at 12:30 p.m. on August 22, two pilots—Glenn Eichelberger, an instructor, and Ray Williams, an airplane salesman—observed two objects from the ground. The closer one had a flat bottom and a domelike top and appeared to be spinning as it flew. As the object went over the foothills, it bounced

Jan L. Aldrich, who lives in Connecticut, is engaged in full-time research into the history of the UFO phenomenon.

and weaved, then straightened out, turned sharply to the right, and disappeared. When the objects first appeared, they were flying on a north-northeast heading (*Idaho Daily Statesman*, August 22).

Outside the United States, sightings continued on both Canadian coasts after the American coverage subsided. In South America, especially Chile and Argentina, the reports started later but lasted longer, into late July. There were few reports in Africa, India, and Australia. The U.S. State Department and the Consular Service translated a number of Chinese newspapers which indicated UFO activity there. The rest of Asia is not well documented, with the exception of some official and unofficial reports by American military personnel in Japan.

The level of activity in Europe is yet to be determined. Approximately 100 reports are known. German and Austrian newspapers were still tightly censored by the Allies in 1947 and printed few sightings. Few newspapers have yet been screened for Switzerland, Italy, Spain, and Portugal. There are references to the "ghost aeroplanes" in England in March and April, sightings in Belgium in April and May, and newspaper accounts in Hungary in May and June. The London and Paris newspapers generally ridiculed the phenomenon as an American aberration. However, references in the Indian, Hong Kong, and Singapore press to July sightings in Liverpool, Birmingham, Manchester, Northern Ireland, and the French countryside indicate that UFOs were reported in Europe more frequently than previously thought. Scandinavian researchers have supplied many sightings from their files. But European coverage remains spotty. The extent of UFO activity in Europe will be clear only after more European researchers check their files and local newspaper archives.

OTHER WAVES

Project 1947 is a massive collective effort with the 1947-era UFO sighting as the principal focus. During research visits, when time permits, other areas are examined. After 1947 the priorities are the 1900–1946 period, early official and scientific interest, the early UFO era (1948–1965), and finally more recent events. I personally have visited over 120 archives, libraries, and newspapers in 36 states and provinces. Additionally, I have ordered directly or via interlibrary loan material from 50 more institutions. Over 100 individuals worldwide have screened over 1500 newspapers of 1947, contributed thousands of newspaper clippings, reports, and other items from their files, and offered their services.

Some of these data yielded interesting hints of little-known activity for other periods. From the work of several researchers, we have found small airship waves during World War I (see *Just Cause*, September 1995, and Thomas E. Bullard's *The Airship File*, privately published). Concentrations of reports are indicated in July–August 1949 in the northwest quarter of the North American continent (see

Homer E. Fansler, et al., *History of the Alaskan Air Command: 1 January 1949–31 December 1949* [1950], p. 50, and "If It's in the Sky, It's a Saucer," *Doubt*, no. 27, pp. 416–17), in southern New England in August 1956 (see Richard Hall, ed., *The UFO Evidence*, NICAP, 1964, p. 135), and the northern plains states (the Dakotas and Minnesota) in October–December of the same year (see Loren Gross's self-published booklets for September–October and November–December 1956, and Leon Davidson's microfilmed newspaper clipping collection 1954–1962, located at Columbia University). Considerable data have also been collected on better-known periods such as the spring of 1950, the 1952 wave (especially the early concentration in Canada and Alaska during March and April—much material was found in Loren Gross's January–May 1952 booklet, the CUFOS files, the British Columbian Legislative Library Newspaper Index, and John Musgrave's Canadian UFO Collection), and the 1957 wave.

FOO FIGHTERS

We have learned more about the World War II era. Martin Caidin, in his *Black Thursday* (1960), told of silver discs encountered during the 1943 Schweinfurt raid. Archivists at the National Archives could not locate confirmation of this report. There are, however, other references to small silver discs. Under the heading "Miscellaneous Phenomena," in a report of A-2 Section of the 42d Bomb Wing, the following appears: "Also, on 18 October [1944], a shower of silver objects about the size of silver dollars was reported in the vicinity of Alfonsine. These objects were seen floating at 10,500 feet and descending very slowly."

In December 1944 the *New York Times* reported that American pilots over Germany were reporting silver spheres. A spokesman at Army Air Force headquarters said that the only reports reaching Washington were from the newspapers and that no reports were received from the theater (*New York Times*, December 14 and 21, 1944). Yet the XII Tactical Air Command's *Intelligence Information Bulletin*, no. 6, January 28, 1945, carries a report under the heading "Flak Developments":

There have however been several reports of the phenomenon which is described as "silver balls", seen mainly below 10,000 feet; tentative suggestions have been made as to their origin and purpose, but as yet no satisfactory explanation has been found.

The bulletin for June 4, 1945, discusses reports from Japan:

DON'T LOOK NOW, BUT --:

Mention has previously been made in these pages to the existence of German airborne controlled missiles Hs.298, Hs.293, X4 and Hs.117. Many reports have been received from Bomber Command crews of flaming missiles being directed at, and sometimes following the aircraft, suggest-

ing the use of remote control and/or homing devices. It is known that the Germans kept their Japanese Allies informed of technical developments and the following report, taken verbatim from Headquarters, U. S. A. F. P. O. A. G.2 Periodic Report No. 67, further suggests that the Japanese are using similar weapons to those reported by our own crews:

"During the course of a raid by Super-Fortresses on the Tachikawa aircraft plant, and the industrial area of Kawasaki, both in the Tokyo area, a number of Super-Fortresses reported having been followed or pursued by "red balls of fire" described as being approximately the size of a basketball with a phosphorescent glow. Some were reported to have tails of blinking light. These "balls" appeared generally out of nowhere, only one having been seen to ascend from a relatively low altitude to the rear of a B-29. No accurate estimate could be reached as to the distance between the balls and the B-29's. No amount of evasion of the most violent nature succeeded in shaking the balls. They succeeded in following the Super-Fortresses through rapid changes of altitude and speed and sharp turns, and held B-29's' courses through clouds. One B-29 reported outdistancing a ball only by accelerating to 295 mph, after which the pursuing ball turned around and

headed back to land.

Individual pursuits lasted as long as six minutes, and one ball followed a Super-Fortress 30 miles out to sea. The origin of the balls is not known. Indication points to some form of radio-direction, either from the ground or following enemy aircraft. The apparent objective of the balls, no doubt, is destruction of the Super-Fortresses by contact. Both interception and AA [anti-aircraft] have proved entirely ineffective, the enemy has apparently developed a new weapon with which to attempt countering our thrusts."

(SOURCE: RAF, Fighter Command Intelligence and Operational Summary No. 30, dated 15 May 1945).

I expect more detailed official documents concerning World War II reports to become available within the next six months.

Project 1947 still needs many kinds of assistance: newspaper research, search for material in the UFO literature, translations, unpublished items in private and organizational files, and research in official archives. If you can help in these areas, please contact me at Project 1947, P. O. Box 391, Canterbury, Connecticut 06331. My telephone number is (860) 546-9135. ♦

GEORGE ADAMSKI— NEW AGE MEETS THE SPACE AGE

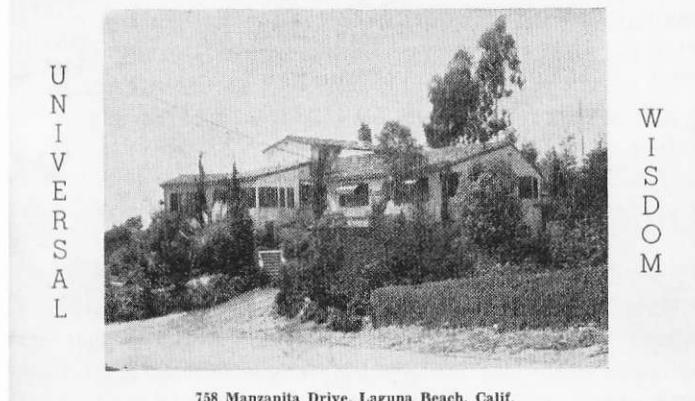
BY GEORGE M. EBERHART

Recently I bought at an auction the postcard shown on the right, which features (as far as I know) the only surviving photograph of the exterior of the mysterious Monastery of the Royal Order of Tibet. The Order was founded in 1934 in Laguna Beach, California, by George Adamski, the first person to claim visitation by the space brothers who pilot flying saucers.

Before launching his career as close personal friend of Orthon the Venusian (see Desmond Leslie and George Adamski, *Flying Saucers Have Landed*, New York: British Book Centre, 1953), Adamski was locally famous in the Los Angeles area as a lecturer and counselor on spiritual topics. His talks on "Universal Law" were broadcast over radio station KFOX in Long Beach and KMPC in Los Angeles in the late 1930s.

The Monastery served as his headquarters until 1940 when Adamski, his wife, and some devoted students moved to Valley Center to set up a proto-commune. Although the Royal Order of Tibet sounded like it might be a Buddhist lamasery, Adamski considered his philosophy to be "Universal Progressive Christianity." Indeed, his 1936 booklet, *Questions and Answers by the Royal Order of Tibet*, is a

Monastery Of The Royal Order of Tibet



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758 Manzanita Drive, Laguna Beach, Calif.

simplistic catechism of mystical Christianity. This was the same booklet that Adamski modified by substituting the words "Space Brothers" wherever "Royal Order of Tibet" appeared in the text and incorporating it into his *Science of Life Study Course* in 1964. (See Lou Zinsstag and Timothy Good, *George Adamski: The Untold Story*, Ceti Publications, Beckenham, Kent, 1983.)

It was Adamski's students who started calling him "Professor" and gave him his first telescope, a 6-inch Newtonian reflector, through which he took his first photo of an alleged spacecraft. (Charlotte Blodget, "Biographical Sketch, in Adamski's *Inside the Space Ships*, 1955.)

The postcard above was mailed on August 22, 1939, from Pasadena to Fort Dodge, Iowa, by a Mrs. Anderson, who may have visited the Monastery. ♦

ARE ABDUCTIONS POSITIVE?

BY DAVID M. JACOBS

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I see the ET visitors—the so-termed ‘alien humanoids’—as friendly and with positive motivations and beneficial effects.” So writes Dr. John Hunter Gray (formerly John R. Salter, Jr.), former professor of Indian studies at the University of North Dakota, committed social activist, winner of the Martin Luther King award for civil rights work, and an abductee.

Hunter Gray consciously remembered being abducted with his son in 1988. From the fragments he recalled, he knew that kindly extraterrestrials were visiting earth and that he was personally enhanced by their abduction of him.

Hunter Gray’s view is typical of researchers and abductees who believe that aliens are benevolent beings who have come here to help humans on both a personal and a societal level. Since the early 1980s the Positives argue that humanity is fortunate to have been chosen for this beneficence.

INFLUENTIAL PROONENTS

In addition to John Hunter Gray, several other Positive proponents have shaped alternative thought about the meaning of abductions. Among the first was University of Wyoming professor of guidance and counseling, R. Leo Sprinkle. An early pioneer in abduction research, beginning hypnosis in the mid-1960s, Sprinkle concluded that a simple explanation of beings coming to Earth for their own purposes was insufficient.

Eventually Sprinkle developed the rationale that “there are two themes to the ET purpose: (1) ETs are here to rejuvenate Planet Earth, and (2) ETs are here to assist humankind in another stage of evolution.” The ET method of showing humankind that they are here to help us, he explained, is “through a metamorphosis of human consciousness.” The metamorphosis takes place, in part, through the lessons that wise aliens teach humans about cosmic matters. The aliens often communicate these lessons through channeling. In the course of his research, Sprinkle came to

realize that he himself is an abductee.

In 1980 he held the first of his annual conferences in Laramie, Wyoming, now a central meeting place for followers of the Positive point of view. At the conference Sprinkle often takes questions from concerned individuals about abductions or sightings and channels the meaning of the person’s event, directly asking questions of the aliens and relating their answers. His acceptance of the spirituality of the abduction phenomenon has made him popular with many abductees and researchers who have been influenced by New Age thought.

Another proponent of Positive themes is Richard Boylan, a formerly licensed psychologist in Sacramento and also an abductee. Like Hunter Gray and Sprinkle, Boylan interprets his abduction experiences as profoundly benevolent and beneficial for him. His environmentally minded aliens want to raise people’s consciousness about earth’s problems and humanity’s place in the cosmos. According to Boylan, the “mission” of the aliens “is to communicate to humans the concerns the ETs share—concerns about our violence toward each other and our government’s violence toward them; about the ecological destruction and degradation we are visiting upon our earth; about our failure to properly care for and educate each child; about our possession of, and intended use of, nuclear weapons as a way to resolve disputes; and about our becoming more conscious of our heritage and our destiny (which both involve the ETs).”

Boylan believes that the aliens will reveal themselves eventually, and at that time a “conditioned” humanity will not be afraid. We will welcome the friendly aliens with open arms as we join with them in universal fellowship. “We look forward as some of the implications of ET-human relationships develop when we finally get to CE IVs [close encounters of the fourth kind, i.e., abductions], the open, official, mutually welcomed meeting of our earth representative with the representatives of these other star civilizations, and then we finally have a truly multi-racial world, racial in its true sense of races from other planets, since we are only one human race with different colors and face structures and so forth. . . . If we get rid of our nuclear weapons and our gun-slinging attitude towards solving problems by outdrawing the other guy, then we will be ready for admission into the

David M. Jacobs, Ph.D., associate professor of history at Temple University, is author of The UFO Controversy in America (1975) and Secret Life (1992). This article is adapted from a forthcoming book.

intergalactic UN, if you will. We can look forward to cultural exchanges or representatives from earth and other civilizations because they have other things to learn from us just as we have other things to learn from them and this may involve the actual exchange of people going to other planets to observe their society and their representatives here walking among us. . . .”

Boylan finds that the aliens believe in a form of Supreme Being—the aliens confirm Judeao-Christian monotheism: “The ETs, too, realize that there’s a Supreme Being or a supreme source of everything. They’re not kidding that they are the top of the pile either. They acknowledge a supreme source out there—the fountainhead of all life.”

A significant influence on the Positives’ beliefs has been Massachusetts researcher Joseph Nyman, who began hypnotic regressions of abductees in the late 1980s and added “past lives” into the Positives’ vision. When he regressed his subjects to early childhood to recover their first abduction memories, he found he could take some of his subjects back to their infancy, then back to the womb, and then to a “past life.” A few of them “remembered” that they had lived their past lives as aliens. Nyman hypothesized that abductees were taken from the time they were babies because they already had existed as aliens in past lives.

Not only does Nyman suggest that many abductees were aliens in a past life, but he also holds that some abductees possess an alien’s consciousness which imbues their present human form. For Nyman, the evidence is “overwhelming” that the aliens impose these dual feelings—human and alien—on the abductees. He writes, “It implies the taking up of residence in the human form at birth (or before) of a fully developed intelligence which for a while is aware of both its human and non-human nature and of the prearranged monitoring to be conducted throughout life.” Abductees and aliens have “melded” together in some way and in a sense abductees and aliens are the same. Thus abductees live their present lives with a “dual reference,” human and alien.

Perhaps the most significant spokesperson for the Positive viewpoint is Dr. John Mack of Harvard University. He became fascinated with the abduction phenomenon in 1990, when he attended a lecture by Budd Hopkins. As Mack examined the established structure of abductions, he concluded that the aliens’ goal was more than administering clinical procedures. Though Mack says the abduction phenomenon is “mixed” and not entirely positive, he believes abductions bring an opportunity for spiritual transformation and heightened consciousness.

Mack believes that the abduction phenomenon has the potential, like Eastern metaphysical philosophies, to “depict the universe and all its realities as a vast play of consciousness with physical manifestations.” The effect of abductions can be “personal growth,” which results in “an intense concern for the planet’s survival and a powerful ecological consciousness.”

In addition, Mack thinks that Western society has cut itself off from “awareness of any higher form of intelligence”

in the universe. The aliens may be using the hybridization program and images of human self-destruction to bring about the healing of Earth and “the further evolution of consciousness.”

Like Nyman, Mack found that a number of abductees had lived past lives, sometimes as aliens. Mack concluded that Nyman’s “dual reference” was a “fundamental dimension of the consciousness expansion or opening that is an intrinsic aspect of the abduction phenomenon itself.”

Some abductees have also found their experiences to be spiritually uplifting and transforming. At the Massachusetts Institute of Technology abduction conference, “Susan” said the “communication” she receives from “the alien ‘guardians’ of our planet” contains a “message of love and support to a planet in need of healing.” She found personal benefit in the experience: “Since my experience, I rejoice in being who I am, with no expectations of how I should be, and complete acceptance of who I am. The changes in me are staggering. My life works as if by magic. . . . Although at one time I thought ‘Why me?’ now I say ‘Thank you for choosing me.’”

Taken as a group, the message of the Positives is that humans have conducted their affairs in a way that will lead to the degradation of the planet and the end of the human species. Humans have caused poverty, ignorance, overpopulation, and humans risk environmental catastrophe and atomic annihilation. The concerned aliens are “educating” abductees to warn us of what is to come if we do not change our behavior.

The Positives argue that aliens are more fully evolved spiritually than humans and that the beings have a heightened awareness of the mysteries of the universe. The aliens recognize the specialness of human life and are also aware of how humankind has erred. They respect the sanctity of human life even more than we do. They care about us and love us. The aliens are the teachers and we are the students. They are the parents and we are the children. They must teach us how to behave. Because they are a benevolent species, they have come to help us find solutions to our problems. In addition, they can help the individual abductee to raise himself spiritually by giving him knowledge of higher realms of existence and the connectedness of all things.

Because mainstream abduction researchers have found a more clinical, alien-centered agenda, a key aspect of the Positive strategy is to redefine the vocabulary used to describe aliens and abductions. They have denied the legitimacy of the word *abductee* in favor of the more positively charged *experiencer*. An *abductee* is a person kidnapped against his will. An *experiencer* is specially chosen for a very important task. An *abductee* has unwanted and traumatic medical procedures administered to him. An *experiencer* is a willing participant in a grand and wonderful plan. An *abductee* endures reproductive and sexual procedures that are sometimes tantamount to rape. An *experiencer* helps the aliens create new people for the betterment of aliens and humans alike. *Abductees* are laboratory ani-

mals, but *experiencers* are united with the aliens to build a better world. To reinforce the phenomenon's harmlessness, the Positives use only neutral or friendly terms to describe abduction events: *visitors* come here for *encounters* with the *experiencers*; the *visitors* are *ETs*, not *aliens*. Using these terms humanizes the aliens and makes them seem friendly and benign. Abductions as a whole are "Close Encounters of the Fourth Kind."

Moreover, some Positives looked scornfully on researchers who are not in their camp. John Hunter Gray has called abduction researchers who adopt a skeptical, or even a neutral, stance "gloom and doomers" whom he accuses of being either "downright paranoid, motivated by commercial considerations, or ideologically endeavoring to resurrect a new version of the Red Scare. . . ." Similarly, Richard Boylan has suggested that mainstream abduction researchers are working together with the "self-serving government elite" and CIA operatives to prevent the "real truth" about alien intentions from coming out. The mainstream researchers have made the aliens' plans all the more difficult to carry out, because they play on people's fears.

Boylan and Mack deemphasize the effects of the standard abduction procedures. Boylan believes that gynecologic and urologic procedures take place only in a small number of abductees and he rarely focuses on them. Though Mack has found nearly the full range of alien physical, mental, and reproductive procedures, he emphasizes what he finds to be the spiritually uplifting elements.

The benevolent spin that the Positives (both abductees and researchers) put on the phenomenon is puzzling, given how most people describe their abductions: being unwillingly taken; being subjected to painful physical procedures (sometimes leaving permanent scars); enduring humiliating and abusive sexual episodes, including unwanted sexual intercourse, and living with the fear and anxiety of wondering when they will be abducted again.

The Positives acknowledge that some abduction procedures might be painful or traumatic, but they liken the experience to going to a dentist, where one endures short-term pain for long-term health. They look past fear because the frightened or traumatized abductees fail to understand the aliens' hidden benevolent motivations. Once the "experiencers" grasp the big picture, they will understand that temporary fear and pain is an insignificant price to pay for the enormous rewards they will reap in the future.

Several factors help explain the Positives' attitudes. The first is that they use the New Age to cope with the problem.

NEW AGE ABDUCTEES

It is difficult for unaware abductees who have not had competent hypnosis, or who have had none at all, to come to terms emotionally with their abductions. As a result, they develop coping mechanisms to deal with the continual psychological and physical assault from abductions. To

mitigate their victimization, they transform their lifetime of fear and anxiety into a more psychologically bearable scenario.

These abductees seek reassurance and find organizations and people who share their belief that the aliens are benevolent. Often the abductees become involved with New Age groups that focus on the existence of alternate realities. The abductees learn there is more to life than one can know on a conscious, objective level. When they come in contact with the channeling of aliens or spirit-aliens, the abductees "discover" an explanation for their experiences.

In channeling, the entity answers all questions, however grand, esoteric, or trivial. The channeled messages directly address the rationale behind the abduction experiences: The abductees have been chosen to undertake a mission to help humanity, earth, the aliens, and the universe. Abductees are not victims—they are important players in a majestic alien plan for the betterment of humanity. A little fear and pain is a small price to pay for taking part in such an important task.

To circumvent the problems of being taken against their will, living in fear, and being unable to say no, the New Age abductees believe they have given the aliens "permission" to abduct them, either in a past life or when they were small children. They entered into a verbal contract and, therefore, it is proper, and even legal, for the aliens to abduct them.

For New Age Positives, the aliens are humanity's friends. The godlike aliens have come from the heavens to help us find our way. Not only do they have superior technology, but their moral sense, desire for peace, spirituality, and ability to love are all far more advanced than ours. Being a part of their cosmic vision is a privilege and an honor.

Often the New Age Positives band together into almost cult-like groups to defend themselves from their detractors—researchers and abductees who have come to different conclusions about the abduction phenomenon. The Positives reinforce one another's feelings and insulate themselves from the terror of their lives; they become angry when "less enlightened" abduction researchers question their interpretation.

For years critics of the UFO phenomenon spuriously claimed that UFO witnesses were forming a "new religion" based on gods from space. This was never true of UFO witnesses who came forward to report their sightings and then went on with their lives. However, abductees and researchers who have accepted New Age teachings share a quasi-religious sentiment in their interpretation of alien intentions. They ascribe benevolent powers to the aliens and have an almost religious fervor protecting the aliens from wrong-thinking individuals who would treat the aliens more as scientific objects than as miraculous messengers. The Positives simultaneously anthropomorphize and deify the aliens: While the benevolent alien-gods are all-powerful, they have a moral structure not unlike our own; they can destroy us but choose to work for our betterment. In return, they will eventually receive our gratitude and will know that they preserved earth and the precious life on it—this is

intrinsically rewarding to them.

The beliefs of the New Age Positives are exceptionally strong because the Positives know the alien-gods exist. After all, the alien-gods have actually contacted the individual "experiencer." This adds "proof" to the religious belief and drives the "experiencer" to missionary zeal. Each abduction confirms the reality of the phenomenon and strengthens the New Age beliefs. For New Age Positives, the alien-gods are not just a matter of faith—they are a matter of stark fact.

Of course, some New Age abductees have sought assistance from a competent hypnotist, one who is well-versed in the abduction phenomenon. As a result, they remember events that do not seem so positive. Often the contradiction between belief and reality is overwhelming and the abductee breaks off hypnosis, retreating into his protective New Age cocoon.

REJECTING THE IMPORTANCE OF COMPETENT HYPNOSIS

Another important reason for the Positive attitude is that these abductees have not undergone competent hypnosis to help them understand what has happened to them. Abductees who have had no hypnosis rely upon conscious recollections which are often tainted with screen memories, false memories, fragmented memories, the remnants of visualization procedures, and wishful thinking.

Though certain conscious memories of abduction events can be quite accurate, it is just as likely that they are not. Hypnotically derived memories under the guidance of a competent hypnotist are usually more reliable than conscious memories. Experience with unaware abductees clearly leads to the conclusion that the most serious barrier to competent abduction research is inadequate or naive hypnosis. This problem is compounded by lack of agreed-upon standards for conducting hypnosis on abductees, and by the continuing debate over the meaning of UFO abductions. Without standardized methodology, a hypnotist can use any technique—no matter how experimental, untried, or dubious—to explore abduction accounts. Questionable technique coupled with the hypnotist's lack of knowledge of the abduction phenomenon results in false memories, inserted memories, confabulation, and dissociative states.

A second barrier to competent abduction research is the "mindset" of the hypnotist. Many hypnotists and therapists who work with abductees adhere to New Age philosophies and actively search for confirmational material. During hypnosis, the hypnotist emphasizes material that reinforces his own world view. If both the subject and the hypnotist are involved with New Age beliefs, the material that results from the hypnotic sessions must be viewed skeptically because the "mindset" can seriously compromise their ability to discern the facts.

Competent abduction hypnosis is difficult. Each question must be intrinsic to the abductee's narrative and should grow organically from it, without introducing extraneous

material. The investigator should critically evaluate each answer in light of the established knowledge of the abduction phenomenon, the abductee's suggestibility and ability to filter out erroneous memories, the internal integrity of the account, and that ineffable but supremely important element—common sense.

When unskilled hypnotists regress an abductee, they fail to situate him in the event's minute-by-minute chronology. Without links to a temporal sequence, the abductee can interpret the events without the facts necessary to guide his thoughts and this leads to confabulation and other memory problems. The inadequate hypnotist and the abductee engage in a mutual confirmational fantasy: The abductee reports the fantasy; the hypnotist assumes that the abductee's narrative is objective reality; and then by asking questions about the details of the pseudo-event, the hypnotist validates its reality.

Research over the years has shown that the aliens are rational. Virtually everything that happens during abductions is, given adequate information, comprehensible and logical. A systematic, rigorous, and skeptical approach to this phenomenon has successfully uncovered its secrets; there is no reason to abandon competent analysis in favor of religious or philosophical belief systems.

Furthermore, mainstream abduction researchers have been unable to find anything paranormal, spiritual, religious, or metaphysical about the phenomenon. There is no evidence to support New Age hypnotherapists' contention that once the abductee "pushes past the trauma" of his abduction, he will encounter "spirit guides" or "guardian angels" who will steer him safely through abduction events, protect him in ordinary life, and guide him toward enlightenment. Usually "pushing past the trauma" comes at the expense of rooting the abductee in the reality of what is happening. Thus the naive hypnotherapist has unwittingly pushed the abductees into unrecognized dissociative states.

ALIEN PROCEDURES

Specific alien procedures can allow some abductees to think that the beings are benevolent. The aliens can be civil, caring, and even kindly. They can insure that the abductees will not feel pain during invasive procedures. They can sometimes cure ailments. They can be appreciative. They do reaffirm that the abductee is a "special" person. For women, the Mindscan procedure, with its elicitation of romantic and sexual feelings, can encourage them to feel love and affection for the aliens. When these women think of aliens, they do so with a vague yearning, a sense of emotional emptiness, as if recalling a haunting memory of a long-lost lover.

Abductees have spent their lives entangled in the abduction phenomenon, and the aliens sometimes use this fact for their own purposes. The aliens often tell abductees that they are part of the alien "family." The aliens frequently tell children that the aliens are their "parents." Abductees often feel a sense of loss when their hybrid offspring are taken

away, reinforcing the idea that the abductees have an emotional interest elsewhere, not on Earth. For these abductees, the aliens must be benevolent. The two species are working together to create a better world. The Positive interpretation is a natural outcome of these close links and active collaboration.

ARE THE POSITIVES CORRECT?

It is premature to assume that the Positives are wrong about alien intentions. It is possible that the aliens will, in the end, help humankind and the world. Their intervention in the rush of human events might be a positive step toward solving the problems of disease, the environment, and war. At this time, however, the evidence is ambiguous at best.

One thing is certain: Most abductees say the phenomenon has had a devastating effect on their personal lives. Many have phobias, scars, bruises, and physical problems, especially gynecologic and urologic dysfunction. Many live in fear that it will happen again and feel guilty that they cannot protect their children. Even the Positives often

describe being frightened and even terrorized by their experiences. They cannot understand why they are so frightened to go to bed at night even though they think that the phenomenon is benevolent.

With competent hypnosis, the Positives describe the same experiences that all the other abductees report. Even the most positively minded individuals are hard pressed to remember benevolent or spiritually enriching procedures, regardless of how much they want to. With competent hypnosis, the phenomenon becomes mainstream—the same clinical procedures and other activities are so characteristic of mainstream abduction research emerge.

It is important that hypnotists pay particular attention to the problems that the Positive stance entails and, rather than feeding into it, take care to be as objective and neutral as possible and allow the abductee to discover what has happened to him free from cultural value judgments and assumptions that are so often brought to bear on the abduction phenomenon. Only in that way can we move forward in a systematic and rigorous quest for the answer to this phenomenon. ♦

DO GERMANS BELIEVE IN UFOs AND EXTRATERRESTRIALS?

BY MARK RODEGHIER

Public and media interest in UFOs often leads national polling organizations to add questions about belief in UFOs and extraterrestrials to their regular surveys. Robert Durant has previously reported in *IUR* on the results of several questions about UFOs asked by the Gallup, Roper, or Audits and Surveys organizations in the United States (November/December 1993). But questions about UFOs are not limited to North American polls, and recently the respected EMNID Institut GmbH. & Co. organization in Germany asked one question about UFOs and extraterrestrials in a national survey.

As Durant noted, questions about UFO attitudes are often "superficial [and] poorly worded." This is certainly true for the EM survey, conducted in June 1994 with 1069 individuals. The full text of the question asked of Germans was:

Do you believe in UFOs, extraterrestrials, etc.? Do you very generally believe that there are extraterrestrials, UFOs, flying saucers, or don't you think so?

The question is *double-barrelled* because it asks about more than one subject. In some respects, this question is so poorly worded as to make interpretation near impossible. Belief in the existence of UFOs should be separated from the possible existence of extraterrestrials. Although the two are

Table 1. German UFO survey, June 1994.

	Yes, do think so	Don't think so	Don't know
Total	22%	78%	1%
West	22%	78%	—
East	22%	78%	1%
Men	23%	76%	1%
Women	21%	79%	—
Age: up to 19	51%	48%	1%
20–29	36%	64%	—
30–49	23%	76%	1%
50–64	11%	89%	—
65+	9%	90%	1%
Education:			
Elementary	16%	83%	1%
Intermediate	28%	72%	—
Advanced/university	29%	71%	—

often connected in the public's mind (and obviously in the mind of whomever wrote this question), they are logically distinct. One can believe that there are extraterrestrials but that they have not visited Earth, or one can believe that UFOs are real but are caused by government secret projects or extra-dimensional entities, neither of which are extraterrestrials.

Nevertheless, the conflating of flying saucers, extrater-

(continued on page 30)

Mark Rodeghier, Ph.D., is scientific director of the Center for UFO Studies.

ABDUCTIONS—continued from page 10

Some differences seem to belong to the abduction itself. Several types of beings spread through too many samples for this diversity to be accidental, but some noteworthy limits circumscribe it. Where is the dazzling variety that Hollywood might inspire? The deviant types remain few in number and maintain a similar low percentage from sample to sample. Other deviations such as an examination room that is triangular rather than round, or subterranean

“Investigators report descriptions that are 70–80% alike on the average, despite the fact that they use their own terms, follow their own preferences, practice their own techniques, and draw on different groups of abductees.”

rather than shipboard, have precedents in the literature and appear in comparably small numbers. When differences occur in the examination, they usually owe their uniqueness to a procedure specific to one sex, age, or purpose. That is, genital procedures for males and females are distinctive, exams for children differ from exams for young adults, and one abduction may serve to insert an implant and another to remove it. Such variety confirms the apparent purposefulness of the phenomenon rather than undermines its credibility.

These differences pose little challenge to an image of consistency in the abduction story or potential objectivity of the phenomenon. They belong to the shadow of uncertainty surrounding human observations and the experience itself. Several other differences uncovered in the survey prove harder to assimilate. The high percentage of Nordic beings in the British sample is worrisome, because there is no apparent reason why one type of alien would favor one geographical locality, and no obvious way to rationalize the reports as misinterpretations of standard humanoids. On the other hand, geographically distinctive variants are characteristic of folk narratives.

The problem grows even more suspicious because standard humanoids began to replace Nordics in British reports from the late 1980s, but only after publicity surrounding Whitley Strieber's *Communion* introduced audiences to the graphic cover illustration of that book. Another respondent with some 30 years as an investigator notes that the somewhat varied humanoids of earlier years have standardized in the past decade, until most descriptions now portray only the familiar type of humanoid.

Along with descriptions of beings, other story elements that prove volatile over time are reproductive concerns, baby presentations, and message content. Sexual interests preoccupied the beings from the start, but several respondents identify an increasing emphasis on reproduction over the years. The motifs of a missing fetus, visit to an incubatorium, baby presentation, and meeting with a hybrid child mark a sharp contrast with the past, when reports contained little hint of these elements until Budd Hopkins introduced them in his 1987 book *Intruders*. Since then missing-fetus and baby-presentation incidents have become standard fare in the abduction story.

The messages aliens deliver add to the growing suspicion that media contamination and cultural expectation help shape the abduction story. In earlier days the beings warned against nuclear testing and predicted atomic war. As that dread passed out of vogue, the aliens kept pace with the times by reorienting their warnings to the environment and translating their catastrophes into ecological terms. Later still the messages have mutated into worries about infertility, even as that fear aired as a popular theme in fiction and movies. If messages begin to reflect the current preoccupation with disaster by epidemic (*Outbreak*, Stephen King's *The Stand*, *12 Monkeys*), their tie to popular culture will be amply confirmed.

Again for perspective's sake the point deserves repeating that few parts of the abduction story exhibit any significant variation over time or owe any obvious relationship to cultural influence. The bulk of the story goes on largely unchanged over the years. Scattered evidence for apparent external influence does not negate the mystery itself, but demonstrates the human nature of the reports and cautions that they are vulnerable to influence, an influence that further complicates the already difficult task of evaluating and understanding the story.

THE SAME OLD STORY

Once all the survey results are in hand, the overall picture of abduction shows a coherent phenomenon described in similar reports. The respondents agree about the kinds of descriptions and events their abductees report, and agree to a noteworthy degree about how frequently those descriptions and events occur in the samples. Any further inquiries have to step around these solid facts. No sweeping condemnation of investigators seems possible now, given so much convergence of findings from largely independent sources. All that remain are several comparisons to test the influence of investigators and their techniques on that minority of findings where the respondents fail to agree.

The tabulations of how often a story feature occurs show a certain amount of disagreement among the investigators. Sample by sample the frequency for one feature or another may differ, even if the respondents' findings are collectively similar. An average of the differences among the investigators' findings for each feature provides a

boundary of significance, called a standard deviation. Any variation within the bounds of one standard deviation represents the normal play of individual differences for this group, the inevitable margin of uncertainty when these 13 persons look at the phenomenon, even if it shows them the same thing. Such differences probably have no broader significance and cannot demonstrate that the investigator influences the story. Variations outside those bounds are more serious deviations and may signal systematic impositions of investigators, perhaps related to some identifiable variable like opinion or the use of hypnosis. Systematic trends are important clues. They betray the active hand of the investigator in shaping the story.

With descriptive responses lumped together into seven categories (circumstances, capture, beings, craft, onboard descriptions, messages, and aftereffects), the number of deviant responses per category ranges from 21% to 34%. This range is surprisingly narrow. No category attracts a great deal more deviation than another, and these differences seem to represent a "background noise" of confusion and error that blur the report signal.

If one content category attracts no more deviations than another, how about individual respondents? Do any of them veer off from the pack and bring home many results different from the norm? Again the answer is no, and once more the deviations stay within a polite narrow range. Findings of individual respondents differ from the norm by no more than 20–30%. These percentages offer a rough measure of how many deviant quantities reported in the survey owe their existence to a personal factor.

Further applications of these tallies of deviant quantities provide a way to track down systematic influences, if any.

Do sample sizes, i.e., the number of abductees, make a difference? A comparison of three large samples, five medium, and five small shows that the respondents are compatible in their findings, with no one size group showing more incompatible results than another. Whether the sample is large, medium, or small, respondents find pretty much the same thing.

How important are attitudes? If a sample reflects an investigator's opinions about abduction, this evidence would suggest a psychological origin, or at least a major psychological component in shaping the story. Four samples represent a generally favorable attitude, three generally negative, and six ambivalent. If attitude makes a difference in the reported characteristics of the experience, a ranked pattern of tendencies should appear, with more harsh examinations associated with negative attitudes and more pleasant experiences tied to positive attitudes and the ambivalent samples somewhere in between. This prediction fails to pan out. Differing attitudes make a difference in responses related to attitude, but not in responses related to description. Abductee opinions and reactions prove malleable, and the investigator may shape them, but abductees describe the experience in pretty much the same

way whatever the investigator thinks.

What effect does hypnosis have? A comparison of the seven respondents who use hypnosis most of the time with the three who use it occasionally and the three who never use it ought to show a clear pattern of influence, with more details revealed under hypnosis and fewer without it. The results confirm this tendency—hypnosis reveals more details. At the same time the expectation that hypnosis users

"Hypnosis simply provides more details, not a leash to lead the abductee hither and yon through an investigator's agenda."

find the most details, non-users the least, while partial users lie somewhere in between meets with only lukewarm confirmation. A series of mixed results confuses any self-evident pattern of hypnotic influence and underscores the finding that hypnosis plays a limited role, not the overwhelming one that skeptics claim.

Is national origin an important variable? Contrasting the findings of the 11 North American investigators with the Australian and British contributors reaffirms a noteworthy distinction. The foreign samples deviate significantly from domestic samples in the frequency reported for some two-thirds of descriptive features. This result suggests a role for external influences in story content. By way of caution the numbers for the two foreign samples rest on one respondent each, meaning individual differences loom much larger than they might in the averaged values for North American respondents.

Are old and new abduction stories alike? Thirty years of abduction is plenty of time for the story to change, and change it should, if it is a fantasy, hoax, or product of cultural influence. Several old-timers in abduction work note certain changes over the years, but this trend fails to hold up in a larger test. Respondents with the most years of experience should see more changes than respondents with the least years in the field, and tallies of deviant quantities should reflect a pattern of more experience equals more deviations. In fact no such pattern appears. With the respondents ranked according to years of experience, no trend of greater or fewer deviations appears, thereby supporting the notion that historical changes touch only a few story elements and the basis of the abduction report is a stable abduction experience.

After we tally the story elements and cross-compare Respondent A with Respondent B, no question remains that *investigators make a difference*. All declare dissimilar quantities for the story elements in their samples, some find more consistent results than others, a few betray the likely influence of an opinion or technique here or there in their findings. Investigators are not so indistinguishable as a

troop of penguins. They complicate the data-gathering equation with unknown quantities of human perception, discrimination, and fallibility, to assure that each sample bears the personal mark of its investigator.

What stands out as genuinely unexpected is the relative faintness of that mark. Investigators report descriptions that are 70–80% alike on the average, despite the fact that they use their own terms, follow their own preferences, practice their own techniques, and draw on different groups of abductees. With so many problems inherent in comparing a mass of unstandardized responses, this survey is no rigorous tool of good social science and in fact keeps bad company with a gang of uncertainties. Many incriminating trends and patterns may have escaped detection amid such coarse comparisons. Yet they should not unduly favor consistency, and in fact such a wide margin for error should emphasize inconsistency. The fact that consistencies prevail in this hostile environment seems to say more about the reports than about their investigators.

A hunt for sources of the variation we find uncovers little evidence that investigators influence the story in a systematic way. A relatively harmless variable like sample size makes no difference and thereby affirms the stability of the core abduction story. See one, and the rest will look pretty much the same—an unhappy discovery for anyone who believes these stories originate in the personal, volatile atmosphere of fantasy. Highly charged variables like hypnosis and investigator opinion have consequences for the story, but limited and predictable consequences. Hypnosis simply provides more details, not a leash to lead the abductee hither and yon through an investigator's agenda. The stability of the story at its descriptive core weathers the considerable shifts of opinion from one investigator to another. Opinions seem to influence only other opinions and spare the "hard" content based presumably on observation—another blow to grandiose claims that belief lends shape to the entire story. Historical changes remain limited to a few troublemaker elements like descriptions of beings and message content, or entry of a few new elements into the reports, without major creative overhauls to mark the monotonous sameness of the story.

The richest source of variation in the samples turns out to be not the practices or opinions of the investigators but their individuality. Each respondent falls off the norm by some 20–30%. These deviations remain idiosyncratic and add up to nothing of wider significance, no singleness of purpose unites them into a trend or slant, no cause and effect relates them to any identifiable influence. Differences of personal origin outweigh all other differences and point to a human factor of error or uncertainty as the main reason one sample fails to match another. Those mismatches are slight, and consistency prevails despite investigators' differences of opinion and expectation, despite large samples of abductees, despite various ways of selecting and exploring the reports.

The survey raises some disturbing questions for the

phenomenon: Why the apparent national differences? Why is hypnosis usually necessary to draw out details of onboard experiences? Abduction reports seem vulnerable to some media influence; are they subject to more than this survey can show? These respondents offer no compelling physical evidence, only such questionable and familiar examples as body scars and unconfirmed accounts of missing fetuses. With these questions come doubts to remind us of how far short the proponents have fallen from proving their case.

One conclusion seems clear from the survey evidence: The content of abduction reports has the quality of a constant, not a variable twisting and bending to suit cultural influences, investigator agendas, or the personal needs of abductees. In fact the impersonal character of the experience is remarkable. Whatever the needs of the abductee, whatever the wishes of the investigator, the report stays the same.

A second conclusion is that the investigator's role in shaping the story is a small one. Critics vastly overestimate this role when they proclaim investigator influence as the key to the whole abduction mystery. Blaming the investigator has become a skeptical mantra, repeated endlessly as a self-evident truth (again in the recent *Nova* travesty). The evidence says otherwise. For all these survey data and their comparison can show, the investigator is more a cloudy window, responsible for scattered and minor distortions but incapable of creating false memories with the large-scale consistencies apparent in the reports. No explanation escapes without questions in this survey, but it reaffirms the phenomenon as a genuine anomaly and calls for research to replace insistence if we ever hope to learn what's going on. ♦

Seen in the Zines

Vehicle interference case, 9:30 p.m., September 29, 1995, near Vejle, Denmark. A young man was driving on a country road when his auto sputtered and stopped, the gauges on the instrument panel went crazy, and the power went completely off. He saw a disk about 12–15 meters in diameter with bright lights in a circle around the bottom. It floated a mere 3–4 meters above the car. The man's dog was with him and it took several minutes after the object disappeared for both of them to calm down.—*Ufo-nyt*, 1996, no. 1.

Cloud-like object, 7:30 a.m., April 10, 1995, near Merweville, South Africa. Braam M., age 11, was on his way to school with his mother and two younger sisters when they saw a strange object on a side road. It looked like a cloud, but was stationary. Then it moved north, although the prevailing wind was to the west, and disappeared behind some clouds. The object was approximately the size of a large truck.—*UFO Afrinews*, no. 13, February 1996.

White lights, January 11, 1996, Asso, Italy. A woman watched three parallel rows of white, rectangular lights hovering high.—*Italian UFO Reporter*, Jan. 31, 1996.

LETTERS

ANTS AND ELEPHANTS

To the editor:

In a letter published in the Spring issue of *IUR*, George W. Earley writes that I have misnamed Cmdr. Robert B. McLaughlin and mistakenly called him Douglas C. McLaughlin ("Charles Moore, New Mexico UFOs, and the Air Force," *IUR*, Winter 1995, p. 4).

Had Earley read my article more closely, he would see that I was quoting from the OSI investigation documents contained in the Project Blue Book files. The file also shows, "It is noted that reference report indicates Commander McLAUGHLIN'S name is DOUGLAS C. McLAUGHLIN, and that CONOVER's article gives his name as Commander ROBERT McLAUGHLIN. Since CONOVER could not remember the USN commanding officer's name it is possible he erred in recalling the correct first name."

That seems to imply that McLaughlin's first name is, in fact, Douglas. The real question to be asked is what is the importance of this nitpicking? Does it add to the credibility of what we attempt to do? Or does it miss the point, which is that there were a series of sightings at White Sands made by highly credible witnesses? Are we so busy stepping on ants that we miss the elephants?

Kevin D. Randle
Marion, Iowa

ORIGINS OF THE MJ-12 MANUAL

To the editor:

In response to Kevin D. Randle's piece in *IUR*'s Spring issue ("The MJ-12 Operations Manual: Another Forgery?"), I would like to add some background on the document to which the article refers.

I will not get into the pros and cons of the document's legitimacy, since investigation continues by several highly qualified individuals. I can, however, relate the known portion of the origins of the document, or at least my receipt of what appears to be the first known copy.

On March 14, 1994, I received a small package in the mail. It contained an exposed but not developed roll of Kodak Tri-X 35mm black-and-white film. I took the film to a local processor and promptly left town on a writing assignment. At this point I had no reason to suspect that the film was related to UFOs, thinking only that it might be film I had dropped at some aviation event.

The package consisted of a box about the size of one in which a supply of checks is sent by a bank. It contained only the can of film and some crumpled tissue as packing. There was no cover letter, nor did it have a return address. The postage-meter label indicated it was mailed at La Crosse, Wisconsin.

On March 22, upon returning home from the Phoenix

Air Races, I picked up the processed film, still unaware of its content. It was only when talking on the phone to a fellow member of the Executive Committee of the Fund for UFO Research a couple of hours later that I was motivated to open the envelope and look at some of the negatives with a magnifying glass. As the first page (actually the cover) trumpeted "MJ-12" and appeared to be part of a field manual for crash/retrieval operations, I suddenly became very interested.

In the next few days I had a set of prints made by a friend, made several xerox copies of the revealed pages, and took a set to the General Accounting Office people who were starting their search for Roswell-related documents for Rep. Steven Schiff. I assumed they would be much better able to determine the bona fides of the document than I or anyone else in the private UFO community.

I then took a set to the U.S. Military History Institute in Carlisle, Pennsylvania, where several retired Army officers read it with considerable interest and not a sign of disdain. Doubts about its legitimacy were, to this point, quite minor.

Others were carefully brought into the picture, but I was determined to keep the document secret from the general public until much more was known about it. I was particularly concerned to have it studied by persons who were not known as strongly pro-MJ-12 or anti-MJ-12.

It was my hope that it would remain private until the facts were known, but copies gradually spread through the UFO community, probably as a result of the GAO's having made them available through official sources.

Now that it is out in the open, I see no need to keep my part in the drama secret. Sadly, this openness will reduce the chances of the matter's being handled with the delicateness required to keep emotion to a minimum. I fear that this document will follow the same unfortunate course as the Eisenhower briefing document, which remains highly controversial after more than a decade.

I thank those who have helped analyze the document in confidence, but not those who have "captured" copies and childishly insisted they could use them as they pleased. Investigation continues and will be reported when something of significance has been learned.

Don Berliner
Alexandria, Virginia

Kevin D. Randle responds:

It is interesting to learn that Don Berliner received a copy of the MJ-12 Operations Manual in the same fashion Jaime Shandera received the first of the MJ-12 papers. Since that time no one has been able to establish that the documents are authentic, though some have tried. The red flag for all of us should be the fact that no one knows where the documents originated.

Berliner says he sent copies to the Military History

Institute "where several retired Army officers read it with considerable interest and not a sign of disdain." What does this mean? Retired officers found nothing particularly wrong with the manual? Who were these officers, and what were their qualifications to make such judgments? Were they classified-document experts who worked in the Eisenhower Administration? Or are they retired officers who handled classified material but who never created it themselves? Why should we give any weight to what they say?

By way of contrast, after I supplied a copy of the manual to the Eisenhower Presidential Library, Herbert L. Pankratz wrote that "we have no evidence in our files that a security classification referred to as 'MAJIC EYES ONLY' ever existed. . . . Executive Order 10501 . . . set up three classification categories: 'Top Secret,' 'Secret,' and 'Confidential.'"

In short, an established authority, working at the proper location and with the relevant expertise, points to flaws in the manual. Why wasn't the manual submitted to the Eisenhower Library in the first place?

I fail to see how our research on the manual could be characterized as childish insistence that we "could use [copies] as [we] pleased." I did not receive a copy for review from Berliner, and I had no idea he had received such a document in the mail. As I wrote in my article, I found a good copy at a local gun show. Looks to me as if it was the creator of the manual who sent out lots of copies.

THE EAGLE RIVER CE3

To the editor:

In "The Pancakes of Eagle River" (*IUR*, Spring) Jerome Clark recounted the famous incident in which a UFO allegedly landed in Wisconsin on April 18, 1961, and its occupants gave four pancakes to witness Joe Simonton. Simonton said one occupant asked him to fill "something that resembled a water jug" with water.

In my opinion, the occupants were taking a water sample rather than asking for a drink of water. The occupants may have been testing the water. Also the pancakes may have been some kind of artificial survival food (similar to what our astronauts use on space flights) which consisted of terrestrial food products picked up from plowed fields and agricultural earth plants. Possibly these were tested just like the water.

My wife Carol was born in Eagle River, Wisconsin, and went to school in the town. Her father, Walter Gander, was the editor and publisher of the *Eagle River News-Review*, which published some of the accounts and letters about the event, and Carol knew about Judge Frank Carter. The reported sighting and landing was big local news.

Kenneth Larson
Los Angeles, California

GERMAN SURVEY—*continued from page 25*

restrials, and UFOs in the same question most likely means that answers were based on the general assumption that real UFOs are caused by extraterrestrials, and that the interviewer was interested more in that topic than the possible existence of extraterrestrials. If this interpretation is correct, this question can then be cautiously compared to U.S. attitudes.

Table 1 contains the responses from the German poll. About 22% of the German adult population said that they believed "that there are extraterrestrials, UFOs, flying saucers." It is interesting to note there was no difference in belief between people living in the former West and East Germany. Although men were slightly more likely to believe than women, the 2% difference is not statistically significant. There are enormous differences in belief by age, and although a similar pattern is seen in the U.S., the differences here are not as great as in Germany. There are also differences by education level, so that 29% of the more-educated believe in UFOs and extraterrestrials, but only 16% of the least-educated group. This pattern mirrors the U.S. poll data.

Members of CSICOP, the group of disbelievers in anomalies, find this last pattern very troubling. They are perplexed that those with more education not only continue to believe in UFOs (and other fringe topics), but actually have higher levels of belief than those with less education. Various ideas have been advanced to explain this pattern, but the most straightforward (rejected by debunkers) is that those with more education know more about these anomalies and have higher levels of belief because what they have learned is convincing.

Perhaps the most comparable question asked on a U.S. poll was by the Roper Organization in January 1985. They asked subjects "Do you believe in UFOs (unidentified flying objects from somewhere else in the universe)?" This wording clearly links UFOs and extraterrestrials because it refers to UFOs as coming from "somewhere else." About 25% of American adults answered yes, 39% said no, and 36% said they weren't sure. If we ignore the latter category for the moment, then 22% of Germans in 1994 said that they believed in UFOs and extraterrestrials, a figure very similar to the number providing a positive response to the 1985 Roper question.

If we grant that the two questions are roughly comparable, then American and German belief that UFOs are caused by aliens is very similar, a somewhat remarkable finding. Germany is not a nation that has had many spectacular UFO sightings (quick, what famous German UFO sightings come to mind?), and, until the past decade or so, its UFO groups were not as active as those in other large Western European countries. For Germans to have comparable levels of belief in UFOs as extraterrestrials means, at the least, that indigenous UFO sightings are not necessary to increase belief in UFOs as alien spacecraft.

The large number of Americans who couldn't answer the Roper question (36%) is dramatically different from the

German results, where only 1% couldn't provide an answer to the EM question. One possible reason for the difference is that Americans were explicitly told that a "don't know" response was an acceptable alternative, while Germans were not. Or Germans might be more prone to provide a definite answer to *any* question posed to them, rather than demur as do some Americans.

This analysis demonstrates, as Durant has also noted, the difficulty of comparing responses to questions about

UFOs from different polls and from different eras. Changes in wording, poor wording, and the salience of specific events make interpretation problematic and comparability very rough, at best. That said, it is clear that a large number of Germans in 1994 were willing to believe that UFO reports are caused by extraterrestrials, and in this Germans are no different in their opinion than the citizens of other Western countries. ♦

THE UFO INFORMATION SUPERHIGHWAY

As you can see from the announcement on the back page, the CUFOS is speeding down the entrance ramp to the Information Superhighway. If you have been internetting, you know that the computer highway is cluttered with the electronic equivalent of fast-food restaurants, gas stations, and tourist traps. But the ever-volatile nature of cyber-scenery makes current awareness of Web sites a Sisyphean labor. In this article and subsequent ones I will be reviewing some of the more prominent UFO sites on the Web.

While previewing the new CUFOS page, I clicked on "Other Links" to see where that might take me. Among the numerous UFO and UFO-related sites listed, I discovered one called the Ultimate UFOlogists WWW Page (<http://ourworld.compuserve.com/homepages/AndyPage/>). I figured that anyone with the gall to call their site the Ultimate anything deserves at least some of my time. Clicking on, I saw a menu that seemed to include everything a real UFO buff would ever hope to find—UFO pictures, book lists and reviews, a glossary of ufological terms, famous people, places, and cases, theories, and an e-mail address for users to send their comments, sighting reports, and rank speculation about this madness we call ufology.

The page's creator, Andy Page, declares that this Ultimate Page is dedicated to the investigation of UFOs and is updated daily. Although the page does appear to be updated regularly, it would be more accurate to say that it presents some basic information about the UFO subject rather than promotes serious investigation into the phenomenon. The presentation of raw data has its place in encouraging a better understanding of this controversial topic, but we have to ask whether this site does that.

The first section on the page's menu is UFO Pictures, which includes over 100 UFO-related pictures as well as links to other photographs. The photos are generally listed by location and year. One serious oversight is that the photos have no captions that might have provided more information about the witnesses or placed them in historical context. While it is interesting to see so many UFO photos in one place, researchers will still have to read the literature for any critical analysis. This should especially be made clear to students, who enjoy UFO pictures but have not attained the critical skills to evaluate them and the UFO subject properly.

The Ultimate Page next presents its list of UFO books

arranged by both author and title. This is just a list with no commentary and no breakdown by subject. An annoying quirk is the manner in which the items are alphabetized: The authors are arranged by first names, so Aimé Michel and Allen Hynek are in the A's, and the titles are arranged by first word even if the word is "the" or "a." Andy Page opines and muses on a variety of popular UFO books and rates them on a scale of one to ten, although it is difficult to determine the standards by which he judges the quality. Why is Ellen Crystal's *Silent Invasion* less credible than Ed Walters's *Gulf Breeze* book?

The Ultimate Page then presents Famous People, Places, and Cases. The cases are categorized as crashes, sightings, abductions, animal mutilations, and contactees. Among the famous people, we find the usual roundup of ufologists, military personnel, and witnesses, while the famous places are generally military bases and government facilities that have some connection to the UFO mystery. The quality of the information in this part is not very good, which is made all the worse by the writer's tortured syntax, bad spelling and typing, inaccurate data, and unintentional hyperbole.

The Ultimate Page's UFO Glossary section also contains notable mistakes; for example, the long-defunct APRO is described as the world's longest-running UFO organization. One of my favorites is the page's definition of Men in Black as people who dress up in black suits and travel around in sleek, shiny black cars and helicopters. A somewhat correct description, I suppose, but lacking the subtlety of a truly great definition.

In UFO Theories, Page attempts to answer some of the most common questions about UFOs. Nothing too profound here, but a popularized version of the speculation that goes around ufological circles. Perhaps the most interesting point in the site is the Latest UFO Information which links you to IUFOG Headlines and Articles. Many of the articles come from the tabloids: "My Night of Fright: Close Encounters of the Video Kind." Some articles reflect the current paranoia: "Bizarre Copters in Casper." A few concern themselves with general science news like our recent cometary visit. All in all, the Ultimate UFOlogists WWW Page has a lot of stuff, but not a lot of the best stuff. It may be loads of fun for the novice, but you ultimate ufologists out there will linger less.—David Boras.

SAGAN'S DEMONS—continued from page 5

leading civilian debunker of the period, Jung had nothing but contempt; he "has not succeeded, despite all his efforts, in offering a satisfying scientific explanation of even one authentic UFO report." All of these words appear in chapter five of Jung's *Flying Saucers: A Modern Myth of Things Seen in the Skies* (1959). If he has read them, Sagan as usual gives no clue.

ALLIES AND ANGELS

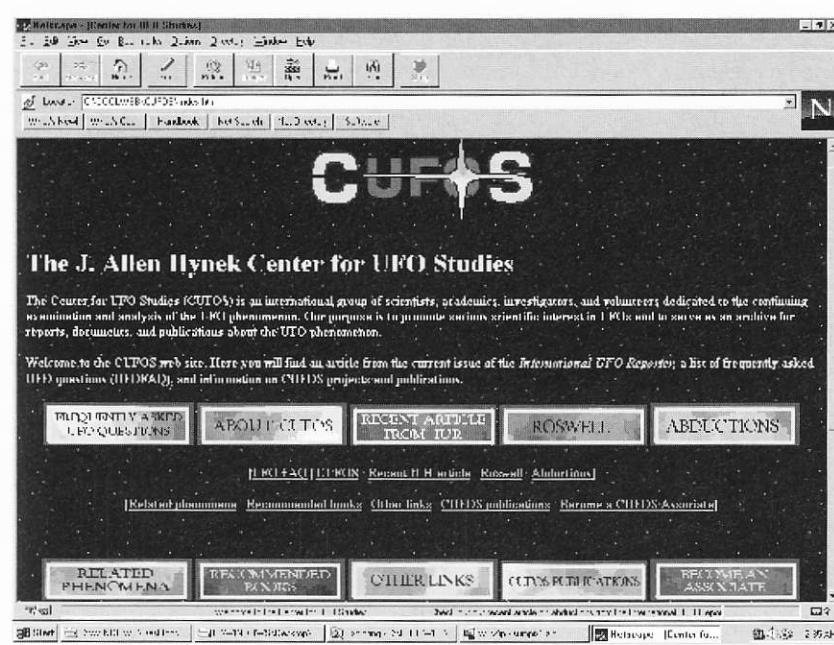
One could go on and on, and what I have written here barely touches on the intellectual failings of Sagan's dreary and pompous book. Before closing the discussion, however, I would like to take note of a moral failing. In common with other debunkers, Sagan's obsession with the alleged menace of "pseudoscience" (or, as less excitable folks call them, silly ideas) leaves him with peculiarly blinkered vision. On page 18 he cites—approvingly—a pronouncement by the Chinese government on "activities of superstition... antiscience and pseudoscience" against which "effective measures must be applied." One can only wonder at the priorities of a man who implicitly allies himself with a brutal totalitarian regime in the crusade against "pseudoscience." One would think it matters more that the Chinese people are oppressed than that they are superstitious.

On the other hand, Sagan doesn't like religion much and does not hesitate to say so. He thinks it is irrational and even dangerous. "No contemporary religion and no New Age belief seems to me to take sufficient account of the grandeur, magnificence, subtlety and intricacy of the Universe revealed by science," he intones piously (page 35). Amusingly, as it turns out, his true objection may be to

other people's religions. Historian of science Michael J. Crowe has written (in *The Extraterrestrial Life Debate 1750–1900* [1986]):

Persons skeptical of traditional Christian conceptions of heaven or the afterlife have imagined planetary paradises populated by angelic extraterrestrials.... Sagan, although disparaging the messianic motives of some flying saucer enthusiasts, has suggested that the mere detection of an extraterrestrial radio signal would provide "an invaluable piece of knowledge: that it is possible to avoid the dangers of the period through which we are now passing...." Furthermore, according to Sagan, "it is possible that among the first contents of such a message may be detailed prescriptions for the avoidance of technological disaster".... Such passages support the thesis, advanced by Karl S. Guthke in his study of the extraterrestrial life debate, that pluralism... has become "the myth of modern times" and a "religion or alternate religion."

As one puts down *The Demon-Haunted World*, one uneasily asks oneself, Is this what science has come to? The answer, fortunately, is no. There is science, and then there's the "science" of this book: a slogan in the service of the passionately held but self-serving convictions of a man so awash in unexamined prejudices—"traditions of disbelief," in Hufford's phrase—that he has become what he abhors most. The Carl Sagan we encounter here looks dismally like a pseudoscientist. Too bad he didn't heed the sage words of Sherlock Holmes he quotes on page 152: "It is a capital mistake to theorize before one has data. Insensibly one begins to twist facts to suit theories, instead of theories to suit facts." ♦



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