

PART THREE

The Contact Enigma

THE FLYING SAUCER MISSIONARIES

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Three books have been co-authored by Brad Steiger and Joan Whritenour on the UFO phenomenon: "Flying Saucers Are Hostile", "New UFO Breakthrough", and "The Allende Letters".

MANY UFO researchers and nearly all newspapermen and orthodox scientists write off the contactees' messages as so much nonsense and science-fiction inspired space trash, but those who have been making a serious study of the "flying saucer missionaries" have noted that a certain percentage of the information dispensed in their cosmic sermonettes has contained accurate information and predictions which have been realized. Too readily have some researchers rejected all contactee pronouncements as parrot-like repetitions of lies which have been relayed to them by the UFO-nauts. In actuality, the truth may have been cloaked by fanciful distortions in what appears to be an effort to make serious ufologists work harder to separate the wheat from the celestial chaff.

Recently the authors have been personally or tangentially involved in contactee cases in which a young woman spent a year in a mental hospital after she approached a UFO that had touched down in her father's pasture; a young serviceman has continued to hear "beeps" in his head after a low overflight of an UFO directly above him; a law enforcement officer has suffered terrible headaches, increased IQ, and expanded powers of ESP after a UFO halted his patrol car; a pilot has received mental communication followed by ostensible physical contact with an "alien"; two contactees have issued weather and seismographic predictions, including determination of longitude and latitude, with an astonishingly high percentage of accuracy.

All of these contactees claim communication with "space intelligences" through telepathic thought transfer and, therefore, seem to fit into the "mental contact" type of case which ufologists have been encountering in great numbers recently.¹ In each of the cases which we have investigated we have found the contactee to be imbued with an almost religious fervour to spread the "message" which has been given him by the flying saucer occupants. The zeal with which these "flying saucer missionaries" preach the cosmic gospel

reminds one instantly of the apostles with tongues of the Holy Spirit's flame dancing on their heads.

The philosophical and metaphysical content of the message allegedly entrusted to the contactee is always the same. Samples of the Outer Space apocrypha would include such statements as these:

"We are not alone in the solar system. We have space brothers and they are here to reach us and teach us."

"They have advanced information which they want to impart. They want us to rejoin the Federation of Planets, a spiritual government."

"They are here to teach, to help awaken our spirits, to help us rise to higher levels. This is precisely what Jesus, the prophets, Confucius, and the leaders of the great religions have tried to teach man."

"We are in the ending of an age. With understanding and love on man's part, a great new era will dawn."

How did the apostle of intergalactic peace and understanding receive his "tongue of fire"? Here again, the pattern is almost always the same:

The contactee saw the UFO on the ground, hovering low overhead, or heard a slight humming sound above him.

Either a warm ray of "light" emanated from the craft and touched the contactee on the neck, the crown of the head, or the middle of the forehead, or the contactee "heard" a voice speaking to him from inside his own head. In either case, he usually experienced a slight "tingling" sensation before the contact proper.

The contactee may have lost anywhere from a minute or two to an hour of his time.

The contactee suffered through several days of restlessness, irritability, and experienced a great thirst. His nights were filled with sleeplessness and dreams that horribly distorted his rest. In these dreams, he often saw himself aboard an alien vessel, being probed and examined by "spacemen."

After a period of a week to several months, the contactee felt himself prepared to go forth and preach

the message relayed to him by the Space Brothers.

Who receives such "contact" from the "Space Brothers"? Are they psycho-neurotics who have steeped themselves in UFO literature and virtually memorized the New Age Flying Saucer cult credos of Adamski, Angelucci, Fry, Menger, *et al.*?

The majority of contactees, whom we have encountered, had little or no prior interest in UFOs. Only one in our experience had ever read a book on UFOs. The others had limited their involvement with UFOs to glancing through an occasional newspaper item on the subject.

Few of the contactees feel any fear toward their solar soul brothers. Many of them have been promised renewed contacts and most of the contactees anticipate a return visit with great eagerness.

Some, however, have expressed resentment of the mental rape involved in being controlled by an outside agency.

We quote here sections of a letter from a former Air Force pilot, presently employed as an engineer, who has been in communication with *them* for eleven months. "Progressive Development," as *they* call it.

"At this point," he writes, "whether I like it or not, we are at the level of 'thought transfer'. There's only one hitch—your mind is an open book to them.

"The impression I get of them is that they are ruthless in pursuit of their objectives. Lying and half-truths are their main technique to keep one from learning too much about them. They are *not* devoid of emotions."

The friends and family of the contactee complain that he literally becomes a "different person" after his experience.

"He was a good cop before this happened," the chief of a young policeman-contactee told us. "He could always be counted on to work longer and harder than anyone else. Now all he talks about is going on a lecture tour and telling the world about what the 'Space Brothers' want us to know. This was a kid who was embarrassed to stand up in front of more than two people at a time! Now he wants to travel around making speeches! I'm afraid that we are going to have to let him go from the force."

The contactee missionary himself is quite unconcerned about his personal welfare and is barely cognizant of the needs of his family.² Even men with relatively large families suddenly evidence little regard for their support. The flying saucer missionaries are obsessed solely with the need to get out the Space Brothers' message at all costs.

Once the contactee begins to follow the lecture trail, he is generally written off by all but the faithful UFO cultist. The casual student of ufology tends to categorize the new "kook" with the old regulars in the contactee field. The cynical observer of the UFO scene immediately concludes that another opportunist has found a way to bleed a living out of flying saucers. Neither reaction squarely faces the crux of the contactee enigma.

Why are so many men and women forsaking jobs, family, and respectability to preach the cosmic New Testament of the "Space Brothers"? Is it as yet undetermined *someone* systematically selecting certain individuals as guinea-pigs in some insidious, world-wide programme of psychological warfare? Are "aliens"

programming these "flying saucer missionaries" in an effort to raise mankind's propensity to believe? Has some agency set in motion an extensive propaganda campaign designed to prepare man for a dramatic confrontation with an alien race or culture?

Can it be that buried among the contactee's standard babble and gobbledegook are certain vital clues to the UFO mystery? We believe this to be so. In a number of cases currently under investigation, we are carefully correlating the predictions of certain contactees against their record of hits and misses. In certain instances, we have found contactees who have relayed prognostications of a remarkably high degree of accuracy.

In our opinion, however, one great question remains to be resolved: would the "Space Brothers" be termed "spirit guides" by more conventional and orthodox mediums? Have the Zumahs and Orthons usurped the rôles formerly held by the Shooting Stars and Katie Kings? In the final analysis, do we have "flying saucer missionaries" or "space-age mediums"?

If psychic elements continue to be demonstrated in ufology, then one might draw an analogy between the little sermonettes of a medium's spirit guide and the celestial homilies of a contactee's space friend. Whether or not such an idea may be so, it would seem to remain that we are being fed bits and scraps of useful information via the contactee in much the same manner that one receives items of truth amid a great deal of nonsense in a seance.

In a letter to the authors, Philip Rodgers of Grindleford, England, wrote to describe his controversial tape recordings of "space voices".

"Many of my signals are meaningless on their own," Rodgers says. "But if fitted together like pieces of a jig-saw puzzle, they provide a living sound-picture of the people who produced them. I have heard it said that the space people have no wish to spoon-feed us. Rather, they prefer to give us scraps of evidence, like the isolated clues in a mystery story. . . ."

So it may be with our "flying saucer missionaries". They may be feeding us bits of information, "meaningless on their own," but which are "scraps of evidence, like the isolated clues in a mystery story."

NOTES

¹ The first case of this occurred in Massachusetts in 1866, when William Denton and his family claimed "telepathic communication" with alien beings purportedly from Venus. Denton described the alien's vehicles as being circular and made of aluminium. (The first commercial process for extracting aluminium from bauxite was not developed until 20 years later.)

² For the story of such a "missionary" type, see science-writer Lloyd Mallan's interview with Allen Noonan in Fawcett's *The New Report on Flying Saucers*, No. 2, Fall, 1967.

YOUR CLIPPINGS of newspaper items are very welcome. We apologise here for being generally unable to acknowledge these items as the pressure of work on our tiny staff and on our postage resources is too great. However, please do not be deterred by this seeming lack of courtesy. We really do appreciate anything you care to send.

RETURN OF THE "MONSTER"

Jerome Clark

ON September 19, 1963, about 8.00 p.m., four children were playing on the swings behind a school in Saskatoon, Saskatchewan, Canada, when they saw a bright oval-shaped light come out of the north. Startled, the children watched the object carefully, realizing immediately that it was not an airplane. The UFO lit up a vacant field across from the playground "like day", one of the witnesses said later.

Brian Whitehead, 11, told investigators from the Saskatoon UFO Club that the aerial phenomenon resembled a "vague oval" with "funny wings, like circles in circles". He could see a telephone pole through a part of it, as if the object were transparent.

From their vantage point across the street the children saw a box-like device fall out of the UFO, which hovered not more than 20ft. off the ground. Shortly afterwards, the object returned to the direction from which it had come and was soon lost to view.

The four youngsters, curious and excited, walked across the street to examine the "box". But before they got more than 10 or 15ft. from it, a "man" stood up, and, as Brian said: "After that we didn't see any box."

The "man" stood about 10ft. in height, and was dressed in clothes that "were like a monk's". The clothes were "white like a crayon", according to Brian's testimony. "Sometimes I could see right through him." The children did not see his face.

The "man" made a moaning sound, held out his hands, and

moved toward the children, who then turned and fled in terror. One girl was so distraught from the experience that she had to be hospitalized for two weeks.

Seeing the fear and hysteria their youngsters exhibited, the parents summoned the police, who spent some time at the vacant field questioning the witnesses. The officers tried standing on each other's shoulders, apparently trying to duplicate the stranger's height on the theory that two men had hoaxed the children. They discovered that they were unable to carry out the stunt and finally gave up trying. Later, when approached by members of the Saskatoon club, the police refused to answer their questions and denied any knowledge of the incident.

The next evening, the 20th, Brian Whitehead and several other boys saw an identical (perhaps the same) UFO return to the field, hover, and fly away. On the ground lay a "man", his arms and legs moving. This time the observers did not approach the field.

The same night a resident of Mount Royal, Sask., not far from Saskatoon, viewed a pink light cross the sky from the north-west to the south-east in less than two minutes.

Of the chief witness, Mrs. Mary Lou Guenther of the Saskatoon UFO Club has written: "Brian is a quiet, well-mannered boy. He had no conclusions about what he saw. His humble attitude, his sincerity, and complete lack of drama or plot convinced the investigators that he was honestly trying to report a very baffling experience."

The Saskatoon incident is little known (to my knowledge the only published account appeared in a 1964 issue of Timothy Green Beckley's defunct *Interplanetary News Service Report*¹), but it is quite interesting to me for several reasons.

First, there is the obvious similarity to the famous Flatwoods, West Virginia, landing of September 12, 1952. The parallels are striking. In both cases the witnesses were children (except for one adult among the seven at Flatwoods), and on both occasions the objects flew over an abandoned site and hovered, attracting the viewers' attention. At Flatwoods, all the young people were in a playground when they sighted the UFO—and it was not until two of the children told their mother that an adult became involved.

The "monster", like the one at Saskatoon, wore a "monk's cape" and emitted a weird sound ("something between a hiss and a high-pitched squeal," by one account²) as it approached the witnesses, causing them to flee. The Flatwoods creature did not seem completely physical either, to the degree that Ivan Sanderson thinks it may have been disintegrating³—an explanation, incidentally, which may account for certain features in the Saskatoon story.

Three details in the Saskatoon incident have a special significance to me, because they relate to certain mysterious events that I have been investigating over the last three months (I am writing these words on July 31, 1968).

In the first of these, an intelligent