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Professor David M. Jacobs, Temple University

*The psychic components in UFOs is a fascinating area that deserves more research.*

Jacobs: As I was listening to the discussions yesterday, I felt that most people did not address themselves properly to the psychic component of UFOs although many touched on it. Yet, as we all know, the psychic component is one of the burning issues in UFO research today. It is one of the few issues that has emerged as a separate and complete problem in the entire history of the UFO controversy.

I think that people in general are a bit unclear as to what the psychic components of UFO research are. I find that we can divide the psychic component into several areas. I'd like to try to define them and have a basis for discussion of those areas without introducing extraneous material.

I believe the first category of the psychic aspect of UFOs concerns theories of their origin. One idea is that their origin is human, and that human beings cause or create the psychic projections to appear. This concept is neat and it can explain a certain number of sightings.

Another theory has it that UFOs are part psychic and part physically hard objects. Therefore, they would be ultraterrestrial in that they are physically hard objects but are called into being by some amorphous and fleeting phenomenon called "psychic consciousness," whatever that might be, on a societal level. Perhaps we would need to have Dr. Jung here in his psychic manifestation to explain that to us.

A third concept is that UFOs are connected psychically to man's total consciousness, and that they manifest themselves in certain ways to us—they display themselves—presumably in order to control us in some way. This apparently has to do with controlling our emotions. They want to let us down easy concerning their giant and enormous secret, which we will all learn eventually. Meanwhile, we will be buffered in order to be able to take in this horrendous news of contact.

And so the appearance of UFOs is at times dictated

by human consciousness and at other times by the intelligence behind UFOs. This implies a complete and total knowledge of all of human history and all of human society in all of its complications by the UFO intelligences.

A lot of these next theories have to do with the theories of contact. Why is it that some people are contacted by occupants or by UFOs or by voices or whatever? One theory has it that a person's psychical tendency gives him a special predisposition to see UFOs. In fact, several of the famous charlatan contactees have claimed these special abilities. At least half the contactees of the 1950s made such claims. These people believed that our space brothers regarded them as specially chosen. And there has always been the idea that UFOs can home in on certain individuals with psychic abilities and display themselves to them exclusively, and this is a corollary to what I've just said.

The question is, how many people who have psychic abilities have seen UFOs and how does this relate to the normal population of the United States? In other words, how many people in the United States are psychic and how many of them have had UFO experiences? And how many are not psychic and how many of those nonpsychic people have had UFO experiences? It would be interesting to see what kind of correlation there is, although we know that the vast majority of people who see UFOs are not psychic.

We have, I think, enough reports to suggest that there is evidence for genuine psychic contact. During a sighting, UFOs and individuals may interact in certain set and characteristic ways. These interactions can be divided into various concepts. One of the simplest is the compulsion to look up and see an object. I have often been struck that a person will say, "I don't know what made me do it, but I just felt I had to look up and there it was." This suggests that there is a special relationship between the observer and the observed. When we follow the sighting to the next second in time, a number of cases suggests that the very fact the observer is watching the object affects it.

Oftentimes people will say, "I looked at the object and as soon as I looked at it, it began to come straight toward me," Many, many cases have this. It's very com-

mon. Every experienced UFO researcher must ask, "How did you see the object and what did the object do when you saw it?" You simply have to ask that question. It seems inconsequential but I think it reveals very interesting phenomena. Furthermore, once the person sees the object, another aspect of psychic phenomena comes into play—there seems to be an effect on the observer by the object. Not always, but in many cases the witness has a distinct feeling such as paralyzing fear. I have investigated several cases where the person was examined by or saw an object at close quarters and was quite literally paralyzed with fear. As soon as the object disappeared, the fear passed. This of course could simply be fear of the unknown. And yet I have also examined cases where a person will see a light in the sky—a kind of case that all UFO researchers have learned practically to ignore—and it carries this same fear. A number of years ago in Wisconsin, a person I interviewed saw an object that amazed him. He ran over to another campsite to tell the people there to look at it. While he was running he saw still another object that was a little bit closer. It was an orange ball, still high in the sky, and as soon as he saw it, he felt total and complete fear. He told me that "they" knew about him, "they" were examining him, he understood "they" were there. The object then went away and so did the fear. I think this is more than normal fear of the unknown. There is something else at work here, and I think it is a psychic connection between the observer and the observed.

Furthermore, people have reported being in a trance-like or a hypnotic state during certain sightings. Policemen in Los Angeles in 1973 watched an object and said that they were hypnotized; they couldn't stop staring at it. They were almost in a trance. People will say, "It was wonderful; it was beautiful; it was awe-inspiring; it made me feel tranquil; it made me feel everything was all right."

Now, obviously if you're in a dark room and you turn on a color TV, it is a human impossibility not to stare at it. It cannot be done. So something like this may be at work here. And yet these sightings seem to display more of this relationship that just watching TV in a darkened room.

There are many prosaic sightings where little men are not involved. The person simply turns around and sees an object—a low-level object. I investigated a case just like this in May 1977. The subject in this particular case was frightened—a good sign. She was at her car trying to get the door open, which was characteristically stuck. She looked at the object. It whirled. She could see windows; she could see inside the windows; she could see walls as it slowly traveled across the line of shops in a shopping center. She turned away for a second just to look down at her door; she looked back and the object was gone.

We all know there could be a debate about how the object went. Was it just not there? Did it fly away so fast that she couldn't see it? However, that is not the important point. The important point is why did it go away at that exact critical second. This again illustrates that there is a certain special relationship between the observed and the observer which might have a psychic component. It is conceivable that our friends aboard the UFO were simply staring at her, waiting for her to turn away so that they could make a hasty getaway. We don't know. Yet this happens so often that I feel perhaps the looking away may in some way break that special relationship. It's all completely theoretical.

Then there are miscellaneous cases which defy comprehension. The Monsieur X case, for example, cannot be comprehended no matter how far or how long you study it. It had physical manifestations, levitation, changes in outlook. Yet in that case also, when Monsieur X looked out of his patio windows and saw the objects, they immediately began to come toward him, suggesting a psychic component from the very beginning.

There are many iffy areas. There is the ability to stop pain, though we don't know whether this is psychic or not. Occupants have been known to give hypnotic suggestions or suggestions which act upon us as if they were hypnotic suggestions. People act upon these suggestions—go limp, for instance. People believe that occupants have talked to them telepathically. I assume that this comes under the range of psychic phenomena to a certain extent.

Well, all of this is interesting, but I do not believe

that the first three aspects that I talked about—the concepts of psychic projection created by humans, semipsychic projections composed of hardware called out by the mind, or objects that are displaying themselves to warn or control us—are especially fruitful to go ahead with. But the cases that show a connection between the objects and the individuals which can therefore be studied at least on the side of the witnesses may be the way to go in the future. We can study those aspects on that one side and maybe make deductions for the other side. But we must not make the mistake of ascribing psychic theories to areas where we simply have no knowledge.

One of the serious problems in UFO research is that we constantly encounter grand theories devised from lack of knowledge. They are usually conspiracy theories of one sort or another. We do not know what the Air Force or the CIA did with this and assume that there must be a big conspiracy. This is a theory based on an admission that we do not have any knowledge. This kind of thing makes up an enormous amount of UFO research. We should try to get more knowledge, and I think that the psychic field is definitely one of those areas that we should give much more attention to.

#### Dr. Alvin Lawson

Dr. William McCall, John DeHerrera, and I have conducted a series of experiments with imaginary UFO abductions. We recruited volunteers from local colleges and communities through word-of-mouth and campus-newspaper advertising. The student newspaper asked for "creative, verbal types to volunteer for an interesting experience in hypnosis and imagination."

After screening out everyone who had had UFO sightings or who seemed informed about UFOs, we proceeded, on the night of the hypnosis sessions, to administer an informational questionnaire to test for general attitudes toward UFOs. The test included a series of name-recognition questions which we later gave to the subjects under hypnosis as a check.

Dr. McCall conducted the sessions in a hospital in Anaheim, California. Although we had expected that we would have to prompt the witnesses a great deal in order to get any results at all, what actually happened was that each of the subjects went into deep trance and provided a coherent and intriguing UFO abduction narrative. The subject's ease and eagerness of narrative invention startled us. Quite often after introducing the situation—such as being asked to describe the interior of the craft—Dr. McCall would sit back and the subject would talk freely with no more prompting other than an occasional "What's happening now?"

As it turned out, all the imaginary subjects described many details which are identical to ones found in "real" abductions. The patterns range from the obvious—that is, saucer-shaped UFOs and so on—to rare and even obscure, though well-established, high-strangeness details and even apparently paranormal aspects, suggestions, thought transference from investigator to subject or from subject to subject.

#### Our conclusions:

(1) The imaginary abductees under hypnosis report UFO experiences which seem identical to those of real percipients.

(2) Imaginary narratives show extensive and non-superficial parallels with data from real UFO cases.

(3) There is an ESP-like effect during the abduction sessions.

(4) The subject's subjective personal responses to the culturally induced extraterrestrial inferences about UFOs may cause the wide variety of reported abduction experiences.

(5) The essential mystery about abductees is: what is the nature of the stimulus which triggers the subsequence of events we identify as an abduction experience?

At the same time, there are a few things we are *not* finding from this study:

(1) All UFO abductions are imaginary.

(2) All hypnotic regressions of UFO abduction claimants are worthless.

(3) Physical-trace cases are any less credible than they have ever been.

(4) The extraterrestrial hypothesis is no longer viable.

(5) The stimulus responsible for real abductions is understood in the slightest.

There are many dissimilarities between real and imaginary abductions. We are not overlooking these. I want to make it quite clear that the differences are real. For example, there are physical effects associated with the so-called real ones that we're not getting with the imaginary ones.

Finally, I would like to urge that the imaginary abduction experiment be replicated by serious ufologists everywhere and the data studied carefully. Only then will the full implications be determined.

Dr. J. Gordon Melton

Director, Institute for the Study of American Religion

Book Review Editor, *Fate Magazine*

*UFO Contactees—A Report of Work in Progress*

During the last three years I have been examining the contactee movement and the people who claim direct personal contact with UFO occupants. In particular I focused upon the contactees of the 1950s. I define the 1950s reports by the date of the publication of the contact rather than the date of the claim of the contact. I think this is a fairly important distinction. During the early years of the UFO movement, with one possible exception, there were no contactees who came forward until 1952. Adamski had come out in 1951 in a *Fate* magazine article with UFO photos. There is a five-year lapse between Kenneth Arnold's first sighting and the claims of contact. There seems to be one case in 1950, but I have not as yet been able to document it thoroughly. Then the cases begin to grow and build on each other.

The goals of my contactee research of 1952 to 1960

were threefold. One was to locate the dominant patterns in the contacts. I think the case-study method when applied to UFO contactees is obsolete. It tends to isolate individual contactees from the milieu in which their contacts occurred. A second goal was to evaluate the contactee claims, and a third, to present one model against which other contactee claims could then be compared. I have presently identified approximately fifty people who claimed contacts and who published those claims in the 1950s. Of these fifty, I have been able to locate thirty-five (See chart on page 388). There are several explanations that immediately suggest themselves in discussing these contactee cases.

One is psychopathological—the idea that these people are crazy people. Many critics simply dismiss them as psychopathological cases. The latest one is Philip Klass, who dismissed them all as kooks in a recent article in *Fate*. Klass's attack is reminiscent of the way Pentecostals were dismissed as psychopathological fifty years ago by psychologists who had never studied Pentecostalism. Recent studies have indicated that as a whole Pentecostals have a higher mental-health rate than the general population. When people claim that contactees have a pathological bent, it would be a very good idea to ask, "Where are your data?" since unorthodox behavior and beliefs are no sign in themselves of psychopathology.

Another explanation is hoaxing. There are clear indications that some of the contactees have perpetrated hoaxes. There are claims against Fry. There are serious claims against Adamski and I'm sure that Adamski has many questionable elements in his stories. But if you drop out a few claimed hoaxes, you don't get any change in the data. The statistics remain the same. A third perspective, and the working hypothesis of this paper, is that these are normal people who happen also to be contactees. With this perspective in mind, let us turn to look at the contactees themselves.

First, the contactees of the fifties assumed the extraterrestrial hypothesis of UFOs. No real alternative appeared in the decade. Everybody was talking about spaceships, and the contacts were always with spaceships.

The contacts were usually initiated by the aliens and

interrupted the normal routines of the contactees. For example, people would be out driving and feel drawn to a certain remote location. Lo and behold, there's the alien!

Or they would be walking down the street or eating lunch and the aliens would accost them on the street and sit down and eat with them.

A few of the contacts were initiated by the contactees. In these cases the contacts had a prior involvement in the psychic. They get interested in UFOs and decide they'd like to talk to a space person. So they go into trance and meditate about flying saucers. Many times the contacts occurred in what today we call altered states of consciousness. Van Tassel woke up in the middle of the night and tried to wake his wife and she wouldn't wake up. Or they're out alone, as Truman Bethurum was, and in the middle of the night, in a dreamy kind of state, Aura Rhanes arrives with her folks. Many of the contacts are plainly out-of-the-body experiences.

The home planet of the space contacts presents a distinct profile. In the 1950s, Venus was the most popular place of residence and Mars was second. Of the thirty-five cases that I studied, thirteen were from Venus, eleven were from Mars, eight from other planets in the solar system, three from outside the solar system, and eight from undesignated places. Today, one rarely finds a contactee whose entity comes from Mars or Venus. In the 1950s it was still possible to talk about possible humanoid extraterrestrial life on Mars and Venus. Today it is not.

The messages that the contactees received are of three kinds:

(1) They received data about the home planet of the person. Oftentimes they visited other planets. But in no case when they visited other planets or when they rode in a spaceship did they require any kind of space suit or special breathing apparatus. At no time did they have gravity problems; whenever they visited any place it was just like the earth.

(2) Some of them claimed to have received special scientific data of an advanced technology. Van Tassel has been building his rejuvenation machine ever since and is still collecting data.

a free-energy machine. In no case has any of the scientific technology that was communicated proved useful, but the beings were consistently seen as scientifically and metaphysically advanced.

(3) The third kind was metaphysical. The first question that always intrigued contactees was, "Why me, why did you come for me?" There were several answers to this. Most of the contactees were told that they were chosen because the Space Brothers perceived the right kind of "vibrations" surrounding them. Orfeo Angelucci was one of these.

Several of the contactees were told, "You're nothing special, a lot of people are being contacted and you just happen to be at the right place at the right time. You're one of many."

The third kind of answer was, "You are the new Messiah and you were chosen because you're going to lead the people out of bondage into the promised land."

Once the initial question was answered, the Space Brothers gave out their messages. The messages basically had three thrusts to them; each really related to the other: First, we should stop warring on each other. Second, we should stop polluting the environment. And third, we should stop exploiting nuclear devices. If we turn from our evil ways, we could look forward to a future Kingdom of God or an Aquarian Age in which we will be integrated into the wide interplanetary system and will live in peace and happiness henceforth.

The contactees of the 50s differ sharply from the average UFO witness of today. Contemporary witnesses who sight a UFO have several characteristics. To them, the object sighted is all-important. Second, they react to the object with all the emotions that a person gets when he encounters the unknown. He reacts with fear, questioning, etc. Third, these witnesses take their questions to people who they believe might know the answers or might help them deal with the fear of what they have seen. Not so with the 1950s contactees. Most contactees at that time regarded UFO sightings as pretty superfluous. They never saw a UFO. They received information about it.

the earth. They don't really care about UFOs. Second, they have no problems with fear because they have found the truth. They are not dealing with an unknown entity; it's a known thing and they do not report to UFO organizations because they have no need to.

As important as message content is, the form, that is the means of communication, is more important to them. With few exceptions, the accounts of the 1950s contactees contain a number of extrasensory, extraordinary paranormal elements quite apart from the claims of contact with extraterrestrial and space travelers. In each case, with the exception of Dino Kraspedon, psychic phenomena form an integral part of the account. One of the confusing aspects of the contactee literature is the seemingly straightforward nature of the account. It often reads as a normal event in a workaday world. Often it is only in the latter chapters of a book or in a subsequent volume of the account that the paranormal elements become obvious.

My first indication of paranormal activity in contactee accounts came from reading Al Bender's book *Flying Saucers and the Three Men*. In the book Bender is selling the whole idea of the Men in Black, and he's selling it as if the Men in Black are walking around as you and I are and might walk in that door right now. But when you read the account it's very obvious that all Bender's MIB contacts were made while he was having an out-of-the-body experience. His description is classic. He goes in, he lies down, he's resting, he's tired, and all of a sudden he's floating. He looks down and sees his body lying on the floor. And then the Men in Black appear, and they always appear when Bender is in that out-of-body state.

The fifty contactees almost universally claim telepathic communication. While often not using that phrase, they will talk with space beings and know what their question is before they have vocalized it. Telepathy becomes a means of initiating contact and also overcomes the language barriers. Paranormal experiences generally begin in an altered state of consciousness, as I mentioned earlier. Accompanying the experience are various paranormal events that anyone studying the history of the saints becomes aware of: levitation, dematerialization, a

paralyzing ray. We're all familiar with the accounts of rays drawing contactees into spacecraft. The story appears over and over again in contactee literature. I have a picture from one of Laura Mundo's books that shows a woman being drawn up by a white ray into the craft. Several healings also occurred and there were all kinds of psychokinetic and poltergeist effects.

The paranormal aspect of the contact became increasingly important to the 1950s contactees, especially for those who had expressed strong opinions about conditions on other planets. At the time, such opinions about civilizations on Venus and Mars could not be disproved, though the same could not be as clearly said of Jupiter and Saturn. But as space exploration contradicted their descriptions, their fallback position was always the psychic. "The Venus civilizations still exist but they exist on the astral etheric plane—at a different vibrational level."

The position was clearly stated by Riley Crabb of Borderland Sciences Research Associates, speaking from the Mark Probert material. Probert was a medium who headed up the inner circle in San Diego. Probert pointed out that it's true that a few human earthlings have entered discs and other aerial forms and have taken short rides in them. But no earthman can make an inner planetary or true space flight in an aerial form while in his normal physical body. Such a flight would be possible provided his body were reconditioned prior to entering the UFO, but further true space flight, even if achieved by humans under the protection mentioned, would result in amnesia and serious physical disorders. That is, Crabb was saying as early as 1957 that all the space flights are etheric.

Psychic aspects of the contactee literature of the fifties also explain the continuity of these accounts with all the pre-1950 claims of extraterrestrial contact. Beginning with the Swedish seer Emanuel Swedenborg in the middle of the eighteenth century, a number of men and women wrote of their trips to Mars, Venus, and the moon, and even the outer planets. The discovery of the so-called canals of Mars and the resultant speculation about civilizations there spurred Martian contactees. Almost all these accounts either were unashamedly psychic, having been

made by a medium in trance, or were an astral trip by someone who, like Bender, was confused about what was really happening to him.

These early contactees interacted not only with popular knowledge about astronomy but also with science-fiction literature. The early accounts followed the format of the fantastic-voyage novels so popular in the eighteenth and nineteenth centuries. The works of Jules Verne, H. G. Wells, and Edgar Rice Burroughs established the format of the contactee story. For example, Burroughs sent his hero to Mars by astral travel. There he traveled to various cities on the canals and waterways and found a spouse so human as to be capable of mating with him. But the psychic aspects of the contactee phenomenon, to explain the nature of the messages or the passion (since new information now proved so much to be incorrect), was pressed upon any listening ear.

The third significant pattern of the 1950 contactees emerges from the examination of the social structures which formed around them. David Jacobs pointed out that the contactees did not relate to "reputable investigating agencies but instead went directly to the public in books, articles, lecture tours and clubs." In light of the nature of the UFO phenomenon and the organization of interest around the investigation of the mystery, the contactee had no use for ufologists and actually did bypass their orientation and structures.

However, such behavior is by no means necessarily consistent with hoaxing. As a matter of fact, the long-term behavior of many contactees who continued to tell their stories when no financial exploitation was present is inconsistent with hoaxes. In some cases the contactees experienced a serious drain on friendships, money, and careers. Nevertheless, their behavior appears consistent and logical if one sees them as having experienced not just a psychic event but also a religious vision—a mystical encounter interpreted as extraterrestrial intervention.

Having experienced a religious awakening the contactee moves to reinforce it by repetition and by sharing it with a body of believers. Over half the 1950s contactees

went on to establish their own formal religious groups. Almost all of them were modeled on psychic, spiritual, and theosophic groups from which they derived their form and much of their theology. Many of these groups had a short life, but several have grown into large organizations—Mark-Age, Uranus, and Understanding, Incorporated, being the largest. The Aetherius Society continues to struggle with only two small groups left in the United States. The highly splintered Adamski groups still claim a wide following internationally.

Second only to the contactee groups are the various contactee conventions, several of which gather annually under the direction of Van Tassel, Gabriel Green, and, more recently, Frank Stranges and Wayne Aho. As a matter of fact, as we meet today in Chicago, the contactees are gathering at Tacoma, Washington, at the foot of Mount Rainier, to celebrate Ken Arnold's sighting of thirty years ago. Williamson, Aho, and Green are all there.

Many of the established group leaders have been joined by less popular or less adept contactees. The latter function as roving evangelists in the revivalistic camp-meeting atmosphere at conventions. During the rest of the year, the contactees tour the country speaking to various flying-saucer clubs and psychic interest groups, and gathering new believers.

The early contactees and their followers have shown little interest in the UFO problem except to use it to gain an audience. They did not participate in the mystery surrounding UFOs since they already knew the truth: UFOs were extraterrestrial craft. They had no time to play games with the Air Force or other investigators. They had a message for all who would listen.

Taken together, the contactees and their followers formed a Flying Saucer Movement quite distinct from any serious research approach to the UFO controversy. The base of the movement was close-knit groups which formed around individual contactees. The conventions were their ecumenical gatherings; the contactees who did not form groups served as independent evangelists. Writers such as

Helen and Bryant Reeve and Riley Crabb emerged as their intelligentsia, i.e., their theologians.

The Reeves, reflecting on the movement, set the tone in a report of a lengthy tour to visit the contactees. "We have come to a point where we realize that flying saucers per se are no longer of prime importance. It is not physical saucers that are important but what lies behind the physical proofs."

The contactees were in tune with the Reeves's observation, and most eventually moved beyond the recitation of information about their contact to reflect on what the Reeves termed cosmic truth, metaphysics, and spiritual science. These reflections were based on the Space Brothers' messages. The space people were using the contactee as a channel or medium. Messages were circulated in a continuous flow of books, magazines, and mimeographed handouts. The average contactee of the 1950s can best be viewed as a focus of a psychic/religious visionary experience. Its content was built about a multitude of sources available in our popular culture: public knowledge of mistakes about astronomy, prior expectations about the nature of extraterrestrial contacts, spiritualist and theosophical theology, the Bible—and pure fantasy. As such, the contactees of the fifties continued the spiritualist and theosophical concepts of the previous two centuries and found their heritage in popular religions rather than in strange objects seen in the sky.

The contactees of the fifties also pose questions about more recent contactee claims. They raise the possibility that many such claims are also reports of complex religious/visionary experiences. This hypothesis needs to be tested but it would account for the seeming dichotomy between the extraordinary content of claims which contradict known science and the aura of truthfulness that pervades the actual accounts. The vivid visions are described as occurring in the real world. The visionary approach to the contactee phenomenon would move researchers beyond the dilemma of declaring each contact either true, a hoax, or a delusion and would explain why types of contacts tend to follow trends.

Finally, the visionary hypothesis suggests that a fruit-

ful field of research would be the comparison of contactee experiences with the entire range of other religious experiences, such as the charismatic Baptism of the Holy Spirit and the apparitions of the Virgin Mary, trance mediumship, shamanism, gnosticism, and mysticism of various kinds.

Any comments or questions?

	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	1. Adamski 1952 1950	Venus, Mars, Saturn	Antibomb	Telepathy	George Adamski Foundation + others
388	2. Van Tassel 1952 1952	Ashtar Command	Antibomb Vibrational attunement No fear of UFOs	Telepathy Mediumship Dreams Prophecies	College of Universal Wisdom Conventions
	3. Bethurum 1954 1952	Clarion (ten 5' men and Aura Rhanes)		Made flashlight disappear Telepathy	Sanctuary of Thought AFSCA
	4. Ferguson 1954 1938	Mars, khauga	Martian canals Messianism	Astral travel	Cosmic Circle of Fellowship
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	5. Fry 1954	?	Antibomb Scientific advancement	Telepathic control	Understanding Inc.
	6. Williamson 1954 1952	Mars, Nah-9 Interplanetary Council Circle	All planets inhabitable Moon has atmosphere and water	Radio- telepathy Automatic writing	Monastery of the Seven Rays
389	7. Angelucci 1955 1952		A is one of three contacts on earth	Telepathy Disappearing objects Light Astral travel	AFSCA
	8. Allingham 1955 1954	Mars (took pictures)	Antiwar Mars canal	Telepathy did not work	?
	9. King 1955 1954	Interplanetary Council	Messianism	Telepathy Apparitions	Aetherius Society

	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	10. Michael 1955 1952			Disappearing visitors Astral travel Telepathy Third-eye operation	
390	11. Von Cihlar 1955 1954?	Mars	Antiwar Do not fear UFOs	Telepathy Third eye	?
	12. Anderson 1956 1954	none seen	None	Telepathic control Voice in inner ear Invisible tent Healing	AFSCA
	13. Nelson 1956 1954	Venus, Moon, Mars	12 Laws	Healing	Buck's Saucer Club

	14. E. Norman 1956 ?	Mars, Venus others		Telepathy	Unarius
	15. Aho 1957 1957	Venus	Impending apocalypse Prophecies	Telepathy Cosmic initiation	New Age Foundation
	16. D. Howard 1957 ?	Venus	"You are chosen" Future of beauty and happiness	Mystic awareness Telepathy	?
391	17. McCoy 1957 1956	?		Telepathy	with Williamson
	18. M. Norman 1957 1954	Mars, Venus, etc.			
	19. I. Norkin				

	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	20. W. Smith 1957 ?	Venus, Mars	Info on science Humans are space children	Telepathy	Ottawa New Sciences Club
	21. Anchor 1958 ?	Venus	Antiwar Antipollution	Telepathy Dematerialization	With McCoy
392	22. Appleton 1958 1957	Venus		Blackout Telepathy Appearances	
	23. Brady 1958	Venus, Mars	Teach a better way of life	Regular mediumistic communications	Spiritualist Church, Holly Hill, FL
	24. Girvan 1958 1952	Venus, Ashtar		Astral projection	AFSCA
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	25. Guimares 1958 1956		Saucer investigating Earth Antibomb	Telepathy	
	26. Schmidt 1958 1958	Saturn	Free-energy machine	Levitation of car Paralyzing ray Telepathy	
	27. Stanford 1958 1954			Channeling Telepathy	with Williamson AUM
393	28. Childers 1958 1955				
	29. O'Connor 1958 mid 1950s	Ugo	Universal language Past lives Reincarnation Oneness	Hypnosis	
	30. Kraspedon	a satellite			

CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
31. Lee 1959	Jupiter 1953		Automatic writing Psychic development	Cosmon Research Foundation
32. Martin 1959	Venus 1955	Solar rulers Past lives	Levitation Psychic contact	AFSCA
33. Menger 1959	Venus, Mars 1932		Telepathy Poltergeist	
34. Miller 1959			Radio telepathy	Solar Cross Foundation Polaris
35. Mitchell Sister Tregon	Mars, Section M-4 Antibomb Universal tongue		Prophecy PK Telepathic control	with Nelson

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*Friedman:* I'm having a little trouble with your definition of the word "contactee." Maybe you should define that. In other words, you place Betty Hill as a contactee in the same category as George Adamski.

*Melton:* Yes. I'm defining a contactee as a person who has claimed contact with a UFO.

*Friedman:* You're making absolutely no distinction between evidence supporting claims at all?

*Melton:* Not at this point. I'm suggesting that these cases in the 1950s form a group in themselves which can then be compared against other groups. It was 1965 before serious research began to be done on the claims of UFO contactees. From this we get a number of different types of contactees. That's part of what I'm driving at.

*Friedman:* Okay, because when you talk about contactees and start relating them to the present time, I think we're talking about something different.

*Melton:* That may be very true. I'm willing to entertain that.

*Friedman:* You're taking the objective approach, which makes sense. Take them as they come.

*Melton:* At this point it's a time frame. The nature of the contactees changes once you get out of the sixties. I really think that.

*Friedman:* One last thing, though. You see, I think the contactees are not connected with the UFO phenomenon itself. . . .

*Melton:* I would strongly agree with you on that point.

#### Professor David Stupp

I'm much concerned about the way that Carl Jung has been swallowed, especially the ideas of archetypes and

cigar-shaped discs and circular discs and so forth. I'm also somewhat suspicious of the big-broadcast kind of theme—that somehow there are some mystical folks out there who are tuning in on us and confusing us and causing us psychic befuddlement and confusion. Theoretical constructs like this are necessary at some point in science, and all sciences have them. Sometimes you have to postulate something that you can't prove. But if we follow some of the rules of science we should not introduce these until it's absolutely necessary. I'm suggesting caution. I'm not against such speculation but I suggest we move slowly. I think that much of what is going on now can be explained by looking at not the subconscious mind but the unconscious mind. I also, by the way, don't believe that it's necessary to postulate a subconscious mind, which puts me in another minority.

*Question:* Would you distinguish between the unconscious mind and the subconscious mind?

*Stupple:* Well, this gets into some problems, but the subconscious mind is something that is unavailable to us without some kind of probing by somebody else who isn't a part of our awareness or can be part of our awareness. It's . . . I have in the back of my mind Freud's basic model that there's an id, a body of vital energy that somehow pushes us and we don't understand it and basically it's an irrational set of desires.

However, I want to talk about the conscious mind and what I want to suggest to you is that there are parts of the conscious mind that are below the threshold of awareness but are still part of the conscious mind. I'll get into this and describe the conscious mind as I see it.

Most of us feel that everything in the world changes except thought itself. The idea is that thought never changes, but if you look at the history of ideas you find that this is nonsense. There's a particularly fine book by Carl Becker called *The Heavenly City of 18th-Century Philosophy* which shows that what the eighteenth-century philosophers said is really quite different from what we now understand them to mean. So the modes of thinking

that we have in society change and we don't always comprehend them fully.

I want to make one postulate here and that is that the modes of consciousness that we have are produced by our experiences. This is axiomatic for sociologists. There are modes of thought, ways of looking at things, that reflect our personal experiences and also our collective experiences.

Man, as I see it, is a rational animal who makes sense out of nonsense. We routinize the world; we organize it. If you throw people together in a nonsensical world they will make sense out of it. People living in different environments make sense out of their worlds depending on the way that they organize them. Therefore, people from different social locations come up with different modes of thinking. Historically, different societies and different cultures produce different ways of conceiving of the world.

All right. Now, I want to get into the question that you really anticipated. It's really to the point.

I want to suggest that there are four—and these are my arbitrary distinctions—four levels of the conscious mind. The first is the level of consciously planned action. For instance, I may say I am going to go to the store tomorrow. This is my plan, this is something I think through, something that I do.

The second level, and this is at the level of conscious awareness—above the threshold of awareness—is a certain set of commonsense ideas. A stock of knowledge. It's a set of bits of information that I know to be true. They may be untrue objectively; they may be falsehoods; but they're things that I assume to be true and that I use in making my decisions. For instance, there's food in the store and I know there's food there; therefore I shall go to the store.

Now, what I want to do now is drop below what I'm calling the threshold of awareness. I'm still talking about the conscious mind, but now I'm talking about the third category, which I will call the world taken for granted. This is a world that we live in every day, and it becomes so available to us, becomes so mundane, that we don't reflect upon it; we simply use it. For instance, the rule that

we look at each other when we talk. This is something that we know—yet perhaps we may not be aware of it until someone calls it to our attention. This is a lot of what anthropology and sociology is about now—investigating the everyday world, the world that we know so well that we don't know it. There's a group of sociologists, for instance, called ethnomethodologists. They go about disrupting things to see how people will reorganize their world, reorganize themselves, based on this set of ideas that are simply taken for granted and are below the level of conscious awareness until the fact is pointed out. Then they say, "Oh, yeah—hey, I understand that." For instance, Americans have a different conception of social space from Mexicans. Mexicans stand and talk close together, but if a Mexican comes close to talk with an Anglo, the Anglo will back away. These things can become raised to the level of conscious awareness. But what I'm suggesting is all part of the conscious mind. It's not a black-box type of thing.

Now, the last level that I want to talk about is the level that I will call the pretheoretical world. It's also been called the unconscious—the collective unconscious—but I want to avoid that word because Jung also uses it. This is a term that's been introduced by the German philosopher and sociologist Carl Manheim. But a more available term is *Weltanschauung*—our world view. All societies develop a basic way of viewing the world, and this basic way is the hardest to get at and yet it is part of our conscious mind. For instance, the English language is built on nouns and verbs. Things act. Things move. The Hopi language doesn't have such comments and therefore Hopi's talk about houses that house, and so forth. But we structure the world around certain conceptions that we have built up collectively, and this basic *Weltanschauung*, this basic world view or basic way of conceiving of the world, is very difficult to get at. There are procedures that some folks called social phenomenologists are using to investigate the problem.

How are *Weltanschauungs* created? Well, they're created the same way that manufacturing plants make automobiles. Nobody understands the whole thing, you see.

Nobody understands the entirety but somehow there's a social development of the collective *Weltanschauung*.

Okay, I have a second postulate now. As our objective world—that is, the world of things and our world of experience—changes, our subjective world changes. I'm saying that our minds, our concepts, our modes of thinking reflect our experience—what goes on around us. And as new things come about, like technological changes, our modes of thought change.

I believe that this has possibilities for explaining some of the new ways of looking at the UFO experience. I'm not prepared at this point to go too far into that but it is possible, because of the changes and the objective structure of our society, that we are developing new *Weltanschauungs*. I don't think that we have to go farther and assume that some unalterable, hidden subconscious effect or an unconscious racial memory or whatever is out there. I don't think it's necessary to assume that. It's more economical to assume simply that the basic way we conceptualize the world is changing because our collective experiences are changing.

I have talked about four different levels but there is another way of looking at the UFO experience than the fourth level of *Weltanschauung*. That is to look at the mystery from the second level, which is the level of common sense. We live in a commonsense world. We live in a basic world that is terribly obvious to us, but we also have other worlds that we get into episodically. We get into a world of dreams, we get into a world of religious ecstasy, we go to the movie and we get into that reality, but we always come back to the everyday life—a world built up around our sensual experiences.

Another one of these auxiliary worlds is the world of science. Scientists don't describe reality. What they do is develop models that necessarily imply uniformity to nature. They capture pictures of reality, leaving out all kinds of anomalies. Some scientists may assume that such scientific structures *are* reality—but that isn't the way science works. Although we have episodic subuniverses of experience, we come back to the world of common sense. Now the world of common sense has said that flying saucers

don't exist and that other things don't exist—and that people who experience these things are crazy. It may be that the world of commonsense reality—or the commonsense baseline—is changing to accept flying saucers, UFOs, paranormal events, whatever. So these are basically different ways of looking at the mystery.

#### Dr. Berthold Eric Schwarz

I'll try to be brief. UFOs may be a psychic phenomenon. But first we ask, "What is the evidence for the physical reality?" Many fine brains are involved in studying the so-called physical evidence, of which there is admittedly very little. On the other hand, there's an enormous amount of so-called psychic data but there's been very little in-depth study. I know of very few psychiatrists who have published in this area. Yet these people cannot all be deluded or hallucinated.

What are the alleged psychic data in association with UFOs? They're contaminated data, too, but we as physicians deal with contaminated cases. People come in as they are—human beings—we take man as he is. Clairvoyance, precognition, spectacular cases of hauntings, telekinesis, alleged or possible materialization, dematerialization, possession. These are the things we find in these close-contact cases.

As a psychiatrist I am totally, as my papers indicate, unqualified to evaluate anything of an astronomical or mathematical nature, or, I'm sure others would say, of an optical nature. However, on the close sightings and encounters we're dealing with human beings, and the personal part of the equation, to my mind, should be explored in depth. Unfortunately, the cases are poorly studied, poorly documented; you can't sink your teeth into them. Yet perhaps they are still worth looking into.

One thing that has been outstanding to me personally in many of these cases, and all too little has been written about it, has been synchronicity, the term coined by Jung. I'm talking about meaningful coincidences. For example, years ago before I'd ever met Jerry Clark, he phoned me from Moorhead, Minnesota. I was in New Jersey and on

the eve of deciding whether to go to the wedding of my nephew in Minot, North Dakota. I had never been out there, and Jerry described Dr. Hynek's best case, something that happened near Minot, North Dakota. So the phone call decided for me; I'm going to the wedding. I bring my camera and tape recorder, just on a hunch. You know the size of North Dakota. Population might not be much, but it's a big state. I go to the wedding. I ask about the UFO sightings. Someone says, did you talk to Mark? He might know about it. Mark says, "Oh, yeah, yes, I heard of a case like that. As a matter of fact, he's a member of my father's church and we played baseball together."

So I, as a psychiatrist, spend two or three hours at night in my brother-in-law's chaplain's office in the Trinity Hospital in Minot and get quite a story from the man Jerry will call "Paul Miller" in his lecture later on. It was written up by Jacques Vallée and Allen Hynek in their book *The Edge of Reality*. Now, two hours isn't very much, but if I just scratch the surface of the story there's more stuff than I know what to do with on the paranormal. I later learn from other sources there's much, much more to it.

Here's Stella Lansing, a lady I studied, and she gives me a picture she took of her baby sister and cousin in 1942. There's something in the sky above it. Maybe it's . . . isn't an artifact. But it's awfully suspicious-looking. Maybe it's a bird, a plane, a man, a superman. I don't know. But it's worthwhile.

How about the Meers case? Typical sighting. Hundreds of people witnessed it. A broadcast fifteen minutes later, I assume of the same sighting, over an FM radio station in northern New Jersey. A young lad chased on his motorcycle—multiple witnesses. We get back into the Port Monmouth case, by a naval ammunition dump. Now, is that an Operation Trojan Horse, a red herring, or are there other reasons we were led off the track? To show you the complexity—that's the whole thing, the complexities. I'm just saying these things are horribly complex, and I may sound like a fool shooting my mouth off this way but I want to get that point across.

Just ask the simple question in a tactful way. Don't come on strong. Is there a past history of emotional ill-

ness? If there is that does not necessarily invalidate the experience. It might make it a lot stronger. We get into all types of psychopathology and particularly the disassociated states, hysteria, trancelike states, altered state of consciousness. I say get to know the patient, get to know the family, go out into the field with them. So many of these people have situations where Antron or whoever it may be comes through in trance. How do we explain it? How do these things tie into classic cases of multiple personalities?

How are these things applicable to UFOs? How about the many pictures that are called frauds and hoaxes? Maybe many of them are. Many of Stella Lansing's artifacts are connected with UFOs. They look like dead ringers visually. Her honesty is impeccable, but there's a technique. She's not the only white crow. I would guess that many people in this room would have the ability.

What I'm saying is that experiments can be designed differently from the wonderful computerized experiments—experiments having to do with human beings. Take advantage of their psychopathology, their hang-ups. You're studying a human being. All kinds of complications can happen. Betty Hill has been most gracious and kind in telling me much of her story, which involves her family history. And it's not hard evidence which involves Jim Harder. He's aware of it at least. Things missing. They come back in strange ways. Strange visits to the house. A lot of monkey business, too, with our fine-feathered friends in Washington and elsewhere.

There is an unconscious resistance to psi—a prejudice which is deep down and buried. We don't want to talk about it but it's a very subtle and sophisticated thing. Just as it takes those of you in your own careers a whole lifetime to acquire the skills and methods of eliciting information and developing an awareness, it takes a psychiatrist a fair amount of time.

Then what is this thing we're dealing with? We're getting back to the original question. Psychic phenomena or what? We find people are awestruck; they're terrorized by these experiences. And in the wake of such experiences, they are spontaneously entranced. They're in a hypnotic trance, in a sense, and it recurs and recurs. Again and

again and again. Did their psychic phenomena come from the substrate of an ideal culture? Could the disassociation and the distorted perceptions be a defense against the entrancement, the terror? There are complexities begging for help from behavioral scientists.

We still have a few final questions. Is the UFO force identical with psi? Are they not related at all? Are they related in part? If so, how much? Why is it that we have all these data and nothing's done about them by those who spend their lives and careers and are supposed to know something about them? How can we go about answering these questions? I think by work. What constitutes a control? Everyone in this audience here, skilled investigators, can think of any number of examples which contradict this. You think you have a discovery and then you think of two examples that invalidate it. You have to throw it away. It's no good. Awhile back I saw Karlis Osis, director of research for the American Society for Psychical Research. I hadn't heard from Karlis for many years and he asked me if I was still involved in psi investigation. I threw my hands up and said, "What in the world do you think I've been doing in ufology?" Psi and ufology interface; the lock between them is enormous.

We're like the three blind men and the elephant. We all grope. We're just getting the tail or the ear or the leg and we can't see the other guy's point of view. The irrational richness of life has taught me never to disregard anything, even though it may violate all our short-lived theories, or may at first glance look completely inexplicable.

#### Dr. Jacques Vallée

Let me share with you a couple of things that bother me about what we're doing now in UFO research in general. First, I'm disturbed by something that we're all guilty of, and that's confusion of terminology. We're using terminology at different levels. We're using words that seem to apply—words like "psychic," for example. That means different things to different people. When applied to the UFO phenomenon it may describe some aspects of it and

not others. All of us have been trying to clarify what we mean by psychic—but we don't have a collective description of what that means.

Yesterday Stan Friedman obviously presented us with a very serious challenge, and if we are going to talk about UFOs as mind phenomena we have to take up that challenge. Stan made one statement that has a lot of meaning and a lot of things hidden behind it. He said when you take the best sightings you find they are physical—and you don't need to invoke any paranormal explanations to deal with them. Well, I agree that if you take what he describes as the best sightings then you don't need to invoke the paranormal. However, again the word "best" is a very dangerous word to use in any field, especially in the scientific field where you don't have a precise definition of the protocol by which you arrived at selecting the best sightings. And I did a lot of that in the sixties when I was working with Dr. Hynek, creating computer catalogs to try to come up with patterns. The idea was, "Let's look for a variance."

This is a standard procedure in science. You look for what it is about the data that stays invariant through transformation. So I was looking for a pattern such that I could say, "On my left, ladies and gentlemen, are the bad guys; on my right are the good guys—the best sightings." And I've never been able to do that.

Every time I've tried to do that, tried to draw the line anywhere, it has been an utter failure. So I think we should challenge Stan on that and ask, "How did you define the best sightings?" I think that for any case that he gives me, where the data are purely physical, I can find a case that matches that one exactly in credibility of witnesses, traces, radar things, photographs, and so on, and also has paranormal and psychic elements. Now, I'm getting back into confusion of terminology again, using words I haven't defined, like "psychic" and "paranormal."

I would like to propose that we look at the UFO phenomenon as really three phenomena that are embedded one inside the other. The more I look at UFO data, the more it seems to me they're built like those Russian dolls you open and unscrew to find another one like it

inside, and you unscrew that one and there's another one like it, and you keep going forever. There seems to be a consensus among us that there is a nucleus; there's a kernel of physical parameters; there's a physical object there; what seems to be a technology that uses physical manifestations. And that's all we can say about the technology—that it appears to center on the UFO as a region of space where certain things happen. There's a lot of electromagnetic energy in a very small concentrated volume, there is a lot of light energy.

I did a semantic analysis of close-encounter cases using a technique of full-text search on a computer in which portions of texts were coded according to what they referred to. I wasn't using a straight code but using content analysis, if you will, with the actual words of the witnesses. And when I let the computer go through that, one thing came back that I had never realized before. I had always dealt with these sightings as descriptions of objects. I thought that the witnesses were basically describing an object and that the object had certain attributes and light was one of those attributes. Not so.

All these people were describing light. They said, "The first thing that struck me was that I first saw a flash of light." Kenneth Arnold yesterday described something like that. The light is the overwhelming thing. It's the origin of the sighting, it's what attracts them to the object. That light is not the kind of light that comes from that lightbulb over there. It's pulsated, very strong. There are cases of witnesses who are physicists who backed away from it rather than going to investigate it because they realized what amount of radiation the thing was sending.

We know very little about the effect of light, of very strong pulsated light and other kinds of electromagnetic energy, on the human brain. That research is just beginning. Research on using maps of the electromagnetic mass of the brain and so on is just in its infancy. However, it should be investigated by people who just look at the physical parameters and leave aside all the paranormal aspects. It's a valued line of research to follow.

The second way to look at the phenomena, the second "doll," in other words, is the one that we're exposed to—

which is the only way we have of dealing with the phenomena. That is what the witnesses give us. It is the perception of the thing, whatever it is, by witnesses. It's debatable whether anybody has ever seen a UFO. What is seen is an image. A number of those of you who are trained in psychology and social psychology have stated that again and again in various ways. All we can deal with is the processed object after a witness has been exposed to whatever the phenomenon is. And that comes back with all kinds of elements that come from the unconscious, the subconscious—you pick your own terminology and I'll go along with it. The fact is that what we perceive is a restated vision of some reality. Now, that's what we deal with when we deal with the reports.

The third level of approach, which I'm beginning to think is perhaps the most interesting (at least it's becoming the most interesting to me), is the third "Russian doll"—the bigger one that the other two are inside. And that's the social impact. Over the years—I think it was John Keel who said that if you can't trust anybody over the age of thirty, you certainly can't trust the UFO phenomenon any more—over the years, all of us who have been involved in watching this phenomenon have observed data that are more or less always basically the same. People see those UFOs and there are contact claims and those reports keep coming in in various ways.

What changes is the social reaction to them. There is very little change in terms of scientific awareness, but a lot of change in terms of public awareness. If we are to believe the polls, 51 percent of the American population now believes that the phenomenon is not explainable by natural causes. If another 14 percent (I think) of the public say they have seen something they regard as a UFO, if we consider the tremendous investment that is made by Hollywood in the whole UFO story, I think we're faced with a social situation in which the idea of doing objective research on the phenomenon may be obsolete. We may be dealing with something which is going to be socially real, whether or not it is physically real. I'd like to call your attention to the fact that reality is defined differently by sociologists and by physicists.

To sociologists, something is real if enough people believe in it. And that's especially applicable to the sociology of religion. A physicist has a different criterion whereby to judge whether something's real. I think we have to deal only with that and when we talk about the paranormal and the psychic components we have to clarify at what level of what interface we're addressing the problem. In that regard I also have problems with some of the things we're doing with hypnosis and with lie detectors. I think the dangers of amateur hypnosis have been dealt with in several of the presentations this morning.

I think a lot of the complexity of the problem with Uri Geller comes from psychic pollution under hypnosis. There's a double problem there. If you have a hypnotist who doesn't know anything about UFOs he's going to ask the wrong questions. If you have a hypnotist who knows too much about UFOs then you have to suspect some kind of psychic pollution or contagion. However, that hypnotist may not be aware of the research which is done in the paranormal and parapsychological areas.

I would like to refer you to a House of Representatives investigation of lie detectors chaired by Bella Abzug that has been contested on both sides. It was immediately attacked the moment it was published. However, there was a lot of expert testimony on the use of lie detectors, including their use by police and intelligence agencies. Some recommendations were made to discontinue their use even in criminal investigations. They cited a number of situations in which the use of lie detectors or psychological-stress analyzers was dangerous or misleading. Among the questions raised were some like this: Had the witness been heavily interrogated before on the same thing? Did the witness and the investigators share a common terminology on what the question was? If I ask, "Did you steal Joe's car yesterday?" we may disagree on whether you stole it or not, but the fact is that we both know what that car is. But if I ask, "Did you see a UFO last night?" there is no evidence that we share the same definition. The report cited nine criteria that I think are applicable to the UFO phenomenon. I would like to recommend that whenever we have a choice between possibly acquiring useful UFO

data and messing up someone's life we give up the UFO data. That is my firm opinion.

*Melton:* I just reviewed a book in which a guy used a psychological-stress evaluator to prove that fifty psychics he interviewed were all possessed of the Devil!

**Statement by Jule Eisenbud, M.D.**

*Famed psychiatrist raises fundamental questions about the nature of reality, including UFOs.*

One of the impressions I received at this meeting is that several of the speakers seem still to be laboring under a traditional mind-matter dualism whereby thoughts can be categorically differentiated from things, and reality from fantasy. In this view psychic components of UFO experiences are limited largely to suggestibility in predisposed persons, while "psychic projection" is seen as akin to hallucinations. It is superficially obvious that phenomena on this order can be clearly distinguished from what one speaker referred to as "nuts-and-bolts" reality.

Nothing, however, is less obvious to philosophy and science. A central preoccupation of philosophers from pre-Socratic times has been, so to speak, "What is a nut? And what exactly is a bolt?" As for science, the identification of "hard" ("nuts-and-bolts") matter with an easily defined "reality" passed out of style in the twenties and thirties with Eddington, Jeans, Jordan, and Schroedinger. Relativity physicist John Wheeler, of black-hole fame, has shown in terms of his own and others' computations that even the fundamental constants and numbers of the world picture do not make sense apart from the consciousness that both creates and evaluates the universe.

There is a small but solid core of parapsychological data indicating that both animate and inanimate entities can be created (presumably under mental auspices) not only piecemeal, as a sort of intrusion into a more ordinary reality, but as a complete coexisting reality.

Study of both drug-induced and spontaneous out-of-

the-body experiences indicates that it is possible to do more than simply see oneself lying on a bed after ordinary consciousness has been altered; some persons enter another "material" world entirely, a sort of Alice-in-Wonderland experience in which, unlike the case with hallucinations, the "nuts-and-bolts" quality of the new reality is indistinguishable in every particular from the reality of general agreement.

It would be unwise to neglect these data when considering the alterations of ordinary expectable reality that constitute UFO phenomena. Ken Arnold observed a UFO which was semitransparent. This may have been a real material entity which was simply in the process of becoming (or un-becoming).

It is conceivable that, as many philosophers have held, the world is essentially made up of ghosts, some merely more substantial and regular in appearance and habit than others. Evolution and the development of complex causal systems may have regularized the manner in which most "ghosts" come into being and disintegrate but it is conceivable that, under certain circumstances, a regression to earlier ways of coming into being (and passing out of being) is effected. None of this, incidentally, precludes an extraterrestrial hypothesis.

Einstein is reported to have said that "it is not a long step from thinking of matter as an electronic ghost to thinking of it as the objectified image or thought."

Too bad that more Einsteins don't get to observe UFOs—or even become contactees. Lacking that, it might be well for all ufologists to become contactees—of the best past and present thinking on the mind-matter problem.

*Melton:* We want to take a final few minutes to hear one more person before we adjourn. Bill Pitts has been working with the government on releasing additional UFO data.

*Pitts:* What I have to say pertains to an alleged announcement by Private Citizen Jimmy Carter that, if elected to the presidency, he would release to the American people all that our government knows about UFOs. Last February 11 (1977) I received a phone call which lasted approximately forty minutes from an office in the Pentagon. Last

night in my absence a call came to my home from the Executive Office of the President—Dr. Press's Office of Science and Technology Policy. I will be meeting with that office next week to discuss sources of UFO information. If you have background information on a particular agency that you think has been studying UFOs through the years unknown to the CIA or the FBI or otherwise, let me have this information, because I will confront them with it.

*Question:* Why did they call you?

*Pitts:* Part of the reason, I understand, was because I sponsored a UFO conference in Fort Smith, Arkansas, in 1975 to which I invited not only the UFO organization but government agencies. As far as I know it was the only such conference that government personnel did attend officially. People were there from NORA, NASA, and the Air Force.

*Clark:* The question that occurs to me, and I'm sure other people must have thought about it, is that the leading ufologist in the United States and perhaps the world is Dr. Hynek. Do you have any idea why Dr. Hynek wasn't asked?

*Pitts:* I don't know why unless it could be his previous identification with the Air Force and the government, and so forth.

END OF SYMPOSIUM

## PART SEVEN

### Where It Goes from Here

public respect, we've got to make sure that we know what we are talking about. We must do our best to be sure that the data we present are tested and correct.

Over the last thirty years UFO research organizations have recorded thousands and thousands of sightings. But I sometimes wonder what good it will do. We need them catalogued, of course, to study chronology, trends, geographical distribution, and so forth. But what we should aim for—and I think all the UFO organizations should cooperate to this end—is a dozen or two dozen cases which simply cannot be torn down. Presenting even a handful of truly solid cases to a congressional committee would convince the Phil Klasses of this world.

If ufology is to be respected by the media, the public, and particularly the scientific fraternity we must conduct ourselves as respectable people. Let us remember that everything that glitters is not a nocturnal light.