

UNMASKING THE ENEMY: Visions and Deception in the End Times Nelson S. Pacheco,  
Ph.D. Tommy R. Blann

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The sun had set on a routine day in the small Massachusetts town of South Ashburnham in 1967. Six years had elapsed since the townsfolk were inspired by the energetic new leader in the White House, and five years had passed since the sobering events leading to the Cuban missile crisis. The 1950's era of innocence had passed, and major victories over social evils such as racial segregation had been won in the courts, if not in the hearts and minds. But now the nation was in the grips of its Vietnam trauma, and once-cherished standards of patriotism and morality, for better or worse, were crumbling. They were being replaced with sweet-sounding words like peace and justice, the age of Aquarius, and mind expansion. Even respected university professors such as Harvard's Dr. Timothy Leary were proselytizing the psychic benefits of a drug known as LSD. It was said that such drugs would bring the enlightenment of surreal visions. It seemed as if the pre-eminence of traditional science was on the wane, while the paranormal was on the rise... As with the majority of her neighbors, Betty Andreasson and her family were spending a quiet evening in their South Ashburnham home. Suddenly the lights went out, and Betty noticed a reddish-orange light coming through the kitchen window. Betty's father went to see what it was. He thought he saw some strange beings outside jumping around like grasshoppers before his mind went blank. At that moment, Betty's daughter, her grandfather, and all family members, except Betty, found themselves unable to move and unaware of anything. Betty looked towards the kitchen and saw four entities entering the house through the kitchen door, not through the frame, but through the kitchen door itself... Five thousand miles away and fourteen years later, it was a typical warm summer day on the Yugoslavian countryside. That afternoon of June 24, 1981 was the feast day of St. John the Baptist. The two teenage girls, Ivanka Ivankovic and Mirjana Dragicevic decided to go for a walk on a nearby mountain. As they walked, they may have been speaking about any of the things that teenager all over the world speak -- school, boys, chores, parents. Suddenly Ivanka saw ahead of her a luminous figure. It was the indistinct form of a young girl in a gray robe, whose face was gently shining. The only strange thing was her luminous nature and that she was hovering about a yard off the ground... That same summer the farmers in the southern English countryside noticed something unusual. Someone or something was forming strange patterns in their grain crops. Circles would appear overnight in the middle of the crop fields, and there seemed to be no tracks or any other evidence left behind. Ranchers in the Midwestern United States experienced something even more sinister. They found some of their cattle killed and mutilated in ways that normal predators would not perpetrate. The mutilations were precise, with only certain organs removed, such as sex organs, tongues, and eyes... Throughout the civilized world people became disillusioned by the norms of society, the conventions of traditional religion, and the discipline of science. Instead, they became

enamored with the "Light," peace and love promised by the "New Age" -- seeking answers they could not find elsewhere. Well-known movie stars such as Shirley MacLaine began drawing followers not to the movie theater, but to their own centers of alleged enlightenment. Thousands paid dearly for the opportunity to listen to such leaders. As the fire sprinklers went off by mistake in a hotel ballroom at one such gathering, the thousands of faithful remained there, getting wet, while chanting their favorite mantra. Some gurus began "channeling" disembodied spirits, proclaiming that mankind had to change in order to avoid ecological disaster. Other leaders formed more dangerous cults, and many were to lose their lives for the sake of these new self-proclaimed Messiahs. All over the world there were reports of apparitions of the Virgin Mary, with similar messages of love and hope, and also warning about coming "chastisements" if mankind did not change its spiritual ways. Secular society remained oblivious to, or skeptical of, these events. In the meantime, the structure of society continued a downward spiral leading to a loss of faith in religion, science and even the human spirit. People questioned societal mores as never before... In the early part of this century the above paragraphs would have read like sheer fantasy. To us living in the closing days of the 20th Century, however, they are accounts of events believed by countless millions around the world. Are they true? If so, are they related? Most importantly, what do they mean? These are some of the questions addressed in this book.

Many books have been written about the UFO phenomenon. Entire libraries could be filled with data, articles, and manuscripts written by professional and amateur researchers in this enigmatic area. The same can be said about apparitions of the Virgin Mary and related angelic phenomena. Many organizations, universities, and spiritual centers have done extensive research into so-called "Marian" (relating to the Virgin Mary) theology and apparitions. The almost nonexistent body of material synthesizing all of these phenomena and discussing them within a common context, however, is surprising. Particularly when one comes to the conclusion, as we have, that our society is in the midst of a concerted campaign of deception being promoted by certain individuals who are themselves under deception by "consciousness" that inhabits the twilight world between the real and the surreal -- similar to what Carl Jung called "archetypes of a collective subconscious," and what religions call angelic beings. In particular, it is our belief that we may be witnessing today the definitive battle in this war of deception. Mankind may be at the very threshold of the door into what is variously described as the "end times" or "Omega Point" -- not the "New Age" of psychic transformation, but the time for making hard moral choices at the risk of perishing as individuals and as a society. We do not state this hypothesis lightly. We realize that this statement is subject to questions and doubts, and dismissal out of hand by many. In supporting our hypothesis, we will necessarily be revisiting many traditional religious concepts which our society has jettisoned and that our young people may never even have learned. As books like *The Tao of Physics* suggest, however, science is itself finding it increasingly difficult to ignore or reject these same religious concepts. There does appear to be a spiritual realm, tightly intertwined with our human consciousness while at the same time transcending this consciousness. If you have read this far, we invite you to look at the evidence we present with an open mind. If, after digging through this evidence, you still do not accept our hypothesis, you might at least be entertained by some of the unusual accounts we relate. You might also be informed and warned by some of our other accounts -- accounts of cult activity, drug involvement, and even murder. On the other hand, if what we claim is correct, this may be the most significant book you have ever read, because it may

prevent you from falling into the dangerous deception into which countless millions have already fallen... ----- TABLE OF CONTENTS

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NOTES - 270 ----- CHAPTER 1 THE PARANORMAL TODAY

"I believe there is a machinery of mass manipulation behind the UFO phenomenon; it aims at social and political goals by diverting attention from some human problems and providing a potential release for tensions caused by others. The (UFO) contactees are part of that machinery. They are helping to create a new form of belief: an expectation of actual contact among large parts of the public. In turn, this expectation makes millions of people hope for the imminent realization of that age-old dream: salvation from above, surrender to the greater power of some wise navigators of the cosmos. They may not be from outer space.....Their methods are those of deception..." Dr. Jacques Vallie UFO author & Astrophysicist Messengers of Deception

Ever since the late 1960s, claims of the paranormal have increased and have assumed respectability within the general public. From the alleged psychic spoon bending of Uri Geller through the past-life regressions of Shirley MacLaine and the sightings of UFOs, the paranormal bombards us -- so much so that it has lost much of its supernatural aura and has become an acceptable topic of routine discussion. Television and newspapers periodically carry tales of strange events. These events range from mysterious and elusive Unidentified Flying Objects (UFOs), through serendipitous circles in the English countryside, to accounts of cult leaders with seemingly hypnotic powers over their followers. Then there are the myriad alleged apparitions of the Virgin Mary...

Many reports are from credible individuals that have had frightening experiences with something that they still do not understand. Here is an excerpt from one such interview:

Q: Can you tell me about the one that made you think you had experienced something really bizarre? A: Yes, it was when I was twenty. I was living in Jamestown, California, at the time with three other young people in an old house outside of town. One night I returned to my bedroom after getting up to use the bathroom. I turned off the light, got in my bed, and lay on my left side. As soon as I lay down I knew there was something in the room with me. I could feel it thinking. I immediately became aware of something moving to me from across the room and it stood on the foam pad right in front of my face and made a depression there that my hands, that were up by my face, started to roll into. Then suddenly there was a weight on top of my body that pushed me down through the support of my pad in to the floor and held me there paralyzed. There also was a loud sound in my upturned right ear that sounded as though something was yelling or shouting or exhaling against my ear. It was one long sound though there was no variation in timbre, frequency, or pitch and it continued for the entire time that I could not move...

Such accounts have been explained as being hypnogogic or hypnopompic (between the sleep and awake states) hallucinations, demons, aliens, temporal lobe abnormalities, the effects of tectonic stress, or just overactive imaginations. Although determination of the cause of such accounts is important to researchers, their effect on the belief structure on our society is even more important and consequential. As recent surveys of the American people show, almost one in five responded positively when asked if they had ever had an experience of waking up paralyzed with a sense of a strange person or presence or something else in the room. Similarly, almost one in five reported having seen, either as a child or as an adult, a terrifying figure -- a monster, witch, devil, or some other evil figure in their bedroom, closet, or elsewhere.

What is happening? Is any of this believable? Are we reacting to tales from the mentally unbalanced? Or is something really there? Something as monumental to the future course of human society as the harnessing of fire or the industrial revolution? Only a few conventional scientists have anything to say about this difficult question. Those that do are drastically divided in their hypotheses. The explanations range from the natural to those such as Harvard psychiatrist John Mack who claim that these accounts represent visitations from alien intelligences. Others, like Laurentian University psychologist Michael Persinger, claim that such episodes are explainable as electrical or biochemical transients in the brains temporal lobes, caused by piezoelectric effects along earthquake faults. Then there are the pseudo- scientists and the self-professed experts, many of them charlatans or worse. Outright fraud is being perpetrated on our society, and there is no one we can call to expose it. The few legitimate scientists and theologians that deal with these matters risk censure from their peers. In the meantime, the average person is left to deal with the implications and ramifications of these phenomena as best they can.

## THE UFO PHENOMENON

The UFO phenomenon is among the most notorious for sensationalism. UFO sightings are so commonplace that the press no longer carries such reports unless they are truly sensational. Those that are carried on the news wires usually involve personal accounts of a

fantastic sighting by one or more seemingly credible individuals. Their stories are sometimes accompanied by blurry photographs, ambiguous videos, or suspicious marks left on the ground. At this point, government officials are interviewed and asked if they have any explanation for the phenomenon. The response is almost always that there is no natural explanation. No aircraft was flying in the area, no unusual weather phenomena were reported, etc. We are left hanging, our faith in rationalism shaken and our sense of the ability of civil authorities to safeguard our own security diminished. Are UFOs real? As Jacques Vallee points out, that question may no longer be important. What is important is that the majority of Americans now believe in the existence of UFOs, and most of those accept the hypothesis that we are being visited by extraterrestrials (ETs)<sup>1</sup>. Even classic skeptics such as astronomer and author Carl Sagan are now willing to admit that there may be something unusual and unexplainable happening<sup>2</sup>. Traditional churches remain fairly silent on the subject, and individuals are left on their own to decide whether visitations from intelligent life on other planets is theologically acceptable, and what impact paranormal phenomena have to their faith. Those that profess no particular religion seek the same answers, but within philosophy and science rather than religion. But science discounts or avoids the subject, and philosophy offers little comfort. Often, the response of the individual is to ignore these reports and hope that they go away. But there they are again, in the press and on TV. What are we to do? Ever since the Hollywood productions "Close Encounters of the Third Kind" and "ET" were released, a sort of folk mythology has developed around the thought that we are being visited by well-meaning cute little extraterrestrials who come to study us and to keep us from destroying ourselves. As the more recent films "Communion" and "Fire In the Sky" show, Hollywood is beginning to tune in to another message: that whatever or whomever is visiting may not be so cute or innocent. Over the last decade, the classical flying saucer type of UFO sighting has been accompanied by even more bizarre paranormal events that, although different in their physical manifestations, are similar in their impact on society: human abductions, cattle mutilations and crop circles. As we show in this book, there is a sinister web of deceit connecting all of these manifestations. Much of it is out and out fraudulent and/or criminal. What is happening, and why is it happening? Television and the cinema are very good at creative interpretations of the what, but they fall well short on the why. We propose that it is because both the what and the why are best addressed within a spiritual context -- an area from which secular society has divorced itself over this century.

## GROWING UP IN A FASCINATING WORLD

The "baby boom" generation was fascinated in the 1950s by the thought that the Saturday morning Flash Gordon serials might actually come true. As we got older, we realized that simplistic notions of interstellar travel, ray guns, and so forth collapsed under the reality of scientific materialism. These imaginary things were replaced by their exciting, if much more modest, real-life counterparts: earth satellites, manned lunar flights, and robot ships to the planets. There were also more dangerous realities: thermonuclear weapons, missiles, and directed energy weapons. We were also confronted with reports of the paranormal that were not easily dismissed -- as if someone was titillating us with the unknown. Furthermore, there seemed to be some direction to all of this. The phenomenon was getting more complex over time. Over the last 30 years we have seen the UFO phenomenon evolve from visual reports of simple discs and lights in the sky to radar observations, physical traces, close encounters, and sinister accounts of human abductions. In the 1960s many were mesmerized by the preachers of free love, drugs, and the Age of Aquarius, and said they experienced a psychic

transformation. The practice of "channeling," long used by mediums, began to spread among devotees of New Age religions. Shortly after that, in the early 1970s, other sinister phenomena appeared: cattle mutilations and crop circles. At the same time as this was happening, and unbeknownst to many, alleged apparitions of the Virgin Mary began to increase. Such apparitions are legendary, with the 1531 apparition at Guadalupe, near present-day Mexico City, being particularly well known in the Americas<sup>3</sup>. The Roman Catholic Church has traditionally taken a very slow, deliberate, and skeptical approach to alleged apparitions. But the current number of alleged apparitions has outstripped the capabilities of the Church to conduct their investigations. Never in history has there been such a large number of reported apparitions as there has been in the latter half of the 20th Century<sup>4</sup>. Some of these alleged apparitions follow traditional form, while others are more similar to channeling. This phenomenon has caught the attention of not only Roman Catholics, but that of authors who have traditionally dealt only with secular subjects. For example, Michael Brown, an investigative author known for his exposé of the Love Canal environmental disaster, has recently authored *The Final Hour*<sup>5</sup>, containing a dramatic and well-researched sweep through the major modern-day apparitions of the Virgin Mary. While the two seem to be independent of each other, we will show that some of the phenomena associated with apparitions of the Virgin Mary are uncannily similar to other paranormal phenomena. For example, light flashes so often reported at recent apparition sites of the Virgin Mary are similar to flashes of light often associated with UFO sightings. The historical juxtaposition of UFO sightings and visions of the Virgin Mary is also suspicious. In 1846 the Virgin Mary allegedly appeared to two children in LaSalette, France, and gave them some ominous prophecies. Among these prophecies the following statement appears: Let the Pope be upon his guard against miracle workers, for the time is arrived when the most astounding prodigies will take place on the earth and in the air.

The word prodigy comes from the Latin word prodigium that means omen, or monster. Webster's defines "prodigy" as (1) a portentous event, something extraordinary or inexplicable; or (2) an extraordinary, marvelous, or unusual accomplishment, deed, or event. So it seems that the LaSalette prophecy was about extraordinary or inexplicable events, possibly associated with "omens" or "monsters," taking place both in the air and on the earth. A few years after that prophecy there began a wave of reports of people seeing strange airships with beings in them. These reports came from people who were not very likely to have known about LaSalette (even today most Roman Catholics are not aware of LaSalette, at least in the United States). The numerous reports were of advanced airships that passed in the sky. One such airship allegedly crashed into a windlass on a farm owned by a Judge Proctor in Aurora, Texas. There were other reports of debris being recovered from such crashes and alien bodies being buried. If true, this was certainly among the most significant of occasions in the history of mankind. If false, who is responsible for such tales, and just as importantly, what are they trying to accomplish? The Aurora account was a precursor to one of the most famous of all UFO cases: the alleged crash of a flying saucer outside Corona, New Mexico in 1947. Debris was supposedly recovered by the Army Air Force, which issued a hasty press release saying that a "Flying Disk" had been recovered. The press release was retracted the next day, but thirty years later Air Force intelligence officer Major. J. Marcel claimed that the object was not of this earth, and that the press conference had been a sham. Interviews with over 150 witnesses reinforce the anomalous nature of object. This became the source for a recent best-seller, *Majestic*, by novelist Whitley Streiber<sup>6</sup>. The LaSalette message not only predicted that we would see "outstanding prodigies on the earth



and in the air," but also that the Pope should be "upon his guard against miracle workers." If the Pope was to be warned, that could only mean that the manifestations (prodigies) would represent a threat to traditional organized religion, or at least to the Roman Catholic church. LaSalette even prophesied what we could interpret today as UFO abductions, of which we will have much to say in a subsequent chapter:

Lucifer, with a very great number of demons will be unchained from hell. By degrees they shall abolish the Faith, even among persons consecrated to God ... Satan shall have very great power over nature (God's punishment for the crimes of men) ... Some persons shall be transported from one place to another by these wicked spirits ... (our emphasis).

Not only are these words ominous in today's context, but they purport to say who or what is really behind these phenomena: personified evil in the form of the legendary devil, Lucifer or Satan. Modern society tends to dismiss such concepts and explain them in terms of psychological constructs. But in spite of the liberation supposedly brought on by scientific materialism and humanism, evil thrives in our world as strongly as it ever has. Perhaps it is time to revisit some of these "archaic" and forgotten concepts. If we look closer, we note that LaSalette is repeating world events foretold in the Christian Bible and in the defining documents and legends of many other religions. In Mark's Gospel, Christ is quoted as saying, referring to the end of the world, "For false Christs and false prophets will appear and perform signs and miracles to deceive the elect - - if that were possible.<sup>7</sup>" Over the last century, and particularly today, we may be seeing that prophecy being unfolded. We have witnessed "signs and miracles" in the sky in the form of UFOs, and as we shall describe, "prodigies in the earth" with sinister occult activity such as cattle mutilations and crop circles. Deceit is everywhere to be found. We will explore these events in detail in this book. Is there a personified evil -- a Satan -- and, if so, is he really behind this? We have seen faith diminish, and people report being "transported from one place to another by these wicked spirits" in the form of UFO abductions. Could all of this be somehow tied together? If so, is it all part of the same phenomena, or is it contradictory? There is much confusion today. In the midst of this confusion, religious revisionism has made an inroads with some curious dogmas that attempt to reconcile what is happening today in terms of a new type of enlightenment. For example, according to some (even Christian ministers such as the Reverend Downing), Christ was in reality an extraterrestrial and Biblical miracles can be explained as early rudimentary accounts of UFOs. Others readily accept the validity of any alleged messages from the Virgin Mary, especially if they are accompanied by mysterious flashes of light or any other sign of the paranormal. They are oblivious to the dangers of following false prophets that in the extreme may lead to suicide in the jungles of Jonestown, Guyana or to a fiery death behind an armed compound in Waco, Texas. The occult can be dangerous territory. As we shall see, involvement into the occult is much broader than people realize, and may even be responsible for Hitler's Jewish holocaust. Today, a murderous criminal such as Charles Manson proudly displays a swastika carved into his forehead while openly proclaiming Satanic powers, and the large number of missing persons in the country sends chills of what their ultimate fate may have been. The supremacy of science over the last two centuries has produced tremendous material advances, but has done little to advance the essence of humanity -- the human spirit. Somewhere along the way to our material comforts we forgot that "man does not live by bread alone." The world's religions, and particularly the Judeo-Christian tradition, are full of warnings of precisely the type of evil that we are witnessing today. Spiritual leaders repeatedly warn about the powers

of the dark world -- the occult. As difficult as it may be to accept in our materialistic society, the real answer behind the paranormal might lie not in science, but in the occult. We will discuss this connection in this book. Why should this be happening, and why should it be happening within our generation? Is it a coincidence that we are the first generation able to annihilate mankind with our own technology? Let us explore this aspect.

## THE POLITICO-MILITARY CRISIS

Within our lifetimes mankind has built enough nuclear weapons to destroy life on earth as we know it -- a sign of the horrid brink towards which society has marched over the last several decades. We have seen the clock on the Bulletin of the Atomic Scientists reach one second to midnight<sup>8</sup>, fully aware of the implications of a nuclear holocaust. As physicist Max Born said, The human race has today the means for annihilating itself-either in a fit of complete lunacy, i.e., in a big war, by a brief fit of destruction, or by careless handling of atomic technology, through a slow process of poisoning and of deterioration in its genetic structure.<sup>9</sup> Although governments are well versed in the economic and political causes of war, they can not satisfy the longings of the human spirit and the emotional agitation that leads to war. In spite of the widespread denial of evil in modern society, it is hard to deny that much of what we see around us can not be explained in any other way than by recourse to evil. From the death camps of Auschwitz to the cannibalism of Dahmer how can the human spirit have sunk to such depths unless it was dragged there by evil? Such evil is responsible not only for physical war, but for the spiritual warfare raging about us -- a more insidious and present danger. From child pornography through drug abuse, rampant crime, and the dissolution of the family, our generation may have succeeded in winning the Cold War only to succumb to a spiritual enemy who can not only harm our flesh, but can cause us to lose our very spirit. What is the government doing? As we shall see, some government agencies from the beginning took UFOs and other paranormal phenomena very seriously. Both overt and covert investigations have been done. The Freedom of Information Act (FOIA) has allowed some previously classified documents on this activity to be released. No government, however, is set up or prepared to fight this kind of enemy. Let us not forget that even the Roman Empire fell not because of the sword, but because it was weakened internally through social and moral degeneracy. So we come back to a basic question: are UFOs real? It is our firm belief that there is a "real" UFO phenomenon, and that such manifestations are a clear and present danger, but for different reasons than are normally stated. Our opinion, supported by the data we present herein, is that UFOs are not "real" in the ordinary nuts-and-bolts sense of the word. The five-or-so percent of UFO reports that are not misrepresentations, delusions, or hoaxes are real in the sense of being intelligent but peripheral psycho-physical intrusions into our experiential universe by metaphysical intelligent entities that exist outside of our space-time continuum (what some would call a parallel universe). They are intelligent in that there is a high-level organization and purpose behind their interaction. But their interaction is peripheral in that it manifests itself not through mechanical devices but principally through powerful concentrations of electro-magnetic energy in regions of space or several meters dimension. This energy can cause thermal and radiation effects such as burn marks on the ground, interference with electrical devices (e.g., car ignitions), and burns and rashes on the skin. The effects such as can at times become visible and/or show up on radars and other instruments. However, their main arena of interaction with mankind is not our environment, but our cerebral cortex. The evidence indicates that these entities are able to somehow manipulate the brains biochemistry and/or

electrical activity in such a way that the percipient can not tell the difference between reality and the induced hallucination. This conclusion is neither original with nor unique to us, but is rather an extension, modification, and refinement of theories espoused by researchers such as Jung, Vallee, Keel, Evans, Tyler, White, Persinger, and Deveroux. If we differ from these researchers, it is in the degree that we are willing to proceed along this path, the range of phenomenology that we attempt to synthesize, and the level of human complicity that we suggest.

Pioneer psychologist Carl Jung, explained the problem of UFOs as being "archetypes of a collective subconscious," which has many similarities with our hypothesis and yet differs in the nature of their reality. In his *Psychology of the Unconscious*, Jung theorized that there were two dimensions of the subconscious -- the personal, represented by one's own repressed or forgotten memories, and the collective subconscious, representing those mental patterns shared either by members of a culture or universally by all human beings. Jung believed that at certain times the collective subconscious could manifest itself as "archetypes," or images, patterns, and symbols from mythology, religion, and fairy tales. Although we agree that such archetypes may appear in hallucinatory episodes, we know of no scientific theory that would allow such hallucinations to interact with matter. Jacques Vallee pioneered the synthesis of the UFO phenomena with similar reports and manifestations from fairy tales and folklore (in *Passport to Magonia*). He was also one of the first investigators to connect the UFO phenomena with purposeful and deceitful activity by cults (in *Messengers of Deception*). Keel, Evans, Tyler, and White explored the connections between the UFO phenomenon, religious concepts, and legends of good and evil entities. Persinger and Deveroux hypothesized the UFO phenomenon as being caused by stimulation of the brain's temporal lobe cortex by electromagnetic means. Specifically, they hypothesize that the electromagnetic energy may come from what they call "Tectonic Stress Transients" or "Earth Lights," which is piezoelectric energy emanating from earthquake faults. Our hypothesis shares commonalities with the theories of all of these researchers. It also extends into the metaphysical, a step that many researchers hesitate to take. This hesitancy is understandable in that once we leave the realm of the observable universe, we also leave the realm of what is scientifically provable. Nevertheless, we hope that this aspect of our hypothesis, even though unprovable, is at least consistent with what has been observed. Furthermore, we believe that our hypothesis is consistent both with traditional religious dogma (e.g., angelic beliefs) and with concepts being entertained in modern physics. The "many worlds" theory of quantum mechanics, hypothesized in the 1950s by Princeton physicist Hugh Everett III, and increasingly gaining favor among quantum physicists, allow for the concept of other parallel universes that may even interact with our own universe at the scale of small dimensions and short time intervals. If the metaphysical entities that we hypothesize exist, and if there is a purpose behind their actions, the most important question is whether their purpose is good or evil. The evidence points to both. Some of these entities (which religion calls angels, or messengers of God) seem to come for good purposes. Others, particularly those involved with some of the more sinister aspects of the UFO phenomenon (abductions, deceit, etc.) seem to be here to create havoc. If the actions of those whom they deceive is any indication, they may be responsible for much of the drug abuse and heinous crime in our society. In spite of the tremendous advances by science in the last couple of centuries, we are witnessing today, as never before, the validity of traditional religious concepts concerning the personification of evil. Perhaps it is time to review and possibly revise the relationship between religion and science. Science claims to

explain the mechanisms of causality, but can not reach beyond that to first causes. Religion claims revelation of first causes, but has erred when it has tried to explain the mechanics of the universe. Just as religion should defer to science in its arena, perhaps science should defer to religion when mechanistic theories are no longer possible. Not when they are flawed and in need of revision, but when it is no longer possible to construct a theory because of fundamental limitations. If so, the topics discussed in this book may be the arena where this new synthesis between religion and science takes place.

### An Ancient Problem

For how long have UFOs been reported? Paranormal phenomena analogous to those in the current phase of UFO reports have been recorded throughout history. It can even be argued that paranormal phenomena have always been around, and are only called para-normal because they are not "normally" observed. "New Age" philosophy holds that mankind possesses paranormal powers well above what it normally uses because it has lost touch with its inner self. If only we can attune ourselves with our higher powers, we can recover these faculties. This is an appealing argument, but is suspiciously similar to the argument raised by the "snake" in the Biblical legend of the Garden of Eden -- "Ye shall be as God...11". It is particularly appealing today, to a generation that has lost many of its traditional values and faiths and feels overwhelmed by the fast-paced modern world and its many problems. A generation that has been raised under the threat of a nuclear and/or germ warfare Armageddon, life-threatening pollution and diseases, extinction of various species of life, the deteriorating ozone layer, an alarming number of natural catastrophes and an ever-increasing population growth. Is it any wonder that many people around the world now believe that UFOs are spaceships and that we are being visited by extraterrestrial beings that have come to save us? The need to believe that UFOs are extraterrestrial visitors gives many people hope that they are not alone in the universe. They would like to contact this consciousness in hopes that they can solve our many problems on this planet. Perhaps our "salvation" can come from our "space brothers." This thinking also offers to some an escape from reality -- a childlike fascination for the unknown and mysterious. To others, it offers a common bond where there is a mutual interest outside the more mundane activities of the real world. As we shall see, this also leaves the door wide open for deception. We must not be deceived as to what these phenomena involve, lest we be absorbed by their signs and wonders and be led astray. If so, we may find our religions and scientific rationalism being replaced with magic, animism and paganism. We may even find our society cast into another Dark Ages.

### CHAPTER 2. A SCIENTIFIC DILEMMA

"UFOs are real. There is so much evidence, so much verification, we just have to accept the fact that they exist. The Bible teaches that there is a real-life Satan who will use all his powers to deceive the people on Earth. He is real and an intelligent being. If you believe the Bible, you understand that. One of his tricks is to try to convince people that they have been in touch with beings from another world. And one way he does this is to surround us with UFOs, to make people believe they are contacting aliens from other planets. What they're really contacting are not space creatures but demons, the disciples of the devil. The real explanation is the most terrifying explanation of all, and people just don't want to believe it."  
Dr. Norman Geisler Theologian

Stories of flying saucers were the vogue in the 1950s, which was just the thing to titillate the imagination of those of us who grew up in that decade. We may have been lulled to sleep by Eisenhower, but at the same time we were frightened by nuclear tests, feared invasions from Mars, and fantasized about Flash Gordon adventures. After the initial excitement waned, flying saucers were grouped with hula hoops and roller-skating waitresses as relics of the 50s. Unlike hula hoops, however, flying saucer reports would not go away. As the 60s began, many started to take reports of UFOs with serious concern, particularly after hearing about the Air Force's Project Blue Book<sup>12</sup>, that gave the subject at least a veneer of respectability. Nevertheless, the official Air Force position was that flying saucers were only a misrepresentation of natural events. Little did the general public know that some combat-trained fighter pilots with nerves of steel were returning from flights traumatized and in tears from encounters with something against which they had never trained<sup>13</sup>. There is something very strange and even sinister about the UFO phenomenon. In spite of the obvious and not so obvious frauds and claims of the mentally unbalanced, there remains a residual of good, solid, verifiable reports from average citizens and even professional observers who pass all physical and psychological tests. Many have proposed that we are being visited by extraterrestrials. There remain many pieces, however, that just do not fit the extraterrestrial or any other hypothesis. Fourteen years ago, Jaques Vallie published *Messengers of Deception*<sup>14</sup>, one of several books on the UFO phenomenon by that fine French-born researcher. Vallie's book exposed the cult activity behind the UFO phenomenon and pronounced the first warnings about its sinister side. As we shall describe in this book, this cult activity has intensified and become more sophisticated since that time. Confusion and fraud reign everywhere. Today it seems as if we are in a hall of mirrors in which everything is distorted and reflected -- just whenever a strong thread of logic seems to appear behind the phenomenon, it unravels into individual fibers of deceit, strangeness and charlatans.

## THE CRUMBLING OF SCIENTIFIC CERTAINTY

In the 1700s and 1800s the scientific community was ready to accept a mechanistic universe, and there was nothing left for science to do but to add a few more decimal places of accuracy. The Universe was a beautiful clockwork of Newtonian mechanics. We lived in a billiard-ball universe. In theory, if we could determine the position and momentum of every particle in the universe (every billiard ball), we could calculate precisely how the future of the universe would unfold. Science was gradually pushing the traditional idea of God's intimate involvement in His creation out of the way. But not every scientist was content to accept this view of the universe. Some probed deeper, and the deeper that science probed, the more things began to unravel.

## WHAT DOES THE PUBLIC BELIEVE?

The portion of the scientific community that is willing to accept the possible reality of UFOs largely discounts the extraterrestrial visitor hypothesis, for reasons that we will discuss in the next chapter. Ironically, such scientists discount the ET hypothesis without being able to offer an alternate hypothesis that is consistent with the observed data. Science knows what UFOs aren't, but it does not know what they are. This is consistent with the scientific method, where a hypothesis must be supportable by data. It is better to not entertain any hypothesis

than to entertain one that is not supportable. As Carl Sagan says, "extraordinary claims require extraordinary proof." What about the general public? Are people being convinced that UFOs are of extraterrestrial nuts-and-bolts technology? The surprising answer is that not only are they being convinced of this, but they fall into that thinking even when they could interpret the data within their own religious world-view. In February 1978 the Gallup Poll conducted a survey of 1553 adults on their belief in UFOs and other paranormal, religious, and psychic phenomena. The results were reported by Jeff Sobal and Charles Emmons in the "Zetetic Scholar<sup>21</sup>." The results were that an amazing 96% of the respondents believed that UFOs were real rather than imaginary. Almost as many, 86%, believed that UFOs were intelligently controlled devices, and 70% believed that UFOs were extraterrestrial visitors. One out of four (26%) believed in angels and/or devils, which may correlate with the 30% that did not subscribe to the extraterrestrial visitor theory. How does this compare with those who are active in the UFO field? In 1983, Donald A. Johnson, Ph.D., MUFON Consultant in Research Psychology, conducted a small survey of attendees of the MUFON Symposium, held in Pasadena, in order to learn what beliefs ufologists hold about paranormal phenomena. Johnson divided his sample into those ufologists who had themselves witnessed a UFO, and those who had not. Johnson found, not surprisingly, that all of the UFO-witness ufologists that he surveyed believed that UFOs were real rather than imaginary, as compared with 92% of the non-witnesses. Regarding UFOs being extraterrestrial visitors, 77% of the witnesses believe that they are, as compared with 61% of the non-witnesses. The surprise comes with the number that believe in angels and/or devils. Of the witnesses, 43% hold that belief, as compared with 17% of the non-witnesses. That means that of witnesses, almost twice as many believe that UFOs are extraterrestrial rather than angels, and among non-witnesses the ratio is 3.5 to 1. Therefore, those who actively investigate the UFO phenomenon are two to four times as likely as the general public to explain UFOs as being the result of extraterrestrial technology rather than their religious beliefs. If a picture is worth a thousand words, it seems that a UFO sighting is worth a thousand beliefs. Not only is the deception working, but it may be drawing people away from their traditional beliefs. Unfortunately, as noted by Sobal and Emmons, they used a convenience sample rather than a random sample for their study. Their interesting results beg for a repeat of this study in a more rigorous way.

### CHAPTER 3. WHAT MIGHT UFOS BE?

"A large part of available UFO literature is closely linked with mysticism and the metaphysical. It deals with subjects like mental telepathy, automatic writing, invisible entities, as well as phenomena like poltergeist manifestations and possession. Many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to demonic possession." Lynn E. Catoe USAF Bibliographer USAF Report On UFOs

Given the phenomenon before us, what are we to make of it? Is the UFO phenomenon strictly fraudulent -- an artifact of the imagination or the fabrication or twisted minds? Those who are only casually acquainted with the subject from supermarket tabloids or television hype may come to this conclusion Are UFOs a manifestation of some unknown scientific phenomenon, a natural but not yet explored process? This is the thinking of those who delve into the phenomenon deeply enough to be convinced that the phenomenon is "real," but not deeply enough to understand its true nature. Are they visitors from other planets? Lets examine the data. Let us first dispel the notion that we are dealing with "scientific" data,

which might be defined as observations collected objectively and systematically, by unbiased observers, using calibrated instruments. Much of paranormal data is anecdotal or serendipitous, and we do not claim to have a scientific data set. However, the same can be said for some of the "softer" sciences such as psychology and sociology in which much progress has been made. What is a bigger problem in ufology is that the data that we possess might not be freely obtained, but instead might be contrived data that whomever is behind this phenomenon wants us to have, at the time and in the manner that they wish for us to have it, for their own purposes. If this is so, scientific methods may not be as relevant to the study of ufology as intelligence methods. Given the data in our possession, several theories have gained prominence in ufology over the last several decades. The ones most often entertained are (1) the misrepresentation/ hoax theory, according to which everything is either a misrepresentation or a hoax<sup>22</sup>; (2) the "little green men", or ET theory, according to which we are being visited by extraterrestrials; and (3) psychological hypotheses according to which UFO experiences are hallucinatory, due to various causes (e.g., hypnogogic states, repressed memories, temporal lobe abnormalities). We believe that the first and third hypotheses have some component of truth in that they explain a number (even a majority) of cases. However, we also believe that they all suffer from fatal flaws and that they fail to explain the essence of the phenomenon. Let us consider these hypotheses in turn and then discuss our own hypothesis.

#### MISREPRESENTATION/ HOAX HYPOTHESIS

There is no argument that this theory does account for the vast majority of UFO reports. The question is whether or not it accounts for all of them, as skeptics such as Philip Klass and Carl Sagan might argue. In the 1960s the Air Forces Project Blue Book concluded that as many as 90 percent of UFO reports are simply misrepresentations of natural phenomena by well meaning, but mistaken, individuals. The most frequent misrepresentations are those of the planet Venus, meteorites, deorbiting satellites, and false images due to temperature inversions. However, Blue Book and more recent studies also concluded that this theory fails to explain a very significant residue of credible "hard core" reports. In his book *Flim Flam*, James Randi (a professional magician who has exposed many "paranormal" frauds) claims that the remaining residue is just "noise" that could be explained if more and better information were available. Although this is possible, we should not forget that some of the major discoveries in science and engineering (such as superconductivity and quantum mechanics) have been made because accepted theories could not deal with a residual "noise" in observations. Natural events can appear very unnatural under the right settings, and can fool even experienced observers. One such observation was made by the author (Pacheco) in the deserts of Eastern Turkey in the early 1970s while on a Skylab satellite tracking mission. Skylab was the third stage of an unused Apollo moon rocket converted into a small scientific orbiting platform, and outfitted with a pair of large outboard "solar panels" (large flat panels filled with solar cell arrays) to provide electricity. Shortly after the launch of Skylab from Cape Canaveral, Florida, something went seriously wrong. Unbeknownst to the launch team, approximately ten minutes into the launch one of the solar panels failed to extend from the main body as scheduled. The panel jammed in place as several pieces of surrounding material (covering material, bolts, shrouds, etc.) flew off and interfered with its extension. As soon as we acquired Skylab on our ground radar, we were immediately impressed by its huge radar image. But along with the main image there appeared other smaller pieces -- a first sign of trouble. Being a typically clear Turkish summer night with no

interfering lights in the area, I made what seemed like a silly decision to go outside of the radar instrument building and take a look at the sky with my eyes to see if anything was visible. To my surprise, I was greeted with a spectacular sky show -- Skylab was clearly visible rising slowly in the western sky, and all around it were smaller specks that seemed to dart in and out as they periodically caught and reflected the light from the orange sun which had set several hours before. I soon realized that the line of sight distance was too long to actually see such small closely-spaced pieces with the naked eye. The interplay and diffraction of sunlight, however, made for such an appearance. This would have made an outstanding UFO report, and I must say that if I had not known what I was observing I may have been tempted to consider it as such. By 1966, the late Dr. J. Allen Hynek, Professor of Astronomy at Northwestern University and chief consultant to Project Blue Book, had done a rather thorough job of investigating the more credible sightings, and finding that in most cases there was a natural explanation. Dr. Hynek should be credited with placing the study of the UFO phenomenon on a scientific footing. The author (Blann) was fortunate to establish both a professional and personal association with this fine researcher who later became godfather to his son. Unfortunately, Hynek's attempt at explaining some widely reported events in Southern Michigan as swamp gas gave Blue Book a false reputation as a "cover up" organization from which it never fully recovered. To this day Hynek's faux pas is referred to with tongue firmly in cheek by such UFO publications as "The Swamp Gas Journal." The following is an excerpt from the original March 26, 1966 New York Times story describing the swamp gas explanation. Although Hynek may have been guilty of treating the Michigan events too lightly, the original press account shows that the media may also have been overzealous in using this event to discredit Dr. Hynek:

"...(Dr. Hynek) called the report by 87 coeds, a college dean, and a civil defense director from Hillsdale a very puzzling sighting... some 50 people reported seeing a football-shaped object hovering over a swamp. Dr. Hynek said "This could have been due to the release of variable quantities of marsh gas. A dismal swamp is a most unlikely place for a visit from outer space.... Rotting vegetation produces the gas which can be trapped by ice and winter conditions. When a spring thaw occurs, the gas may be released in some quantity. This may cause lights sometimes right on the ground, sometimes merely floating above it..."

Modern science is not nearly so simple. Albert Einstein, not only the greatest of modern scientists but also a man of deep Jewish faith, showed that the Universe was governed not by Newton's absolutes, but by General and Special Relativity. Scientists like Neils Bohr, Louis deBroglie, and Werner Heisenberg developed theories of Quantum Mechanics that described the behavior of subatomic particles as being dependent on the observer's consciousness, or at least interact with the observer's consciousness! In 1927, Heisenberg theorized that nature places an absolute limit on the combined accuracy of certain pairs of simultaneous measurements. Such measurements might be determined by an observer just prior to an experiment, thus causing matter to choose a state as a consequence of the conscious decision of the observer. Einstein was himself an unwitting contributor to the development of quantum theory. After considering its philosophical implications, Einstein later rebelled at these notions, claiming that "I shall never believe that God plays dice with the world.<sup>15</sup>" Nonetheless, experimental data agrees with many of these strange quantum mechanical theories, and they are now commonly accepted in physics. Not even its founders realized that quantum theory may provide an explanation for some of today's manifestations of the paranormal, which appear to be consistent with what is called a "tunneling effect" -- a



concept to which we will return in Chapter 14. During the 1800s, mathematics was the queen of the sciences. Mathematicians, scientists, and philosophers all looked to the mathematical legacy from Euclid to Descartes as reflecting the certainty of reality. Early in the 20th Century, however, the philosophy of Logical Positivism led to the questioning of mathematical certainty. Einstein put this modern thinking in perspective when he said, "As far as the laws of mathematics refer to reality, they are not certain, and as far as they are certain, they do not refer to reality." Mathematics abandoned its claims to be a true reflection of reality and instead placed its value in being logically consistent -- if we accept starting assumptions and argue logically, our results will always be consistent with the assumptions. This last bastion of tradition was breached by German mathematician Kurt Godel, who in 1931 proved his "Incompleteness Theorem," which concludes that a sufficiently large mathematical structure can not be shown to be internally consistent. As author Isaac Bashevis Singer said, "Our knowledge is a little island in a great ocean of non-knowledge.<sup>16</sup>" The paranormal manifestations described in this book certainly belong to that island of scientific non-knowledge. As mentioned earlier, Jung tried to understand such things as being archetypes of a collective subconscious. But is this Jungian paradigm only an attempt to attach a name to that island without as much as exploring it? What does religion have to say?

## REINTEGRATION OF SCIENCE AND RELIGION

All religions can be said to be belief systems relating to an ultimate reality. Although whatever metaphysical statements we make should be valid with respect to this ultimate reality, we prudently restrict our comments to the religious context which we are most familiar -- the Judeo-Christian. The Judeo-Christian religion is monotheistic, claiming that one supreme uncreated consciousness, God, is the Creator of all, is infinite in power and love, and His knowledge is far beyond what our limited human intelligence can comprehend. It also traditionally holds that God created beings that, although limited in knowledge, are still far ahead of mankind in intellect (e.g., angels). Angels are like humans in possessing free will and intellect, but are unlike us in that they have spiritual rather than physical bodies. Although they are usually completely invisible to us,<sup>17</sup> angels are nevertheless said to be able to appear at times as physical-looking humans.<sup>18</sup> Who are these angelic beings and, if they exist, would it be so strange that they might produce paranormal manifestations such as UFOs that our science can not explain? Due to the spiritual and therefore transcendent nature of this approach, professional scientific societies have little or no official interest in such things. Nevertheless, many of their individual members are not only very interested, but have themselves either read extensively about UFOs, researched, or even reported UFOs. Appendix A contains a report on a private survey done of the membership of the American Astronomical Society concerning the UFO phenomenon.<sup>19</sup> Although individual scientists might have interest in such questions, organized science operates within a framework that is as rigid as that of organized religion. The scientific method infers that data are not worth investigating if they cannot be measured in a laboratory, or at least under controlled conditions. Any scientist who goes beyond the boundaries of accepted scientific paradigms and investigates paranormal (outside of "normal" experiential paradigms), preternatural (outside of nature as we know it) or supernatural (direct intervention by God) activity of the kind discussed here is at risk of being cut off by the rest of the scientific community. Because of this, scientists either avoid such subjects, or else study them under cover as part of an "invisible college" whose names and methods are only known to each other. In the course of

our investigations, we have encountered and worked with some of these legitimate scientists, and there is a mutual understanding of the caution we must exercise with this subject. Caution is due not only to its unacceptability to mainstream science, but also out of fear of being overwhelmed by the nonsense of those hoaxsters and ufologists who are not at all critical and are ready to accept anything. We will meet some of these characters in this book. A related problem is that today's secular society has biased the citizenry against spiritual hypotheses. When making statements that encompass the supernatural or paranormal, most people have been conditioned by secularism to immediately reject any data that may hint at a spiritual characteristic. Most people's concept of "the devil" is an archaic and mythical idea of an ugly horned being in a red suit with a pitchfork, and "demons" are little grotesque creatures that do his bidding. Similarly, most people's concept of "angels" is that they are an antiquated idea of beautiful human-looking beings with large wings and halos floating on some cloud playing harps. In other words, most people's understanding and concept of such beings is a reflection of their conditioned belief structures -- an example of Jung's archetypes. Additionally, discussion of metaphysical entities such as "angels" or "demons" infer the existence of a moral code which our society is gradually jettisoning. If instead of "angels and demons" we used such words as "Jungian archetypes" or "interdimensional realities" then this would be more acceptable, since it would not imply a conflict of "good versus evil" and certainly would not suggest the existence of either a God or a Satan. The real problem is that modern society tries to separate the spiritual realm from the physical, and this is impossible -- as Quantum Mechanics has discovered, there is a fascinating dynamic relationship between the inanimate observable universe and the observer. Yet, when people begin to discuss the spiritual dimensions of the subject matter and place them in a context of morality, or of "good versus evil," this becomes taboo. The legacy of the divorce between science and religion over the last several hundred years has been a society in which anything goes -- there seems to be no room for right or wrong, nor good or evil. Many scientists are beginning to see the dangers of this. As stated by author and psychiatrist M. Scott Peck,

"All of this is changing, however, The end result of a science without religious values and verities would appear to be the Strangelovian lunacy of the arms race; the end result of a religion without scientific self-doubt and scrutiny, the Rasputian lunacy of Jonestown. For a whole variety of factors, the separation of religion and science no longer works. There are many compelling reasons today for their reintegration -- one of them being the problem of evil itself -- even to the point of the creation of a science that is no longer value-free. In the past decade this reintegration has begun. It is, in fact, the most exciting event in the intellectual history of the late twentieth century<sup>20</sup>."

Interestingly, Dr. Peck was led to his thoughts about the reintegration of science and religion after contemplating the problem of evil. As he argued in his book, *People of the Lie*, the concept of evil may be the only recourse to explain the behavior of some individuals. Similarly, the problem of evil, as we shall argue in this book, leads us to the consideration that UFO and other paranormal manifestations are themselves grounded in this concept. Even though a number of other veteran ufologists, who have themselves spent over thirty years investigating this subject, have come to similar conclusions, most of those casually acquainted with the subject choose to not accept this conclusion. What the general public does not realize is that these men and women come to this conclusion from various professional disciplines and have spent much time and effort wading through the mountains

of data in order to come to these conclusions. They have different backgrounds, religious and philosophical beliefs. Instead, many choose to follow the "Pied Pipers" of ufology into the realm of deception -- extraterrestrials from other stars, humanoids secretly kept by the government, underground UFO bases, abductions by aliens, and a myriad of other sensational ideas. Such things make for good press, but lousy science.

The astrophysicist emphasized that his explanation did not cover the entire UFO phenomenon over the past 20 years and that very few sightings could be attributed to marsh gas... Although regarded as a UFO debunker at the time, Dr. Hynek later became a believer in the paranormal aspects of UFOs and created a center for the study of the phenomenon that earned high marks for its thoroughness and credibility.<sup>23</sup>

What is misrepresented?

The following table lists some of the things that have been the primary cause of UFO reports in the past<sup>24</sup>. This exhaustive list accounts for approximately 90 percent of all UFO reports. That means that the remaining ten percent can not be accounted for by any of the causes on this list (at least not in any obvious way). This represents a large quantity and quality of reports that professional scientists have investigated without being able to find an answer. Most UFO sightings are not even considered for investigation by professionals unless they are reported by multiple witnesses who have passed all of the standard tests to detect mental illness, and polygraphs to detect hoaxsters.

A. MATERIAL OBJECTS 1 Upper Atmosphere: meteors, satellite reentry, rocket firings, ionosphere experiments, balloons. 2 Lower Atmosphere: planes, weather balloons, clouds, contrails, blimps, bubbles, military test craft, military experiments, magnesium flares, birds migrating. 3 Very Low Atmosphere: paper debris, kites, leaves, spider webs, insects, luminous electrical discharge, seeds, feathers, parachutes, fireworks. 4 On or Near Ground: dust devils, power lines, transformers, elevated street lights, insulators, reflections from windows, water tanks, lightning rods, TV antennas, weather vanes, automobile headlights, lakes and ponds, beacon lights, lighthouses, tumbleweeds, icebergs, domed roofs, radar antennas, radio astronomy antennae, insect swarms, fires, oil refineries, cigarettes tossed away. B. IMMATERIAL OBJECTS 1 Upper Atmosphere: auroral phenomena, noctilucent clouds. 2 Lower Atmosphere: reflections of searchlights, lightning, St. Elmo's Fire, parhelia, reflections from fog and mist, mirages. C. ASTRONOMICAL: planets, stars, artificial satellites, sun, moon, meteors, comets. D. PHYSIOLOGICAL: After images, matches, autokinesis, autostasis, eye defects. E. PSYCHOLOGICAL: hallucination. F. GEOPHYSICAL: earth lights, tectonic stress, earthquakes. G. PHOTOGRAPHIC RECORDS: development defects, internal camera reflections. H. RADAR: anomalous refraction, scattering, ghost images, radar angels, birds, insects, multiple reflections. I. HOAXES

Table 1 Events which may be misrepresented as UFOs

In spite of this long list of potential explanations, we have unexplainable reports of such high quality that they would pass the "reasonable doubt" test in any court. There are reports of UFOs sighted by multiple credible witnesses, not in contact with each other and not knowing each other, along with evidence from radar and other instruments confirming their reports.

These witnesses are without any suspicion of any mental or emotional disorder. What are some typical reports of this type?

## HARD CORE REPORTS

Let us state at the outset that unless and until we place a UFO under a microscope in a laboratory, there will not be a single report that can be "proven" to be true. Nevertheless, over the past four decades of UFO sightings, the following "hard core" cases have achieved notoriety due to their credibility and/or publicity.<sup>25</sup> We do not state these cases as definitive proof of the reality of the UFO phenomenon, but instead as an indication that there is a puzzling phenomenon that can not in honesty be ignored. Some of these cases might admit alternative explanations (which also have not been proven), and where those have been proposed we state them.

1. Roswell Incident, outside Corona, New Mexico, 1947 An object crashed in a remote location on a large ranch in early July, 1947. Debris was allegedly recovered by the Army Air Force, which issued a hasty press release saying that a "Flying Disk" had been recovered. The press release was retracted the next day, and a press conference was held at which it was claimed that the object was a Rawin Sonde (a device used to calibrate radar). An FBI document obtained through the Freedom of Information Act concerning the recovered debris said that "the disc was hexagonal in shape and was suspended from a balloon by a cable, which balloon was approximately twenty feet in diameter... disc and balloon being transported to Wright Field by special plane..." Thirty years after the incident, however, Air Force Intelligence officer Major Jesse Marcel claimed that the pieces of debris he gathered did not look like they came from this earth. Recent interviews with a number of witnesses reinforce the anomalous nature of object. Alternative explanations are that it was, indeed, a weather balloon mistaken for a UFO and that various witnesses and authors later conspired to perpetuate a UFO myth around this incident. The Roswell Incident became the source for the recent books *Majestic*, by Whitley Streiber and *Crash at Roswell* by Kevin Randle.

2. Trent Photo, McMinnville, Oregon, 1950 This classic photo case is important because of the clarity of the two photos and because of the amount of research that has been done to establish or disprove its credibility. The witnesses, Mr. & Mrs. Paul Trent, formerly of McMinnville, Oregon, took two photos of an object that they claimed was flying past their farm on May 11, 1950. According to the Condon Report, "This is one of the few UFO reports in which all factors investigated, geometric, psychological, and physical appear to be consistent with the assertion that an extraordinary flying object, silvery, metallic, disk-shaped, tens of meters in diameter, and evidently artificial, flew within sight of two witnesses. It cannot be said that the evidence positively rules out a fabrication, although there are some physical factors such as the accuracy of certain photometric measures of the original negatives that argue against a fabrication."

3. Lubbock, Texas, Lights, 1951 The Lubbock Lights were thus named because the majority of UFO sightings took place in or around Lubbock, Texas in August, 1951. The first sighting was made in Albuquerque, New Mexico, about 250 miles away. A number of witnesses reported flying wing-shaped aircraft, while others reported a number of lights in a delta shape. Before the lights disappeared, weeks later, hundreds had seen them, one man had photographed them, electromagnetic effects were reported due to close approaches of the

objects, and they had been tracked on radar. Some have stated that the "wing-shaped aircraft" observed was some type of experimental flying wing.

4. Washington Invasion, Washington, D.C., 1952 Several fast moving objects appeared on radarscopes at three separate installations, including Andrews Air Force Base. Interceptors were scrambled but did not locate anything. The same thing happened the next night, and this time the objects were confirmed by ground observers and commercial airline pilots. The objects appeared as glowing balls of light that moved toward and away from aircraft, disappearing and appearing in the nighttime sky. The largest peacetime press conference in government history was called to allege to reporters that the radar traces had been caused by thermal inversions. A photograph of UFOs flying over the capitol building (reproduced in this book) was widely distributed, but the UFOs on this photograph have been shown to be lens flares from the street lights below the capitol.

5. Great Falls Film, Great Falls, Montana, 1954 A Little League baseball coach filmed two highly- reflective or luminous objects streaking across the sky near Malstrom Air Force Base. The original explanation offered was that the objects were F-94s on approach to the base. The Air Force investigators found records of two F-94 jet fighters that had landed at Malstrom, three miles east- southeast of the baseball park, about the time the UFOs were seen. However, the observers said that they had seen some jets in another part of the sky just after observing the UFOs.

6. Lakenheath-Bentwaters, England, 1956 Multiple radar and visual contacts of one or more unknown objects were made in August 1956 over East Anglia, a wide area of the flat plains of eastern England. At least one UFO was tracked concurrently by three different ground-based radars at two airfields, with corresponding visual sightings by ground personnel of round, white, rapidly moving objects that changed direction abruptly. Interception by Royal Air Force night-fighter aircraft was attempted. One aircraft was vectored to the UFO by ground radar, and the pilot reported visual and airborne radar contact. The glowing ball of light, tracked by three ground radars, then appeared to circle behind the aircraft and followed it despite the pilot's evasive efforts. Contact was broken when the UFO stopped chasing the aircraft and disappeared from the interception control radar. The investigating U.S. Air Force Intelligence officer stated all personnel interviewed and official logs lent reality to the existence of some unexplained flying phenomena near this airfield on this occasion.

7. Lonnie Zamora, Socorro, New Mexico, 1964 Police officer Lonnie Zamora was chasing a speeding car when a sudden roar and flame in the sky to the southwest attracted his attention. He broke away from the chase and went to investigate. Approaching the area, he saw an elliptical object with supporting legs that had landed in the gully. Zamora thought he saw two figures, heard a metallic thud like someone closing a door, as he got out of the patrol car and started to walk closer to it. Suddenly, the aluminum-white, egg-shaped object started to roar, and a blast of bluish-orange flame shot out from the bottom. Zamora became frightened, and rushed behind the car thinking it was about to explode. He saw a red insignia on the side of the object. He watched the object slowly lift into the air, flames still coming from bottom, the low frequency roar changing to a high frequency whine then to silence, when it leveled off and headed in a southwest direction. There was physical evidence at the scene that consisted of smoldering chico bushes and landing pod-like markings. The Air Force indicated that analyses of the bushes and soil revealed no petrochemicals. Some

investigators speculated that this aircraft might have been some type of experimental spacecraft to be used in lunar or Martian exploration in the near future, but official inquiries proved negative.

8. Captain Coyne/Army Helicopter, Mansfield, Ohio, 1974 Four National Guardsmen aboard a Bell UH-1H helicopter reported sighting a large cylindrical object on a collision course. The pilot in command, Capt. Coyne, thinking they were about to have a midair collision, put the helicopter in the descent mode. The object suddenly stopped in front and slightly above the helicopter, a green beam of light suddenly filled the cockpit, and the helicopter began ascending even though it was still in the descent mode. The gray, aluminum-looking body of the object could be seen through the canopy by Capt. Coyne. Two of the crew members did not get a good look at the object, and one indicated that he only saw a bright light. The green light then shut off and the object continued its westward travel, after which Coyne discovered that the helicopter had inexplicably risen 2,000 feet. Later, Coyne would get a call from a man in the Pentagon asking him if he had had any unusual dreams; Coyne indicated that he had and was curious to know why someone would ask such questions. Later, some people came forth and admitted that they had seen the helicopter and the object from the ground. Some investigators felt that Capt. Coyne may have seen a large bolide and the green light experienced was due to the green tinting on the canopy.

9. Frederick Valentich/private airplane, Australia, 1978 Frederick Valentich, a twenty-year old pilot, was on a flight from Moorabbin to King Island when he encountered a UFO that began circling his small aircraft. He radioed to Melbourne asking if they had any aircraft in the area, but they replied they didn't. There was a continual exchange of communication between him and Melbourne as the object closed in on his aircraft. Valentich indicated that the strange aircraft was hovering on top of him again and that his engine was idling roughly. Suddenly there was silence. An intensive air, sea, and land search was conducted, but no trace of Valentich or the aircraft was found. Some felt that Valentich may have experienced "vertigo" and been flying upside down, viewing lights being reflected from the water, whereupon he crashed into the deep waters between Moorabbin and King Island.

10. Cash/Landrum, north of Lake Houston, Texas, 1980 Betty Cash, fifty-one, Vickie Landrum, fifty-seven, and Colby Landrum, seven (Vickie's grandson), were driving on a road north of Lake Houston on the way to Dayton, Texas where they lived when they observed a very bright light in the sky that disappeared behind some trees. As the witnesses drove along, they were shocked to see a large diamond-shaped object hovering above the road ahead of them belching fire from beneath. One of the women got out of the car to get a closer look, while the other comforted little Colby. Suddenly, the sky was filled with CH-47 style helicopters. The object still belching flame, lifted and moved over the trees with the helicopters surrounding it. Soon after the sighting, all three witnesses suffered strange maladies that were likened to radiation poisoning. The two women tried to take the U.S. Government to court because of health problems they suffered afterwards.

11. Hudson Valley, New York, 1984 Thousands of reports were made, mostly nocturnal, of a large, hovering boomerang-shaped object with a series of rotating lights. The reports came from many highly credible individuals including meteorologists, news reporters and police chiefs. A "planes in formation" theory is still in contention; however, videos taken by an area resident of both the object and a formation of planes show distinct differences.

There are hundreds of other reports as the eleven we have highlighted above, some credible and some not so credible. Some might be misrepresentations, while others could be elaborate hoaxes. and misidentification of experimental man-made aircraft and/or drones. There is the possibility that some may be little-known natural events, especially those objects that appear to be glowing, self-luminous balls of light that appear mysteriously and then suddenly disappear while being visually observed and tracked on radar in some cases. These "balls of light:" do not necessarily mean that they are extraterrestrial spacecraft instead of something much more earth-bound, such as ball lightning. Could all such cases be misidentifications or hoaxes? To take that position without going through the investigations would be just as close-minded as to take the position that they are all true. The sheer quantity and quality of multiple-witness reports from credible witnesses indicates that something else must be happening. Let us consider the second hypothesis -- "little green men."

## EXTRATERRESTRIAL (ET) HYPOTHESIS

According to the ET hypothesis, the credible but unexplained reports are sightings of visitors from other planetary systems. Their motives for being here are variously given as that their own system is dying, that exploration is natural for them, or that they use the Earth as an incubation tank for the creation of new species. Although in the realm of fantasy and science fiction anything is possible (such as faster-than-light travel), we nevertheless have certain rules of evidence and logic to guide us. According to these rules, does this hypothesis appear correct? Let us examine this question. The first argument against the ET hypothesis is the tremendous distance between stars. The average spacing between stars that are capable, in theory, of harboring life-bearing planets is 200 light years. Four nearby stars are the most commonly cited as possible homes for extraterrestrial life, and all are approximately 11 light years away: Epsilon Eridani, 61 Cygni, Epsilon Indi, and Tau Ceti. The others are thought to be either too unstable to have planets, or are their local environment is too extreme to provide a stable environment for life to develop and survive long enough for it to achieve intelligence<sup>26</sup>. Tau Ceti is considered the best candidate, since it is the most like our own sun. Some UFO believers in the ET hypothesis argue that Tau Ceti is at the right distance from Earth to account for the wave of modern-day reports. The first major UFO waves took place some 22-24 years after the first high-power radio transmissions from earth could have been detected at interstellar distances. Such transmissions, moving at the speed of light, would have taken about 11 years to reach them, and spacecraft moving at near-light speed would have taken not much more than that to return here -- hence the 22-24 year time. This assumes a great deal, of course, not the least of which is that there are spacecraft capable of traveling at the speed of light. Let's assume, as we argued above, that the closest planetary systems capable of supporting life are at least ten, and more likely hundreds, of light years away. That means that it would take a spaceship, traveling at the speed of light, ten to hundreds of years to make a one-way journey. Einsteins relativity theory, however, tells us that the faster a particle travels, the more its mass increases and the more energy it takes to accelerate to a higher velocity. Therefore a starship may only be expected to travel, in practical terms, no faster than perhaps one-tenth of the speed of light. That makes the ten-to-hundreds of years one-way trip take hundreds to thousands of years. Our own space probes, traveling at 25,000 miles per hour, are merely crawling along at four one-thousandths of a percent of the speed of light. Then there is the matter of acceleration

and deceleration. A starship has to accelerate for a very long time to get to any reasonable fraction of the speed of light and decelerate to keep from overshooting its eventual destination. Therefore even a relatively short interstellar distance of ten light years might actually take many hundreds of earth years to travel one way. If they arrived at our planet in these interstellar slow boats, does it make sense that they would hide themselves from us while on the other hand doing such blatant things as chasing aircraft and abducting innocent bystanders? Does it make sense that they would appear to us as many different humanoid species without giving us a clue as to what they want? Given the large distances involved, we would expect that if visitations from inhabitants of other planetary systems had occurred or were occurring, that a landing would be somewhat of a momentous occasion both for our visitors and for ourselves. We would expect that each visitation would be either done in complete secrecy (in case they merely wish to observe us), or else would be accompanied by systematic interactions with our species in such a way that a single voyage would extract the maximum information available. Later voyages -- at least twenty years apart due to round-trip distances -- might be modified as a result of the information obtained. However, what we see with the UFO phenomenon makes no sense at all in this context: reports of thousands of landings with dissimilar creatures, dissimilar intents, and dissimilar messages.

This brings us to the second argument against the ET hypothesis -- there are too many reports. Vallie estimates the number at 50,000 "close encounter" reports since the beginning of the systematic recording of such reports twenty years ago. This is a conservative estimate based mainly on reports from the Americas, Europe, and Australia. That estimate does not account for incidents that may occur in other places around the world. We may safely double that to account for those parts of the world where close encounters occur but are not recorded systematically. This means that there might be 100,000 UFO close encounters that might have taken place over the last 20 years. That is an average of 5,000 per year, or almost 15 per day. And these are close encounters. We can safely assume that for each close encounter there are at least ten credible sightings of UFOs at a distance. This means there are at least 150 credible sightings per day. Under the ET hypothesis, not only are we asked to accept that the ETs have learned how to transverse the large distances involved, but that they are sending veritable armadas of every kind of extraterrestrial creature in spaceships that appear as anything from dirigibles to discs, for the sole apparent purpose of playing games of hide and seek with farmers and housewives, while leaving absolutely no debris. Given 45 years of this, complete with reports of UFOs blowing up, landing, and taking abductees, we might think that by now there would be a little green man in a morgue, or a piece of a saucer hanging in the Smithsonian museum. But there are not. Why? We claim that it is because we are not collecting data on a natural scientific phenomenon. Instead, we are collecting data in the same way that a moviegoer can be said to be collecting data from what is being projected on the screen. To further undermine the ET hypothesis, David Brin has written in *First Contact*, that sometime in the mid-1970s several prominent scientists challenged the conventional wisdom that life arises upon isolated islands, forever separated by the wide gulfs of interstellar space. These scientists concluded that it is possible, in theory, to cross the emptiness between stars in interstellar slow boats that take perhaps several generations to cross from star to star. Why does this undermine rather than support the ET hypothesis? Precisely because it presents us with a paradox that is difficult to overcome. If many advanced life forms did this, the 200 light-year average spacing between races could be bridged in under 100,000 years, which is almost nothing compared with a universe several billions of years old. The paradox is that in spite of this argument, there are



no clear signs that the Earth has been colonized in the last 60 million years<sup>27</sup>, nor are there signs of civilizations near neighboring stars. No radio signals have been picked up from these stars, even though the interstellar slow boat theory would tell us that these stars should be brimming with communication and commerce<sup>28</sup>. Indeed, the great silence, combined with the Earth's geological and anthropological record, strongly hints that mankind may be indeed alone in the universe (or at least in this galaxy). There is a current theory in vogue among physicists that the Universe is the way we observe it precisely because mankind is in it. Could it be that modern physics is now confirming what the Church has always taught? That there is a God who created the Universe for the sake of placing mankind in it? If the preceding argues against the existence of intelligent extraterrestrial life in our part of the universe, it argues even more strongly that the many thousands of UFO sightings over such a short time could not possibly be the result of extraterrestrial intelligence. If the ET hypothesis is not supportable, what then are we dealing with? Consider the following report, described by Vallie:

"June 1962, Verona, Italy: Following a UFO observation, a woman was awakened by a feeling of intense cold and saw a being with a bald head near the house. She called other witnesses, and all saw the apparition shrink and vanish on the spot, like a TV image when the set is turned off."

We could cite hundreds of credible reports by multiple witnesses that say similar things: the UFO they observed did not leave the scene by normal physical means such as accelerating away, but instead seemed to disappear as if it were a projection onto our minds. This is our first clue that what credible witnesses are observing is not something physical but instead some kind of mental projection -- what some would argue is strictly a psychological phenomenon, but which we argue has a spiritual dimension. UFO manifestations seem to be intertwined with our own perceptions. For example, some UFO multi-witness cases have shown that each individual did not see exactly the same thing, and certain details described by each individual seemed to be reflective of that individual's consciousness (this also occurs in alleged apparitions of the Virgin Mary). In some cases, one or two individuals in a group see the manifestation while the others do not see anything, even though they are looking at the same location pointed out. Cameras have often obtained blurry images of UFOs and other unusual manifestations that were not visible to the naked eye. In fact, experience has shown that the clearer the alleged photograph of a UFO, the more likely that it is a fake. This tends to indicate that the phenomenon can influence the human mind to the point of being selective in a group of people, and can influence both the brain and instruments to detect or not detect whatever it desires<sup>29</sup>. The phenomenon appears to be able to interact with the physical environment in a number of ways. This should provide us a clue that there may be some intricate deception going on. The real source behind the manifestation seems to have a mask. Another clue as to the true nature of these phenomena is that children seem more apt to report seeing UFO and angelic manifestations than adults. An obvious hypothesis for this is that children tend to make up stories. As we shall see with some alleged visions of the Virgin Mary, however, mere children have passed the most stringent of medical and scientific tests during the time of their reported vision. So rather than discounting all such tales, we should admit the possibility that young children's minds may be more aware and closer to the spiritual domain. Children have not yet become hardened or conditioned by our secular society. Thus, they may more easily glimpse this spiritual world and may be more likely to be influenced by the spiritual, whether benevolent

or malevolent. It is noted in theological literature that when children suffer severe traumas (sexual, mental or physical abuse) or are exposed to drugs, violence, pornography, or occult literature and activities in early childhood, this tends to open their minds to "demonic influence." This may be why Christ said, "And whoever welcomes a little child like this in My name welcomes Me. But if anyone causes one of these little ones who believe in Me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.<sup>30</sup>"

## PSYCHOLOGICAL HYPOTHESIS

Under this hypothesis we group a number of concepts espoused by various researchers, all of which conclude that the UFO manifestation is strictly a mental interpretation of psychological or psycho-physical phenomena. There are two major branches under this: the tectonic theory, and the post-traumatic stress theory. The first branch, which goes by the name of Tectonic Stress Theory, or Earth Lights, espoused by researchers Deveroux and Persinger, was developed in the 1970s. This theory claims that rocks (such as quartz) under great stress (such as around earthquake faults) can produce piezoelectric energy that can manifest as microwave energy above ground and give the appearance of a UFO. Furthermore, this earth light can interact with the brains temporal lobe structures (according to Persinger) and create hallucinations of UFO entities. This is an interesting theory which relies on the proven principle of piezoelectricity and the known effects of temporal lobe stimulation or epilepsy. Nonetheless, although this theory may explain a number of cases, it suffers from several flaws: the energies required, UFO reports from non-earthquake areas, and the periodicity of certain reports. Concerning the energy required, Chris Rutkowski has shown that the piezoelectric energy likely to be produced by tectonic stress is many orders of magnitude less than would be required for a typical luminous UFO manifestation. In addition, he notes that the reported correlation between UFO sightings and earthquake fault zones rely on a somewhat artificial selection of geographical zones and the "lagging" of the data over time. Furthermore, although there might be increased UFO reports along earthquake zones, this data is also correlated with the higher populations densities along certain corridors (such as along the San Andreas fault). According to Persinger, not only UFO reports but also religious manifestations might be explainable through either natural or induced abnormalities in the temporal lobe cortex. That this explains many reports, particularly those suffering from schizophrenia and epilepsy, is without doubt. However, it fails to explain reports from those who pass all standard medical and physical tests or from multiple observers. A case in point are the four Medjugorje, Bosnia, visionaries of the Virgin Mary to be described in a later chapter. These four children reported daily visual and auditory apparitions of the Virgin Mary for many years. Their apparitions occurred at exactly the same time, were reported in exactly the same way, and even passed stringent physical and mental tests conducted by scientists while they were having their vision. Recently a different psychological theory of UFOs, especially of alleged abductions, has been proposed by several investigators who claim that such reports may be the result of repressed traumatic childhood experiences such as child abuse. Childhood sexual abuse is an alarming, yet controversial current topic among therapists and those who believe they were victims. Although estimates vary, sexual abuse of children appears to be tragically common. In a 1979 survey of 800 college students, 19 percent of the women and 9 percent of the men reported having experienced at least one coercive sexual experience initiated by an adult before age 13. In a 1986 study of 930 San Francisco women, 28 percent cited at least one

instance of sexual molestation, and 16 percent reported incest before age 14.31. The controversy resides not in the reality of childhood sexual abuse, but in the way that memories of such abuse are brought to light. They are often not recalled until much later in life, and at the urging of therapists who may intentionally or unintentionally be creating the memories in their patients. At least 300 lawsuits have been filed involving formerly repressed memories.

The theory of the connection between child abuse and UFO abductions holds that the human subconscious, unable to deal with such repressed memories, generates instead screening pseudo-memories of UFO entities complete with abductions. In *Hidden Memories*, author Robert Baker claims that people unconsciously manufacture memories of child molestation or abduction by UFOs or victimization by Satanic cults as a result of childhood conflicts and grudges towards parents that were never resolved. Baker writes that "Obtaining the truth is never easy, but claims of childhood sexual abuse that emerge only after psychotherapy are particularly suspect."<sup>32</sup> It is not difficult to conceive that the imagined UFO entities take the place of an individual responsible for the abuse. The mind can not deal with the conscious thought of perhaps a close relative being responsible for sexual abuse, and so conjures up terrible looking UFO entities. In a similar way, the abduction scenario could represent sexual or physical abuse, where the child felt abducted into a relationship that he or she detested but could not prevent. This theory may be factual for many who claim to have been abducted. Especially with the widespread information about UFO abductions through the press and television, it would be most unusual today to find anyone who is not at least partially acquainted with this phenomenon. Nevertheless, the child abuse theory fails to account for all the phenomena attributed to the abduction experience. For example, many abductees report very physical scars, burn marks, and other illnesses as a result of their experience. Such complaints have been verified by competent medical authorities. The child abuse theory also fails to account for the witnesses of paranormal events related to the alleged abduction by innocent bystanders who could not have been associated with previous child abuse. One notable case is the Whitley Streiber abductions from his upstate New York cabin, in which several guests reported bright luminous phenomena on the night he claimed to have been abducted. In the Travis Walton case, as previously mentioned, five woodcutters allegedly witnessed the abduction of their comrade aboard a UFO and four of them passed subsequent lie detector tests. Finally, there are many abductees for whom it can be proven that they were raised in a family environment free from child abuse. Even though the child abuse theory fails to account for many or most of the abduction reports, the effect on the victims is similar whether due to child abuse or abduction, and is typical of post traumatic stress disorder. Dr. Leo Sprinkle, a psychologist active in the area of UFO abductions, writes the following in a paper dealing with psychotherapeutic services for persons who claim UFO experiences: "...If abused persons are given competent and compassionate assistance, they can often learn to cope with their feelings of anger, anxiety, doubt, grief, guilt, pain, shame, etc. However, in our contemporary society, those persons who describe paranormal/ psychic/ spiritual crises, or emotional trauma from memories of possible past lives, often are faced with scoffing or skeptical reactions -- not only from their friends and relatives, but sometimes from professional persons, including psychotherapists."<sup>33</sup>

It is noteworthy that Dr. Sprinkle is himself a witness to the UFO phenomenon and has reached the conclusion that they are real. Not only has he reached this conclusion, but has

set up a program to assist the victims of this phenomenon. Continuing with his personal story, Dr. Sprinkle writes:

"In 1949, on the campus of the University of Colorado, a buddy and I observed a flying saucer (Daylight Disc). In 1956, my wife, Marilyn, and I observed a silent UFO that hovered, moved, hovered, moved, etc., over Boulder, Colorado. After the second sighting, I began to investigate the literature on UFO reports... I have assisted more than 175 persons who have explored their UFO memories in hypnosis sessions. I have read thousands of reports, and I have corresponded with hundreds of persons who have described their strange and bizarre UFO experiences. After 31 years of UFO investigation, including 25 years of UFO research and 20 years of therapeutic services to persons who claim UFO encounters, I have come to several tentative viewpoints: 1. I believe that flying saucers (UFOs) exist. 2. I believe that I cannot prove to anyone that UFOs exist. 3. I believe that UFO research is always frustrating, often fearful, sometimes fun. 4. I believe that psychotherapeutic services and social support for UFO Experiencers are helpful to them in accepting the reality of these experiences and in their understanding of the silliness and the significance of these experiences. 5. I believe that there are many skills that can be useful to the psychotherapist who works with UFO Experiencers, but the main attributes are courage, curiosity, and compassion. 6. I appreciate the willingness of UFO Experiencers to share their information, and the willingness of professional colleagues to assist UFO Experiencers.<sup>34</sup>"

What does a trained and practicing psychologist like Dr. Sprinkle, who has personally observed a UFO and provided services to many other witnesses, hypothesize about the purpose behind the phenomenon? In his own words:

"[My] major hypothesis, or speculation, is that UFO activity is an educational program: A gradual, but persistent, conditioning of human awareness for a new age of science and spirituality (advanced technology and advanced morality)<sup>35</sup>."

The speculation that UFO activity is educational, representing advanced technology, has been increasingly adopted by the UFO community. However, Dr. Sprinkle adds an element that is being increasingly accepted and that we believe to be the real purpose for the deception behind the outward activity -- that UFOs represent an "advanced morality." These two words contain the essence of the real danger behind this phenomenon: that even trained scientists can be deceived and consider UFO activity as an advanced counter to the (presumably) less advanced morality taught by conventional religion. In an article on UFO abductions, Omni magazine characterized Dr. Sprinkle as "a pioneer of the New Age and an avid proponent of channeling (who) believes we can talk to other worldly spirits and that the space brothers are here."<sup>36</sup>

## THE AUTHOR'S HYPOTHESIS

At the risk of sounding ambivalent, let us first admit that the UFO phenomenon is multifaceted. Many things can and do produce UFO reports -- the majority of which are the misidentification of natural phenomena and earth-based technology. Yes, even swamp gas is responsible for some reports. There is also evidence of some elaborate hoaxes. And there is little doubt that repressed memories, hypnogogic hallucinations and temporal lobe abnormalities play a role. Unlike those researchers who claim a single answer for UFOs,

however, we do not believe that any one theory can explain all reports, because many factors are involved and one cannot place all UFO reports under a single theory or category. Nevertheless, we propose that whatever the cause of these manifestations, the ultimate "reality" behind these phenomena, the very essence of it, is a manifestation of metaphysical intelligence that can interact peripherally with our physical environment and with our human consciousness to produce visual, physical, and psychological effects. This intelligence at times creates such effects directly, at times uses human helpers to create the effects, and at times uses the effects that are naturally produced by the factors cited above. The artificial construct created by this consciousness mimics our three-dimensional objects and systems and our religious imagery -- the purpose being to slowly condition our minds to accept certain beliefs. Some of these manifestations are constructive, respect our free will, and assist us in our path towards ultimate good, or God. These are the angelic phenomena typified by "messengers of God" and true apparitions of the Virgin Mary. Others are summarily evil, and attempt either to seduce us through seemingly "good" manifestations, or to force us to adopt a false belief, while undermining our rational thought processes and our human spirit. These are primarily the manifestations reported as UFOs. These evil manifestations have seduced many flesh-and-blood allies, who in turn are drawing millions into a death spiral of lies, trickery, criminal activity, and even death. The evil nature of the phenomenon begins to unveil itself in the many alleged abductions that have taken place in recent years, which we discuss in subsequent chapters. Although we claim that there are both good and evil manifestations, we are not able to tell the difference in any systematic or definitive way. Later in this book we will discuss some factors that may help us to differentiate between the two, but the high level of intelligence and direction behind these manifestations makes it practically impossible to be certain in our assessments. Therefore, one could argue that the best approach is to avoid any such manifestations. The problem is that most visionaries and UFO percipients are presented with these manifestations without their having asked for them. While we have the utmost compassion for such individuals, and hope that the material in this book can assist them in their discernment, it is up to each individual percipient to decide for themselves about the true nature of their experience (hopefully with the help of a trusted minister, a reputable doctor or psychiatrist, and/or other trusted sources).

Although our conclusions are consistent with traditional religious dogma, we did not arrive at them through a religious path. If we had, our journey may have been more direct and less painful, though perhaps more difficult to defend. Instead we came to our conclusions after a tedious and painstaking 20-year journey through the data. This journey encountered many dead ends and wild goose chases. Along with some other researchers, it was initially disconcerting to us that the deeper that we probed, the more consistency we found between what we observed and traditional religious teachings (what would our scientific colleagues think!). Eventually we found that we could no longer make sense of what we were observing except through a paradigm shift surprisingly consistent with religious (at least Christian) dogma. In fact, we can summarize our hypothesis in the following five Biblically- based statements: o There is vastly more to our universe than is scientifically measurable or explainable<sup>37</sup>. o God's creatures, visible or invisible, intervene in our universe<sup>38</sup>. o God intervenes in our lives through His messengers<sup>39</sup>. o Satan attempts to intervene in our lives for evil purposes<sup>40</sup>. o If we know and worship God, we need not fear any evil manifestations, for they have no power over us<sup>41</sup>. We realize that we can not prove any of these conclusions in a strictly scientific forum, for human science is confined to the directly

observable universe. All we can hope is that whenever we are in the realm of science, we are not in contradiction with scientific observations. Likewise, we realize that many will dismiss our hypothesis out of hand because of its spiritual nature. Nonetheless, we beg your indulgence in allowing us to support our hypothesis with what follows in this book. Perhaps our most important conclusion is what we no longer believe. We no longer believe that UFOs are extraterrestrial in origin. We no longer believe that there is a grandiose international government conspiracy to hide the truth, even if some individuals or groups within governments like to play such games. Governments may have more data than civilian UFO organizations, but we no longer believe that they know any more than the rest of us about what is really happening. Nevertheless, governments become nervous about revealing the fact that they can't explain this phenomenon. As is evident from the many unauthorized releases of classified and otherwise secured information (e.g., the Pentagon Papers, the Watergate conspiracy, the KH-11 reconnaissance satellite manual), it is very difficult to maintain secrets. Yet, proponents of the government conspiracy theory would have us believe that the government has been sitting on the most phenomenal story since recorded history, a visitation by extraterrestrials, for over 40 years. According to this theory, the government is even supposedly holding a collection of humanoids and debris. This in spite of UFOs doing everything they can to make themselves known to the general public. Even if some will accept this unlikely hypothesis, and credit the U.S. government with incredibly tight security, how about all of the other governments? Let us not forget that UFOs are not only an American phenomena: they are worldwide. Some governments even have policies of officially accepting the authenticity of UFOs. And yet there still is not a single humanoid paraded out by these governments, or any disclosure of data that is not already known to ufologists. When we made our beliefs known to a group of UFO believers that communicate on a national computer network, we received many responses. Some were very hostile, indicative of a desire not to face this spiritual explanation. Nevertheless, we were heartened by the responses that we received from others who have been victimized by this activity, and who confirmed that we were, indeed, on the right track. The following is a typical response of the latter group, from someone who will remain anonymous for her own protection:

"Just as some people do not understand the emotion and physical manifestations of LOVE, some do not understand our experiences with UFOs. I have had visitations and perhaps abductions. In one of my visitations, I stripped the being of his cloak. He was the Evil One. How can you fight without the proper weapons? I have seen the physical manifestations of evil. No one will ever convince me otherwise. Until you experienced UFOs, were you a skeptic? I have seen both sides, and I have to admit that the scientific side has the most convincing argument for people who have not come to grips with God... but then science is only a reporter of what God has done. If we are to be open to all options we must include all possibilities. I have been literally tormented by these experiences. I have had the visitations and possibly the abductions. I believe some of them were Satan. I have been chased and stalked for years. I unmasked a visitor once by asking God to show me the truth. I could TASTE the FEAR. The Lord's prayer drove the vision from me for 16 years. I too found dealing with the information flood impossible. I have to work for a living and have kids to raise, so I had to be functional. If we are experiments of other beings then I do not care to exist. God is the only true purpose in my life. If He is excluded, then life has no true meaning... no love... only cold facts. Just like the cold of space... God is real. But then maybe the UFOs are too. Maybe they are Good and Evil forces struggling for our world. I know there is more than we can understand, but now our science has evolved to the point at

which we can detect the spiritual battles but can't explain them because our cops can't catch the speeders and ask them why they are in such a hurry."

With this perspective, let us begin with an overview of the history of the UFO phenomenon. As we progress from its early beginnings shrouded in the distant past to the current sightings, we will gradually uncover the sinister evil hiding behind the cloak of UFOs.

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Tommy R. Blann was born in Marlin, Texas, in 1947. He attended Durhams Business College (1969-71) and Texas State Technical Institute (1974-76) in Waco, Texas where he majored in Business Administration and Chemical Technology. He has been employed as a chemical technician in the oil and electronic industry for a number of years. Mr. Blann has researched and investigated the UFO phenomenon for 30 years and has participated in the scientific study of the phenomenon with a number of scientists worldwide. He has traveled extensively to obtain firsthand information on the subject and has conducted field investigations into physical evidence attributed to UFOs. He was a research associate to the

late Dr. J. Allen Hynek, astronomer at Northwestern University and director of the Center For UFO Studies in Evanston, Illinois. He has given lectures on the subject to civic groups and universities, and made numerous guest appearances on radio and television talk shows throughout the United States. His articles and research have been published in a number of national and international magazines, newspapers and books. He has been a research director and consultant to pilot films and television documentaries on the subject. Mr. Blann is a past member of the Author's Guild, Inc., NY, NY, and The Author's League of America, Inc., NY, NY. He presently serves as a 2nd Lieutenant and Public Affairs Officer in the Civil Air Patrol, U.S.A.F. Auxiliary headquartered at Maxwell Air Force Base, Alabama.

## NOTES

1 According to a recent Roper poll, two percent of the population, or five million people, believe they have been abducted by UFOs. 2 Sagan, 1993. 3 Rengers, 1989. 4 Brown, 1992. 5 Brown, 1992. 6 Streiber, 1990. 7 Mark 13:22. 8 The Bulletin of the Atomic Scientists displays a clock on its cover showing the number of seconds left to "midnight," -- a global atomic holocaust. This is a political statement about the risks of nuclear warfare made by those very scientists who were responsible for creating atomic weapons. The clock reached its most dangerous point, one second before midnight, during the Cuban missile crisis. 9 Bulletin of the Atomic Scientists, June 1957. 10 Mark 13:23. 11 Gen. 3:5. 12 Project Blue Book is the United States Air Force office responsible for investigating UFO reports. Although a new office bearing that name has been reopened, the original Project Blue Book closed its doors in 1969. Many important cases were then, and still are to this date, listed as "Unidentified." 13 Based on personal communication with a government UFO investigator who met with such pilots, one of whom was by then a General officer. 14 Vallie, 1979. 15 Frank, 1947. 16 Interview with Richard Burgin in the New York Times Magazine, Dec. 3, 1978. 17 Nu. 22:23, 2 Kings 6:17. 18 Hebrews 13: 2, Genesis 18:1-33, Joshua 5:13-15, Judges 6:11-29, Judges 13:6-23. 19 Compiled by Dr. Peter A. Sturrock, Astrophysicist at Stanford University, who conducted a UFO questionnaire survey of the 2,611 members of the American Astronomical Society in 1975. 20 Peck, 1983. 21 Sobal, Jeff and Charles F. Emmons, 1982. 22 To be precise, this theory would say that the 10% of UFO reports that can not be dismissed as misrepresentations or hoaxes are also such. 23 Public dissatisfaction with Dr. Hynek's swamp gas theory later led to the Air Force contract let to the University of Colorado for the scientific investigation of UFOs. Known as the Condon committee after its director Dr. Edward Condon, this led to one of the most disgraceful recognized cover-ups in the history of UFO investigations. The Condon Report was shown in an internal memo generated by Dr. Condon to have begun with a preordained conclusion that UFOs were not real. 24 This list was compiled by Donald Menzel, a noted debunker of the 50s and 60s (taken from UFOs: A Scientific Debate, Sagan and Page, eds.) -- courtesy of ParaNet. 25 Based on information obtained from ParaNet. 26 This material provided by courtesy of ParaNet. 27 Notwithstanding the unproved "Ancient Astronaut" theories which were in vogue in the 1970s. 28 Although NASA has recently initiated a robust Search for Extraterrestrial Intelligence (SETI) program (recently cancelled), smaller SETI searches have been conducted since the 1950s with no definitive finding of extraterrestrial intelligent signals. 29 As we shall see later, this external effect is also present in apparitions of the Virgin Mary, although the internal effects on the visionary are different. 30 Matthew 18:5. 31 Bower, Bruce, 1993. 32 Baker, 1992. 33 Sprinkle, 1988, quoted with the permission of the author. 34 Ibid. 35 Ibid. 36 "Secret Sharers," Omni magazine, December, 1987. 37 I Cor. 2:9,

Jer. 33:3. 38 Heb. 1:14, Heb. 13:2, Mt. 13:49. 39 Heb. 1:14. 40 2 Cor. 11:14, Eph. 6:12. 41  
Ps. 23:4, Isa. 41:10, Luke 12:5.