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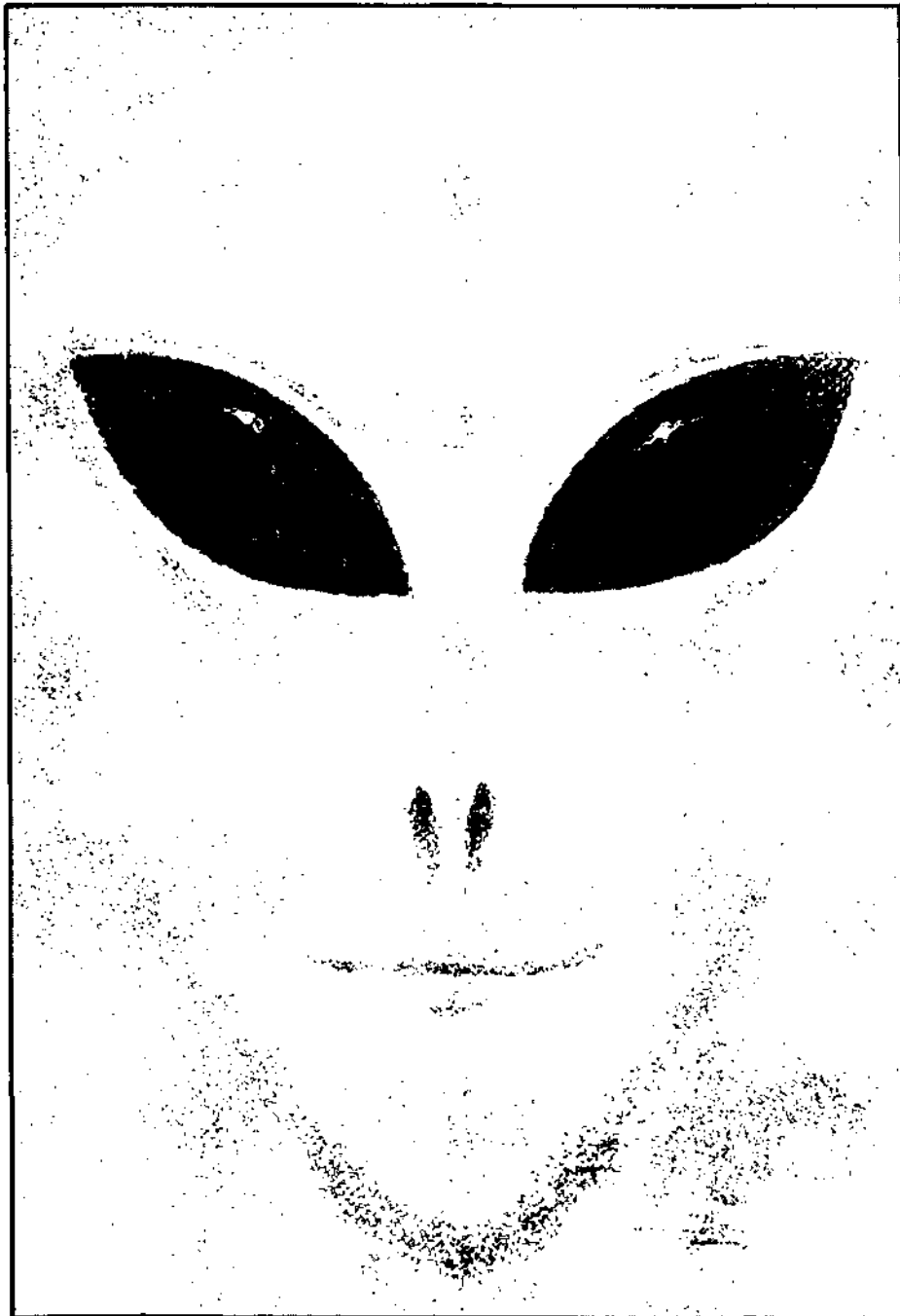
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## COMMUNION COLLOQUY

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# FROM THE EDITOR

For all practical purposes, there are only two categories or classes of people: the Haves and the Have-Nots. This distinction applies equally to political power, ICMs, the climbing of Mount Everest, and the sighting of anomalous aerial phenomena or the abduction encounter itself. One has either been to Beijing, or one hasn't. In the case of UFO experiences of whatever sort, of course, the Have-Nots still far outnumber the Haves. The question, then, is not so much whether UFOs exist (the Haves are already convinced; the Have-Nots, for the most part, aren't) but whether the gap between the two parties is insurmountable?

Nowhere is this more critical than in the case of alleged abductions by alien humanoid beings. Either one has been to Magonia, in Vallee's geography, or believes one has been, or one has not, or at least has no memory of having been (!). The editor of this Journal stands precariously suspended in space, somewhere between the two opposing vantage points. To judge prematurely is to plummet into the abyss of certainty, from which only opinions emerge. And opinions are only as substantial as the air they are made of. Mine seem pretty firm Monday, Wednesdays and Fridays, but I wouldn't try walking on them Tuesdays, Thursdays, and Saturdays. Sunday is still reserved for a day of rest, and hence the present colloquy centering on Whitely Strieber's controversial Communion and the UFO abduction experience in general, with the Journal serving as a forum for exchange of ideas and, yes, opinions. We hope neither are set in stone and that time, if nothing else, will provide some solutions, however shaky. In the meantime, all we have to fear is the fear of falling.

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# COMMUNION: A READER'S GUIDE

By Dr. Michael Swords

**Michael Swords is an associate professor of natural sciences at Western Michigan University, Kalamazoo.**

An experience, or set of experiences, can be essentially internally or externally activated. Given the extreme richness of the experiences, and the extreme poverty of external impact, this set of experiences seem best judged as internally activated. This still does not tell us what we are dealing with.

If one does not assume that only a limited, materialistic, and deterministic reality exists, then a variety of hypotheses are possible within which to frame *Communion*. Four such categories of hypotheses are diagrammed in the accompanying figure. A few thoughts on each follow.

**A: The Clinical Hypothesis.** This would be the choice of the skeptic-debunker. It does not mean that this theory is necessarily wrong, however. The hypothesis would see the author as he is: ingenious, vivid, concerned to the point of anxiety about many things, knowledgeable about esoterica, and a willing dweller in the fantastic. It would add to that description the hypothetical idea that the author's mind reacts to excesses of anxiety with occasional creative dissociative mind-states, not psychotic or harmful in character but extremely vivid and imaginative. He achieves an extreme form of "artistic state" bordering on multiple personality phenomena. The theory would add an extremely supportive wife, who intuitively knows that these episodes are harmless, and that nothing worthwhile is to be gained by further stressing or challenging her husband in an area of possible vulnerability.

**B. The Spiritual Hypothesis.** This occasionally seems to be the intuition of the author himself. It would involve much of the above, but with a true

encounter with the deepest reaches of the person itself. Here, the anxiety of the world overlaid on the stated lifelong drive of self-transformation (an ascent beyond the meaningless, the absurd, and the animal) expresses itself in a dissociative encounter with the innermost core of the self (the mantis; the she). The author would have encountered what some multiple personality researchers refer to as the "Inner Self Helper" (the ISH), a spiritual core aware directly of the Divinity and the realm of the spiritual, almost pure intellect, loving without hate, and potentially in contact with other spiritual intellectual cores. The confrontation with the ISH could require the drastic transformation of the current persona, which is threatening to that persona, as, in some sense, it is the "death" of that phase of the animal-man.

**C: The Scientific Hypothesis.** This is called "scientific" only in that it would point to another ontological segment of universal reality not previously known but potentially exploreable. In this hypothesis the *Communion* experiences are touched off by "other beings" entering our Space-Time "internally," through the consciousnesses of ourselves. This would require a multi-dimensional and parallel-reality vision of what is possible. The breaching of the dimensions (as Abbott's *Flatland* visualized for us) comes "out of nowhere" and potentially from "right inside." Matter transference could be impossible; only thoughts and fields may be projectable. These "others" could be Vallee's Magonians desiring an ultimate encounter and "communion" for who knows what ends, or time-breachers from the future, claiming the right to manipulate due to having to live with our consequences.

**D. The Ultimate Hypothesis.** In this view the experiences probe right to the ultimate ground and reason for

existence...the "meaning of it all." Other intelligences "from" whatever aspect of reality are interacting with us at our place in Space-Time not for "academic," "research," or "pragmatic" needs, but for a more Cosmic purpose in line with the Design of the whole created Universe. At this higher order of reality, their purpose might be beyond understanding, but of some spiritualizing, perfecting objective. Are they attempting to create a Universal resonance or harmony of soul, and we are a very off-beat note in the Concerto of the Cosmos? Are they travelers from the Universal End-Times trying to retro-fit some especially ugly historical scars? Such matters "passeth understanding" as regards reason, but perhaps are still within reach of intuition.

All the options have been sketched in "internalist" terms. ET does not "fly in" in planetary excursion modules, and disembark to accomplish some recognizable goal. There is almost nothing in the entire volume of episodes which calls up an *externally* arising reality. The hypotheses are extravagant; but the *tales* are extravagant. The debunkers might wonder why we'd even want to consider B, C, or D (or varieties of the same). That attitude ("do not seriously consider anything except the one thing that makes sense to me") is what makes them debunkers, and poor researchers. Rather than assuming that we're so clever as to immediately be able to spot the truth without any in-depth look, let's keep open as we explore and probe.

## CONSIDERATIONS

In order to make a case that something *other* than hypothesis A is going on in *Communion*, we need to look both closely and widely at the

(continued next page)

# A READER'S GUIDE TO COMMUNION

Date	Odd Experiences	Corroboration?	Other Events in Life
1945			author born; father, a lawyer.
1946			
1947	round object in sky; gray monkeys.	no	
1948			
1949			
1950	sometime;		
1951	menaced by Mr. Peanut.	no	
1952	flying over houses in a raft.	no	
1953			
1954	sunflower patch intruder.	no	
1955	object or meteor in sky.	yes <sup>1</sup>	
1956			
1957	train incident with father.	no	questioning his faith.
"	fireball/skeleton assault.	?2	reading Kafka.
"	hanging triangle.	no	younger brother born.
"	"wolf" appearance.	no	
1958	anti-gravity machine made.	no	
1959			
1960			
1961			
1962			
1963			
1964			
1965			
1966			Whitman incident at U. Texas.
1967	larconic trance day.	no	read about Betty Hill abduction.
"	flashback to trance.	no	
"	silver nail in head.	no	
1968	6 weeks of "mad travel."	no	U. Texas, B.A. degree.
1969			underground religious cult film.
1970			marriage to Anne.
1971			
1972	sometime:		
1973	small figure with light.	no	advertising account job.
1974			
1975			
1976			
1977	someone speaks thru stereo.	?3	designing fantasy games.
1978	menacing phone call.	no	publishes THE WOLFEN.
1979	people pouring thru windows.	no	drops fantasy games.
"	screaming in neighborhood.	?4	son is born.
1980	dark figure - seltzer explosion.	?5	Gurdjieff Foundation work.
1981			THE HUNGER.
1982	"White figure" incidents.	yes <sup>6</sup>	BLACK MAGIC.
1983	3-hour time loss.	no	NIGHTCHURCH.
1984	fog-drive incident	no	WARDAY.
1985	flying around the room.	no	reading Meister Eckhardt.
"	mysterious footsteps outside.	no	wife threatened separation.
"	the October 4 affair.	yes <sup>7</sup>	
"	the December 26 affair.	no	
1986	triangular cuts experience.	no	
"	bedside visit with smile.	no	
"	in-bed nostril insertion.	no	COMMUNION.

Footnotes to Reader's Guide: (W.S. = Whitley Strieber)

1. A friend tells W.S. via a phone call that he remembers a huge, strange-looking object (in sky?). There is no documentation of this call or friend, however.
2. An elaborate tale of an assault on W.S. by a skeleton on a motorcycle with consequent sticking something in his hair is not confirmed. His sister remembers a green fireball, which W.S. doesn't. That is all.
3. We must assume that wife Anne also heard a voice through their stereo since W.S. specifically says so. No direct testimony from Anne is recorded, however.
4. We must assume that wife Anne also heard terrible screams in the neighborhood since W.S. says that they woke her and the two of them called police. No direct testimony from Anne, again, however.
5. An elaborate tale of being observed by 6 tar babies around bed, plus a praying mantis being in the living room, is not confirmed. Anne, theoretically, would confirm that their son was crying and a seltzer bottle broke in the kitchen, as that is what W.S. writes that she experienced.
6. There are four "experiences" in the "white figure" series. Firstly, Anne said she was poked in her sleep. Secondly, W.S. said he was struck on arm. Thirdly, son said he was poked. Fourthly, babysitter said she saw kid in white sheet in window. Confirmation, if any, comes from hypnosis on Anne. Her testimony is confused. She clearly says that she didn't see anyone or anything; just was poked while asleep; and that W.S. first started talking about little white things. All her subsequent "description" of a being was in response to imagining what it might look like.
7. Again the elaborate aspects of the event are not confirmed. Any corroboration rests on the testimony of Anne and two visitors, Jacques and Annie. No documentation is provided for Jacques and Annie so we must be content with what W.S. says they reported. Annie's memories are wildly confused, not remembering what W.S. said to her and changing her recollections. She remembers the bang of a door pushed against a wall. W.S. later discovers an indentation in his bedroom where his door had been so pushed sometime or another. Annie also remembered the movement of feet upstairs. Jacques' memory is of being awakened by a light at 4:30 a.m. and the light being gone quickly. W.S. says his wife remembered the bang, but Anne says "no." Anne also saw no light. She says instead that W.S. was up all night "doing things." She heard son scream and W.S. go to him. Later more specific "details" arise only in response to a suggestion to fantasize about what may have been going on.
- \* Other seemingly corroborative details, such as pains, prick-marks, bruises, and even triangular incisions do not constitute independent verification of anything, unfortunately, as we cannot determine how they occurred, who inflicted them (i.e. W.S. could do so, potentially), or, in some cases, whether they occurred at all.
- \*\* Testimony of W.S.'s son is not included here in any of the experiences. This may or may not be proper. It has been excluded only because of the powerful potential for idea suggestibility which exists, and which comes through the pages of the book to the reader especially strongly as regards this particular father and son.

phenomena which are displayed before us. I can't do this job for us here in this "Introduction" to the experiences. And, certainly, all the needed facts are not in (surely not, simply by reading the contents of the book). But maybe a few intuitions as to "things to consider" would be worthwhile.

a) Is any of the information transmitted to, or the physical activity inflicted upon, the author objectively verifiable? (the answer to this so far seems to be "not really");

b) Are very specific details (not accountable by any other reasonable hypotheses) reported both by the author and other independent (*demonstrably* independent) reporters?

c) Can the author regenerate any of the types of experiences while in the presence of outside observers?

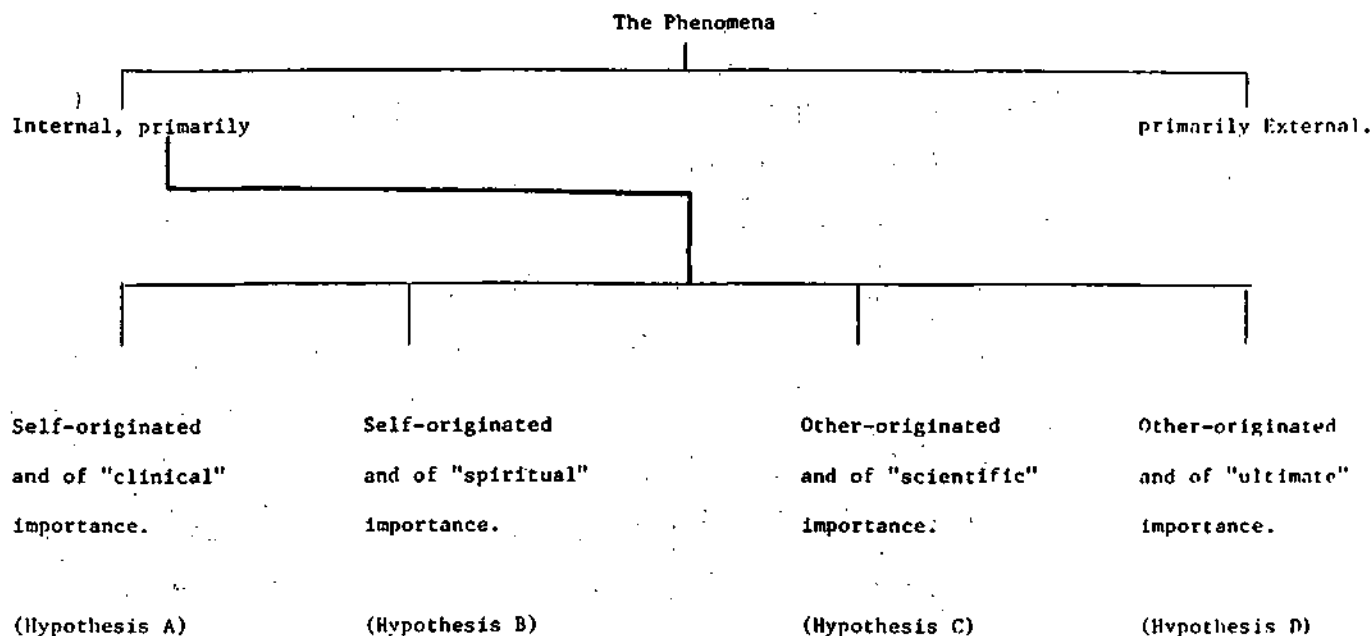
d) Can an experienced MPD (multiple personality disorder) hypnotist reach an ISH core of the author, and will the author experience it as the central abductor creature?

e) If some sort of regeneration of the experience can be accomplished, what happens to brain scan patterns while this is taking place?

f) Can the author in any way "lead others" into the sharing of the experience...can this occur in an abductee "circle"...can "outsiders" be integrated as well?

g) Will certain external help bring the experience on? (colors, pulsations, tones, flashes of light, drugs of central nervous system altering types).

These are just a few speculations and queries, all of which are aimed at the hope of broadening the experiential base beyond the unpredictable comings-and-goings in the individual mind. As long as all (essentially all) the "data" comes from the inside of a single human mind, there is little or nothing that we can conclude. But if some objectification can take place, then maybe we can see what's going on. Until then, we have little right to assume



A handful of brief notes for the interested pursuer of the truth:

1. Kafka. Franz Kafka was an early 20th century novelist from Austria. His work pictures modern humanity as living in an incomprehensible and often absurd world. His heroes labor in hope among confusion and their own actions are usually encumbered in absurdity as well. W.S. was reading Kafka as a 12 year old, while doubting his Catholicism, watching his place in the family threatened by a baby brother, and in the midst of the key (apparently) year of 1957, wherein he experienced an extremely threatening occurrence with his father on a train ride.

2. Gurdjieff. G.I. Gurdjieff was a Russian "mystic" of the first half of the 20th century. He taught that we are all born in a sort of somnambulant state of animality and extremely limited awareness. It is our duty to the cosmological process/design to labor to acquire the true state of transformed humanity: Individual expanded consciousness, true free will, and the immortality of the soul. The whole thrust of life (and Gurdjieff's method) was a struggle to awaken, to transform. Life was a sort of inner warfare, gradually stripping away the masks of the self, and exposing (often painfully) the naked but true "I am" beneath. W.S.'s interest in Gurdjieff is a natural outgrowth of his incessant desire to find transformation, and, with that, meaning in Kafka's absurd world.

3. Eckhardt. Meister Eckhardt was a 14th century German "mystic," a Dominican monk. His driving need was to live so as to "be with God," to be "deiformis," God-patterned. Eckhardt felt that each of us has within us a spark of the Divine, a bit of the fire and light of God, and that our soul is like a cup which contains this light. Deep within us we can achieve a touchstone with the fundamental groundwork of all being; at our innermost core we participate in life purely and, in a sense, achieve a union (a Communion?) with God, with Jesus Christ, with Nature. Eckhardt suggests that to truly, wholly, and meaningfully "be," we must let the world be (quit manipulating), and then surrender oneself, and let the self be (in God's image). Again there is the need to abandon the mask-of-manipulation shielding the self...a threat to the present complex of the persona...a death of the false selves.

### GUIDE, Continued

that any one answer is obvious, and must be content to say: that is a very interesting set of experiences...perhaps quite important, as well.

This writer, by the way, thinks that all four of the hypotheses are interesting and very important...even hypothesis A. To disregard any of these types of experiences as "scientifically uninteresting" is mindless.



# AN OPEN LETTER TO DR. SWORDS

By Whitley Strieber

Dear Dr. Swords:

I have read your "Reader's Guide" to my book *Communion*. I was fascinated to see the way in which you chose to dismiss the witness testimony in order to fit your desired outcome that my experience be limited to internal generation. To describe Annie Gottlieb's testimony, for example, as confused because she changed one statement is an error. Given the high level of strangeness that she encountered, her testimony is rather cogent.

Overall the care you took to try to diminish the validity of the witness content of the book strikes me as suggestive that you began your undertaking with a less than objective set of preconceptions about the nature of my experience--no doubt because what has happened to me is too strange to fit the desired model of an experience with more-or-less comprehensible visitors.

The tendency among UFO investigators to unconsciously seek after a hoped-for outcome interests me. I wonder if you do not secretly hope that some sort of comprehensible "nuts and bolts" ETs will eventually emerge into common life, and we will be able to gain sensible and understandable knowledge from them. Certainly the lectures you have given and the material you have written for the MUFON Journal would suggest that you hold this outcome very dear to your heart.

Thus you seek rather hastily, I think, to dismiss the possibility that my experiences derive from an external physical source. To do this you bend over backwards to ignore the witness testimony by choosing to assume that my named witnesses are incoherent and that any unnamed witness can safely be ignored. I left some of the witnesses unnamed because of the concern that they will be hounded by members of the UFO community, debunkers and believers alike. Had the

public and the media rejected the book, they had steeled themselves to provide affidavits of their experiences. But this has not proven necessary because of the generally healthy atmosphere of open-minded skepticism that prevailed.

The purpose of *Communion* was not to prove anything at all. The book was written from a skeptical viewpoint. However, I will resist any attempt to foreclose any hypothesis at this time. Such a course is premature.

I am increasingly becoming certain that there are large elements of the UFO community who cannot successfully address the issue of abductions in general, and my own case in particular. I would not expose my unnamed witnesses to you, for example, because I would worry that any inquiry you made would also be tainted with the same emotionalism that you displayed in not addressing the witness issue objectively in the first place, and would thus be no more useful than your present analysis.

By contending that my experience is in no way external, you foreclose to yourself the compelling possibility that a very real external force intentionally disguised itself behind a screen of seemingly internal material. Certainly, after having now read hundreds of abductee accounts sent me "post *Communion*," I would argue strongly that this possibility should not be ignored. Much of the reported material that has not been subjected to the effects of hypnosis by UFO believers with "nuts and bolts" preconceptions has the same odd quality that my case displays.

The truth is that there is an eerie combination of internal and external material here, made more difficult to sort out by the fact that the stress and extreme strangeness of the experiences disrupts the ability of even the most well-intentioned witness to provide an accurate report of his or her encounter.

The absurdity of UFO investigators dismissing this sort of testimony based on the fact that it is often contradictory and full of confusion again suggests the subordination of good thinking to emotion, in the sense that the investigators are overly eager to dismiss that which does not fulfill their wishes.

I was warned by the other abductees before writing *Communion* that it would be dismissed by the scientists and engineers in the UFO community because it dealt primarily with the spiritual and metaphysical aspects of the experience. I believe that most of you--whether consciously or not--seek a hoped-for outcome that comprehensible, physical entities will one day emerge from discs and provide you with a sensible solution to the mystery.

The abduction experience is primarily a mystical experience, in the sense that the stresses generated are similar to those created by initiation into the mystery cults of the old animist religions. And the postlude experienced by abductees--one very different from that reported in accounts carefully edited and "massaged" by UFO investigators--is usually replete with spiritual and paranormal life events.

The abduction experience as it really happens is far more strange than UFO literature would suggest--far richer, far more important, far more filled with implications about the nature and future of man.

I suspect that all or most of the abduction experiences as reported by UFO investigators may suffer from a sort of unintentional fictionalization. They have been subtly altered to suggest that a quite comprehensible force is behind them. The strangeness of my account makes some UFO investigators hasten to conclude that it must represent internal experience, when the facts of the case even as

present in *Communion* suggest that this is quite uncertain.

My visitor experiences continued in 1986 and into 1987 and were far more extensively witnessed than anything that has happened to me before and, I think, than any other case that I am aware of.

If I report these experiences, the witness testimony will form an important part of the story.

I am uncertain at this time if I will ever write further about it, though. I do not wish to subject myself to the annoyance of contending with "investigators" and "debunkers" much longer, and I certainly don't want to expose my witnesses to the unpleasant and disturbing experience of being publicly doubted by clever people who are, in essence, nothing more than ungrounded ideologists for one scenario of contact or another or for a scenario of no contact at all.

Personally, I have little interest in identifying the force behind the abductions, and dislike seeing my testimony suborned by those who concern themselves with this issue. The issue of whether or not UFOs are real doesn't much concern me. What does interest me is how to make this difficult and stressful experience useful, or at least endurable, to those who have it.

The direction I have taken involves working with mental health professionals who are interested in helping people cope without demanding that the possible quite inexplicable source of what happened to them be understood before they can

be effectively treated. It is possible to live with uncertainty and to do so at a low anxiety level. This is, however, a learned behavior, not one readily available to the unprepared individual.

I do not have any faith in the search for "answers." If visitors are real, they appear to me to be in almost total control of the situation. Therefore the search is useless because it will not bear fruit until and if they want it to. And when they are ready to reveal the answer, the mystery will at once be solved.

It is therefore counterproductive for abductees to be bothered by what are, in essence, no more than curiosity seekers. What is of primary importance is the mental health outcome of the people subjected to the visitor experience.

Insofar as the inquiries of the UFO community challenge the veracity of abductees or—as in your case—seem to be dismissive of obvious possibilities to suit a hoped-for outcome, they do not further the goal of enabling people to live comfortably with this extraordinary and difficult experience, but rather make it even harder for them. Thus, as far as those of us who must actually cope with the experience are concerned, your approach is potentially just as undermining as that of a debunker like Philip Klass.

The idea of the visitors being as strange as what is actually encountered is threatening even to many open-minded scientists because you sense that this means you cannot ever understand the situation in terms that are intellectually satisfactory. This

experience may never be admissible to final understanding, not even if actual physical evidence is eventually found. Not even, for example, if the government eventually turns out to have actual crashed discs hidden away.

Should physical artifacts be revealed, I feel that our best scientific insights into their true meaning will be about as appropriate as that of the Papuan witch doctors who formed a cargo cult around the back cover of an old Agatha Christie novel found on a roadside.

All of their magic, even when it perfectly fitted the intellectual paradigms out of which it emerged, was not enough to get the picture of old Agatha to give them a car in which they could travel to the heavenly city beyond the hills.

I would suggest that the intellectual paradigm from which you are operating—your entire mind, the mind of science—is inappropriate to the study you have undertaken. This particular reality cannot, I suspect, be made to fit the patterns of thought with which you seek to address it. Understanding is going to elude the old, deterministic mind. As I said in *Communion*, this may be mankind's first encounter with a quantum reality in the macrocosm. If so, then entirely new paradigms of thought are going to be needed. As a visitor said to an abductee, "your words are a misfortune." When they are used to try to twist new modes of experience into old forms of thought, they most certainly are.

Sincerely yours,  
Whitley Strieber

## LONG-TERM EFFECTS OF CLOSE ENCOUNTERS

By Rosemary M. Decker

*A chick, once hatched, can never return to the shell...*

—Old proverb

In order to get a clear view of the long-term effects of close encounters on the encountered, we need at least a brief review of typical short-term

effects: those of the first few weeks, months or years following the event or events. That the initial effects on the persons' lives and personalities are disturbing, often extremely so, should not be amazing when we consider that their entire personal universe has, in a matter of moments or hours, blown

wide open.

As the initial, emotionally protective shock wears off, the contacted persons become aware that not only must their pre-concepts of what is scientifically possible be modified; *their entire concept of earth-man's place in Creation must be re-*

constructed. All of this takes time to sort out, naturally, and the witness, contactee or abductee needs *intensely* to communicate with someone who will listen empathetically and without judgment, while he looks, and sorts.

It is at just this crucial point that additional difficulties often arise, which will affect his personal life for years to come. Out of a sense of duty, he may take his story to the police or military. There, he may be shrugged off as either addled, hoaxing, or lying, or he may be interrogated so exhaustingly or so frighteningly that he spends the rest of his life regretting his action. He may confide instead in a trusted family member who fears he has gone "round the bend" and he consequently suffers rejection in his home community. He may already be a UFO researcher, who feels that the logical and safe place to take his confidence is his local UFO study group. Unfortunately, this can be most traumatic — the entire group may exhibit suspicion and turn their backs. In order to save his job and status in the community, he then goes mum, and years later he may still hesitate to trust anyone, however much he would like to retrieve his "lost time."

In short, the most distressing emotional scars experienced by encountered people are not *always* resultant from the initial, "alien" experience, but from the insensitivity, distrust, and abuse at the hands of their own fellow-men: *these may have to be lived with indefinitely.*

Nevertheless, over many years of investigations, starting with incidents in the early '50s, I have found the *long-term* effects on the lives of the majority of involved persons to be remarkably positive.

One interesting development throughout the "UFO era" has been that, on average, the people encountered later than the '50s have recovered more rapidly than the early ones. There are several reasons for this shift (and the reader may have observed some I have missed; I would appreciate feedback on this, as on other elements under discussion).

1.) The visitants have, on the whole, changed their approach, dropping most of the "open" encounters that had early resulted in so

many exaggerated reports and flights of fancy. (However, it should be remembered that some early-contacted folk were reliable, remaining clear-eyed and level-headed through the years.)

2.) As our Earth folk gradually became aware that encounters were occurring, they were less likely to feel totally isolated in the event. (This despite the fact that right from the start, government agencies and the media in general kept reported incidents to a minimum, and when ignoring and suppression were impossible, resorted to debunking.)

3.) Increasingly, as responsible UFO research associations formed and were backed by reputable professionals, the encountered and close witnesses learned that they had resources for communication and counsel. This development has become world-wide.

4.) Since the majority of known close encounters after the '60s involve the involuntary abduction of those contacted, or the factor of "missing time" from an otherwise voluntary contact (or both), the encountered no longer have to carry the burden of proof alone. Their situation has become quite reversed! Since they often beat a path to the door of a therapist or hypnotist in hopes of "finding out what happened," their position has become more credible; sympathy may replace censure, and usually does.

## UFO RESEARCHERS

An exception to this generally improved situation exists for the close-encountered who is *himself* a researcher. In the words of one of them, "At first I tried to explain to my colleagues in scientific and ufology circles what had happened. I soon realized this was very unwise. The few spoken to gave me decidedly strange looks, and I knew if I mentioned the subject again I'd destroy any credibility I had as a reputable researcher...I have remained silent regarding the experience for the last nine years..."

Due to similar experiences among other researchers and enthusiasts in UFO and paranormal studies, most of those contacted have learned to keep

silent except for the one or two person who shared the encounter with them. Yet, among the encountered I have known in person, *nine of the twenty-four were UFO researchers when their contacts occurred!* Because my sampling is small, it may not accurately represent the overall ratio, but nevertheless it points up an unhappy situation that should be, and must be, mended if a great deal of valuable data in the Quest for Truth is not to be lost irretrievably to the very groups formed to acquire it. (And yet we read, Why does the researcher never meet a visitant?!)

The twenty-four persons on my list (all met personally and followed through on) run a wide cross-section of occupations. Half were/are in professions ranging from aerospace through anthropology, astronomy, engineering, social sciences and the ministry. Several had had careers in the armed services (one of these, a U.S. Navy "spotter" during WWII had become interested through having made sharp observations of UFOs during his duty aboard ship in '44 and '45). Several are homemakers, one a secretary, one a small business owner. Eleven have done some professional writing, mainly in various sciences, two in science fiction; several of them in UFO research. Two are teachers.

Of those met in the '50s, there were three I was unable to keep in touch with over many years: my car mechanic, who moved away within three years, and two who died quite young, of diseases contracted during their teens. The two whose lives were shortened, by amoebic dysentery and T.B., respectively, never regretted their encounters; on the contrary, they pursued their consequent research into the UFO enigma with enthusiasm to the end.

The mechanic "Gary," whose encounter had occurred in 1957, about two years prior to his telling me of it, had left auto racing as a career ("too dangerous") and remained in auto repair during all the years our family knew him.

## TEXAS ENCOUNTER

He continued to have a burning

curiosity as to the power-source of the space-craft that had intercepted his car one night on a long, open stretch of Texas highway. The craft, luminous and apparently circular with a dome, moved rapidly into his startled vision and settled down on the road ahead, blocking it completely from shoulder to shoulder. He braked; engine power and lights were gone; the car stopped only yards away from the craft. To his great relief, he was not alone more than moments; a police car stopped behind him, disgorging two officers who came up to his door, asking if he had a working flashlight. None of their electric equipment was working, and of course neither was Gary's.

At this point in his report my friend actually shed tears as he blurted out that there had been people in the craft. "They got out and WALKED AROUND the thing! They saw us and they...sort of...talked...and we just sat there, petrified, till they took off in the thing... *Nothing's ever gonna be the same again*, and I haven't been able to talk to anyone till now. Who would believe me? And who knows what's going on?"

Gary added a final datum, which "rang a bell" later on. His ESP abilities, which he had taken for granted, as they "ran in the family," had been *very much augmented* since the night of the close encounter. He had wanted to compare notes with the two officers, but was unable to locate them again.

Of the others I met during the '50s, most led stable lives, increasingly alert, open-minded, and to quote one, "universe-oriented." Of the others in this group, three published their accounts — two of them eagerly; the third more cautiously — about four years after the incident and "diary" of it. The former two, shortly after receiving much publicity, began to embroider their reports, increasingly unable to separate Fact from Fancy, and increasingly frenetic to convince their public. One resumed a normal living pattern, however, within a few years. The other, to the alarm of his friends (who were already worried about the deterioration in his character), pushed himself beyond endurance and died while on an extended lecture tour.

One promising young scientist,

who early did creditable research, writing, and lecturing — the latter to augment his fieldwork studies — later wrote more and more conjecturally, developing a philosophy of retreat as his solid work faltered, and went incognito until the end of his life, in 1986.

Of the close-encountered met during the '60s and '70s (only nine, as my regular workload necessitated cutting back on investigations), all have managed very well, in the long view, most of them still living and active in their chosen work, some just getting into their stride.

Of the two in aerospace engineering and research, one writes excellently (though rarely) on extra-terrestrial technology. The other scientist, soon after his encounter, attempted to communicate some of what he's learned to a limited number of persons within the scientific community. He has since sought an even lower profile (in this regard), and very recently co-authored an outstanding book on astronomy.

One, a science fiction writer of note, kept the "Connection" from her family, friends, and church throughout her life. By fictionalizing, she managed to get across some advanced ideas, and some of her concern for the dangers our present Earth race is imposing on itself and on the planet that sustains us.

The minister and priest, happy with their broadened horizons and more concerned than ever with the need for understanding and cooperation between peoples — both within and beyond their own religious doctrines — have come under the censure of their respective churches. The priest has been forbidden to use church time to communicate the source of his widened horizons, but on his holidays he makes use of every possible hour.

The social service worker and the newspaper journalist, both already UFO researchers when their contacts occurred, were given a rough time within their immediate groups, but they have both pursued their UFO-related work on their own.

Looking at all twenty-four of these people as a group, across the span of about 30 years, certain elements are

seen to occur throughout. At least eleven persons' contacts involved some telepathy. A few remembered a childhood encounter — usually following the adult incident, or series of incidents. Different races of humans/humanoids were involved. Some looked enough like us to go unnoticed in our streets (with appropriate dress and hair style)! Others looked strange indeed, from our viewpoint.

In several instances, children of the involved contacted person, or a neighbor's children, were peripherally involved. This usually showed up as an *immediate and intense interest in the stars and in the question of Life in Outer Space*.

## ABSURDITIES

To some, the most intriguing element was the so-called "Absurdity Factor." Remember the fellow who, asked by a visitant, "Are we in Italy or in Germany?" was flummoxed because they were in *France*? These nifty little shockers turned up now and then among the group under consideration.

An involved woman was at one moment listening intently to data being volunteered on spacecraft capabilities and limitations; suddenly the man asked, "What have you? What is yours, paid for?" Boggled, but determined to cope, she replied, "The refrigerator and the children." (Strikes your funny bone? His, too — he was reported to have laughed, rollicking, relaxed, "right from the boots up.")

Those whose bodies had been temporarily paralyzed and/or examined felt that the physical restraint was more upsetting than the Strangeness factor, and for those with "time loss" the need for at least one empathetic listener was especially crucial. As Ron Westrum points up in *Post Abduction Syndrome*<sup>2</sup>, "Keeping the experience to oneself intensifies the distress and disorientation." The importance of locating a kindly and skillful listener cannot be overemphasized.

For almost all of those in the group, the long-term benefits have far outweighed the cost of the temporary loss of balance so often accompanied

by broken human relationships. Among the recognized gains that occurred most often:

An increased sense of creativity and constructive purpose. Augmented alertness. An impression that the visitors and their vehicles often move into our chemical universe from a parallel one (somehow physical but not chemical) and out again. An awareness of telepathic communication as a potential in human development. Interest in the "Ancient Astronaut" aspect; the what, when, and why of visitations alluded to in legendary and Scriptural writings, world-wide. A developing sense of fellowship between

themselves and others "in the same boat," whether acquainted personally or not. A growing interest in the human mind and brain: "Know Thyself." Increased awareness of the wonders and magnitude of the Cosmos. Greater concern for the well-being of our ailing Planet. Appreciation of the ever-increasing data being made available by UFO groups and individuals, which provide background information, moral support, and often (happy bonus!), friendships.

Of course there have been gains specific to the individual, as well as more general ones I have not yet observed. But if there is one close to

being shared by all, it is that which topped like cream in Dr. Leo Sprinkle's work with 225 self-reporting witnesses/contactees over a period of years.<sup>3</sup>

"...Emerging evidence supports the speculation that contactees view themselves as changing from 'planetary persons' to 'Cosmic citizens'..."

#### NOTES

1) Effects on those doing the visiting also deserves study, if it can be managed!

2) "Post Abduction Syndrome," Dr. Ron Westrum, Dec. 1986 MUFON UFO Journal.

3) "Personality Characteristics of UFO Witnesses," Dr. Leo Sprinkle, University of Wyoming, 1986.

## WHAT IF THEY AREN'T FRIENDLY?

By Anne Druffel

**Ann Druffel is a frequent contributor to the Journal.**

Together with the majority of UFO researchers, I awaited publication of *Communion* with anticipation, since it represented the first time a recognized personage (author Whitley Strieber) had publicly revealed that he had repeated encounters with "UFO occupants."

The book is very well-written; in parts it is almost poetic. His statements concerning his "UFO encounters" are no different, in general context, from the hundreds of other less well-known witnesses worldwide. In these ways, the book is certainly an important work and should be read by all those with an authentic interest in unraveling the truth of these enigmatic incidents.

*Communion*, however, is disquieting. Instead of giving the impression that its publication would aid the efforts of UFO research around the world, it left me with a distinct feeling that it might serve to discredit our growing field.

Readers of this book — especially new proponents of UFO study — should be aware, that as far as the philosophy and speculations in *Communion* are concerned, they are

Strieber's conclusions alone, and are very different indeed from the majority of different views held by researchers worldwide. Strieber is, of course, entitled to his own conclusions, but so are his readers.

Strieber's impressions of the entities' possible nature are unique and can be very misleading to casual readers as well as to more discriminating students who do not, however, have wide knowledge of UFO literature. To be sure, Strieber undoubtedly is a careful writer and, according to reliable researchers who know him — such as Jerry Clark, Budd Hopkins and Bruce Maccabee — he is a sane, trustworthy and stable individual.

The incidents described in the book, therefore, probably did happen in some state of reality or altered reality, and he has recorded the experiences to the best of his understanding. Not knowing Whitley Strieber personally, I can only judge from the point of view of others who know him, and whom I, in turn, know and trust.

#### BEST INTERESTS?

However, there are portions of the book which can be judged from other objective viewpoints which have not

been publicly addressed. The main problem with *Communion*, in my opinion, is that the book does not consider, in any way, that the entities which entered the Strieber home might not have the well-being of the human race in mind. And yet Strieber hypothesizes, without appearing troubled at the prospect, that the entities wish to enter into a state of "communion" with the human race.

To Strieber, the entities he has encountered since childhood are either intelligences from unknown dimensions or else they are projections of witnesses' own minds, taking on reality as "gods." In the last hypothesis, he likens these beings to the "gods" created by more primitive civilizations to explain unknown phenomena in nature. All "gods," according to Strieber, apparently come into being by reason of the actions of human minds — similar to primeval archetypes, if you will.

Strieber explains he was a Catholic in his youth but lost faith because of personal doubts and questions which religion could not answer to his satisfaction. Though he does not state it directly as such, he seems to share the growing belief among many people of metaphysical bent that we are all gods,

and/or that we all have God within us, and/or that all together we are God.

The philosophy that all human beings are God, or that "God" is synonymous with all human beings combined is a basic tenet of most "entities" being channeled by multiple "mediums" worldwide. Whether the channeling phenomenon holds truth or falsehood is not applicable here, but channeling does occur, and is proliferating at a great rate.

One of the interesting things about it is that many persons who obtain their philosophy from channeling mediums translate these philosophical concepts regarding "God" to mean that God is not a separate Being from themselves, and therefore the idea of a Creator-creature relationship is essentially phased out. This same thinking also phases out, in their minds, the possibility that there are created "good" and "evil" beings in the universe, or to put it another way, the duality of nature. I do not know whether Strieber obtains his philosophy from channeling, but his ideas on "gods" seems closely related to some of its concepts.

Aside from this, however, *Communion* contains the potential of harm to those parts of the populace who are: 1.) seeking reliable information about the UFO phenomenon and who might accept Strieber's speculations wholesale, without further investigation; 2.) deeply disturbed, either consciously or subconsciously, by reason of "UFO" encounters they have themselves experienced in the past, and who might think that Strieber's book "gives them the answers."

## REAWAKENED MEMORIES

The depiction of the large-eyed entity on the cover, or even casual reading of portions of the text, has an uncanny ability to disturb such persons. I had four calls in ten days, through our SKYNET filter center, from people who were seeking help and advice because the book has stirred old memories of encounters with unknown entities. How many dozens will call in the next few weeks is anyone's guess. This is doubtless happening to many

UFO researchers throughout the country whose identity is known to the public.

The awakening of old "abduction" memories will no doubt add to our data base of reported CE IVs, but do we really need this? The number of reported "abductions" is already so overwhelming that there are not enough researchers available to investigate them properly. Can a new plethora of cases provide us with any new or verifiable information about UFO occupants and their motives?

However, *Communion's* main disquieting effect is that Strieber does not seem to recognize that many people claiming "UFO abduction experiences" are emotionally damaged, rather than uplifted, by their experiences. Many display mental and emotional damage for years. It is extremely difficult to separate fact from fiction as regards these abduction-scenarios; many times we are unable to tell if these persons are damaged because of a real experience, or, conversely, if they are reporting "abduction experiences" because they were emotionally unstable in the first place. All we can be sure of at this stage of the game is that there are many rational productive persons reporting these types of terror-filled experiences.

For the past ten years, I have actively engaged in psychic research, both on my own and, at times, in association with the professional research laboratory, the Mobius Society in Los Angeles, CA. Years of study into psychic phenomena and the nature of human consciousness have led me to a logical conviction that there are intelligences of many forms, existing not only in our own space-time but also in dimensions other than our own physical and material universe. According to the effects such intelligences have upon human beings with whom they interact, they may be loosely labeled "good," "bad" and "neutral."

The terms "good" and "bad" are inadequate, to be sure, and will probably be unacceptable to some readers of this article. An example, therefore, might help. If one were a hunter on safari in Africa and tangled with a rogue elephant, that animal

might be termed "bad," at least for the hunter who has been trampled underfoot. The same hunter, viewing a giraffe browsing on high trees might term this animal "neutral," since it has little or no interest in the human being passing by. If the African hunter goes to the coast and is guided, in a boat, through a dangerous channel toward the open sea by a friendly porpoise, that animal might properly be termed "good."

Good, bad, and neutral, therefore, are not only attributes ascribed to other species on our own earth but also could properly be applied to other intelligences outside our normal physical environment. The entities encountered by Strieber and most CE IV witnesses produce human reactions of terror and confusion. Terror is the most important reaction, since it strikes at the very heart of an individual's mental, emotional and physical well-being, even though the entities in abduction-scenarios seem to have the ability to calm or otherwise paralyze human emotions, changing terror to awe or curiosity, etc.

Author Strieber speaks of a terror-awe-love relationship he felt toward some of the creatures who interacted with him. Pale copies of this syndrome have been described by other witnesses in UFO literature, but never so plainly as in *Communion*. The feelings of terror and awe are perfectly understandable in the light of their experiences, but the word "love," used either in an emotional or intellectual sense, seems totally out of context.

Strieber also seems convinced that the entities he has encountered since youth are, in turn, fearful of their captives, and he states that other witnesses whom he has met report the same impression. During twenty years of interviewing persons who describe UFO abduction experiences, I have never encountered anyone who has even mentioned anything like this. In my experience, the sanest witnesses reported only the following: 1.) that the entities were completely in control of the situation and the witnesses resented (at least initially) being held against their will; 2.) that the entities seemed to be highly-evolved beings who were careful of the comfort of their

"guests" and did not at any time invoke terror in them. None of Strieber's entities, however, fell into this second group!

Strieber also states that the other witnesses he has met, with a single exception, stated they felt the same strange "love" toward the entity abductors. I have never come across a report of a "love" reaction in the dozens of abductees I have interviewed, although in a few cases, witnesses report meeting "entities" in the craft that they felt they "knew" and "liked."

In reading of Strieber's terror-awe-love syndrome, an alarm bell rings. How could human witnesses "love" creatures that have traumatized them, at least temporarily taken away their rights and, perhaps, left them with lasting emotional problems. Can the "love" reaction possibly be explained as a fast-acting "Stockholm syndrome" effect of which some UFO entities might be capable? If this is the explanation of the inexplicable "love" reaction, the alarm bell rings louder, for that would mean we are dealing with "ultraterrestrial terrorists!" It might be well, also, to point out that many cults use a similar abuse-kindness technique which invokes loyalty among their members.

### FALLEN ANGELS?

Non-human entities who trap human beings in seemingly genuine CE IV experiences can, in my opinion, be labeled as "bad" or "evil," and do not have the welfare of the human race at heart. Poring through folklore, myths, and texts such as the Bible and the Koran, it becomes apparent that so-called "UFO entities" could fit easily into classes of beings which are not attuned with the Creator. In contrast, most human beings try for attunement with whatever form of "God" they believe in, by reason of worldwide use of prayer, meditation, etc. practiced according to each individual's personal and private beliefs.

In contrast to UFO entities which terrorize and traumatize human witnesses, folklore, myths, and various metaphysical writings describe entities which help and/or guide human beings (be it with daily problems or in the

higher course of spiritual evolution). I refer to entities on the order of nature devas, or even so-called "angels," described in Judeo-Christian, Muslim, and other spiritual texts. I can relate to the idea of nature devas (being an enthusiastic gardener), but what manner of creature or creatures "angels" might be, I haven't a clue, except a conviction, formed from logic, that they have the welfare of the human race at heart.

UFO entities of the ilk involved in typical abduction-scenarios, by reason of their actions and apparent motives, fall more into the classes of beings variously termed trolls, demons, jinns, etc., depending upon the source by which they are described. These are beings which, for their own reasons, seem to be inimical toward human beings. Why Strieber should assign to them "good" or helpful motives, such as wishing to help us evolve into higher types of beings through "communion," does not seem logical. The thought is, frankly, downright creepy!

Other aspects of *Communion* are troubling, as well. Two or three descriptions (one in transcript form) have explicit sexual overtones, in describing interaction between the witness and one or more of the entities. This sexual element, of course, is not uncommon in abduction-scenarios, but other writers have been able to describe these activities in terms more acceptable to objective readers. One cannot help but wonder whether these graphic portions are for the sake of boosting sales rather than adding to researchers' knowledge.

Another troubling aspect is the title of the book itself. Strieber's initial wish was that the book be entitled *Body Terror*, an apt name for the experiences described in it. But at the request of the entities themselves, according to Strieber, the title was changed to *Communion*. Strieber seems to be convinced that the entities wish to establish "communion" with the human race, and he seems assured by them that a state of shared consciousness would benefit both the human race and the non-human entities involved. I do not agree.

The human race has no need to establish "communion" with any beings

who traumatize and terrorize those with whom they interact. Besides this, the word "Communion," used in one sense, is almost a sacred word to most persons of the Christian faith, who regard it as a symbol, if not an actual physical joining, of the human being with the Creator.

If *Communion* is accepted by readers as anything more than the Strieber family's experiences with "UFO entities" and as personal speculation about the entities' motives, I believe this book may ultimately result in harm and discredit to the field of UFO research.

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# NEWS'N'VIEWS

## JOURNAL OF SCIENTIFIC EXPLORATION

ELMSFORD, NEW YORK, March 30, 1987 -- Robert Miranda, President of Pergamon Journals, Inc., announces the forthcoming publication of a new journal entitled *Journal of Scientific Exploration*, to be published semi-annually beginning this summer.

In order to advance the study of anomalous phenomena, exchange and investigation of ideas related to these phenomena is essential. In the past, no journal has truly been able to offer the interested scientist and scholar a way to examine and probe the issues.

The *Journal of Scientific Exploration* fills this growing need and provides a forum for open discussion of anomalous phenomena.

"As the official journal of the Society for Scientific Exploration, the Journal is devoted to advancing the study of anomalous phenomena including: anomalies in various areas of established science that are currently being investigated under controlled laboratory conditions; and anomalies in areas outside of established science that have not been subjected to investigation under controlled conditions, (i.e. cryptozoology--the study of life-forms such as "sasquatch," and "Nessie," precognition, extra-sensory perception and psycho-kinesis, and UFO phenomena)," stated Peter A. Sturrock, President of the Society.

Scientists and scholars, as well as philosophers, historians and other professionals interested in anomalous phenomena, will find the *Journal of Scientific Exploration* to contain valuable information never before available in a referred journal form.

The editor is Ronald E. Howard, Stanford University, California. Associate editors are Peter F. Brussard, Montana State University; Richard G. Fowler, University of Oklahoma; David M. Jacobs, Temple

University; Roy B. Mackal, University of Chicago; Earl F. McBride, University of Texas; Robert L. Morris, University of Edinburgh, UK; Ron Westrum, Eastern Michigan University.

Further information about subscriptions may be obtained by contacting Pergamon Journals, Inc., Fairview Park, Elmsford, NY 10523. Tel: (914) 592-7700; Telex: 13-7328; FAX (914) 592-3625.

## "FOO FIGHTERS"

Barry Greenwood is interested in obtaining data regarding Foo Fighter phenomena that occurred between the years 1939-1945. He is also interested in gathering reports of UFO sightings in Vietnam during U.S. involvement there, 1961-1973. If you come across any information on these topics, please let Barry know: P.O. Box 176, Stoneham, MA 02180.

England's Andy Roberts is conducting a similar study of the foo-fighter phenomenon which he hopes will result in a self-financed book to be published later this year. "I am interested in obtaining any information on the subject," says Roberts, a member of BUFORA, editor of *UFO Brigantia* and author of *Catflaps!* a survey of mystery cat reports in the north of England. Roberts says he would like to receive "book and magazine references (particularly the more obscure ones), first hand reports, theories, photographs, in fact anything." Contributors will be credited and Roberts will gladly reimburse them for postage and photocopying expenses.

"The subject of foo-fighters, while much noted in the UFO literature has never really been studied in depth and I aim to produce the definitive source work of material on the subject," he says. Write Mr. Roberts at 84 Elland Road, Brighouse, West Yorkshire,

England, HD6 2QR.

\* \* \*

Bob Bletchman's project to launch an ad campaign prepared by Charnas, Inc. (ad agency) has been publicized in *OMNI* magazine, March, 1987, in an article by Dennis Stacy. A special escrow bank account has been opened at the NBC Bank of Seguin, TX for funds for this ad campaign. MUFON members are invited to send contributions earmarked for the campaign to MUFON Hdqtrs. in Seguin.

\* \* \*

Many people have inquired -- what happened to Pete Mazzola and THE SBI (Scientific Bureau of Investigation, Inc.)? After total silence for 1½ years, Pete Mazzola addressed an open letter to all members and friends of the SBI, dated March 20, 1987. He related all of his health problems in detail, starting with his November 1985 auto accident, which at one time had him confined to a wheel chair. Digestive problems followed early in January 1987, that were related to a more serious disorder. In February 1987, his doctor diagnosed his illness as cancer of the brain and prescribed radio-therapy treatments. A CAT-SCAN revealed that the tumor had decreased in size on March 6, 1987. In a recent visit to his doctor on March 10th, Pete was "jumping around the office like a circus performer" with all of his vital signs measuring normal. The doctor was so impressed with Pete's appearance and attitude that he now plans to administer chemo-therapy treatments to hopefully reduce the tumor even more.

Pete also related the many day to day problems that brought SBI to a standstill. With his positive attitude, Pete is confident that he will fully recover from this adversary. Pete now needs the prayers of his friends in Ufology to help him regain his health.

In a personal note to Walt Andrus, Pete asked to have this short "Guest Editorial" published in the Journal. It is self-explanatory. We are pleased to honor Pete in this manner.

"To all SBI members who are not already members of MUFON. Please, I urge you to join MUFON as a special favor to me. MUFON is by far the largest organization for UFO studies; has a monthly journal that is interesting, professionally printed and up-to-date with the latest sightings. We have to keep the UFO light lit and the only way to do that is for all of us to stick together. Join MUFON now!"

**-Pete Mazzola**

### INFRARED DETECTOR

On May 20, 1967, Stephen Michalak had a close encounter with a disk-shaped object that came down from the sky and landed on a rock. He claimed the object changed color after landing. He said: "it (the object) was changing color, turning from red to grey-red to light grey and then to the color of hot stainless steel, with a golden glow around it."

Even from a distance Michalak could feel the heat striking him in waves. When he walked up to the object he could feel the heat from its surface and when he touched the surface he burned his glove.

Ufologists have speculated for years about this interesting case and in particular about the characteristics of the materials used in its construction. They have tried to equate the color change with a range of temperatures based upon knowledge of certain materials and by speculating which materials may have been used.

Now we have technology available for laboratory or field use that assures you don't have to touch an object to see how hot it is. The Mikron Instrument Co. of Wyckoff, N.J. produces an infrared (IR) imaging system, through use of a remote infrared detector can rapidly determine actual temperatures and even temperature distribution across the surface of an object.

Michalak described how the surface of the landed object slowly cooled as evidenced by a color change and the lessening of the waves of heat

## Investigator offers \$10,000 to kidnap victims of UFOs

**NEW YORK (UPI) —** A private investigator offered a \$10,000 award Thursday to anyone who can prove they have been abducted by an alien being from an unidentified flying object.

Phillip Klass, a member of the Committee for the Scientific Investigation of Claims of the Paranormal, a group that debunks claims of the paranormal, said he made his challenge in response to two recently published books that detail alleged abductions of people by aliens from UFOs.

One of the books, "Communion," an account by Whitley Strieber of his own alleged abduction by aliens over a period of years, has reached

No. 2 on the best-selling lists.

The other, "Intruders," by Bud Hopkins, is a collection of accounts from different people who claim creatures from UFOs subjected them to such things as rape and abortion.

Klass, who has investigated UFOs for years, said none of the reported kidnappings ever was brought to the attention of the FBI. He said people who knowingly report spurious kidnappings to the FBI are subject to a \$10,000 fine and a five-year prison sentence.

Klass said he will give the award to anyone who receives confirmation from the FBI that their reported kidnapping occurred.

emitted by the object. With a Mikron system he could have determined the rate of change in seconds, minutes, or longer. He could have also mapped the surface of the object to determine which areas were hotter or cooler and if those were associated with some special function.

Perhaps more important, Michalak could have used a Mikron system to store the heat mapping images for further study and analysis at a later date. This data would have shown the exact shape of the object, the main heat source spots, the internal environment as seen through the open ports, and any change in temperature associated with movement (flight).

Additional information about the Mikron system can be found in the February 1987 issue of *Research and Development* magazine, page 134-136.

**John Scheussler**

### RADIO CAMERA

On November 17, 1986, a Japan Air Lines cargo jet was trailed for 400 miles across the arctic skies by a UFO. The incident was freely reported by veteran pilot Kenju Terauchi, along with his co-pilot and flight engineer.

Captain Terauchi made detailed drawings depicting the size and shape of the reported intruder. The drawings also showed the location and flight direction of the object as seen on the plane's radar.

Unfortunately, all we have at this time is a very detailed report - no photographs, no videotapes, and no detailed radar images. However, help is on the way. Pilots involved in similar future incidents may have the tools available to provide a positive identification of even distant objects.

The *Houston Post* reported on March 15, 1987 about an experimental radar that produces photo-like images of distant objects. The suggested use was for the prevention of mid-air collisions.

The so-called "radio camera" is small enough to be mounted on an airplane and can vividly depict objects that would show up as mere "blips" on traditional radar screens. The inventor, Dr. Bernard Steinberg, said "you could point it at an airplane 20 miles away - at night, during a blizzard - and get a high-magnification of the airplane." Steinberg is a University of Pennsylvania engineering professor.

(continued next page)

## NEWS'N'VIEWS, Continued

The radar has an unconventional receiving system, in that a radio camera rotates to collect signals from several points and then reconstructs images using a computer.

The receiver's computer screens out distortions and then creates an image from scores of individual radar signals, much in the same way a comic book picture is built up from scores of tiny dots.

Steinberg claims that where conventional radars would depict a distant group of oncoming planes as one giant blip, his device would "tell how many aircraft there are."

If Terauchi had used a radio camera, we would no longer be in the dark about his interesting sighting over Alaska last November. Unfortunately, the use of new technology spreads very slowly, so we should not expect Steinberg's invention to be commonly applied for another 10 to 15 years. Nevertheless, help is on the way.

John Schuessler

## MUFON 1987 INTERNATIONAL UFO SYMPOSIUM

"International Symposium on Unidentified Aerial Phenomena: 1947-1987" is the theme for the MUFON 1987 International UFO Symposium on June 26, 27, and 28, 1987, hosted by the Fund for UFO Research at American University in Washington, D.C., commemorating the Kenneth Arnold sighting near Mt. Rainier on June 24, 1947.

The following people have agreed to speak and present papers for the symposium proceedings: Bill Chalker (Australia), Hilary Evans (England), Bertil Kuhlemann (Sweden), Stanton T. Friedman (Canada), Cynthia Hind (Africa), Kanishk Nathan (India), Vincent-Juan Ballester Olmos (Spain), Capt. Daniel Perisse (Argentina), Dr. Roberto Pinotti (Italy), Dr. Willy Smith (South America), Jean-Jacques Velasco (France), and Jun-ichi Yaoi (Japan). They will provide the symposium attendees with a comprehensive "world view" of ufology

on a scale that has never before been attempted.

The tentative schedule for the symposium is as follows: Friday evening - reception; Saturday morning - welcoming remarks and International speakers; Saturday afternoon - invited or contributed papers; Saturday evening - banquet with speaker; Saturday night - Panel discussion of the Abduction Phenomenon; Sunday morning - MUFON Corporate meeting and contributed papers; Sunday afternoon - International speakers and a closing panel discussion.

Although a major portion of the symposium will be presentations by the international lecturers, another important segment will consist of the invited papers and panel discussions. They will cover a variety of subjects, ranging from technical details of individual UFO sightings to statistical analyses of a large number of sightings. Also to be discussed in depth will be research into abduction reports and U.S. government cover-up (F.O.I.A.). A comprehensive discussion of newly acquired information and its implications will be provided by such experts as William L. Moore, Stanton T. Friedman, and Dr. Bruce S. Maccabee.

The latest abduction research will be discussed by Budd Hopkins, author of *Missing Time and Intruders*; Whitley Strieber, author of *Communion*; and others. Since most of the new information on government cover-up and abductions has been available only to researchers in the U.S.A., the international representatives present will carry this information back to their own countries.

Bruce Maccabee, the host chairman of the Fund for UFO Research, has provided the following prices for each event: Symposium fee for all sessions, including the Friday evening reception - \$30 per person (\$35 if received after June 1). The price of the banquet and speaker Saturday evening is \$20. The on-campus housing (dormitory style) rate per night is \$27 for a single room and double rooms are \$25 per person. All speakers will be residing at American University.

If you do not wish on-campus housing there are also hotels and

motels within a short driving distance of American University. The closest motels are: Days Inn, 4400 Connecticut Ave., N.W., Washington, D.C. 20008 (202/244-5600), convenient to Tenleytown Metro (subway) stop on Red Line to downtown Washington, D.C.; and Holiday Inn, 5520 Wisconsin Ave., Chevy Chase, MD (301/656-1500), convenient to Friendship Heights Metro stop on Red Line. Individuals desiring off-campus housing must make their own reservations.

Cab fare from Washington University or the motels is approximately \$10 - \$12 and from Union Station \$5 - \$6. For additional information on the MUFON Symposium, hosted by the Fund for UFO Research please call Fred Whiting (703) 683-2786 or Richard Hall (301) 779-8683.

To make reservations for the symposium, banquet and on-campus housing, please make checks payable to "FUFOR Symposium Account" and mail to: Fund for UFO Research, P.O. Box 277, Mt. Rainier, MD 20712. (Refunds will be made in full if requests are received by June 7, 1987.)

Plan now to attend this great international symposium and find out why "Forty Years is Long Enough."

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**WASHINGTON,**  
**D.C.**



# The Gallup Poll

FOR RELEASE:  
Thursday,  
March 12, 1987

## Only One-Third of Public Deny Existence Of UFO's, Extraterrestrial Life

By George Gallup, Jr.

PRINCETON, N.J. — For millions of American adults a "Close Encounter of the Third Kind" is a distinct possibility, with only about one in three flatly denying the existence of either unidentified flying objects (UFO's) or extraterrestrial life.

In a new Gallup survey, 50% express the belief that there are "people somewhat like ourselves living on other planets in the universe," while 34% are skeptical and 16% unsure. The current figures are virtually unchanged from those recorded in a 1978 survey, but considerably more now than in either 1973 or 1966 believe in extraterrestrial life.

Similarly, 49% of those who have heard or read about UFO's think they are real, while 30% are doubtful and 21% uncertain. Belief in UFO's is down slightly from its peak in 1978, when 57% thought they were real.

### 9% Report Sighting UFO

In the new survey, one person in 11 (9%) reports actually having seen something he or she thought was a UFO, statistically similar to the findings of earlier polls.

### Belief Higher Among College-Educated

Belief in the existence of life on other planets and in UFO's is substantially higher among persons who attended college than among those whose formal education ended at or before graduation from high school.

Men are more likely than women to believe in extraterrestrial life, 62% and 40%, respectively, but men and women share the same opinions about UFO's.

As a rule, people 50 and older are less convinced than their juniors that either phenomenon has a basis in fact, but more older than younger adults are undecided: Westerners are most apt to be believers; Southerners, least so.

Following are the questions, the trends and the latest findings among key demographic groups:

Respondents were first asked:

*Have you heard or read about UFO's (Unidentified Flying Objects)?*

Those answering affirmatively (88% of the total) were then asked:

*Have you ever seen anything you thought was a UFO?*

### Sighting of UFO (Based on aware groups)

1987	9%
1978	9
1973	11
1966	5

*In your opinion, are UFO's something real or just people's imagination?*

### Existence of UFO's (Based on aware groups)

	Real %	Imaginary %	Not sure %
1987	49	30	21
1978	57	27	16
1973	54	30	16
1966	46	29	25

### Existence of UFO's (Based on aware groups)

	Real %	Imaginary %	Not sure %
NATIONAL	49	30	21
Men	50	31	19
Women	49	28	23
Attended college	56	26	18
No college	44	33	23
18-29 years	53	32	15
30-49 years	57	21	22
50 & older	36	39	25
East	52	30	18
Midwest	48	27	25
South	39	39	22
West	62	19	19

All persons in the survey were asked the following question:

*Do you think there are people somewhat like ourselves living on other planets in the universe, or not?*

### Extraterrestrial Life

	Yes %	No %	Not sure %
1987	50	34	16
1978	51	33	16
1973	46	38	16
1966	34	46	20

### Extraterrestrial Life

	Yes %	No %	Not sure %
NATIONAL	50	34	16
Men	62	30	8
Women	40	28	32
Attended college	57	33	10
No college	46	35	19
18-29 years	52	36	12
30-49 years	56	35	9
50 & older	42	33	25
East	55	29	16
Midwest	49	34	17
South	38	48	14
West	63	21	16

The latest findings are based on telephone interviews with 527 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Feb. 2-18. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 6 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

## BOOK REVIEW

By  
Richard Hall

Richard Hall is a former MUFON Journal editor.

*Communion* is the story of an established author (perhaps best known for *The Hunger* and *The Wolfen*) who had the misfortune to have encounters with what appeared to be alien beings at his isolated cabin in New York State, and elsewhere. He had been a UFO skeptic, little informed on the subject, who had difficulty in accepting and coping with the strange things that happened to him, so he repressed them...at considerable cost for himself and his family.

Later, he had the good fortune to run across Budd Hopkins (author of *Missing Time* and premier investigator of so-called "abduction" cases) who shepherded him through his psychological adjustment problems, helped arrange for professional counseling, and generally steered him in the right direction. All of this is described in intimate detail, including his perceptions of the beings and his own personal terror and confusion.

The level of detail is extraordinary, and is especially significant because it comes from a literate and sophisticated person who has had the courage to "go public" with his life-revolutionizing experience. No doubt it is the most complete and articulate personal account of an abduction experience published to date from a seemingly reputable and accomplished person, and as such it is worthy of careful study.

Dr. Donald Klein, Director of Research at the New York State Psychiatric Institute (recently in the news as a witness for the biological mother in the "Baby M" case) conducted hypnotic regression sessions with Strieber, and a statement from him in an Appendix states that he sees "...no evidence of an anxiety state, mood disorder, or personality

(continued next page)

## THE NIGHT SKY

By Walter N. Webb  
MUFON Astronomy Consultant

### Bright Planets (Evening Sky):

Mars, in Gemini, lies low in the sky at dusk north of west, setting about 10 PM daylight time in midmonth. During the first half of June, the planet Mercury is not far from Mars, passing less than one degree below the red planet on the 10th. At this time Mercury is several times brighter than Mars.

Saturn, in Ophiuchus, reaches opposition to the Sun on June 9 at magnitude 0.0. The planet rises then in the ESE at sunset and remains visible all night in the southern half of the sky. A small telescope will show the yellow ball of the planet and its protruding rings.

### Bright Planets (Morning Sky)

Venus continues low and difficult in the east, rising about one hour before the Sun. Its magnitude remains -3.9.

Jupiter, in Pisces, brightens to magnitude -2.3 in mid-June. It now rises in the east about 2 AM and is well up in the ESE at dawn.

Saturn sets in the WSW about sunrise.

### Moon Phases:

First quarter--June 4  
Full moon--June 11  
Last quarter--June 18  
New moon--June 26



### The Stars:

That welcome sky symbol of summer, the Summer Triangle, is fully visible in the east after evening twilight ends. One member of the stellar trio is Vega, third brightest nighttime star seen in midnorthern latitudes.

Scorpius, with its reddish heart Antares and winding tail (complete with stinger on the tip), begins its seasonal journey across the southern horizon. (Saturn lies left of Antares and is brighter and yellower.)

The constellation Hercules can be seen almost overhead, standing on the boxlike head of the defeated Draco, the dragon guarding the golden apples of the Hesperides. Draco's long body winds around the north polar region and between the Big and Little Dippers. Look for a dim fuzzy spot along the west side of the four-sided Keystone of Hercules. Telescopes of moderate size show the spot as a globular cluster of thousands of stars. Another of Hercules' twelve labors, the Nemean lion (Leo), noses toward the west horizon.

Between Leo and kite-shaped Boötes in the SW lies a wedge-shaped loose cluster of 20 or 30 stars, Coma Berenices. It represents Queen Berenice's long hair which she cut off and dedicated to the goddess of beauty.

## MESSAGE, Continued

**Starr, Timothy Good** from England, and **Richard Neal, M.D.** The genial **Jim Moseley** will M.C. the conference. The price of rooms per night is \$55. For reservations to the conference, please write to **Bill Moore** at 4219 West Olive, Suite 247, Burbank, CA 91505 or telephone (818) 506-8365.

The 4th International UFO Congress will be held July 10-12, 1987 at the London Business School in London, England. For further information please enclose a S.A.E. for your reply and mail to **Mr. R.S. Digby**, Director Congress 87, c/o 16, Southway, Burgess Hill, West Sussex RH15 9ST, England. Speakers scheduled are **Walt Andrus** of MUFON (USA), **Dr. Alex Keul** (Austria), **Mr. Odd-Gunnar Roed** (Norway), **Prof. Allen Tough** (Canada), and **Miss Jenny Randles** (U.K.), just to name a few.

On July 9th **Bertil Kuhlemann** has scheduled the annual meeting of the International Committee for UFO Research (ICUR) Immediately following the 4th International UFO Congress on Monday, July 13, 1987 at the same location, **Walt Andrus** has scheduled a meeting for all MUFON Foreign Representatives, members and guests. The agenda will be announced in a future issue of the Journal and a copy sent air mail to all foreign representatives in Europe well before the above date. Your International Director will attend all 3 meetings. A major item on the agenda will be the selection of a Continental Coordinator for Europe and hopefully an International Coordinator to fill the vacancy created by the resignation of **Michael Sinclair, Ph.D.**

\* \* \*

**Richard Hall** has advised that a program of events for the MUFON 1987 International UFO Symposium will be available for publication in the June 1987 issue of the Journal.

The format for the MUFON Annual Corporate Meeting scheduled for Sunday, June 28th from 9 a.m. to 12 noon has been revised to comply with the Corporate By-laws. It will be the

Annual MUFON Board of Directors meeting conducted in conjunction with the yearly UFO symposium. Only the seventeen members presently serving on the MUFON Board of Directors as published in the MUFON 1986 UFO Symposium Proceedings are invited to attend. If a Board Member will be unable to attend, he/she may authorize in writing a person to represent the absent Board Member with voting privileges.

An agenda for the Board of Director's Meeting will be mailed to all Board Members three weeks in advance of the meeting. This will allow ample time for the State Section Directors, State Directors, Research Specialists, Consultants and Board of Directors to submit a list of agenda proposals, requested in the April 1987 issue of the MUFON UFO Journal in the "Director's Message."

## REVIEW, Continued

disorder" in **Strieber**. Also included are results of a polygraph test which **Strieber** passed.

**Strieber's** descriptions of what happened to him are beautifully expressed (as befits a wordsmith of his caliber), even poetic in language. But this reviewer (also a professional wordsmith in the nonfiction world) found some of the "poetry" a bit distracting; almost too clever, or imaginative, or something. Given **Strieber's** background in fiction writing, though, one cannot fault him for trying to convey the experience in the best way he knew how.

## CREDIBILITY

By the same token, **Strieber** will have to face the logical question of why an author noted for his horror fiction should be believed when he presents what is basically a horror story as alleged fact. It is somewhat comparable to the notorious contactee **George Adamski** who wrote acknowledged fiction stories about sojourning to other planets, then suddenly claimed that he had actually contacted extrater-

restrials.

The analogy is far from perfect, however, **Adamski** was an uneducated person who committed all kinds of factual and logical errors while betraying an ignorance of scientific knowledge. **Strieber**, obviously, has a sophisticated knowledge of scientific matters and is a socially concerned person about the threat of atomic war and potentially fatal damage to the Earth's environment.

But **Strieber** also shows a mystical side, and influences of his apparently discarded Catholic religion, that tend to color his interpretations of what happened to him. All abductees do the best they can to rationalize their experiences in terms of their own background knowledge and personal life histories. It is doubtful that **Strieber** has succeeded any better than the others in interpreting the experience and figuring out what is going on; what it all means.

**Adamski** also was shown to be a prevaricator, totally unable to tell a consistent story, and many of his claims about the Moon and planetary astronomy were determined to be false by subsequent space explorations. **Strieber's** book obviously has much more to do with real UFO-related events, described to the best of his ability, but whose ultimate meaning remains to be determined by scientific research.

His book must be read on two levels: (1) his perceptions and attempted reconstruction of what happened to him; (2) his personal interpretation and theories about what is going on.

**SYMPOSIUM  
JUNE 26-28  
AMERICAN  
UNIVERSITY  
WASHINGTON,  
D.C.**

# DIRECTOR'S MESSAGE

by  
Walt Andrus

"International Symposium on Unidentified Aerial Phenomena: 1947-1987" is the theme for the MUFON 1987 International UFO Symposium on June 26, 27, and 28, 1987, hosted by the Fund for UFO Research at American University in Washington, D.C., and commemorating the Kenneth Arnold sighting near Mt. Rainier in Washington State on June 24, 1947. The eighteenth annual symposium will undoubtedly be our most significant to date, based upon the locale, news media events, new books being published, the international scope of the speakers, and the positive resurgence of interest in the UFO phenomenon. The number of advance registrations received by April 12th rivals those of prior symposiums for the deadline date. The host committee is elated with the early response and tremendous interest already created. Please read the special article in this edition of the Journal for the program agenda, speakers, and how you may make reservations to attend. Many people are taking advantage of the reduced price air fares to Washington, D.C. and are making their flight reservations early.

\* \* \*

The ballot to vote for your candidate for the MUFON AWARD FOR OUTSTANDING WORK IN THE UFO FIELD FOR 1986-1987 was enclosed with the April 1987 issue of the Journal. Please return all ballots to MUFON in Seguin, Texas, by June 2, 1987 so the engraved plaque may be prepared and presented at the MUFON 1987 International UFO Symposium in Washington, D.C.

The June 1987 issue of the MUFON UFO JOURNAL will commemorate the fortieth anniversary of the Kenneth Arnold UFO sighting, on June 24, 1947, marking the inaugural of the modern era of Ufology.

\* \* \*

**Philip Mummelstein**, living in Reshon Letzion, is the new

Representative for Israel. An English teacher, Mr. Mummelstein received his B.S. from Brooklyn College in New York City. We are extremely proud to announce that two State Director vacancies have been filled. **Donald E. Flickinger**, a veteran UFO investigator residing in Billings, is the new State Director for Montana. **Albert E. "Al" Frank**, M.S. of Corvallis, Oregon is replacing **James D. Kness** as the State Director for Oregon. Up until recently, Mr. Frank has been teaching atmospheric science at Oregon State University.

**Joseph M. Hammer**, M.S., a vocational counselor in Biglerville, Pennsylvania, has accepted the position of State Section Director for Adams and Franklin Counties. Mr. Hammer has outstanding credentials for this new post. He has earned a B.A. in Criminology, a M.S. in Counseling and a M.S. in Psychology. **George and Shirley Coyne**, Co-State Directors for Michigan have promoted **Edward L. Hude** to State Section Director for Ingham and Jackson Counties. Mr. Hude has been a police investigator for many years. **Mr. V. Walter Vanatko**, M.S., a systems analyst in Spring, Texas, is a new Research Specialist in Systems Engineering.

Accolades to **Edward F. Mazur**, State Director for Arkansas, for publishing his first "Arkansas MUFON Newsletter;" mailing news releases to 45 newspapers, TV and radio stations, introducing himself and MUFON; and a letter to each of the 74 County Sheriff's in Arkansas advising where they should report UFO sightings. **Ed and Mildred Higgins**, State Section Director, will host their annual UFO conference and picnic on the weekend of May 2 and 3 in Fayetteville.

\* \* \*

The Federal Aviation Administration (F.A.A.) investigation into the Japan Air Lines flight 1628 UFO sighting over Alaska on November 17,

1986 that was released concurrently with the March 5, 1987 Press Conference in Anchorage, has been received for the MUFON file. We will publish excerpts from these documents on information not previously published in the Journal. The first of these is included in the current issue.

One of the announcements released during the March 5, 1987 Press Conference sums up the F.A.A.'s attitude. It is titled *Lack of "Scientific" Investigation*. "The Federal Aviation Administration has a number of employees who do scientific research with regard to aircraft, aviation, and related electronic equipment. The FAA does not have the resources or the Congressional mandate to investigate sightings of unidentified flying objects.

"We have not tried to determine what the crew of Japan Air Lines flight 1628 saw based on scientific analysis of the stars, planets, magnetic fields, angle of view, etc. We have received letters from several persons suggesting that we ask the crew and others a variety of detailed questions from a scientific viewpoint. This we have not done and do not intend to do. We reviewed the data that was created by our systems, the interviews that were done by FAA to determine the status of the crew and the aircraft, and have provided that information to the public.

"The FAA completed its investigation of JAL flight 1628, and does not intend to pursue it any further." By **Paul Steucke**, FAA, Public Affairs Officer, Alaskan Region, 701 C Street, Box 14, Anchorage, Alaska 99513.

\* \* \*

The National UFO Conference (NUFOC) will be held June 12, 13, and 14, 1987 at the Burbank Hilton Hotel adjacent to the Burbank California Airport. Speakers scheduled are **Bill Moore**, **Stanton Friedman**, **Hal**

(continued on page 19)