

## CHAPTER TWO

### An Abduction Conference

On February 28, 1992, David E. Pritchard, a physicist at the Massachusetts Institute of Technology, and John E. Mack, a psychiatrist at the Harvard medical school in Boston, distributed a letter in which they extended an invitation to select individuals to attend a closed conference at MIT from Saturday, June 13 through Wednesday, June 17. The purpose of the meeting was to "assess the similarities and differences in the findings of various investigators studying people who report experiences of abductions by aliens, and the related issues of this phenomenon."

The conference was not sponsored by MIT but the school offered facilities for the meeting.

Both men had outstanding credentials. Pritchard had taught and pursued research in atomic and molecular physics since 1968, and had been awarded the prestigious Broida prize for outstanding experimental advances in atomic, molecular, and optical physics.

Mack is a *cum laude* graduate of the Harvard Medical School, and former head of the Department of Psychiatry at the Cambridge Hospital, where he was professor of psychiatry for twenty-five years. He is founding director of the Center for Psychological Studies in the Nuclear Age, won acclaim for his studies on suicide, and testified before Congress on the psychological impact of nuclear weapons competition on children and adolescents. He authored more than 150 scientific papers, and wrote the 1977 Pulitzer Prize-winning biography of Lawrence of Arabia, *A Prince of Disorder: The Life of T. E. Lawrence*.

Those invited to the conference were asked to read two publications prior to attending. The first was a book by David M. Jacobs, *Secret Life: Firsthand Accounts of UFO Abductions*, Simon & Schuster, New York, 1992(SL). The second assignment was *On Stolen Time: A Comparative Study of Abduction Reports*, published by the Fund for UFO Research, Mt. Ranier, Maryland, 1987(ST), and authored by Thomas E. Bullard. Jacobs is a professor of history at Temple University in Philadelphia, while Bullard has a Ph.D. in social research.

The conference was officially reported in *Alien Discussions: Proceedings of the Abduction Study Conference*, edited by Andrea Pritchard, David E. Pritchard, John E. Mack, Pam Kasei, and Claudia Yap. It was published by the North Cambridge Press, Cambridge, Massachusetts, 1994(AD).

Closely on the heels of this report Courtland Dixon Barnes Bryan, otherwise calling himself C. D. B. Bryan, wrote a summary of the conference in a book he entitled *Close Encounters of the Fourth Kind, Alien Abductions, UFOs, and the Conference at M.I.T.*, Alfred A. Knopf, New York, 1995 (CE4). The book was

excellent — and thought provoking. It covered not only the conference, but also discussed major episodes that have impacted on UFO and abduction investigations.

Bryan is the son of Colonel Joseph Bryan, III, a long time operative of the CIA. The senior Bryan had been accused by various individuals as a plant to bring about the demise of NICAP, the National Investigative Committee for Aerial Phenomena, founded by Major Donald Keyhoe. C. D. B. Bryan adamantly denied this, stating that his father had an unswerving out-spoken faith in the existence of UFOs that he maintained until his death in 1993. He stated *that anyone who knows anything about the history of NICAP knows that the group didn't need anybody's help in its disintegration; it simply self-destructed*. He felt his father's views of UFOs were somewhat of an embarrassment to official agencies who were attempting to deny their existence. According to his words, ". . . *The equivalent of lending undue credence to horoscopes or the healing power of crystals. In any case, I do not believe it was the sort of public position an agent would take whose covert role was to smother interest in UFOs.*"

I can understand the demise of NICAP. In 1968, when stunned by my discoveries of the detailed parallels between George Adamski and other reporters, including Betty and Barney Hill, I visited NICAP on the expectation that I would find help in my attempt to grasp the phenomena which were unfolding before us. I talked with Richard Hall, who has been highly active in UFO and abduction investigations for more than thirty years. (He presented a paper at the MIT conference.) His reaction to my inquiry was one of vociferous denial, that Adamski was a fraud, and that I should not expect to find worthy material from that source. I walked out of the office appalled at his attitude.

"Carol" and "Alice," two abductees at the conference, expressed their dismay with Hall also. Although they had visited with him prior to the conference, he avoided them. Greatly puzzled, they confronted him directly. He responded, "In all honesty you scare me. You frighten me." Hall is dealing with events which fascinate him, but which far transcend his world view.

This inability to come to grips with reality outside the framework of our godless scientific world views permeated the conference. The predicament may be summed up in one simple sentence:

*They were a group of godless minds attempting to come to grips with the actions of God.*

Individual abductees had been invited to the conference and were members of discussion panels. The consensus among them, looking to the investigators for answers, was the fundamental question: "What is going on? What does this mean?"

The godless minds had no answers.

At the end of the first day, late in the evening, Bryan had his views:

The Saturday session ends at 10:30 p.m. I scoop up my notes and head out into the night. A cool breeze is blowing down the Charles River as I start across Harvard Bridge to my hotel on the Boston side.

As I cross the bridge, downtown Boston, to my left, is alight; to my right the brilliant, bubbling lights of the Citgo sign brighten the western nighttime sky. I walk — aware of my ambivalence about the conference. Maybe it's fatigue, but I feel that my open mind is beginning to close and that the first seeds of disappointment have been sown.

Is it because of my resistance to quasi-scientific efforts to present a topic that seems to defy reason? I am naturally suspicious of men who use numbers to shore up irrational conclusions. When Eddie Bullard begins to catalogue the number of alien types and abduction reports — rare or otherwise — I am reminded of Nixon's speeches as President to justify the invasion of Cambodia and Laos.

I am leery, too, of Dave Jacobs's attempts to impose a historian's order on what, to me, appears utterly chaotic: the abductees' efforts to come to grips with what they believe has happened to them. And John Mack hasn't impressed me much, either. So far, his most telling comment has been, "If this *isn't* happening, what *is* happening?"

So it isn't the scientists, the historians, the intellectuals, the researchers who interest me — not yet. It is the abductees. There is my dinner companion and her familiar entity, Zar. There is Mary from the conference, whose sharp exhalations and groans at Nyman's doubters are indications of how emotionally she is involved. There are a couple of male abductees I hope to talk to at some later point.

But the most interesting are two women from Maryland, Alice and Carol. During the coffee break I had sat on a stone bench outside the Eastman lobby with them while they smoked. I introduced myself and saw them freeze at learning I was "media." They were both clearly scared to death — not by me, I am quite sure, but by what they were learning at the conference.

Their terror was heartfelt, real, and so palpable and raw I am concerned for their emotional well-being.

Bryan sensed the heart of the matter.

The abductees have an inner sense that their experience has introduced them to a realm which olden people would call the Kingdom of Heaven. No matter how much we may disbelieve that God, as a Spirit Being, may have hardware, with agents flitting around space, the abductees know that we are standing on the threshold of a new world era, and that God does, indeed, come in a Flying Saucer. He does not come personally, but his agents certainly do, in flying disks and in cigar-shaped craft.

Several times in the first day's presentation the godless denial was stark.

Bullard announces that the number of cases he has catalogued since his 1987 summary has now risen to 725; but he is less rigid than Rodeghier about what should be considered an "abduction." He reports coming across about 80 cases, where individuals have seen luminous or glowing orbs in their rooms; and he has also recorded what he calls "psychic abductions": lengthy narratives by people that are "close" to being abductions but are not exactly physical events. In addition, there are what he calls "voluntary entry" cases. These, too, pose a problem, since the individuals, in these instances, apparently welcome visitation, and for that reason, Bullard says, "they shade into 'contactees' in that they develop a long-term, nonprofit relationship with the aliens."

There is a slight ripple of disdainful laughter among the audience at Bullard's mention of "contactees." He smiles in acknowledgment and shares with us that there are certain cases he has had to dismiss; one such, he says, was the man who wanted to tell him "about his tour of duty with the Space Marines."

We might snicker at snide remarks, but that does not deny reality. It merely demonstrates our fear.

Little do the investigators know the revelation offered by select "contactees," such as George Adamski and Daniel Fry. And little do they possess the knowledge to discriminate among other so-called contactees: Howard Menger, Truman Bethurum, or Orfeo Angelucci. Howard Menger first published his claims of contact in the *Allentown Morning Call* in Allentown, Pennsylvania in the late 1950's. I lived about thirty miles from his New Jersey home. Although I was uneducated at the time I sensed that he was a fraud. Later education showed me that he was a copycat Adamski, and that Adamski was unique. While both Adamski and Fry *appeared* as frauds, that *appearance* was the work of our Visitors, to bring despoise down upon them, and to discredit them until their usefulness could be made known. Hence, the investigators came to believe that all persons who claimed contact were frauds, and that open contacts were not valid.

The investigators cannot accept that open contacts took place in our past to offer us revelation, and to alter the course of world history. The Apostle Paul was only one of those. He laid the foundations of western civilization. Moses was another, as I shall discuss in later chapters. He laid the foundations for Judeo-Christian religion.

Has sadly amiss these people truly are.

In his presentation Bullard also said:

Sometimes they give warnings or prophecies about the future of the Earth — "*but,*" Bullard emphasizes, "*None of these prophecies have ever come true!*"

Bullard believes that the prophecies are untrue if they are not fulfilled within five or ten years. The man is totally outside the knowledge framework of our religious history. All Christian fundamentalists and evangelicals, as well as theologians, know that prophecy is long-term, covering thousands of years, but Bullard must be totally ignorant of that background to make such statements.

How clear can it be?

Jer 51:58 — The peoples labor for nought, and the nations weary themselves only for fire.

Joel 2:32 — And it shall come to pass that all who call upon the name of the LORD shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Ezek 7:16 — And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, every one over his iniquity.

David Jacobs also offered similar apostate views:

He reported that abductees were shown images on a screen-like apparatus. Those images included nuclear holocaust, environmental disaster, familial trauma, or sexually charged, romantic, episodes. Then he said:

“The focus of the aliens during the imaging is not the images but the emotions they evoke. The scenes themselves do not have any prophetic value.”

If the conference attendees had carefully read Jacobs’s book they should have been impressed by the prophetic value of those scenes.

Of course the images evoke emotions. Our Visitors use emotions to highlight the importance of their presentations. The techniques were intended to bring those images into conscious mind, and to relay that information to fellow human beings.

Jenny Randles, a long time investigator from England, emphasized the meaning of the presentations. Her reports came from the late 1960’s and early 70’s, 26 cases, eighteen with hypnosis, eight without. 60% of the abductees reported that the entities offered an explanation:

- a. they were conducting long term surveillance of our planet;
- b. they were making repeated visits;
- c. they were collecting life profiles.
- d. they stated that some sort of emergency was coming.

According to Randles, in the 1980’s abductees reported that our Visitors were building toward some sort of cosmic ecology. The abductees were told “*You are special. You will be called upon at some future time.*”

I shall discuss this item in depth.

After John Mack and David Pritchard made opening remarks on the first day, various individuals gave their presentations.

Mark Rodeghier, Director of Investigations at the J. Allen Hynek Center for UFO Studies in Chicago, offered his criteria for what makes an abductee. He was followed by Thomas E. (Eddie) Bullard, and then Budd Hopkins who spoke on how abductees are taken. Tom Benson followed this with descriptions of the initial sequence of events in abductions.

David E. Jacobs went on to a detailed list of what happens on board.

Bryan remarked about Jacobs: “*He exudes an air of self-confidence which, I later learn, antagonizes some of the conference members, who read it as self-importance.*”

Jacobs was asked if his catalogue of events is always that consistent. He replied, “No, it is a matter of patterns.” Another therapist stated that from three dozen cases Jacob’s scenario is not the norm.

A debate arose between the rigid Hopkins/Jacobs/Bullard scenario and other reports.

One therapist said, “I see a tremendous variance among my patients.”

Someone else added, “What is the purpose of this? We don’t know what the ultimate purpose is. All our abductees ask, ‘Why are they doing this?’ The answer is we have no knowledge of why.”

The day’s presentations were followed by a dinner break.

Bryan wrote:

The first speaker after dinner is one of the up-and-coming hypnotherapists in the abduction field: John S. Carpenter, a thin, balding, thirty-seven-year old Menninger Clinic-trained, licensed clinical social worker working in Springfield, Missouri, where he provides individual, marital, family, and group therapy for hospitalized psychiatric patients.

Carpenter interests me. Unlike some of the other investigator/therapists attending the conference, he seems not to have any specific agenda. He simply reports what he has seen without attempting to evaluate or interpret its significance. I subsequently learn that Carpenter has worked closely with a number of other psychiatrists in trying to treat a host of psychiatric maladies, including Multiple Personalities and other disassociative disorders, and through hypnotism has achieved many positive and lasting changes.

Carpenter had only a passing interest in the UFO phenomenon until he read of psychiatric professionals who were employing hypnosis to unlock the memories masked by the amnesia so commonly encountered in individuals who had reluctantly come forward to report having observed a UFO. Carpenter, like John E. Mack, had become “intrigued” that those individuals’ stories seemed remarkably alike from

persons so vastly different in their backgrounds." In 1988 Carpenter volunteered his psychiatric experience and hypnotic skills in the service of investigating these UFO reports.

Carpenter said:

Although I thought I might manage to participate in at least one interesting case, I fully expected to have to wade through a variety of psychological issues first, including fantasies of hysterical individuals, dramatic confabulations from Borderline Personality Disorders, dissociative episodes as with Multiple Personalities, attention-seeking antics of sociopathic characters intricately-woven psychodynamics of those traumatized in childhood, and the space-age delusions of insecure individuals, influenced by extraterrestrial themes and speculations in all of the media. But to my astonishment, none of these expectations has become valid in my research so far.

Carpenter interviewed schoolteachers, policemen, businessmen, college professors, and community leaders who claimed to have had abduction experiences, and, as he wrote, he had *"found no psychopathology which would even begin to explain these reports."*

Eddie Bullard stepped to the podium again to report on "The Rarer Abduction Episodes" — those in which conferences, tours of the space craft, otherworldly journeys, or theophanies occur.

(Theopanies are events in which human beings are in the presence of God, or god-like beings. Again the godless investigators have evidence for the source of these events, but reject the significance.)

He reported that sometimes witnesses report being carried to another place. The descriptions vary widely, with unrealistic scenes.

The investigators seemed to rely heavily on the validity of hypnotic regression, without recognition of confabulation that can easily take place. Although this pollution was not mentioned by Bryan, it is a significant source of erroneous data which is so heavily trusted by, and influences the thinking of, the investigators.

Joe Nyman, John S. Carpenter, Eddie Bullard, and others next went into descriptions of the Beings. Some of the presentations were patently ridiculous, and stirred Bryan's concerns about the stability of some of the investigators. Apparently there was no attempt to screen borderline personalities from the conference.

The most common type being are the "Small Grays."

Bryan summed the features of the Small Grays. I offer the details because they show the nature of the Beings, which has so baffled the investigators, and which demonstrates the impossibility that they are breeding with the human race. This theory may be the greatest deception offered by the investigators about our Visitors.

A Small Gray is 3 1/2 to 4 1/2 feet tall, with an overly large head, its bulging cranium tapering down to a pointed or near-nonexistent chin. Small Grays are smooth featured, although some seem to have a furrowed brow. They have no hair on their heads or their bodies, leathery skin, no ears (which, Jacobs adds, is consistent with telepathy), a slightly raised ridge of a nose with two nostrils, and a lipless slit-mouth that does not move. "The most striking feature," Jacobs says, "are the two large black eyes: they are enormous and compelling." They do not blink, or seem to move in their sockets. These eyes come in various shapes, but most common are the large, almond-shaped, pupil-less, cornea-less, iris-less, wet-looking, black wrap-around eyes which a few abductees think might actually be a covering for an eye within, like goggles.

The aliens' bodies are flat, paunchless. Their chests are not bifurcated; they have no nipples. Nor does the chest swell or diminish with breathing. "Even with the nose-to-nose Mindscan," Jacobs says, "no one has felt any breath on his or her face, and they do not seem to be air-breathing Beings."

The lower part of their anatomy does not contain any stomach pouch, or genitals; It just comes to an end. "We don't know how they reproduce." Jacobs comments. "They have no hips. There is no triangulation to the body as there is with humans. Instead, it seems to form just a straight line down all the way to the ground."

The Small Gray's body appears frail, with thin limbs and no musculature or bone structure. There are no "knees" or "elbows" as such, and legs are the same diameter from the top of the thigh to the bottom of the calf. Nor are there clearly defined, "ankles" or "wrists." "Small Grays have three or four long, thin fingers with pads at the ends," Jacobs tells us. "Frequently abductees report seeing only three fingers and if there is an opposable thumb it is not immediately apparent."

From the back the Beings have "no buttock, no bifurcation," Jacobs continues, "just a ridge that marks the end of the trunk. Males and females look alike; but abductees seem to sense who the females are because they are more gentle and graceful." (The difference between "male" and "female" may simply be the expectation of the investigators imposing reaction upon the abductees, exaggerated by hypnotic confabulation.)

Abductees see no eating quarters, sleeping quarters, no evidence of food or drink aboard the crafts. "What do we make of this?" Jacobs asks, then answers, "A humanlike figure which under its skin is very, very different. They do not appear to breathe or ingest food or water."

Someone from the audience remarks, "Everything you have described sounds more like machinery than biology . . ."

Someone else asks, "Are the larger aliens the intelligence behind it? Could the small grays be robots?"

Jacobs replies, "Both (short and tall) Beings seem able to make decisions and do. They both deal with crises. They both act like sentient beings that are, perhaps biologically based."

Here Jacobs betrays his reasoning. Since the beings can make decisions, and deal with crises, or otherwise act like sentient beings, in his eyes they must be biological. But a sentient being is one which has perception through senses and possesses a conscious mind. Such beings do not necessarily possess personality. Androids have such abilities.

The commentator from the audience had it correct. They are Robot Beings. Science fiction writers call them androids. Jacobs must revert to the delusion first started by Hopkins, that these "machines" are interbreeding with human beings, to produce hybrid beings.

The next speaker was Joe Nyman, a Boston-area hypnotherapist, whose topic is *The Familiar Entity and Dual Reference*.

The Familiar Entity is one which the abductees see again and again. In other words, the same Beings are assigned to the same human subjects. This seems highly reasonable. We would not assign different agents to repeated contact with someone, just as we would not expect a patient to rotate among different doctors.

The "dual reference" premise was startling to Bryan.

"Dual reference" is a term coined to describe unexpected imagery articulated by abductees. The person sees himself as being of the same form and kind as our Visitors. Although not recognized at the conference this experience is mind alteration to help the human being perceive as the Visitors perceive, not intended to actually "be" the Visitor.

John Carpenter then spoke on "Other Types of Aliens."

"Although the gray aliens may be the most commonly reported and/or discussed variety of extraterrestrial entity there may be other types worth mentioning. There is a growing consistent pattern of data in regard to what some refer to as the 'Tall Blond' or 'Nordic' type. He is six to seven feet tall, handsome, with blond shoulder-length hair. His blue eyes are kind and loving. He is watchful, smiling, affectionate, youthful, all-knowing. He wears a form-fitting uniform. This Robert Redford/Scandinavian type is like a guardian angel. They have been seen on board with the Small Grays."

"In addition to the Grays and the Scandinavian type, there is a third type," Carpenter continues, "a smooth, lizard-skinned reptilian, six-to-eight-foot-tall creature with a somewhat dinosaurish face. It has a four-clawed hand with brown webbing between the fingers. This reptile type has catlike eyes with gold, slit pupils. This Being is sinister and deceptive in manner, half human and half reptile."

Carpenter pointed out that although both the Reptilian and Nordic types could arguably be psychodynamic in origin, the slowly emerging pattern of data does not permit this interpretation as yet.

The 'Nordic' type has foundation in genetic characteristics derived from the 'Adams' of the worlds, but the 'Reptilian' has no recognizable origin except from our science fiction and horror literature. The latter may be another invention of hypnotic confabulation.

Eddie Bullard then spoke about an even greater "Variety of Abduction Beings."

"Out of the 203 cases in which beings are described," he says, "137 are humanoid, 52 human, and 14 nonhuman." Most humanoids, he continues, are the familiar kind: tall, blond Nordic types working with the most common Small Grays, but some are mummy types, Michelin-man types. Others are hairy dwarfs, or trolls."

Abductees, he says, describe the gray alien faces as looking like those of grasshoppers or praying mantises. The Nordics have "vivid blue eyes." "They all seem to look alike!"

He makes the interesting point that among those Beings seen by abductees, "genuine monsters are scarce and concentrated in the less reliable cases. If Hollywood is responsible for these images," Bullard asks, "where are the monsters? Where are the robots?"

Indeed, we have robots, but the fearful investigators cannot recognize the results of their own work.

Importantly, Bullard recognized that the "horror" types may derive from our mass media through hypnotic confabulation.

On the second day of the conference a quick review is offered of the interior of the craft. There are no bathrooms, beds, or kitchens. There are no decorations, no "photos from home." The aliens do not seem to eat, sleep, get angry, or joke.

John G. Miller, a board certified physician from Los Angeles, points out that the reports indicate they do not practice our kind of medicine. This fact should be enough to invalidate theories of origins stemming from common human medical experience. The examinations ignore the cardiovascular, respiratory, lymphatic, and internal systems from the umbilicus to the thorax. They seem unconcerned about the upper abdominal contents, including the liver, spleen, stomach, and pancreas. In other words, the Visitors seem to have no interest whatsoever in the major life-sustaining components of our bodies.

By most accounts the cranium is a great focal point of the exams. But their techniques are beyond our knowledge or experience. Mindscan is beyond our comprehension. Dermatology is also of intense interest; they often inspect the entire skin minutely.

Miller reports that although the gynecology-type exams are prevalent no accounts exist of a bimanual pelvic exam, the absolute mainstay of the human gynecology exam.

They do not use gloves, tongue depressors, EKGs. Every aspect of the exams is different from human medicine.

The conference continued with discussion of various aspects of abduction, and with presentation of experience by some abductees.

My purpose here is not to give a blow by blow account of the conference, but rather to draw out those details that impact on our understanding of the Visitors in our skies.

I shall continue to examine the results of the work of the investigators in the following chapters — good and bad.