

CHAPTERSIX

John Mack's Arrogance

John Mack has a new age mind. He is deep into eastern mysticism, with all its baggage, including reincarnation. His interpretation of the abductee phenomenon is rooted in that world view.

Burdened by intellectual conditioning in a godless society, and by the possibility of incomprehensible dimensions other than those of space and time, he despairingly gropes for truth in his search. He would love to find the "one true way," even if it involves multiple manifestations. As with Budd Hopkins, the word *God* is not in John Mack's working vocabulary. He only uses the word *alien*.

Mack's work is heavily conditioned by his philosophies. His consequent interpretations, and implantation into his subjects, show on almost every page of his book.

This assessment of Mack is illustrated by a remark he makes that:

The aliens are recognized as intermediaries or intermediate entities between the fully embodied state of human beings and primal source of creation or God (in the sense of a cosmic consciousness, rather than a personified being). In this regard abductees sometimes liken the alien beings to angels, or other "light beings."

Mack is a highly intelligent, well-educated, well-trained, sensitive, and perceptive individual. He has great concerns for the world and its drift. And he came to realize that a foreign intelligence of some kind is now in contact with human beings on this planet. His research into our Visitors unfolds different mysterious expressions, heavily influenced by his mysticism and his desire for "light." Unfortunately, he is unwilling to make the logical jump that it all goes back to a living, intelligent, Master Designer.

When first told of Budd Hopkins and his investigation into abductions Mack regarded him as crazy. His informant insisted that this was serious business. In apparent curiosity he visited Budd on January 10, 1990 and became a True Believer. He accepted Budd's hybrid theories, which now condition the results of his investigations. Budd referred him to many persons in the Boston area who claimed abduction experiences. From hypnotic examination of those people he built up a base of clinical observation.

His book, *Abductions, Human Encounters With Aliens*, Charles Scribner's Sons, New York, 1994(AB), is styled much according to his professional qualities and his world view. It takes us through thirteen case histories, all evaluated ac-

ording to Mack's mystical perception of their individual psychologies, and their unique lessons. From this he synthesizes an assessment of what is going on around our world.

In his first chapter he remarks:

AB3: Although I have a great debt and profound respect for the pioneers in this field, like Budd Hopkins, who have had the courage to investigate and report information that runs in the face of our culture's consensus reality, this book is based largely on my own clinical experience. For this is a subject that is so controversial that virtually no accepted scientific authority has evolved that I might use to bolster my arguments or conclusions. I will report, therefore, what I have learned primarily from my own cases and will make interpretations and draw conclusions on the basis of this information.

The experience of working with abductees has affected me profoundly. The intensity of the energies and emotions involved as abductees relive their experiences is unlike anything I have encountered in other clinical work. The immediacy of presence, support, and understanding that is required has influenced the way I regard the psychotherapeutic task in general. Furthermore, I have come to see that the abduction phenomenon has important philosophical, spiritual, and social implications. Above all, more than any other research I have undertaken, this work has led me to challenge the prevailing world view or consensus reality which I had grown up believing and had always applied in my clinical scientific endeavors. According to this view — called variously the Western, Newtonian/Cartesian, or materialist/dualist scientific paradigm — reality is fundamentally grounded in the material world or in what can be perceived by the physical senses. In this view intelligence is largely a phenomenon of the brain of human beings or other advanced species. If, on the contrary, intelligence is experienced as residing in the larger cosmos, this perception is an example of "subjectivity" or a projection of our mental processes.

What the abduction phenomenon has led me (I would now say inevitably) to see is that we participate in a universe or universes that are filled with intelligences from which we have cut ourselves off, having lost the senses by which we might know them. It has become clear to me also that our restricted world view or paradigm lies behind most of the major destructive patterns that threaten the human future — mindless corporate acquisitiveness that perpetuates vast differences between rich and poor and contributes to hunger and disease; ethnonational violence resulting in mass killing which could grow into a nuclear holocaust; and ecological destruction on a scale that threatens the survival of the earth's living systems.

Although we see Mack's philosophy and concerns expressed here, we do not find him locating origins in God. He avoids use of the word, and sees other beings from the sky as *intelligences*. He believes we have cut ourselves off from them. Apparently Mack is unaware of the old myths that say the gods cut off communications, not man.

The Chinese Shang Ti, the August Lord on high, charged two of his agents, Ch'ung and Li, *to cut the communication between heaven and earth so that there would be no descending and ascending of spirits and men between the two.*

The August Lord on high, of course, is God, our Creator.

As stated in the *Urantia Papers*.

UP394: Rebellion by a Planetary Prince instantly isolates his planet; the local spiritual circuits are immediately severed. Only a bestowal Son can re-establish interplanetary lines of communication on such a spiritually isolated world.

UP755: Meantime the system circuits had been severed; Urantia was isolated. Every group of celestial life on the planet found itself suddenly and without warning isolated, utterly cut off from all outside counsel and advice.

As C. S. Lewis gave it fifty years ago: . . . *the present 'celestial year' was to be a revolutionary one; the long isolation of our own planet is nearing its end. Great doings are on foot.*

This is the kind of perception Mack cannot achieve.

Who Are The Abductees?

In a section by that title Mack reviews possible patterns in the broad social profile of abductees. He arrives at several general conclusions, AB16:

1. *They seem to come, as if at random, from all parts of society.*
2. *Efforts to establish a pattern of psychopathology other than disturbances associated with a traumatic (abduction) event have been unsuccessful.*
3. *The effort to discover a personality type associated with abductions has also not been successful.*
4. *There is no obvious pattern of family structure and interaction in the case of abductees.*

He adds a parenthetical remark that they believe *they are not from here and that their Earth mother and father are not their true parents.* Although Mack attempts to read into this implications of multiple incarnations, or other strange theories, he misses the central point that many of these people have cosmic attitudes, that the Earth is not truly their home, and that they enjoy citizenship in the universe.

As the *Urantia Papers* put it:

UP1100 — The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives — supreme goals.

The fact of the existence of religionists devoted to God is the perspective Mack cannot credit.

5. *I have the impression that abductees as a group are unusually open as intuitive individuals, less tolerant than usual of societal authoritarianism, and more flexible in accepting diversity and the unusual experiences of other people.*

Thus Mack reinforces a classification of cosmic citizenship but does not connect that view with the kingdom of heaven. He knows only godless orientations.

6. *There is not a single case in my experience or that of other investigators that has turned out to have masked a history of sexual abuse or any other traumatic cause. But the reverse has frequently occurred C that an abduction history has been revealed in cases investigated for sexual or other traumatic abuse.*

The Limitations Of Revelation

In his work with abductees Mack found a curious mental state concerning their recall.

7. *Abductees may have a great deal of conscious recall of their experiences without hypnosis.*

We saw that earlier with evidence from Jacobs and Hopkins.

8. *But often abductees say that there are vast areas of their lives that they strongly feel are outside of conscious recall and yet powerfully affect them on a day-to-day basis.*

Many religious experiences also generate these kinds of feelings. The person seems to be connected to God and destiny in a way Mack does not fathom. If he could credit the religious nature of these experiences he might have more perceptive grasp of the profoundly spiritual cause of the episodes. See the presentations by Jacobs.

9. *The inducement of a nonordinary state, a modified form of hypnosis in my cases, seems to be highly effective in bringing . . . walled-off experiences into consciousness and in discharging their traumatic impact. I do not quite understand why this is dramatically true. . . . Sometimes the simplest or most modest relaxation techniques is all that is needed to bring back many memories. It is as if hypnosis undoes, in a kind of*

reverse mirror-imaging of the original altering of the psyche=s consciousness, the forces of repression that were imposed at the time of abduction.

Refer to remarks by Budd Hopkins in his surprise of sudden conscious recall by Kathie Davis. This is a highly intriguing observation, and suggests that the buried memories are impatiently waiting to be brought back into conscious mind. In other words, the person is chosen to be of service in a role of revelation, but timing of the revelation has been held in reserve. Other aspects of the experience may still be buried, waiting other release. Or other restraints may apply.

UP1109: The laws of revelation hamper us greatly by their proscriptioin of the impartation of unearned or premature knowledge.

UP330: Such conceptual expansion would hardly be desirable as it would deprive the thinking mortals of the next thousand years of that stimulus to creative speculation which these partially revealed concepts supply. It is best that man not have an overrevelation; it stifles imagination.

The depth of this constraint may be seen in Mack's additional remarks:

AB21: These repressing forces are felt by the abductees to be much more than their own self-protective defenses. They may feel that as much as ninety percent of the energy that kept them from remembering was the result of an outside turning or switching off of memory by something the aliens themselves do. The aliens will frequently communicate to them that they will not, or should not, remember what has occurred. Sometimes it is explained that this is for their own protection. . . . The experiencers may feel that they are specifically disobeying the admonitions of the alien beings, with whom they often feel connected or allied on a very deep level, when they cooperate with me in recalling their abductions. This requires reassurance on my part that no harm, to my knowledge, has ever come from recalling these experiences when done in an appropriately supportive context.

Mack uses the mystical word "energy" because he has no reference frame that would permit him to put this phenomena in other terminology. The control process should not be regarded as an "energy," but as an inhibition regulated over spiritual circuits. We know that spirit entities have profound influence on these mental elements. I quote again from the *Urantia Papers*:

UP1257: These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial per-

sonalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

Unfortunately, Mack does not comprehend the nature of the constraint. The harm to be feared is not the health of the abductee, but that the abductee might prematurely reveal heavenly secrets entrusted to him. When Mack thinks he has a right to recover those memories he stands in arrogance against God. He continues:

AB22: It has been suggested that the experiencers' sense that they are "not supposed to" remember these events, and the alliance they often feel with the alien beings, are manifestations of the "Stockholm syndrome," in which a hostage or victim comes to sympathize with the perpetrator(s) as a means of retaining some agency in an intolerably coercive situation. This analogy is useful in facilitating the experiencers' initial expressions of outrage; however, it does not hold up as we move through deeper levels of uncovering. As I believe is clear in the case material, abductees come to feel a more authentic identification with the purposes of the whole phenomenon than occurs, for example, in hostage situations.

As we progress through Mack's analysis we can see the great insights he achieved — if only he had a belief in a living God, and God's agencies operating throughout the universe. Certainly the abductees identify with the whole phenomenon; they have become part of an exercise in planetary salvation.

AB22: The economy and history of remembering in the abduction phenomenon is one of its most interesting aspects. Detailed recall of experiences that were never in conscious awareness may be triggered years, even several decades, after the event by something seen or heard which may bear only a minimal relationship to the actual abduction. What combination of abductee/alien factors determines the timing of recall including when the experiencers elect to investigate their histories and who comes to tell their stories, remains to be understood further. The information presented in this book will necessarily be biased by these factors.

We can understand the frustrations Mack must feel. Spiritual elements and forces beyond his grasp are conditioning the results of his investigations, and the conclusions he can draw. He expresses a hope that he can have an influential hand in the process of unfolding the secrets and the relationships of the abductees. He holds forth this hope in the expectation that the aliens are somehow making quite overtures to mankind in a forthcoming new relationship, and that Mack and other investigators are useful in helping to open this intercourse. Unfortunately

for Mack, without understanding of the powers of God, he has inherently limited himself by his worldview, while he is also limited by forces far higher than those available to man. Clearly, with so many case histories coming to the attention of the investigators like Hopkins, Fowler, Jacobs and Mack there must be many hundreds, even thousands, of people who have these secrets buried deep in their minds, and who long to find expression.

It would be better for Mack and the other investigators to see themselves as incidental to the new cosmic overtures, even as unaware instruments of the opening of our common understanding, and not as key vehicles for a new universe order. They also serve, but their presence, as individuals on this scene, are mere accidents of time coordinated by our planetary supervisors. Mack has a strong tendency to elevate his importance.

As I will document in detail in several case examples, the traumatic rapelike nature of the abduction memories, or even of the process itself, may become altered as the abductees reach new levels of understanding of what is occurring, and as their relationship to the beings themselves changes in the course of our work.

Such statement is simply an expression of human arrogance. These processes are under the control of far higher and more powerful forces than those available to man.

As we saw from an earlier chapter, Ray Fowler attempted to penetrate the wall which guarded the secret Betty Andreasson contained within herself. He was unsuccessful, and continued efforts in collaboration with Betty resulted only in expression of Betty's imagination. Their following books were pure imagination, but they were good money makers. I had considerable personal correspondence with Betty, and met with her. She is a uniquely spiritual woman, but her desires for fame and fortune damaged her usefulness.

Mack's First Case Report

In Mack's first case report he makes these remarks:

AB51: Ed's case is important for two principle reasons. First, the timing of his teenage experience and his recall of it indicate a process of information reception, storage, recovery, and integration of great purpose and potential power. Second the narrative which Ed was able to recover in an altered state of consciousness appears, from what we know of the abduction phenomenon, to be much more plausible than the account he could provide from conscious memory. This supports the argument for the power of hypnosis to recover memories of abductions that are both meaningful and true to the actual experience (what-

ever the source of these experiences may ultimately prove to be), and suggests that, at least in the case of UFO abductions, hypnosis may be more of a clarifying than a distorting tool.

(As best I can determine this "Ed" is the "Ed Duval" described by Budd Hopkins. Apparently Budd gave Mack his case notes on this man, and Mack subjected the man to additional hypnotic recall.)

These remarks are not correct. Mack is trying to establish priority that will make his work more important than that of other investigators. First, in Mack's eyes, the timing of Ed's experience in 1961 prior to the Hill couple offers a superior benefit because it comes before it can be polluted by other reports. This is untrue, as our review of the fallacies of hypnotic regression shows. Yes, the date of the experience offers priority, but the pollution of Ed's memory and images by other reports at a later time upsets that benefit. Therefore the process of information reception, storage, recovery, and integration has lost its great purpose and potential power. Furthermore, Mack is unaware of the report by Villas-Boas, which not only offered exquisite details of the craft, but also established the precedent of sexual intercourse in modern reports. Even more, Mack is unaware of the American Indian Thunder Boy account which established precedent of impregnation by more than one hundred years. Taken together these reports offer a background of information reception, storage, recovery and integration Mack does not even begin to grasp.

Second, again in Mack's eyes, the narrative Ed was able to recover in an altered state of consciousness appears to be much more plausible than the account he could provide from conscious memory. This again is simply untrue. If Ed's account is colored by Budd's or Mack's expectations then the material recovered under hypnosis is badly polluted by that hypnotic process. While much of Ed's experience may have been buried, according to the designs and intents of our Visitors, thus not available to conscious memory, this does not mean that eliciting the material under hypnosis offers a more valid report. While we may get at many additional details, we see them through the confabulation eyes of Budd and Mack. Once polluted we may never recover the actual evidence, simply because the subject now believes that material is real. This filter may severely pervert the actual purpose and meaning. Therefore, hypnosis may be more of a distorting than a clarifying tool.

These remarks again show the arrogant attitude taken by Mack in which he believes he can penetrate the secret of the abductions more than other investigators, and in the face of the power of the heavens. Only a man ignorant of God and creative process would pretend to such haughty claims.

As we read through this case history we see the same distortions that plagued the interpretations of Budd Hopkins. Ed had sexual intercourse with a female from that other world, but the images are again confused between the biological beings and the androids. The actual scenes are equally distorted and confused. We do not get the explicit conscious detail offered by Villas-Boas, Adamski, and others.

Curiously, Ed wanted to write things down so he could remember them but his celestial guide would not permit it. The guide worked at Ed's perception from mind to mind, as in most other reports. Sensing his frustration the guide said, *"You will remember when you need to know."*

Once again this follows the constraints placed on the Reserve Corps of Destiny, and shows that significant numbers of abductees are part of that body of destiny reservists.

When he expressed concern over the taking of his sperm he was told that *they needed his sperm for "their needs . . . to create special babies" and "for the work we're doing to help the people of your planet."*

Once again, Mack is unable to grasp these remarks in a context of planetary rehabilitation. He is greatly confused by his mystical framework and his inability to understand that the universe is under evolution toward some grand design. If our planet is tardy in reaching that goal, because of the defaults of the past, Mack does not have that background to reach understanding.

Another significant aspect of Ed's communication was apocalyptic material reminiscent of Adamski and biblical prophecy.

There are law's of the universe . . . you are out of harmony and at some point the sheets get balanced.

Ed was told of the "heavily destructive" path we are taking . . .

The narrative was filled with apocalyptic images: . . . instability of your planet, emotional instability . . . volcanic eruptions are a sign . . . towering, pounding surf, shifting (tectonic) plates, instability, Earth shuddering in anguish . . . convulsions of the earth . . .

. . . Information about ecological disaster with powerful apocalyptic imagery is also commonly transmitted by the aliens to human subjects.

There would come a series of geological and meteorological convulsions.

Mack does not report the details of Ed's remarks. He censors them because they violate his worldview. Mack outright remarks that he obtained a *great amount of information transmitted*, but does not report to us. How unfortunate. Compare with:

Luke 21:25-26

"And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken.

Zech 14:4

On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward.

Isa 24:18-20

He who flees at the sound of the terror shall fall into the pit; and he who climbs out of the pit shall be caught in the snare. For the windows of heaven are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is violently shaken. The earth staggers like a drunken man, it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.

The passage in Zechariah is a precise description of tectonic plate shifting at the great earth judgment.

Ed was also told *that his task would be "to teach those human beings who will listen."*

Indeed, this is the purpose of the Cosmic Reserve Corps. Vast majorities will not listen, and will be lost in the nuclear and terrestrial destructions. But God will call, and out of those a few will listen. These are the segments of the human population with sensitivity to God, and to holy purpose, who will follow their spiritual leadings to decisions and salvation of the world. They will need information to make their decisions. In this manner our planetary supervisors will foster and conserve the higher spiritual types.

Mack said:

Finding this all rather depressing I asked how this information about spirits would help him or anyone else survive. Undeterred he said that "the spirits of the earth" will "make safe havens."

Ed then stated:

"When I hear these messages I will know on a physical level where to go to work, those spots on earth which will be sacred and accessible."

Although Ed may have confused the idea of locations of his message service with the locations of physical survival, we should know that those of us who are dedicated to God will make decisions to bring survival. In this manner we were given reassurance. Planetary restraints on direct contact force decisions into our hands.

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. Isa 48:20-22

Go forth from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "The LORD has redeemed his servant Jacob!" They thirsted not when he led them through the deserts; he made water flow for them from the rock; he cleft the rock and the water gushed out. "There is no peace," says the LORD, "for the wicked."

Mack's Unique Case Report

Throughout Mack's book the same themes are repeated over and over again from one case to the next: breeding of babies to improve the races — imminent world destructions — a mission for selected human mortals to teach others. Always are the presentations embroidered and censored by Mack's belief system. I shall not discuss those many details. However, his twelfth case was significantly different to deserve attention.

AB335: Carlos is a fifty-five-year-old man, a husband, and the father of three grown children — two sons and a daughter. Carlos exercises his creativity almost daily as he is involved in drawing, painting, the writing of poetry, drama, academic essays, and a novel; he is involved as well with theatrical production and direction of plays. A fine arts professor, he teaches extremely popular classes in a small southern college and frequently offers extra courses to meet the demands of interested students. He has contributed significantly to the cultural environment in his county and state by volunteering in the state prison system and working with handicapped children, the mentally ill, and the elderly; he also has worked to address regional environmental issues.

. . . Carlos is of mixed Spanish, Scottish, Irish, German, and German-Jewish extraction. . . . He grew up in a small village in western Pennsylvania in a Catholic family. His parents, young adults during the Depression era, were hard workers who retained their ardent Catholic faith. Each parent, raised on a farm, especially valued schooling since they were able to attend and achieve an education through junior high school, as was typical in small town and rural life in the early part of this century. Carlos's sister, ten years older than Carlos, and like her parents a faithful Catholic, married when Carlos was a child. She and her husband had four children and they remained in the small town where she and Carlos were born. When Carlos was sixteen his father, a small town entrepreneur and eventually a laborer on the railroad, died during a working day of a heart attack, having had a history of cigarette smoking. Confronting death has been continuous in Carlos's life, and this event drastically affected him. To begin with, Carlos had to go with the mother and sister to the county coroner's morgue to identify his body, which was a traumatic experience. "I had never been in a morgue before. Seeing my father on a slab, on a table, and my mother screaming, crying, and kissing him even, I just collapsed on the floor and cried." But Carlos's mother went on to manage their country all general and grocery store until her retirement, then assisted in the preparation of dinners for his only sibling's catering service.

Carlos was encouraged by his family to pursue an education, particularly an art education, and he completed three degrees and the equivalent of a fourth—including an MFA degree, having concentrated in painting and sculpture; the equivalent of a second MA degree in art therapy; and a Ph.D. in comparative arts. He credits his developing his natural artistic ability to his sister's influence and encouragement. Carlos married when he was twenty-six and after he completed his Ph.D., he and his wife, a mathematics teacher, moved to a university community on a mountaintop in the South where they raised their own three children. Although teaching full time, Carlos continued to avidly pursue his own creative productions.

We see that "Carlos" is a highly motivated artist, with perceptions of reality modified by his personality and background. This was especially favorable to elicit certain images under hypnotic interview of seventeen hours by a psychiatrist in his home town in the southern United States and then later for another six hours by Mack. According to Mack, Carlos believes he is "co-ceptor" rather than a mere receptor of the images implanted in his mind. This may be true in the sense that Carlos is unique in his special artistic perceptual abilities. Mack believes Carlos is special in that *Either he allows us to gain insight into technologies that we can only imagine but which a more advanced intelligence has mastered, or we are being opened to alternate realities, domains of being which are not part of our accepted universe. . . . As an artist, Carlos has a powerful visual sense. This has enabled him to be extraordinarily sensitive to the light and energy transmuting forces that are central to his case and perhaps to the UFO abduction phenomenon in general.* From these remarks we see how Mack may reinforce his interaction with Carlos to produce a report that interprets the evidence according to Mack's mysticism.

Mack's mystical reincarnation beliefs, and how they were reciprocated by Carlos, were expressed in a singular passage:

AB340: Throughout his life Carlos has suffered from respiratory difficulties related to various allergies. When he was a year old and had respiratory pneumonia, a nurse informed his parents that he was clinically dead. His frantic parents rushed him to a hospital, where a low pulse rate was discovered and he was placed in an oxygen tent. Under hypnosis with Dr. Ward, Carlos recalled the feeling that "the child I had been, died" and "the light creature" he had been previously "took over the dead baby's body . . . Coming into the body was very painful," Carlos says. He experienced intense "resistance to taking on a body . . . I love having a body," Carlos pronounced but then added, "but I did not want to come [to Earth]. The body is prone to so many problems. The body reacts to everything. It is like a jellyfish on the beach; every stimulation, every incoming microbe. The cellular struc-

ture is continually shifting and changing. Growing up was hard. Aging is hard. All the things the body goes through. And, it is never still, never truly peaceful.”

Under hypnosis, Carlos described the sensation of reentering his infant body around age one. “I felt like I was sliding into it, like you put on socks and shoes and trousers. I would pop into the fingers and pop into the toes and pop into the muscles. It was painful and it hurt. I did not like the feeling of it; I thought it was messy; I thought it was nauseating; I thought it was disturbing. It was a fat, grubby little baby that could not do anything. It had no real presence. It was such a different dimension. It was such a descending.”

In a hypnosis session with Dr. Ward, Carlos recalled feeling that despite the pain of becoming embodied again around age one, he somehow “volunteered to come to physical Earth . . . I chose to accept the body,” he said. When I asked him why he had “agreed,” he spoke of his responsibilities as a teacher and an artist. He is deeply troubled about the failure of human beings to treat “their potentialities very well” and has been concerned all his life by our predatory destruction of the “Earth garden.” Using art, he is teaching “‘the aesthetic of transcendence’ . . . Through art processes I am helping people to be more empathic that they might better understand and identify with those things that are not of themselves, so that they won’t destroy them.”

We also see Mack’s deep environmental concerns reflected by Carlos. According to Mack’s account the outdoors appealed to Carlos from his childhood. He loved to take daily walks around the lakes and the open fields, and to play in the woods. He found strong empathy with pets.

Carlos recalled his first unusual experience as a small boy between ages three and four in 1940. A display of aurora borealis had kept the family up but his father had to go to bed early because he arose for work at 4:30. Carlos was ordered to bed but stayed up gazing out his bedroom window. He saw a vision of an angel embedded in a yellow light or haze. Under hypnosis by Mack this turned into one of the humanoid caricatures of a *skinny little white creature with big eyes*. This beings had *claw or pincers* instead of fingers of *two, three, or four digits*. Later Carlos confessed he might have confused the appearance of the hands but were *most likely those of larger robotic creatures*.

Betty Andreasson and other have described the “hands” with less than five digits, or of design different from our biological hands. Some persons assumed they might be wearing gloves, as indeed they were.

I emphasize this descriptive element because Carlos recognizes that his hypnotic recall is confused. But more importantly he also offers unique recognition that some of our Visitors are robotic in nature.

How truly unfortunate that Mack’s work is so heavily conditioned by his new-age eastern philosophies. His interpretations, and induced hypnotic confabulations, show on almost every page of his work. But through that haze we find invaluable information.