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Challenging Paradigms
By Peter M. Rojcewicz, Ph.D.



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FROM THE EDITOR

Changes, as you may have noticed, are afoot in the Journal's format and appearance. It's probably not too far off the mark to say that human nature, in general, resists change on principle, so I expect to receive a few complaints. I should add, however, that the changes are not for changes' sake, i.e., idle tinkering, but are designed to make the Journal more readable, that is, more useful to you, our members and subscribers. A less dense page of text is less work for the eye of the reader. Regular departments will eventually be identified so that they become readily recognizable and easier to find. Other minor design elements will be added as time goes along. And no doubt a mistake, or kink or two, will be made along the way which will have to be worked out later. In the meantime, we ask your patience. We hope you like our new appearance, and we look forward to hearing from you.

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Folklore of the "Men in Black": Challenge to the Prevailing Paradigm

By Peter M. Rojcewicz, Ph.D.

Peter Rojcewicz is assistant professor of humanities in the Department of Liberal Arts at the Juilliard School in New York City. A previous contributor to the MUFON Journal, his Ph.D. dissertation ("The Boundaries of Orthodoxy: A Folkloric Look at the UFO Phenomenon") explored UFOs in the context of the full range of human encounters with spiritual entities. We welcome Mr. Rojcewicz back to our pages with this article, reprinted with the permission of the author and *ReVision: The Journal of Consciousness and Change*, where it originally appeared. Subscriptions to the latter (4 issues / \$18) are available from Heldref Publications, 4000 Albemarle St., NW, Washington, DC, 20016.

Most folklorists shy away from serious consideration of the truth of reported anomalous experiences, fearing that the questionable nature of the experiences casts an unprofessional light on their work and because the question of the objective basis underlying anomalous beliefs is not considered by many to be folklore concern. Such a position is indefensible because as folklorists and humanists we have to be concerned with explanation in general.

Folkloristic interest in UFOs began with a 1950 *Hoosier Folklore* (Peckham 1950) article. Not until the 1970s, however, did folklore's prevailing attitude toward UFOs crystalize (Dégh 1971). Simply stated, although we should study UFOs and related anomalous phenomena in terms of transmission, motif, and distribution, the investigation of truth-claims is not a function appropriate to a folklorist (Dégh

1977; Ward 1977; Bullard 1982). The prevailing position insists that we see anomalous beliefs as products of cultural expectations (Honko 1965; Lowe 1979) and human needs (Evans 1987).

This well-established position is indefensible. Explanation has always been a fundamental function of folklore, and we must be prepared to go where we must to find it. It is time to stop insisting that we look at anomalous phenomena only as representational or symbolic, thus excluding consideration of naturalistic and supernatural explanations.¹ We owe our primary allegiance to the identification, classification, and analysis of the subject matter and not to the conventional parameters of our discipline. To insist that folklorists should consider only certain kinds of explanations and exclude others is arbitrary and confining.

The problem is that the majority of folklorists and anthropologists, as well as behavioral scientists, pursue their disciplines with unconsciously held dogmas concerning what can or cannot be true. These unconscious dogmas and assumptions, which make ordinary scientific practice possible, constitute what Thomas Kuhn ([1962] 1970) calls a "paradigm." I think it is fair to say that modern science is almost entirely governed by the paradigm of scientific materialism. Now, to the extent that modern folklore studies are governed by this overarching paradigm, it is no surprise that the objective basis of anomalous beliefs is never addressed; as Kuhn pointed out, it is precisely anomalies that challenge the normal paradigm of any given science.

Consider, for example, stories of miraculous healings. The modern

folklorist is apt to say that people believe in the miraculous power of saints because they are overwhelmed by anxiety and helplessness; at any rate, he or she is probably well stocked with a priori arguments, designed to explain away claims of miraculous cure. However, the truth is that medically attested claims for anomalous healings in a religious setting indubitably exist (Thurston 1952; Rogo 1982; Thompson 1987; Murphy 1987). This complicates matters for the folklorist operating faithfully within the parameters of the mainline paradigm.

In my view, there is a considerable body of data that, taken en masse, has unsettling implications for students of folklore, religion, and anthropology. This problem was already seen by folklorist Andrew Lang² during the Victorian age when British psychical research was first getting under way (Dorson 1968, 212-16) and again more recently by David J. Hufford (1982a) in his investigations of the Old Hag. Indeed, one might say an underground tradition of folklorists (those who take anomalous claims seriously) has been active since the days of Sir James Frazer (a prototype of modern folklorists who automatically dismiss such claims as "impossible").

Generally speaking, these puzzling phenomena raise questions about the adequacy of the existing paradigm. Indeed, the data in question may even present exciting possibilities for revising the dominant model. The data in question have revolutionary implications not only for folklore but for all the behavioral and social sciences.

My own investigations into the phenomena and folklore surrounding

the so-called Men in Black (MIB) have continually forced me to confront oddities and anomalies not easily encompassed by the established paradigm. My purpose here is to explore, in a tentative vein, my misgivings about the prevailing model, particularly with regard to Men in Black.

Now, in other areas of folklore, scholars include the objective material aspects of their subject in their research equation. Folklorists interview singers and instrumentalists about what it is like to make music, about what constitutes good and bad music, and about standards of competence in the performance of music. No folklorist would argue that you can do an adequate job merely by talking about music and not describing, notating, and recording it. Similarly, students of material culture not only look at or talk about barns and houses, they also accurately measure them, carefully noting relationships among the constituent parts and the whole.

Those of us who study folk foodways are not only interested in collecting recipes; we are also interested in the particular plants and vegetables called for by the recipes, as well as the garden that produces those products. In addition, we observe and compare different cultural methods of the use of those foods. Finally, we eat the products of these recipes and find them delicious or wanting. In all areas of folklore, we concern ourselves with observations of real things (Hufford 1977, 1983, 1985, 1988). We observe, compare, and analyze our subject matter in order to further our knowledge.

Anomalous Beliefs

Folklorists interested in anomalous beliefs are likewise concerned with knowledge, and they have the same duty to investigate the objective aspects of their subject matter. Everyone in folklore knows about those kinds of truth questions, and folklorists studying belief materials are simply doing the same thing in pur-

The problem is that the majority of folklorists and anthropologists, as well as behavioral scientists, pursue their disciplines with unconsciously held dogmas concerning what can or cannot be true.

suit of other kinds of knowledge.³ Recently Bruce Jackson (1988, 276-92) has rightly raised important questions about authenticity and truth in ethnographic interpretation and news reporting.

Finally, folklorists should inquire into the reality claims of anomalous beliefs because they are extremely interesting and profoundly important. The mere fact that anomalous beliefs are held by a majority of the world's people in contradiction to the attitudes of the majority of academics studying them makes them worthy of study. Admittedly, it is difficult to give cases where the dominant reductionist position rejected a priori the reality claims of anomalous beliefs that proved in the end to be true. But we can be greatly encouraged by recent studies of the stigmata (Thurston 1952, 32-129), out-of-body travel (Grosso 1975), near-death experiences (Moody 1976, Ring 1984), and the classical Nightmare (Hufford 1982a).

Several scholars have argued that people believe they have had anomalous experiences because their psychology or culture supports and encourages such beliefs (Scoreaux 1984, 3-6; Rogerson 1984, 10-13), yet there is growing evidence indicating that some anomalous beliefs are products of accurate observations analyzed reasonably. Thomas E. Bullard has recently moved away from his strict reliance upon the prevailing folkloristic paradigm (1982, 1). Noting that David J. Hufford's study of the Old Hag indicates that witnesses can offer accurate descriptions of their experiences even when cultural expectations color the account, Bullard (1988, 11) states that "the critic must allow abductees and other UFO witnesses the same capability" because "any complete account of the abduction phenomenon must also reckon

with these indications of reality."

It is our business and our tradition as folklorists and humanists to inquire after the reality of anomalous truth-claims. Roger D. Abrahams (1986, 65) eloquently describes our professional enterprise: "To some degree, all observers of human behavior seek a corner on the market of reality, for it is our [emphasis his] profession, our [emphasis his] way of managing our own destinies. The project of all the humanistic disciplines has been to discriminate between the real and the unreal, the genuine and the fake, the realistic and the sentimental or fantastic, the verifiable truth (all those things we call the 'facts') and illusions, the misleading, the mystified, and the mythical."

Yates Encounter

Folklore studies of UFO belief materials have failed to appreciate the interrelatedness of UFOs with numerous belief traditions. This failing is clearly demonstrated with belief in the Men in Black. The MIB experience is a cryptic part of the UFO phenomenon that consists of a continuum of related but discrete events. The overall UFO framework provides a useful means of reorganizing the contexts of folk traditions into more contemporary ones without negating either the traditional elements or their important phenomenological differences.

The Robert Yates MIB experience is similar in many respects to the experiences of other people. In fact, similar encounters have been reported so often that we can rightfully speak of the MIB experience as a discrete category of encounter experience with a stable structure of phenomenology.

While mention of MIB encounters is most often found in the literature of UFOs (Rojcewicz 1984), they can

also be found in accounts of ghosts (Royal and Girvan [1976] 1986, 8-10), devils (Scot [1584] 1972, 86), werewolves (Summers 1973, 232-4), bedroom apparitions (Keel 1970, 188-94), manifestations of the Virgin Mary (Evans 1984, 136-7), and the mystical tradition of the "Brothers of the Shadow" (Blavatsky [1877] 1972, I, 319). The term Men in Black originated from the 1952 encounter of Albert K. Bender (1962). Robert

The MIB experience is a cryptic part of the UFO phenomenon that consists of a continuum of related but discrete events.

Yates himself never had a UFO experience. His MIB encounter seems to have occurred because he transcribed several audiotapes of MIB narratives for a Philadelphia UFO Investigator and therefore was guilty as if by UFO association.

On the evening of 9 March 1983, an unknown man dressed in black attempted to purchase books costing approximately forty-five dollars from a Philadelphia bookstore while Robert Yates was the cashier on duty. The Man in Black stood five feet eleven inches tall and weighed in excess of two hundred pounds.

Because the man did not have proper identification, Yates refused to honor his personal check. To establish his credibility, the man left an envelope on the counter containing various personal papers that included job information, personal philosophy, and photocopies of identification cards indicating membership in several organizations. Also included was a copy of a photo of the man taken by a studio in Ridgewood, New Jersey.

When Yates refused to accept the check, or even glance at the envelope, the man, clearly annoyed, declared that he would have to go to his car to get some money. After waiting for some time for the man's return, Yates went outside to survey the parking places near the store, but he saw no

one. The man did not return until two nights later.

Anti-Semitic

On that evening, Yates was again working at the cash register. He was cursorily reading a book while maintaining a general awareness of what was happening in the store. The man's unverifiable appearance that night is characteristic of many MIB accounts. Yates described it this way: "Suddenly he was just standing there! I looked over and he stood just to the right of the cash register. He would have had to pass me [from the left] to get into the store to be in that position. He was just suddenly standing there."

As on the first encounter, the Man in Black tried to pay for his books by check, again using a photocopy of a defaced driver's license as identification. Again Yates refused to accept the check. The man shook with anger. "You'd think this bookstore was run by Jews," he said. A male customer standing with a woman several feet away responded to the challenge: "He is Jewish; so what?"

The MIB continued his disparaging remarks: "It was Jewish people who brought mistrust into this country!" Just as Yates began to advise the MIB to leave, the agitated customer yelled, "He's leaving now," and forcibly removed the man from the store. Once at the door, the customer, tired of the man's crudity and resistance to leaving, struck him a solid blow to the face. Yates immediately called the Philadelphia police.

The police arrived, and after Yates told them what had happened, they decided to escort the man outside for further questioning. Just outside the doorway, the Man in Black turned around and walked in a most peculiar manner back toward the middle of the store. Yates recalled the scene:

"The cops said, 'Hey, watcha doin'?' And he said, 'I've left my briefcase.' An officer said, 'You wait here. We'll get it.' So the two police officers went back in, and the other two waited outside the door. We walked



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around looking ... there was no briefcase anywhere. And when the cops walked back to tell the man they couldn't find the briefcase, the other two cops [at the door] said [pause], "Well, he must have gone back into the store!" because they didn't see him — they didn't — he just suddenly, kind of [pause, sigh] wasn't there!"

Yates soon felt nauseated, light-headed, and weak, despite having had sufficient rest and dinner three hours earlier. The police exited quickly, leaving confusion behind them.

The term "Men in Black" can be traced back to the 1952 encounter of Albert Bender, a Bridgeport, Connecticut, factory worker. Bender wrote to a friend saying that he had learned the origin and ultimate purpose behind "flying saucers." Soon after mailing the letter, Bender was approached by three men dressed in black, one of whom inexplicably carried Bender's letter. The MIB informed Bender that he had indeed stumbled upon the secret of the flying saucers; and they warned him that he should never reveal to anyone what he knew. Bender was frightened enough to discontinue his UFO activities. However, pressured by his friends, publisher, UFO researcher Gray Barker (1956) (who published his own account of the Bender incident), and gyroscope technician Dominic Lucchesi, Bender finally in 1962 published the story of his confrontation, entitled *Flying Saucers and the Three Men*. This version is so fantastic that even Barker and Lucchesi found it difficult to believe.⁴

Black Cadillac

In the prototypical narrative, MIB travel in threes by foot or car. When a car is involved, it is typically a black, early model Cadillac, usually in excellent condition. When witnesses have had the presence of mind to record the license plate numbers, it is always the case that the plates have never been officially issued. Likewise, identification cards bearing the alleged names and organizational affiliations



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are always phony. Investigators have chased these cars, only to have them disappear impossibly around busy corners or at dead-end streets (Keel [1970] 1976, 255).

Similarly, vampires are known to make their retreat in black carriages (Blavatsky [1877] 1972, 1,454). Like vampires, MIB often wear black suits, a white shirt, and a black tie. Large brimmed hats are not unusual. These clothes are sometimes different from what most people are wearing during the current season of the year and are either impeccably neat or wrinkled and soiled (Rojcewicz 1987, 152). If not in suits, MIB wear black turtleneck shirts or sweaters, often with a dark woolen ski hat. Sometimes referred to as strong-arm agents, MIB resemble movie stereotypes of gangsters, international terrorists or spies. In addition, MIB have been reported to be military intelligence personnel, a fact noted by the Pentagon (Fawcett and Greenwood 1984, 237).

Men in Black often appear like cadavers with gaunt, withdrawn faces, high cheekbones, and deep-set eyes that compel the witness to stare into them. Vampire lore contains numerous accounts of mysterious men in

black who first paralyze their victims with a hypnotic stare and then drink their blood. The gypsies, famed for appearing strange and wild looking, possess the eyes of the "fascinator, glittering and cold as that of a serpent" (Leland [1891] 1971, 2). Pale or grayish skin gives the Men in Black a ghoulish air. These cadaver types are usually puppet-like.

Not all MIB look like cadavers, however. They also can have an Oriental, Burmese, Italian, or an Indian look. Some witnesses have insisted that the MIB were neither black nor white. When on occasion they have been shown pictures of various ethnic groups as models, witnesses often insisted that the Laplanders look the most like the individuals they met. As Clark notes, in addition to the so-called cadavers and the "racially ambiguous crypto-Asian types," MIB also appear to be "American or Spanish, or Portuguese, or French or Norwegian" (Clark 1980, 288). There is some question as to the international distribution of the phenomenon.⁵

The speaking style and walking motion of Men in Black are always memorable. Witnesses are startled to hear a resonant eloquence, mechanical

monotone (Schwarz 1983, II, 242), annoying sing-song, or whining sound. MIB sometimes display difficulty breathing, wheezing and gasping between words (Keel 1976, 57). When they appear in the mode of the "tough guys," their speech is apt to be suggestive of the stilted phrasings and threatening clichés of conventional villains of crime and gangster films of the 1940s: "Again, Mr. Stiff, I fear that you are not being honest!" "Mr. Veich, it would be unwise of you to mail that report" (Evans 1984, 139). MIB walk as if their hips were swivel joints, producing a gliding or rocking effect, with the torso and legs moving off in opposite directions. Some witnesses have stated that MIB walk as if intoxicated or otherwise disoriented.

Intimidation

The purpose of MIB visitations is intimidation, harassment, and invasion of privacy. Arriving at the homes or workplaces of witnesses to anomalous events, Men in Black are known to warn witnesses and investigators that the open discussion of or continued investigation into anomalous phenomena could be dangerous to themselves and their families. Dr. Herbert Hopkins, the physician who conducted hypnosis sessions with David Stephens after his UFO sighting, confronted a MIB in 1976. The MIB told Dr. Hopkins that unless he handed over the audiotapes of the Stephens hypnosis sessions, he might suffer the same fate as UFO abductee Barney Hill (Fuller 1966), who died because he "knew too much about flying saucers." Despite the tough language and bullying tactics, no threat against a witness has been carried out, as far as we know.

Men in Black have visited witnesses *before* they have communicated their anomalous experiences to anyone. If witnesses have secretly snapped photos or made audiotapes, the MIB demand and usually obtain those artifacts (Schwarz 1983, I, 242-44). UFO investigators and their assistants who themselves have never seen a UFO have been nevertheless visited by MIB,

as if guilty by investigation and association (Rojcewicz 1987). Witnesses are extremely frightened when MIB have revealed an impossible knowledge of personal details of their lives, and thus MIB can possess an omniscient air (Hynek and Vallee 1975, 141).

Similarly, the Devil of tradition is described as a man in black or a black man (Scot [1584] 1972, 86). The Devil, who with his two lieutenants comprise the "Trinity of Evil" (Wall [1902] 1968, 27-8), knows "all the secrets and mysteries of the natural world" (Thomas 1971, 470). Elsewhere I have demonstrated the numerous analogues between the MIB and the Devil of tradition (Rojcewicz 1987).

The prototypical Men in Black narrative is never fully realized in its complete form. For example, in a detailed study of thirty-two reliable cases, British researcher Hilary Evans (1984, 139) discovered considerable variation from the norm. In four of the thirty-two cases, witnesses to anomalous experiences did not receive a visit and were instead intimidated over the telephone. In five cases, the MIB traveled in groups of three, in two cases in groups of four, and in five cases in groups of two. In twenty of the total thirty-two cases, there was only one Man in Black. Evans also found variation from the norm with the famed phantom Cadillac. A car was mentioned in only nine cases. The car was a Cadillac in only three of these accounts, and only two of these were black, and only two (not the same two) were out-of-date models. These variations on the ideal MIB account point to a difference between experience and tradition, and if those differences do not in themselves prove that the witnesses are describing an actual event, they are nevertheless significant.

Further Considerations

The Robert Yates account is not a mere *tale* or *story*, which by definition of genre does not require belief or disbelief in the ordinary sense of the word. Neither is it a *legend*, whose message is or was or, at least,

can be believed (Dégh 1981, 62). The Yates narrative is a personal experience account told in the first person and constitutes what folklorists refer to as a "memorate." The account has not circulated and therefore has not undergone the cultural changes common to oral transmission. There is always difficulty in gauging the degree of belief in an experience like that of Robert Yates. The problem of interpretation arises in part from the fact that belief is an ambiguous and imprecise analytical category (Hufford 1977a). Before we researchers affirm, condemn, or simply note the reality claims of anomalous beliefs, we need to be clear as to what actually is believed. There is no good reason to assume that people holding the same beliefs will necessarily express the same attitudes toward them. This is true not only from informant to informant but also from the same informant from one instance or situation to another (Goldstein 1964).

Accounts of anomalous events often reveal a wide range of attitudes from, say, unequivocal certainty, to neutrality, to skepticism, to utter disbelief or debunking (Dégh and Vazsonyi 1976; Bennett 1987, 213). Hypothetically, an individual may be utterly convinced that he or she has had an authentic UFO experience, have some belief that it was truly anomalous, feel unsure as to whether a controlling intelligence was involved, be skeptical that it was, say, a Soviet secret weapon, and absolutely certain it was not paranormal. There is no reason to assume outright that anomalies like MIB encounters, near-death experiences, shamanic voyages, and UFO abductions generate beliefs possessing a clearly determined and fixed truth claim, because in fact they sometimes carry multiple meanings and constitute a fuzzy set of often contradictory mental attitudes (Sperba 1982).

"Flesh & Blood"

Robert Yates is absolutely sure that he encountered a man dressed in black in a Philadelphia bookstore. He

asserts that his experience "fits the descriptive pattern of UFOs" as he knows it. He is convinced that the man was neither paranormal nor extraterrestrial. He maintains in a tentative way that the man was an "earthly military man in a possession state." He is disturbed by the nonveridical appearance and disappearance of a man he is convinced was flesh and blood. To talk of a witness' belief as if it always carries a precise emotional and intellectual commitment is precarious to accuracy. Beliefs, like Robert Yates', often carry degrees of personal investment as well as several possible interpretations, any one of which can be held without full commitment.

Many accounts of anomalous beliefs are presented as if assertions by witnesses carry the same degree of belief regardless of contextual factors. The researcher should expect some variation in belief depending on whether the witness feels he or she is in the presence of a sympathetic or antagonistic listener; whether a considerable period of time has elapsed since the original event; whether the witness has been exposed to potentially misleading post-event information; or whether the witness has recently undergone a change of attitude that would induce a particular bias in the recollection of details of the event (Hall, McFeathers, and Loftus 1987).

Strange experiences do not necessarily assert complete or lasting belief. Accounts of Men in Black and UFOs may "explore the nature of nature to discover what can be believed" (Glassie 1982, 62). Because no epistemological differentiation among beliefs is offered by most researchers, an informant's statements get fitted neatly together, and they thus display the appearance of a homogeneous commitment that is a product of the researcher and not of the informant.

Crack Event

Furthermore, it is difficult to interpret the Yates MIB encounter because it fuses two qualitatively different modes of reality. The Yates affair emerges at a *crack* in the axis dividing the world

The prototypical Men in Black narrative is never fully realized in its complete form.

of the everyday from the world of the apparently *impossible*. The crack event, neither entirely concrete nor entirely ephemeral, is an ontologically ambiguous experience whose nature exists somewhere in between.

The Yates report describes the MIB in naturalistic, flesh-and-blood terms. Initially, there is no obvious suggestion that this is a mystical or psychic event. From Yates' description, we can see that the MIB is relatively well integrated into his context, as is the situation in many other accounts (Evans 1984, 136-7). In addition, unlike in the case of other MIB narratives, I possess reasonably reliable information concerning the MIB's name, occupation, appearance, group affiliations, telephone number, and post office boxes. He was seen by several witnesses. All those facts give the incident sufficient plausibility as a normal event. It would seem that what we have here is simply a weird but quite ordinary experience involving an unruly bigot.

This conclusion, however satisfying to some, can only be derived by selectively refusing to consider all the details. For despite the appearance of an ordinary event, there are details indicating the prototypical MIB scenario. Let us discuss a few of these provocative details. First, the incident involves a man, and although there are reports of Women in Black, they are extremely rare (Schwarz 1983, 1,247). Next, the man's untidy black pants and sports jacket are in accord with the usual MIB attire. The man was not one of the cadaver or "crypto-Asian" types discussed earlier, but his unshaven face did give him a darker air.

His hairstyle was eccentric and matched the norm (Keel [1970] 1976, 77-8). According to Yates, the man's blackish gray hair was "half sticking up all over the place; except it was matted on the top as though he had

been sleeping on it or wearing a hat." He walked strangely, a feature described by many MIB witnesses. Film actor and director John Sayles has noted this peculiar MIB feature in his film entitled *The Brother from Another Planet* (Sayles 1984). Yates reported the man's "clumsy sort of lilt as though his body was a little double jointed all over" and noted that "his body seemed to juggle or jumble around."

Yates found his movements to be "unnatural," "disorienting," and "offsetting." Immediately upon the disappearance of the man, Yates felt "nauseated, lightheaded, and weak," as have many other MIB witnesses. Vertigo and time distortion have also been reported. Some witnesses have suffered from effects associated with aeroembolism or "caisson disease" (popularly referred to as "the bends"), whose symptoms include pains in the joints, limbs, stomach, and head, as well as dizziness and paralysis (Keel 1988, 151, 153).

Even the anti-Semitism displayed in the Yates affair has its place in the MIB tradition. Some of the UFO contactees of the 1950s possessed membership in fascist fringe groups that for political and racist reasons accused the Jews of dispatching MIB. The personal papers left in the bookstore in lieu of adequate identification contained mottos that revealed the man's prevailing state of mind: "Seeking to Guide Society," "Solve Unmet Social Needs," "We Must Return to Traditional American Values or We Shall Face Decay. America First (including criminals)," and "Law, Truth and Justice (NOT JEWSTICE) for All." The display of anti-Semitism, rather than a momentary outburst, seems to have been a volatile part of his personal belief system. In fact, numerous radical political groups maintained that Jews sponsored the MIB to make life miserable for decent white Aryan folk (Clark 1980, 286).

Another strange feature of the Yates incident is the presumed intelligence and security background of

the man. His personal effects left behind at the bookstore included photocopies of membership cards for the (1) American Security Council-National Advisory Board (expired 1982), (2) United States Congressional Advisory Board: Charter Member, and (3) United States Senatorial Club-Republican Party. According to the information culled from his personal papers, the man was a consultant and analyst for a systems development electronic trading service and a member of the Institute of Electrical and Electronic Engineers.

When Robert Yates first asked him for proper identification that March evening, the man stated that the police had confiscated his driver's license after accusing him of being "a foreign agent." Calling himself "agent 005," he aspired to become an "honorary member of the FBI, CIA, NSA," and he stated clearly that he was an adversary of the KGB. He claimed to provide legal services as part of what he referred to as his Private Bureau of Investigation (PBI). Clearly against lawyers and for the law, the man insisted that he investigated corruption in the judicial system. He called himself a victim of numerous violations by "organized white collar crime [and] corrupt local, state and federal agencies" influenced by extreme Zionist organizations. Recall that the MIB tradition includes narratives and beliefs pointing to an alleged connection with spies, conspirators, terrorists, and government intelligence officials. The man's favorite car is a 1976 Cadillac Seville!⁶

All evidence indicates that the man dressed in black, who disrupted business in a Philadelphia bookstore, who defamed Jews, and who suffered a blow to the face, was an ordinary man of flesh and blood. He was neither extraterrestrial nor apparitional. He was not a government agent. He existed in the realm of the ordinary. And yet, in the confrontation with Robert Yates, this same man qualified as an authentic Man in Black. Existing simultaneously with the above facts are others that are nonordinary facts.

The Yates account has features associated with both the mundane and fantastic worlds. It is a hybrid phenomenon of fact and fiction.

We have noted numerous parallels between the Yates incident and other MIB cases. Even if there were no other corroborating MIB features to the Yates affair, the ghostlike non-veridical appearance and disappearance strongly suggest something out of the ordinary. The Yates account has features associated with both the mundane and fantastic worlds. It is a hybrid phenomenon of fact and fiction. The Yates story is only one form of phenomenon emerging today from the crack between the worlds, and because it reveals significant information about the nature of folklore and a unique category of experience, it warrants our attention here.

Two Worlds?

Crack experiences challenge our "cognicentrism" (Harner [1980] 1982, xvii), that is, our narrow-conscious experience, encouraging multiple consciousness of a richer reality. Bakhtin would refer to that mode as "dialogical," meaning an interrogation of single ways of seeing. The poet William Blake wrote of a "fourfold vision" and asked that "God us keep from Single vision and Newton's sleep!" Experiences of *multiple presence* phenomena like the MIB require a conservation of both the objective and fantastic features in a way that maintains their complementarity without forcing them prematurely into a pleasing but false synthesis.

The crack is a transition zone, where one realm passes through and blurs the boundary between two realities — for example, the mundane and the sacred, the material and the imaginative — that are simultaneously perceived by the same witness. It is a category of experience betwixt and between, constituting what Victor Turner ([1969] 1979, 97-130) calls a "liminal" state in the process of manifesting itself. Henry Glassie

(1975, 66) has noted that Irish "mumming emerges as the interval between the concrete and the abstract closes ... It pitches mythically between dream and awareness. Mumming ... rises between these poles of Western thought, falsifying their purity, uniting them in mysterious imagery."

The repetitiousness, simplicity, and seeming unreality of much folk art arises, according to Glassie (1975, 64), from "its authors' sincere attempts to express a resonance between a spiritual inner sound and an outward materiality." Robert Rickard (1988, 67) has likewise noted that "the central phenomena of almost any folk tradition may have characteristics which are seemingly of this world and others which are more ephemeral, dreamlike, mythical, paranormal or even supernatural." Rickard argues that emphasizing one aspect over the other is "an exercise in futility." Bill Ellis (1988, 268-9), who likewise has noted the ambiguous nature of *border* phenomena, insists that we "abandon the simple dualism of classifying narratives into 'fiction' and 'nonfiction'."

Perhaps it is useful here as part of our discussion of this blurred reality genre to consider a term employed in the field of optics. *Paraxis* signifies a par-axis — that which lies on either side of a principle axis or that which lies alongside the principle body. Technically speaking, a paraxial region is an area in which light rays seem to unite at a point after refraction. Object and image seem to become one here.⁷

Picture yourself for the moment with an apple cupped in both hands, standing in front of your bedroom mirror. As you look at the mirror, it appears as if you and the apple fuse with the reflected image. The area extending from the mirror's surface *beyond* to your reflected image is the

The crack is a transition zone, where one realm passes through and blurs the boundary between two realities that are simultaneously perceived by the same witness.

paraxial region. This region is an ambiguous reality, neither entirely real nor entirely unreal, but lying somewhere indeterminate between these two states. Crack phenomena, like the Yates MIB encounter, initially establish their reality mimetically, that is, by treating the objective world objectively, before bleeding into a more marvelous mode manifesting *impossibilities*, were it not for its initial grounding in the mundane.

Perhaps another visualization may be helpful. Picture yourself in your backyard looking directly at your neighbor's wall separating your yard from his. There is a crack in the wall through which a person might see vague figures and movements. We can say that those people who undergo extraordinary encounters have glimpsed those figures. Whether they first saw anomalies from the crack because they were once accidentally close to that area of the wall, or because some mundane event occurring near the crack made them thereafter predisposed to look there, or because the family tradition taught them to look, we do not know. In any case, imagine also that there is a trellis or lattice in front of the wall, obscuring the crack. Most of us might not even be aware that the crack exists, not to mention being able to spot the shadowy figures behind the wall, because the trellis — that is, our cultural map of reality — stands in the way.

Because the crack in the axis of experience exists between the visible and the obscure, phenomena emerging here engender questions of vision and visibility, knowledge and reality. How do we see? What is sighted? What can be known? Experiences like those of Robert Yates possess both mundane and extramundane features and thus are a kind of phenomenological oxymoron. Here, straddling the axis between two worlds, an event

is *real* in relationship to a manifestation beyond the wall in the neighbor's yard and *unreal*, or fantastic, in relation to one occurring in your yard. There exists a continuum of experiences where reality and imagination imperceptibly flow into each other.⁶

Reality Continuum

The optical and wall metaphors discussed above are intended to indicate that special forms of folklore emerge at the phenomenologically rich borders along a reality continuum. In 1904, William James ([1904] 1987, 1180) posited a reality continuum when he noted that "life is in the transitions as much as in the terms connected." He pointed out that events at these transitions seem to be more vibrant, as if the slight hesitations we experience there energize and heighten life. The Yates MIB incident challenges the validity of the dualistic mental-physical world of Descartes.

Border phenomena reveal a peculiar mixture of discrete realms. These realities ignore our academic debates concerning the assumed divisions between the mental and physical. What happens along the continuum of the usual and the strange happens as an indivisible act.

Although the Yates encounter possesses both concrete and abstract features, it does not quite belong to either category. It is a unique third category produced from the coordinated workings of the parts, an apparent manifestation of the beyond continuous with the here and now. Encounters with the Men in Black and other nonordinary phenomena (such as out-of-the-body travel, near-death experiences, UFO abductions, and shamanic journeys) point to a continuum of discrete but related folk phenomena (Rojcewicz 1984, 1986,

1988; Grosso 1986; Ring 1989; Thompson 1988; Kalweit 1988). Although encounters at the crack in the fabric of life are sometimes frightening and disarming, they nevertheless point to a deep connection in the warp and woof of reality (Bohm 1980; Dossey 1982, 223). William James (1987, 1182) knew this to be true when in 1904 he said, "The world is ... a pluralism of which the unity is not fully experienced as yet. But, as fast as verification comes, trains of experience, once separate, run into one another; and this is why ... the unity of the world is on the whole undergoing increase. The universe continually grows in quantity by new experiences that graft themselves upon the older mass; but these very new experiences often help the mass to a more consolidated form."

Naming & Named

Numerous attempts to name experiences generated at the crack have been made. Henry Corbin (1977b, 17) has offered the term *mundus imaginalis*, or simply the "imaginal." Corbin argues that the world of the imagination is perfectly real and more coherent than the empirical world. Imagination, according to Ken Ring (1989), is a creative power that reveals a supersensible reality that can be directly apprehended. Similarly, Paul Veyne (1988, xii, 88) defines the imagination as a transcendental faculty that creates our world.

In his study of shamanism, Kolger Kalweit (1988, 125) argues that spirit beings encountered by shamans are "more than mere psychodynamic complexes of the unconscious" because they are "characteristic of a suprapersonal realm of consciousness." Michael Grosso (1988) has recently begun the important work of constructing an "imaginal" taxonomy of nonordinary events. C. G. Jung ([1968] 1973, 99) coined the term *psychoid* to assert that although archetypes originate in the mind, they occasionally transgress the psychic realm, and materialize, however temporarily, in the physical world, and

thus are *signals* of the transcendent psychophysical background of reality (Jaffé 1979, 200; Rojcewicz 1988). Michael Talbot (1981, 2) utilizes the term *omnjective* to refer to a form of reality neither completely objective nor subjective but simultaneously both.

Although such terms as *paraxial*, *imaginal*, *psychoid*, or *omnjective* can be helpful as initial probes toward understanding nonordinary phenomena, it must be understood that the locking in of such phenomena with our terminology creates a potentially serious problem. I have consciously refused here to prematurely image and name the nature of the Robert Yates incident (outside the use of the operative term *crack experience* necessary to begin our probe) until we can accumulate many more reliable examples. Only after the image is fully grasped should we even think of applying a rigid terminology. It is not that naming is bad in itself, but premature naming always is. Once it is imaged and named, the unknown is absorbed into the known, and nothing new can be learned. There are precedents for such caution.

Naming is a means of incarnating, that is, of calling down the spirit. For this reason, the ancient Hebrews refused to image or name God, for no one was to limit deity. Early Christians baptized their children much later in life than Christians today. Naming a child soon after birth and before we have a viable image of his or her spirit is the reason that our names mean little to us. In the tradition of the Church, if you entered an order because you experienced a period of visions of new spiritual development stretched over time, you took a new name to match the spirit of the vision. At puberty rites or vision quests, Native Americans left the confines of the tribal village, desiring an image or vision from which to take their names. The naming procedures of the ancient Hebrews, early Christians, and Native Americans together indicate that naming is an act that comes only after a clear vision of the spirit of the thing to be named is obtained.⁹ The Persian poet Rumi writes that "no ones knows our name

until our last breath goes out" (Bly 1983).

Dostoevsky understood the difficulty in adequately naming new modes of reality when he stated in his *Notebooks* that "reality is not limited to the familiar, the commonplace, for it consists in huge part of a latent, as yet unspoken future word" (Jackson 1981, 19). Our experiences of what Dostoevsky called a huge and latent reality are always more important than allowing our egos to get attached to any name that we provide for the experience. For without sufficient caution here, the motto of the scholar could be "I see, therefore I do not understand."

Flooding our research with abstract, ugly terms frustrates the formulation of accurate terminology, confuses our classification systems (Rojcewicz 1985), and, most unfortunately, fails to serve the people who look to us for help in comprehending their life experiences. Failing in the latter, we fail in our essential roles as folklorists, as students, teachers, and friends of the people we study, the people we need. William A. Wilson (1988, 166) clearly stated the nature of the grand enterprise of folklore on the occasion of the twenty-fifth anniversary of the UCLA folklore program: "It is my belief that folklore will give us the best picture we can get of our fellow beings struggling to endure. And it is my even stronger conviction that we have a duty to use the knowledge we have gained from folklore study, and the skills we have developed, to help each other prevail."

In the same vein, Roger D. Abrahams (1986, 65) has remarked that folklorists as humanists "seek insight into life as a means of living more fully ourselves, of experiencing more knowledgeably and deeply, and thus being able to impart these techniques and this accrued knowledge and wisdom to others." Let this be our goal: to fuse concepts, beliefs, and experiences into a single open system for the use of folklore in everyday life — first to endure, then to prevail.

NOTES

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1. This is not to suggest that phenomena generated from naturalistic or supernatural sources cannot possess representational, symbolic or psychodynamic significance. It is not a matter of either/or nothing but; rather, all things are simultaneously themselves and signifiers of other things and meanings. I have argued this position regarding accounts of human sexual relations with nonhumans (Rojcewicz 1989, 8-12).

2. Andrew Lang wrote the following concerning what David J. Hufford (1982b) refers to as traditions of disbelief: "When psychical students are accused, en masse, of approaching their subjects with a dominant prejudice, the charge to me, seems inaccurate (as a matter of fact) and, moreover, very capable of being restored. Not the man who listens to the evidence, but the man who refuses to listen (as if he were, at least negatively, omniscient) appears to me to suffer from a dominant prejudice ... Of all things, modern popular science has most cause to beware of attributing prejudice to students who refuse its Shibboleth" (Bennett 1987, 99).

3. Scholars interested in folk medicine have of late boldly entered the matrix of modern orthodox medicine to conduct systematic studies of beliefs not as superstitions to be catalogued but rather as dynamic factors in the patients' overall context of healing. A panel entitled "The Relevance of Folklore to Modern Medicine," composed of Becky Vorpapel, chair, and Bonnie O'Connor, Richard Blaustein, Maggie Kreusi, Susan Pomerantz, and David J. Hufford, discussants, recently presented papers at the Centennial Meeting of the American Folklore Society in Cambridge, Massachusetts, on 27 October 1988. Two papers most pertinent to the present topic were Bonnie O'Connor's (1988) "Clinical Applications of the Folklorist's Skills" and Becky Vorpapel's (1988) "It's All in Your Head: The Role of Belief in the Construction and Interpretation of Sickness."

4. In his published account of his MIB encounter, Bender states that grizzly monster-like UFO occupants abducted him and brought him in a space ship to the South Pole. According to Bender, the MIB were paranormal entities whose mission was to collect mineral samples from Earth's oceans and bring them back to their planet "Kazik." Bender states that up until 1960, when the MIB finally relinquished control over his mind, he suffered incapacitating migraines whenever he even thought about revealing the secret of the "flying saucers."

5. UFO investigator Raymond E. Fowler (1982, 218) has written that "MIB reports are not limited to the United States." John A. Keel (1975, 141) has reported that MIB have been encountered "from Sweden to Spain, Australia to South America." Margaret Sachs (1980, 196), on the other hand, has claimed that although MIB have been active on the American scene since 1947, they "rarely appear in foreign countries." Despite some opinion to the contrary, a close examination of the data indicates an international scope of MIB activity.

6. The man also has a fondness for a 1976 Mercury Cougar. The year is preferred because it marks America's bicentennial; the model is preferred for reasons unknown.

7. This unknown exists only as a virtual state and not an actual one. Crack phenomena, on the other hand, do actually exist as ambiguous modes of reality experienced by witnesses. Special thanks to physicist-engineer Melvin A. Dachs for his helpful comments relative to the paraxis idea.

8. By *continuum*, I do not mean to suggest a lineality only. I do mean to suggest a multifaceted and successive phenomenon, no part of which can be absolutely separated from neighboring parts, except by arbitrary division. I mean to suggest a connected series or group possessing links or bonds between members of the whole, and so, perhaps, the words *nexus*, *polygon*, or *spectrum* are also useful probes.

9. It was Fran Quinn who helped me sort out my thinking concerning the naming process and who supplied me with a copy of the Rumi poem translated by Robert Bly.

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Thoughts on Psychiatrists & UFO Investigators

By Budd Hopkins

Hopkins, a New York abstract artist and long time UFO investigator, is the author of *Missing Time and Intruders*, as well as the founder of IF, the Intruder Foundation.

Probably no one today should be solely defined by his or her major occupation. Bishop, baker, candlestick-maker, or for that matter, psychiatrist, painter or UFO researcher — none of these terms, we submit, necessarily tells the whole, or even most, of the truth about us.

Though helpful to a point, these classifications can seem stifling, claustrophobic, and to the outside observer, misleading. We have other lives, other roles, other selves.

I came into UFO research full-tilt in 1975, but I was, and still am, an artist. Over the years the exhibition of my work has brought me into contact with people from widely varying professions, and like any of us, the people in these other groups vary enormously in their ethical standards, their competence and their ambition. Above all, they are only partially defined by their chosen professions.

Outside of the art world, I am best acquainted now with two related groups: UFO researchers and psychiatrists. (And by this last term I mean to include, umbrella fashion, clinical psychologists and psychotherapists).

The resemblances between these two groups are striking. First of all, UFO researchers disagree — often violently — among themselves, with faction arguing against faction, each feeling it possesses the largest measure of truth. (I have, myself, often been involved in this kind of ideological dispute.) Argument is rife, with many of the most seasoned UFO researchers disagreeing on basic issues. But from years of close obser-

vation of the psychiatric community I can say that exactly the same condition exists there, though some of their more radical and vitriolic ongoing disagreements were formalized long ago into opposing institutions and organizations.

Credentials No Guarantee

Not surprisingly, possession of the credentials guarantees nothing within the psychiatric community, other than the opportunity to charge large fees. Within the UFO research community, the possession of vast stores of information and the consumption of hundreds of UFO books again guarantees nothing, except, perhaps, the right to appear on a talk show and to claim to speak as an authority on the subject.

Some members of the psychiatric community are among the most intelligent, generous and helpful people I have been privileged to know, shining examples of mind and spirit, while others I have known are incompetent, unethical, and even emotionally unstable.

But then we all know the sad, obvious truth about our own field: the same range of humanity exists among UFO researchers, where profound altruism and creative intelligence characterize some, while confusion, stupidity and avarice characterize others. If psychiatry has an occasional Leona Helmsley, UFO research, unfortunately, also produces an occasional Donald Trump.

Most assuredly, the possession of credentials within MUFON or the American Psychiatric Association is no guarantee of mental stability. I well remember an emotionally disturbed psychiatrist leading me onto her porch so she could point out to me a near-by hill on which, she said, "the Mafia

sets up their lasers and aims them at my house in a plot to drive me away." She also showed me some normal-looking corrosion on a window frame as evidence that the Mafia was pouring acid on her storm windows. When I reported this and other, similar behavior to a well-known psychiatrist — a friend of mine — he told me that unfortunately very little can be done. Psychiatry is not known for rigorous self-regulation, and so far as I know this poor paranoid woman is still seeing patients.

UFO Horror Stories

But if all of us know horror stories such as this involving members of the psychiatric profession, consider the many similar tales from within our own community: Not long ago I spoke with a distraught UFO abductee who reported a long telephone conversation she had had with a noted UFO researcher. In her fragile state he had informed her *as fact* that the aliens are virtual cannibals, stealing tens of thousands of our children to use as food. In addition, they were castrating men left and right, and it was highly possible that she, herself might end up disappearing forever. The phone call led the woman to the brink of suicide, and it was only because of the careful reassurance of another UFO investigator that her terror finally became manageable.

UFO researchers and psychiatrists alike have personal problems, hidden agendas and a wide range of deficits and skills. For my part, over the past fourteen years of working with hundreds of abductees, I know that I've been highly successful — but I also know that I've made mistakes, and that I'm not always the right person to deal with certain per-

sonality types.

Obviously, this kind of demanding work requires great subtlety of feeling and awareness of the emotional fragility of some of those we are trying to help. If you, the reader, are a UFO investigator who has worked with close-encounter witnesses or possible abductees, you know that what you have been doing, along with research, is a kind of de facto therapy already. You are also probably aware that in carrying out this de facto therapy - calming the witness, providing grounding, reassurance and helpful information — success depends upon a mix of intelligence, empathy, common sense and psychological insight. Unfortunately, no training can guarantee these qualities. Some UFO investigators and some psychiatrists possess all of these desirable qualities and are naturally helpful. Sadly, other investigators and psychiatrists lack these basic assets and have demonstrably caused harm.

Accumulation of Cases

If the problems of dealing with each individual aren't serious enough, the cumulative volume of cases is virtually overwhelming. Over the years I have received literally thousands of letters as a result of the publication of *Intruders*; appearances on various television and radio programs have added even more. Many of those who have contacted me are people desperate for reassurance and information, and a large percentage desire hypnotic regressions to explore their disturbing memories.

As a result I have created a not-for-profit foundation called *IF*, the acronym of the *Intruders* Foundation. Under its aegis I have established a network of therapists and hypnotist-investigators. A small group of people have aided me in the massive task of answering letters, routing cases to the various members of the helping network, and sending out information kits.

This effort, it should be pointed out, began in the early 1980's with the let-

ters I received in response to *Missing Time*, and has only recently taken a more precise shape. Though we have been able to help a large number of people, there still remain many hundreds who have received nothing from me — no reply to their letters, no referral to a hypnotist, no aid of any sort. We are working to end this problem, but the sheer numbers are daunting.

We are limited in our ability to respond, partly by my care in selecting therapists and hypnotist-investigators. Dr. Rima Laibow, in a recent article in the *MUFON UFO Journal*, praised my work in this field as "scrupulous," for which I am grateful. But this very scrupulousness slows our ability to deal more immediately with the problem.

Most of those participating in the *IF* network have credentials as psychotherapists and are experienced in the use of hypnotic regression. The expertise of some lies in more traditional medicine, and a few are highly skilled hypnotists from yet other backgrounds. But since working with abductees requires such an unusual combination of skill, information and common sense, assembling such a reliable network has proven difficult.

Unfortunately I have already had to drop one psychiatrist from my network on grounds of price gouging and clinical incompetence. And I have stopped referring people to another hypnotist-investigator because of what I feel is his fantasy-tinged, even paranoid, view of the abduction phenomenon. Though the psychiatrist I mentioned is intelligent and has impressive credentials, and the hypnotist-investigator is sincere and possesses the requisite skills in hypnosis, I feel that sending abductees to either of them would be irresponsible.

Several people have recently urged that our dealing with UFO abductees be "medicalized." These "medicalizers" insist that *anyone* wishing to explore his or her experiences through regressive hypnosis, no matter how emotionally

stable and psychologically sound, should automatically be regarded as the "patient" of a "doctor" — defined here as a psychiatrist, psychologist or psychotherapist.

A corollary of this position, as one psychiatrist-proponent of medicalization is careful to point out, is that the abductee-patient should be asked to pay normal psychiatric charges for regressive hypnosis — charges which in one instance came to \$500 for a single hypnotic session! And since many of us who have been doing this work for years do not charge anything for regressive hypnosis, one can easily suspect a financially self-serving motive on the part of those pushing for such forced and expensive medicalization. Virtually no abductee nor veteran hypnotist-investigator supports the medicalizers' attempt to undermine abductee rights in choosing either a therapist or a hypnotist-investigator.

At any rate, the issue of who should and who should not work with abductees — interviews, de facto therapy, regressive hypnosis and all — comes down to one of simple competence. Extensive training, profound knowledge of UFO history and the possession of elaborate credentials are all desirable — though none can guarantee either competence or ethical behavior. For the truth is that we are in a new and largely uncharted territory.

Our best hope for success lies in our natural intelligence, our caring humanity and our simple common sense. Though some abductees are in definite need of formal psychotherapy — and the *IF* network includes many therapists for just such referrals — most abductees resent being summarily labelled "psychiatric patients" just because of their UFO encounters. Most, in fact, simply want to find out exactly what happened to them.

Fourteen years of experience with the UFO abduction phenomenon have assured me that in hundreds upon hundreds of cases we have

Continued on page 17

EARTHLIGHTS REVELATION: UFOs and Mystery Lightform Phenomena, The Earth's Secret Energy Force

By Paul Devereux

With David Clarke, Andy Roberts & Paul McCartney
Blandford Press, 1989, 254 pp, 40 color illust., 22 line drawings, cloth, \$12.95

Reviewed by Ralph Noyes

There are remarkable energies around our planet. Often invisible and intangible, they sometimes manifest as mysterious lights which account for at least a proportion of UFO reports. They may be the source of apparitions, hauntings, poltergeist activity, 'mystery animals' and other such borderland phenomena. They appear to have a strange relationship with human consciousness and human intentions. Our understanding of them may be the key to considerable advances in the knowledge of ourselves and the world we live in.

These are the large claims made by this interesting and exciting book. It follows, of course in the line of succession from *Earthlights* (Devereux & McCartney, Turnstone Press, 1982) and the work initiated by Persinger et al in *Space-Time Transients and Unusual Events* (Nelson Hall, 1977), both of which looked for earth-bound explanations for some of the weirder events that haunt us.

Unlike much else in ufology, *Earthlights Revelation* is a serious contribution to science. It rests on a painstaking accumulation of facts and attempts to make correlations between them. It suggests the lines of further fruitful research. Above all, it offers some testable hypotheses. For this reason alone it deserves the closest attention, not only of ufologists, but of scientists presently plumbing a wide range of disciplines. If some of my comments below are critical, then this is the compliment one pays to serious research.

Main Thesis

The main thesis of *Revelation* is that we have overwhelming evidence

of the occurrence of transient forms of energy which tend to cluster in certain areas, are poorly understood at present (to the extent that some scientists still deny their mere existence), and have properties which are akin to electromagnetism, but which may also require a radical expansion of our understanding of the latter. A special category of "earth lights" is suggested which the authors contend can be distinguished from such similar transient phenomena as earthquake lights, ball lightning and Will-O'-the-Wisps. Earthlights are postulated as having very special properties, including the likelihood of engaging in a two-way interaction with human consciousness. We are even given hints (to be more fully explored in Devereux's forthcoming books, *Earthmind* and *Place of Power*) that the siting of sacred monuments, along with much of mythology and folklore, is closely bound up with the Earthlights phenomenon.

Main Problems

But the book faces two nagging problems. Can Earthlights actually and reliably be distinguished from other luminous "transients," like those mentioned above? And secondly, what is the source of the energy which fuels them? Devereux continues to back his hunch that the answer to both questions lies in the marked tendency of certain kinds of anomalous events to cluster in distinct areas with equally distinctive geological characteristics, particularly surface or near-surface faulting (indicative of the proximity of tectonic strain), and the likely presence of certain minerals.

Since *Earthlights* was published in 1982, much further work has been done in support of Devereux's thesis, and his world-wide review of the recent evidence makes for fascinating reading. Particularly compelling is the summary of the work done thus far by David Clarke and Andy Roberts in several areas in the Pennines, which have proved extremely rich in hauntings, strange luminosities, and related folklore. And the correlation with geological factors in the cases Devereux examines is indeed strongly suggestive.

But to my mind, at least, many uncertainties remain (as Devereux himself acknowledges). For example, there is much faulting around the planet *without* obvious associated anomalies. The infamous "ring of fire" around the Pacific Rim is curiously selective about the precise points at which it will produce "UFO effects"; and similar instances could be multiplied.

Moreover, even when the geological association can be reasonably asserted, it is often markedly sporadic in its manifestations. By way of example, we have that amazing outbreak of "luminosities" over north Wales in 1904-5, apparently in intimate association with one Mary Jones, the revivalist, which is strongly linked to local faulting; but oddly, not much of a similar vein has ever been heard of before or since from the same area.

Devereux takes care to avoid pressing his geological correlation too strongly. He accepts, for instance, that tectonic strain may wax and wane in response to, or alongside, other factors, while arguing that it may operate indirectly over very considerable distances. Devereux also acknowledges

that despite the laboratory work on rock-crushing and the like (of which we receive an absorbing account), we are still far from understanding the precise mechanisms which can be assured of generating a ball of light high above ground level.

Implications

What this all implies is that we are still at a very exploratory stage in terms of knowing what weight to assess any geological factor; there must almost certainly be other components at work. And without wishing to lend any further credence to the extraterrestrial hypothesis, about which I feel as much skepticism as Devereux. I think we are far from being able to assimilate the whole of the UFO phenomenon into its Earthlights counterpart.

Can a mysterious object seen by an airliner at 30,000 ft. (and there are many such cases) really be the same thing as a small ball of light glimpsed skimming the Yorkshire moors? And can we confidently assimilate an isolated poltergeist outbreak in the Hebrides (pp. 214/15) with the same class of occurrences as those re-

Can Earthlights actually and reliably be distinguished from other luminous "transients," and what is the source of the energy which fuels them?

markable luminosities in Norway's Hessdalen Valley?

But it is the underlying strength of the book, in the final analysis, that prompts such questions and directs our attention to a *naturalistic* approach to strange phenomena. Interestingly and coincidentally, 1989 also saw the publication of a somewhat similar work, Terence Meaden's *The Circles Effect and Its Mysteries*, which, while examining the entirely different problem of the so-called cropfield circles, came equally close to postulating a "naturalistic UFO," with admittedly highly exotic properties, as a solution or explanation.

Conceivably, these two books have something to learn from each other; certainly, both are welcome to those of us who prefer searching for earth-

bound explanations before accepting the hopeless position that we are merely the passive recipients of supernatural or extraterrestrial visitation.

Earthlights Revelation makes a most welcome contribution to rational inquiry. On the side, it also happens to be a damn good read!

The above review is reprinted with the kind permission of Ralph Noyes and Andy Roberts, editor of England's respectable *UFO Brigantia*, where it first appeared. The latter is available (\$25/4 issues/airmail) from 84 Elland Road, Brighouse, West Yorkshire, England, HD6 2QR. Mr. Noyes, a former Military Intelligence official in Her Majesty's service, and the author of *A Secret Property*, as well as an astute student of the "crop circle" phenomenon, continues to insist that he is unavailable for subscription.

Fortunately, *Earthlights Revelation* itself should be available from a couple of sources in this country. Try either the American distributor, Sterling Publishing Co., 387 Park Avenue South, New York, NY, 10016-8810, Tel: (212) 532-7160, Fax: (212) 213-2495, or William Corliss' ever reliable Sourcebook Project, Box 107, Glen Arm, MD, 21057.

The Road To Computerization

By Dan Wright

Wright is MUFON's Deputy Director, Investigations.

In June 1989, having evaluated the two hundred most recently submitted case reports for completeness and clarity, the author assembled a basic list of pertinent case factors for an informal, all-comers session in Las Vegas where the MUFON 20th Annual UFO Symposium was being held.

A free-wheeling discussion, involving at times over forty symposium attendees, resulted in a direction as well as a core group thereafter known as

the intrepid "Computerization Committee."

Our objective had been ably identified years before by the late Dr. J. Allen Hynek when he remarked, "We suffer from an embarrassment of riches." That is, if we only understood the UFO data *already* gathered, we would be well down the road to answering the essential questions: "Where do they come from?" and "Why are they here?"

Soon thereafter, the Committee took shape, with Jennie Zeidman, MUFON's Coordinator of Technical Analysis, serving as traffic cop. The

task involved three functions: (1) designing a new, more comprehensive MUFON Form 2, Computer Input, along with instructions for its use; (2) selecting a suitable database software program; and (3) ensuring that the many thousands of existing MUFON case records are properly reviewed and encoded. To date, the first two of these functions have been completed.

After numerous drafts submitted over the Autumn and Winter to the Committee members for comment, the expanded Computer Input form is now final, and supplies are available

from MUFON state and provincial directors and from MUFON Headquarters in Seguin, Texas.

The new Form 2 is far more thorough, capturing the key elements of the remaining MUFON sighting forms in addition to certain other data from the written case report that has never before been gathered on a sighting form. It does not displace, but rather complements, the detailed information that comprises an entire UFO case record.

The Input Form is designed so that, in a less complicated (e.g. nocturnal light) case, most of the sections require only a single entry. In any event, it *will* take longer to complete (perhaps half an hour in the most complex cases). In return, the investigator will be assured that a permanent, computerized record of the event characteristics can be used in a variety of ways in comparative research and analysis.

"Paradox"

The Committee's second, and concurrent, function was to select database software powerful enough to load hundreds of thousands of data elements and retrieve them quickly in response to research requests. After much discussion, "Paradox" (by Ansa, a Borland company) was selected. As a relational database program, it is both highly sophisticated and "user friendly." This state-of-the-art PC software has drawn kudos from computer magazine editors and will not be seriously superceded for years to come.

Unlike previous attempts outside MUFON to create a UFO database, the procedures decided by the Committee prohibit any individual's subjective judgement from displacing the facts as documented in the case report. Examples: A case will not be ignored simply because there was a single reporting witness. Cases of vehicle pacing will be included even if the auto continued to operate normally. And the person who prepares the case report need not be a "name"

investigator.

In short, there will be no attempt to reduce the many thousands of well documented cases to a few hundred in order to magnify the validity of those selected. For, in the end, such an attempt would only skew the data toward cases with obvious (i.e. less subtle) effects on the witness or environment.

In fact, the database as arranged for our purposes will present all the critical factors of every substantially verified case during our 21-year history as well as those investigated in the future. It is the proper role of individual MUFON consultants, research specialists and investigators — and only them — to determine which cases and case factors they will pursue in comparative analysis.

The only criteria for database inclusion, therefore, are the extent and clarity of the verification, as presented by the investigator, to demonstrate that the witness is reliable and that mundane explanations of the event are untenable.

Certainly, many cases currently on file will *not* be encoded (though they will continue to be stored in hardcopy form). After all, the submittal of a sighting form alone does not constitute an investigation.

By the same reasoning, database integrity demands that an investigative summary provide more than an unverified recounting of the witness' story. The case record must provide evidence to support a finding that natural phenomena and manmade objects played no part, and that the witness is both honest and a capable observer.

Encoding Files

The final stage in creating MUFON's database involves reviewing and encoding the many thousands of cases on file, a task which will dominate the time of several "old hands" over the next few years. These will be handled in reverse order of their submittal. In this manner, at an early point we will be ready to accept

requests to search the more recent data for specific characteristics — even while the coding process continues in respect to older cases.

It is fair to say that the state of personal computer technology had to catch up with our needs before a project of this magnitude was feasible. Frankly, at this point we cannot project with any certainty what the results will show. We *can* state with confidence, however, that this library of UFO phenomena will spur new avenues of research and, thereby, a host of surprises.

The author wishes to thank the following MUFON individuals for their dedicated efforts in this major undertaking: Jennie Zeidman, Coordinator of Technical Analysis; Walter Webb, Consultant in Astronomy; Michael Swords, Ph.D., Consultant in the History of Science and Technology; Francis Ridge, State Director for Indiana; Mike Rigg, Assistant State Director for Indiana; Fred Hays, State Director for Ohio; Rick Dell'Aquila, Ohio State Section Director; Edward Sanborn, State Director for Massachusetts; Donald Johnson, Ph.D., State Director for New Jersey; William McNeff, State Director for Minnesota; Charles Flannigan, Florida State Director; Forest Crawford, Assistant State Director for Illinois; Mara Ullis, Assistant State Director for Utah; Wayne Erickson, Assistant State Director for Michigan; and especially Walter H. Andrus, Jr., International Director, who believed we could do it and so afforded us both moral and financial support.

HOPKINS, Continued

instinctively been doing things correctly. Our textbook is being written daily, on the job. For it should never be forgotten that the UFO abduction experience, in all its pervasive and disrupting mystery, is as new to conventional psychology as it is to conventional physics.

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News'n'Views ... Fireballs, Video & Valium

Space Shuttle Communications

Portions of the communications between Space Shuttle flight crews and their ground controllers (except for classified Department of Defense flights) are re-transmitted on amateur radio frequencies and can be heard on appropriate receivers anywhere in the world.

This service is provided by the Goddard Spaceflight Center Amateur Radio Club in Maryland, and runs continuously from one hour prior to scheduled launch until landing of the Shuttle. Technical briefings about the flight, its payload and experiments, are used to fill time between actual spacecraft to ground transmission.

The primary frequency is 14.295 MHz, with alternate frequencies of 28.65, 21.395, 7.185 and 3.86 MHz used as radio propagation conditions warrant. These transmissions are single-sideband in crowded amateur bands, so a good quality communications receiver, not a broadcast receiver, will be needed to properly hear them.

Ask a neighbor who is a radio amateur to advise you about acquiring an appropriate receiver if you don't have one, or to make arrangements to listen to their receiver. There is also an outlet on 147.45 FM which can be heard on VHF receivers or "scanners" in the immediate area of the Goddard Spaceflight Center. Transmissions are identified by the club's callsign: WA3NAN.

— Jerold R. Johnson
WA5RON

TREAT II

TREAT II, the second conference on the Treatment and Research on Experienced Anomalous Trauma, was held from January 31 to February 4 on the campus of Virginia Polytechnic



Institute and State University in Blacksburg. The conference was hosted by the Donaldson Brown Center for Continuing Education, the Center for Research, Training and Treatment of Anomalous Trauma, and the Biomedical Engineering Program of the Department of Engineering Science and Mechanics.

This invitational conference was attended by mental health care professionals, physicists, engineers, physicians and other researchers in the field. They discussed issues associated with experienced anomalous trauma as manifested by symptoms similar to post-traumatic-stress-disorder (PTSD). The American Psychiatric Association awarded Continuing Medical Education (CME) credits, and additional Continuing Education Units were awarded to the participants by the Donaldson Brown Center.

TREAT I was held in May 1989, at the conference center of the Fairfield University Campus in Connecticut. TREAT II encouraged further data base development and collegial networking aimed at better understanding the various issues involved in the scientific and clinical management of patients exhibiting the Experienced Anomalous Trauma Syndrome.

The proceedings from both TREAT

I and II are scheduled to be published. For further information, contact either Dr. Daniel J. Schneck at Virginia Polytechnic Institute and State University; Mail Station ESM/0219, Blacksburg, VA, 24061, or: Dr. Rima Laibow, 13 Summit Terrace, Dobbs Ferry, NY 10522.

Japanese Video

Enclosed is a color photograph of a UFO which was video-taped in Hakui City, Kanazawa Prefecture, Japan, on July 6, 1989, during a clear sunny day.

A high-quality Sony video recorder was used to capture well over a minute's worth of the object's motion as it descended rapidly toward the Earth at a shallow angle of about 45 degrees relative to the horizon.

Then, suddenly and unexpectedly, it changed directions and rose at a steep angle and a speed that was so great that it disappeared from several video frames. It certainly was not an airplane, balloon, kite or model airplane.

During this sequence, the object appeared only as a bright spot against the blue sky. But the photographer, Yasuhiko Hamazaki, then zoomed in on the object, enlarging its detail and

bringing it into much better focus on the TV screen. Here one sees a Saturn-shaped white object with a prominent ring encircling it in the horizontal plane.

Even though a great deal of optical information is missing in raster video images of UFOs, due to the darker horizontal scan lines, this object still occupies at least seven separate active scan lines at its greatest magnification.

My studies are continuing on this important video tape evidence. If any readers should know of other cases involving this same shape, I would greatly like to learn the details.

— Richard F. Haines, Ph. D.

MUFON obtained a video copy of this sequence, and an English translation of the audio portion, courtesy of Mr. John Timmerman, when he was visiting in Japan. Bruce S. Maccabee has also done an analysis of the video tape. We are indebted to Dr. Haines for sharing his preliminary findings with Journal readers.

New England Fireball

A dazzling fireball lit up the New England sky from Nova Scotia to New Jersey, Sunday evening, February 18th, of this year. It changed color from white to green to orange, and executed a loop in the course of its 10-second passage about 7:50 p.m.

"It went into a cloud and lit up like a sunset," said Walter Webb, assistant director of Boston's Museum of Science Hayden Planetarium. Webb, of course, is also a MUFON Consultant in Astronomy and author of the Journal's monthly "Night Sky" column. "The thing went up vertically and came down again in a closed loop," Webb added, "leaving a glowing trail behind it."

Webb was quoted in an article which appeared in the *Boston Globe* on February 23, 1990. Air Force personnel said the object was almost cer-

tainly a meteorite or incoming satellite.

A similar article (contributed by Mr. Webb) in *The Nantucket Beacon* for Wednesday, February 21, said that "Mysterious green lights in the sky above New England are not new. In a series of sightings in the summer of 1987, residents across southern Vermont reported seeing a bright green orb darting across clear skies.

"On one Thursday night, it reportedly hovered over a cluster of homes outside of Bennington long enough for several families to walk out of their homes and view it for several minutes. One resident said he fixed his rifle scope on it and got a clear enough view to draw a detailed sketch of it."

Gulf Breeze: Final Report

Northwest Florida MUFON Case #15; CE 1, 2, 3 and 4, with 41 photographs; duration 11 Nov., 1987 through May 1, 1988; location Gulf Breeze, FL; evaluation: Unknown of great significance.

The investigation of this Gulf Breeze case has been extensive and is complete. About ten hours of hypnotic regression were videotaped by the late Dr. Dan C. Overlade concerning on-board experiences of 1 May 1988, 17 December 1987 and four previous dates going back to age eleven. The so-called "ghost-picture" has been shown to have been a debunkers' diversion. Dr. Maccabee also advises that his detailed analysis of the 41 photographs is now complete.

The encounters of Ed and his family, along with numerous supportive sightings by highly credible people, are evidence of alien visitation. We believe that Ed was allowed 18 separate photographic sessions because the aliens wanted him to take pictures. One could logically assume this was done because they wanted people to see the pictures.



Arrangements have been made to have the detailed story told in book form and on television. (The scheduled publication date of *The Gulf Breeze Sightings: "The Most Astounding Multiple Sightings of UFOs in U.S. History,"* by Ed and Frances Walters, 348 pages, plus 30 pages of color photographs, \$21.95 from William Morrow, is March 19th, 1990.) We appreciate your support in our lengthy investigation of this highly significant case.

- Donald M. Ware
MUFON State Director
- Charles D. Flannigan
State Section Director,
Chief Investigator

UFOs & Valium?

According to an article which originally appeared in *The Washington Post*, one of the world's most commonly administered prescription drugs, Valium, a member of the family of benzodiazepines, may be responsible for reports of imaginary sexual assaults and fantasies.

The article (I'm working from the *Houston Chronicle* of March 5, 1990) cites the case of London dentist George Larah, who was recently acquitted of sexual assault charges lodged by

seven female patients. Larah's lawyers presented apparently convincing evidence of a little known side-effect of Valium, a popular tranquilizer. The defense referenced a recent article in the prestigious British medical journal, *The Lancet*, which in turn referenced 43 alleged episodes of vivid sexual fantasies, including assaults that could not have possibly happened.

According to the presiding judge, the women honestly believed their experience was real, but it was also "clear that there is a mounting body of evidence that patients under sedation from this class of drugs do sometimes experience erotic fantasies." Larah had prescribed Valium for all of the women who subsequently lodged charges.

The *Lancet* article seems to suggest that imaginary sexual assaults predominate among women, but this could be because the popular tranquilizer is not as commonly prescribed for men. Or it could be that the drug doesn't have the same effect on men, or that men are less likely to report sexual fantasies, if and when they occur.

These are potentially curious findings in light of increasing reports of UFO abduction, and I hope someone will be driven to delve deeper. Obviously, it's out of the question for us to routinely demand that abductees undergo a urinalysis or blood test to detect the presence of Valium or other mood-altering chemical substances. Still, a question directed toward an abductee's previous medical history, especially in regard to Valium and related medication, might eventually prove fruitful.

Examining Earthlights

By now we've all heard of "earthlights." Paul Devereux of Great Britain coined the term in 1982, when he published *Earthlights*. In that book Devereux developed the idea that UFOs are a byproduct of natural processes in the earth. Michael Persinger of Canada

had already been saying the same thing for years in a continuous outpouring of papers in which he developed his Tectonic Strain Theory of UFOs.

Unfortunately, despite Devereux's and Persinger's passion for the concept of a UFO/earth stress link, neither researcher has yet proven the case that UFOs are purely a natural phenomenon. Rock has been crushed in the laboratory, eliciting extraordinarily brief pulses of light, but the result of that experiment — in the words of Brian Brady, who developed the experiment — cannot account for "discrete" light forms seen at high altitude (read: spherical UFOs at high altitude). In fact, Brady's experiment even does away with the famous "piezo-electric effect" as a source of UFOs; in terms of energy output, piezo-electricity is simply too weak to account for anything more than momentary, diffuse glows of light.

More importantly, how can a mysterious, elusive and undefined physical mechanism create *structured* objects? This is the great failing of the "earthlights" theory: it attempts to solve the UFO mystery by ignoring the actual content of the UFO report. Any unexplained object seen in an earthquake-prone region — no matter how artificial in appearance or "intelligent" in its actions — suddenly becomes a byproduct of ionization, plasmas or some other little-understood electrical process.

In 1981 I began an investigation into UFO sightings that had occurred over 20 years in a single area, the Yakima Indian Reservation in south-central Washington state. In the early 1980's, the *MUFON UFO Journal* published several of my papers based on the preliminary findings. Now the J. Allen Hynek Center for UFO Studies has published my complete findings as a book: *Examining the Earthlight Theory: The Yakima UFO Microcosm*.

Examining the Earthlight Theory looks microscopically at the Tectonic Strain Theory of UFOs. I use the Yakima data (nearly 200 reports from

a variety of witnesses, plus numerous color photographs) to test the viability of the Tectonic Strain Theory which Persinger believes explains the Yakima sightings. The Yakima data form a "microcosm," a fascinating, self-contained world of strange reports, which includes a range of unexplained occurrences — orange balls of light, CE3's, possible abductions, Bigfoot sightings, daylight objects, subterranean sounds and more. Nearly every part of the Reservation experienced some type of unexplained event over a 20-year period, making the Yakima Indian Reservation an excellent "laboratory" for detailed examination of UFO phenomena.

Earthquake faults mark the ridges of the Reservation; it lies at the foot of the volcanic Cascade Range; and fire lookouts were in place on top of three mountains to observe and record strange lights year after year ... the right conditions for data collection, plenty of UFOs and more than enough meticulous documentation to whet the appetite of a curious scientist in search of an explanation.

Examining the Earthlight Theory takes the reader on an historical journey, following the sightings to their most recent occurrence. All the data of this unique mini-flap are used to thoroughly evaluate the basic components of the Tectonic Strain Theory. *Examining the Earthlight Theory* is an experience in detective work, where all the facts of the Yakima microcosm are weighed, sifted and evaluated in the systematic pursuit of a solution to the mystery of the microcosm.

Examining the Earthlight Theory is available from the J. Allen Hynek Center for UFO Studies: 178 pages; 16 color and b/w photos, maps, drawings, tables, index. \$17.95, plus \$2.00 for postage and handling.

— Greg Long

Looking Back

Bob Gribble

March 1950 ■ Fully half of Farmington, New Mexico's population was sure that it saw space ships, hundreds of them, flying overhead on the 17th. Estimates ranged from "several" to more than 500. They caused a major sensation in Farmington, which is located 110 miles NW of the Los Alamos atomic installation. The objects appeared to play tag in the air. At times they streaked away at unbelievable speeds.

Using triangulation, a witness estimated the speed of one object at about 1000 mph, and its size as twice that of a B-29. "I'm not an engineer," Harold F. Thatcher said, "but I have engineers working under me, and I know how to work out a rough triangulation on an object."

He emphatically denied a report that the objects could have been small pieces of cotton floating in the atmosphere. The "cotton" explanation was initiated by State Patrolman Andy Andrews, who quoted several residents to that effect. Those quoted later denied Andrew's report.

The first sightings occurred a few minutes after 9 a.m. All but one of the objects were silver; what appeared to be the leader of the fleet was red, and both bigger and faster. John Bloomfield said they appeared to be traveling ten times as fast as a jet plane and made frequent right-angle turns. "They appeared to be coming at each other head-on. At the last second, one would veer at right angles upward, the other at right angles downward. One vehicle would pass another, and immediately the one to the rear would zoom into the lead." Marlow Webb said the craft "flew sideways, on edge, and at every conceivable angle. This is what made it easy to determine that they were disc-shaped."

The fleet of discs continued to maneuver over the city until 11:30 a.m., when they sped out of sight to the NE. There was no doubt about the physical nature of the craft. Three and a half hours later, at 3 p.m., another fleet of discs appeared over Farmington, flying in formation and approaching from the NE. Only this time, instead of stopping, the fleet continued toward the SW and eventually disappeared over the horizon.

Clayton Boddy, business manager of the *Farmington Daily Times*, noted that, "We contacted the Air Force and they denied everything. They said it didn't happen." Lincoln O'Brien, the paper's owner, remarked that the wire services were reluctant to believe the story: "We finally got AP to accept the story, phrased in a rather doubting manner."

On the same day, a similar UFO manifestation occurred over Tucumcari, New Mexico, resembling the Farmington case even to the presence of a single red-colored craft in with the fleet of discs.

■ **1955** On the 28th, former Air Force pilot Glenn Blansett and his wife spotted a large, circular cloud of smoke high in the sky over Joseph City, Arizona, accompanied by what he thought was a large formation of jet planes engaged in mock combat. But after several minutes, the objects stopped their conventional maneuvers, abandoned formations, and entered into a strange fluttering motion, moving much faster than conventional jet aircraft. Blansett and his wife agreed that there were at least 25, and perhaps more than a hundred of the craft, moving across a clear blue sky at a high speed before disappearing to sight in the SW.

■ **1960** Eastern Airlines Capt. Erle W. Miles, his co-pilot and engineer, and the captain of another airliner flying below, spotted a "huge craft" while the two planes were just SW of Gordonville, Virginia. Another crew reported seeing it a few minutes later in South Carolina.

"We were at 14,000 feet," Miles said. "It was still fairly light at our altitude and visibility was perfect. This thing came overhead just off our right side. We all three saw it. It was unlike anything we had ever seen before. It was tremendous in size — looked like a greatly enlarged fuselage of a modern day plane barreling through the air. It was clearly visible, including the outline of its shape and certain details.

"There were no wings or protrusions on the body that could have balanced or directed it. I could see no windows or markings, but it looked like there were running lights around it. It was gone across the sky and had disappeared in about 50 to 55 seconds. From what we know of flight speed, it was moving at about 6000 miles per hour. I was talking to airways control at the time and told them what we saw. Capt. Bob Neal was flying a Constellation below us and reported the same thing. A few minutes later we got a report from the Columbia, South Carolina tower saying they had sighted it." In addition to the two crews, Capt. Miles said another airliner had seen the craft over Anderson, South Carolina.

The 51-year-old captain added that he talked to his and other crews about it, and they were all reluctant to report the incident "for fear we'd be called crackpots." He said that the "atmosphere isn't encouraging" for pilots to

Continued on next page

report UFOs and that he would have said nothing about it if the observation had been less sensational.

■ **1965** Two airliners flying from Osaka, Japan, to Hiroshima were chased by a strange object over the Seto Inland Sea. The Emergency reports were made to the Takamatsu Air Safety Office on the 18th. The Convair 240 aircraft of the Toa Air Lines with 28 passengers aboard was flying over the Deshima Islands southwest of Himeji City, Hyogo Prefecture, at an altitude of about 2000 meters at 7:06 p.m., when chief pilot Yoshiharu Inaba, 43, suddenly noticed something oblong and luminescent approaching his plane.

It came close to the airliner, stopped, made an abrupt turn and flew along with the aircraft for about three minutes. It finally disappeared in the direction of Takamatsu City on Shikoku Island. About thirty seconds later, the Takamatsu Air traffic control tower received another emergency call from a Piper Apache plane of the Tokyo Air Lines that it was being pursued by a UFO over Takamatsu City.

According to Inaba, when the object came dangerously close to his plane he signaled his position and made a 60-degree turn to the right to avoid collision. "The craft was about 15 meters in diameter. As it radiated a greenish light, I could not ascertain its exact shape. I did notice, however, that the two needles of the automatic direction finder vibrated violently," Inaba said.

The vehicle that chased the two aircraft was also seen from the ground by three workers of the Chugoku Electric Company at Hiroshima. Katsuo Asano, 43, chief engineer of the Fuchu office of the company, Toshiro Sakurai, 25, and Terumi Tahara, 23, were in a car on a highway at Yuki Town, Kamiichi-gun, around 7 p.m. when they saw a strange object in the sky. "It was shaped like a triangle whose top radiated brilliant light. It was in sight for about 10 seconds," they said.

■ **1975** A strange case involving a pregnant cow occurred at Ellsworth, Wisconsin about the end of the month. It seems that a farmer had a cow that was about to have a calf, so he was holding her in a barn where he could keep a close watch on her. One night a neighbor called and excitedly told him there was a glowing red light directly over his barn. He went out to look, but found nothing unusual. A few days later, the cow still had not given birth so he called the veterinarian. After the vet examined the cow, he turned to the farmer and said, "This cow calved at least three days ago!" But there had never been any sign of a calf, or traces of birth.

■ On the 13th at 9 p.m., 15-year-old Jane Baker had just let her two cats outside when she saw a strange object parked on the road outside the family's farmhouse near Mellen, Wisconsin. She screamed — and her father, Phil Baker, 37, rushed outside, followed by his wife and two of their sons.

"I didn't believe what I was seeing," Baker said. "It was circular, about 12 feet across, with red and bluish-green lights running around the outside. In the center was a door, with a brilliant light coming from inside. It made a high-whining sound — a sound I'd never heard before." The family stared wide-eyed at the craft for several minutes, then raced fearfully inside their home. "I no sooner called police when there was this loud explosion," Baker said. "I looked out and the thing had vanished."

The same night, seven sheriff's deputies spotted four different mysterious vehicles skipping and gliding through the skies in a four-county area around Lake Superior's southwest shore. Ashland Deputy Drolson, 24, was excitedly describing one such craft zipping directly overhead when his police radio went dead. "The vehicle made a whooshing sound, like a giant gust of wind roaring through the woods," Drolson said. Ashland Undersheriff

George Ree, listening on his radio 18 miles away, heard the rushing noise "and then Drolson's radio went blank." A few moments later, Drolson's voice came back on the air.

■ "Nothing from this world could fly like that!" exclaimed Keith Nance, 14. He was referring to a mysterious oval-shaped craft he and a friend saw making 90-degree turns near his home at Antioch, California, at 12:54 a.m. on the 27th. After dawn, Keith and his buddy, Richard Gill, 16, examined a field the vehicle hovered over.

They came across a depression about a foot and a half long and several inches wide in a small open area of compacted sand in the middle of a grassy field. Next to the depression was a compacted mound of sand, the same size, shape and length of the furrow. Keith said he saw a tube emerge from the craft with a nozzle on the end the approximate shape of the depression. When the vehicle left, it flew off between two trees. The limbs of the two trees branch straight out and touch, except towards the top of the trees where there was a space and no longer any limbs.

■ **1980** Mysterious light forms were spotted over Burlington, Vermont, about 10 p.m. on the 22nd by air traffic controllers and police officers. "The lights I saw were not like anything I had ever seen before," said Donald Kernan, an air traffic controller at Burlington International Airport.

Another controller, Richard Morris, said they showed up on the airport radar screen. "It was a radar target that was not identified," he said. It moved about four miles in two sweeps of the radar scanner. That would translate into a velocity of about 1500 mph if it were an airplane. The radar screen showed small or faint objects, similar to three small aircraft, joining a larger, brighter object, then separating into four objects again, Morris added. Within minutes the light forms disappeared to the east.

LETTERS TO THE EDITOR ... Giving Crop Circles A Whorl

Dear Editor:

I am terminally curious about the crop circle phenomenon. Of all the comments that come to mind, I can think of only one that makes any contribution at all to the puzzle. I remember having read an observation by a mathematician once about the whorl effect of the crown of the human head, namely that the observed whorl pattern is not a biological feature (i.e., hair does not sprout from the scalp in a whorl pattern — assuming no baldness, it grows more or less evenly distributed over the entire scalp).

The whorl pattern does not exist as long as all the hair (wheat, etc.) is standing straight up. It is only created when the hair is flattened (or combed, as the case may be), and some hopelessly arcane principles of math govern the inevitable formation of a whorl. The whorl occurs only when a roughly circular area is flattened (the surface of the scalp is circular around the crown if projected onto a plane, according to this hairy Einstein).

Obviously, if a whole wheat field were flattened by a straight wind, all the wheat would fall in a uniform direction. The irreverent thought occurred to me to wonder whether one's hair whorls clockwise south of the Equator, and if so, whether one would feel it rearrange itself if one took a speeding Concorde from, say, New York to Buenos Aires, but the mathematician wisely avoided attacking that issue. Do crop circles occur in the southern hemisphere and if so, do they whorl in reverse there?

My point (if there is one) is that a whirling wind is not required to produce a whorled effect in the case of upright rods attached at one end over a roughly circular area. The rods would automatically fall in a whorl pattern when knocked over as long as they cannot fall in any other way.

What intrigues me is the perfection of the pattern, which a natural wind would never create, anyway. It would

seem instead that something slowly pushed or sat down on the field, giving the stalks time to find their natural fall pattern rather than taking place so quickly as to produce a chaotic pattern, and at the same time changed the light-seeking property of the crop so that the stalks, once laid over, continued growing horizontally, which is another mind bender. That feature is at least as difficult to explain as the formation of the whorls in the first place.

The only thing I can come up with at all would be a biological factor, such as a gene-changing fungus that modifies the light-guided growing direction of plants or perhaps simply destroys the ability of the stems to stand at all, and perhaps causes the crop to lay over in the first place.

But how could it spread in such perfect circular patterns? However, fairy ring mushrooms are known for growing in highly regular circles, so who knows?

— Mike Stacy
Carrollton, TX

Mr. Ralph Noyes, Esq. of London, author of several timely updates on the crop circle phenomenon for the Journal, responds:

Obviously, we can't leave Mr. Stacy in this near-terminal state. Hopefully, the following will resolve his condition — one way or the other.

First, I might point out that I've recently received a communique from another local correspondent which hints that the phenomenon *could* date back to at least 1678. I'll leave the final acceptance of that particular datum to a majority vote, however.

Secondly, it can't be a fungus. The circles occur very suddenly. Some can be dated to within a period of a few hours, and there are reasons to think they form in a matter of seconds. Funguses, however rabid, don't do that. Moreover, the well-known fungus circles (the "fairy rings") stay in the same place year after year,

slowly expanding; the crop-circles never occur in precisely the same spot from one year to the next (though they do tend to "haunt" certain areas).

The analogy with the 'top-knot' whorl is interesting (albeit I haven't yet tried it on a physicist). But if Mr. Stacy is arguing that we don't need a whirling disturbance to produce that whorl, I suspect he's wrong. I feel sure he can secure a wholly straight-raked look in this coiffure by drawing his comb accordingly. If he cares to experiment (particularly in Buenos Aires), I'll pull what strings I can to get a properly documented paper published either in *Nature*, *Playgirl*, or that even more prestigious English quarterly, *Hairflair*.

But it looks like a vortex to me.

The funny thing is that the first circles seen in 1980 and '81 were all clockwise. Meteorologist Meaden didn't like this, and said so. The phenomenon immediately came to heel. Nowadays we get about half and half.

You also asked about biochemical changes in the crops. Some very injudicious statements in that regard have been made over here, to wit, that the disturbed grain may be dangerous to human health. There isn't a shred (or should I say, grain) of evidence for this. Nonetheless, some people are now convinced that mechanical forces alone cannot account for the obedient collapse of the grain in such delicate patterns. There is an indication that something molecular happens to the stalk near or at ground level. We're hoping that a good agronomist can be got onto the scene very quickly next year.

Dear Editor:

The book by Terence Meaden, *The Circles Effect and Its Mysteries*, was discussed by Ralph Noyes in the October issue. The topic provided an opportunity for me to bring the phenomenon to the individual attention of nine colleagues at Oregon State University who work either in atmos-

pheric sciences or in plant or soil sciences, all with PhD degrees. Six of the nine concluded that it could only be the work of intelligence, one more leaned that way, and two avoided talking about it. Six of the nine are associated with the Department of Atmospheric Science, and none of them gave any support to Meaden's view that the circles were caused by natural atmospheric vortices of a previously unknown type.

Readers of the British magazine *Weather*, in which Meaden had an article on the circles in January 1989, evidently felt likewise and were left with no alternative but hoax as the solution, which they proposed in letters to the editor in April. Meaden, in the article and in his book, did state some of the reasons for ruling out the hoax hypothesis; however, the book *Circular Evidence* by Delgado and Andrews is much more thorough in this.

For example, regarding the circles in the rape crop, they mention how brittle that crop is and how impossible it is to bend its stems over manually at the ground without their breaking. Their book is also much less speculative, whereas Meaden frequently speculates that some sort of obscure electro-magnetic vortex is causing the phenomenon, then in the following sentence speaks of this as representing the solution to the problem.

The most serious omission of Meaden's book is any mention of the growth of the crop that occurs afterwards within the circles, but growth that is *horizontal*. In *Circular Evidence* that aspect is clearly pointed out. This aspect alone eliminates the atmospheric vortex theory. *Circular Evidence* is also superior in its review of previous evidence associated with UFO sightings in which circular landing traces were left behind, including the one previous case where the subsequent growth within the circles was reported to be in the horizontal direction.

I fear that Noyes was taken in by Meaden's pseudo-scientific presentation. However, it is to Meaden's credit that he was able to place an article

about the subject within the magazine called *Weather*. His self-published journal, the *Journal of Meteorology*, which has articles on the phenomenon, is not to be confused with the primary journal of the American Meteorological Society which once had that same name.

— Jim Deardorff
Corvallis, OR

Dear Editor:

With reference to the January 1990 article by Dennis Stillings on Jung, I would like to note that the quotes used in *Above Top Secret* were the best that I had available at the time. Last year a British researcher pointed out that the translation I had used (published in *FSR* in 1955) was misleading, and he thankfully provided a more accurate version, the one published in *The Collected Works of C. G. Jung*. I have been able to amend future editions of my book accordingly.

I was likewise ignorant of Jung's rebuttal to the press release, for which I apologize. There was certainly no deliberate intention on my part to misrepresent Jung, as Mr. Stillings implies.

And with regards to his comments on "the very silly book" which I co-authored with the late Lou Zinsstag on Adamski, both Lou and I attempted to be as objective as possible about this controversial contactee, and cited evidence both for and against his claims. Mr. Stillings implies that we both gullibly and uncritically accepted his story at face value, which is far from the truth.

— Timothy Good
Kent UK

Dear Editor:

In its extensive coverage of the UFO enigma, the *MUFON Journal* is to be congratulated for its consistently high quality. Yet as with any human endeavor, errors creep in. I refer specifically to Bob Gribble's "Looking Back" column in the June 1989 issue, page 20, first column, last paragraph.

Gribble quotes a Lt. Col. John O'Mara of Wright Patterson AFB as saying, "Dr. Clyde W. Tombaugh and Dr. Lincoln La Paz are heading a project in White Sands, New Mexico, where scientists are tracking two artificial satellites circling our planet."

I met Dr. Tombaugh in June of 1978, in his office on the campus of New Mexico State University. He was professor emeritus there and did a great deal of public relations work on behalf of the university. During our two-hour conversation we touched on many bases, including his earlier UFO sightings in the company of his family. At that time I asked him to comment on the published claims that he and his team of investigators had discovered artificial satellites in orbit about the earth. He denied anything of the sort, and also gave me printed copies of that particular study.

I recently sent him Xeroxed copies of the article in question, plus others on the same subject. I have been authorized to pass along his reply:

"I never had a joint project with Dr. Lincoln La Paz of Albuquerque. I was the principal investigator of an observational project (known as) Search for Possible Natural Small Earth Satellites ... (but) three years searching in over 100 zones at different distances from the earth, each with its own computed angular drive and nearly 1500 films, revealed no such objects. It was therefore concluded that astronauts could fly to the moon with little risk of damaging collisions. We certainly found no satellites at 400 and 600 miles from the earth."

— Americo Candusso
Medina, OH

Dear Editor:

Bob Gribble's monthly feature, "Looking Back," is an excellent idea which could help newcomers to the field acquire an accurate perspective of the golden days of ufology.

However, as has been pointed out by others than myself, it lacks a necessary condition to be considered a scientific effort, namely, the exact

detail of the references from which the information is extracted. This is a must, as it is the only way researchers can follow the pedigree and value of any case listed.

In recent issues, however, the accuracy of what is reported has deteriorated, and since no sources are indicated, only a small number of specialists with a deep knowledge of the field are able to detect the incorrectness of the information presented.

Two examples will illustrate the point:

a) The Journal #257, Sept. 1989, p. 13, the case of Marius Dewilde is presented without mentioning that the incident is now considered a fraud by serious researchers.

b) In Journal #261, January 1990, p. 23, the very dubious Botta affair is so distorted that I could hardly identify it. The name of the single witness is Enrique Bossa or Enrico Botta, an Italian architect allegedly then living in Argentina. There is no such thing as a Province of Bahia Blanca, which is in fact a city in the Province of Buenos Aires. All the information is obtained from letters written by the witness, and the exact date is known. The interested reader can find a complete analysis of the case in *IUR*, Vol. 11/#1, Jan./Feb. 1986, p. 18.

I understand that it is difficult to secure enough accurate information about a case, as well as its sources, unless one has access to a data base like UNICAT. We in the UNICAT Project would be happy to research for Mr. Gribble the cases he is considering for publication, and provide free of charge whatever information we may have, which could well be none. This is the second or third time we have made the offer, which for some reason has never been taken up.

— Dr. Willy Smith
UNICAT Project

My source for the Tombaugh - La Paz information was Len Stringfield's *C.R.I.F.O. Newsletter*, Vol. 1, No. 24, July 2, 1954. Stringfield received the information from Col. John O'Mara during a telephone conversation with

him on June 8 of 1954. It appeared to be a reliable source, so I included it in the "Looking Back" series.

But I appreciate your bringing this matter to the forefront. Even though back-dated, it's important to keep the record straight.

— Bob Gribble
Seattle, WA

Dear Editor:

Having read *The Gulf Breeze Sightings* by Edward and Frances Walters, published by William Morrow Company (1990), and mindful of the power of a book to change the world, I believe MUFON deserves a little self-congratulations. Implicit in MUFON's integral role in the making of this book is its farsighted leadership.

When events broke in Gulf Breeze, Florida (by virtue of publication of pictures in the local *Gulf Breeze Sentinel*), MUFON was ready. A leadership that was committed to the resolu-

tion of the UFO phenomenon, no matter what, created the resources to have trained investigators ready-to-go, if and when.

No investigative reporters probed for, evaluated and preserved the evidence (Dave Berry, Pulitzer prize winning writer, casually dismissed the case as laughable). No universities sent academicians. No government agency openly committed resources to study this ongoing phenomenon of such potential cosmic consequences.

But for the vision and tenacity of people like Don Ware, Charles Flannigan, Walt Andrus, Bruce Maccabee; Budd Hopkins, Bob Oechsler, et al, this case would likely have suffered the ignominious fate of similar "classic" cases, i.e., relegation to the archives of the *Sentinel* or some equally musty shelves of collectors of the arcane.

This time, I think the world will know. Congratulations.

— Robert H. Bletchman

Calendar of UFO Conferences for 1990

- April 6, 7, 8 — Ozark UFO Conference - Inn of the Ozarks, Eureka Springs, Arkansas.
- April 21 & 22 — Northern California UFO Conference - Fort Mason Center, San Francisco, California.
- April 28, 29 & 30 — Fourth European Rencontres de Lyon UFO Congress - Lyon, France. (Sponsored by Association D'Etude Sur Les Soucoupes Volantes.)
- May 11, 12 & 13 — 27th Annual National UFO Conference - Holiday Inn Oceanside, Miami Beach, Florida.
- June 28, 29, 30 — 10th Rocky Mountain Conference on UFO Investigations - University of Wyoming, Laramie, Wyoming.
- July 6, 7, 8 — MUFON 1990 International UFO Symposium - Pensacola Hilton, Pensacola, Florida.
- July 14 & 15 — Phantoms of the Sky - Ufology into the 90's - Sheffield Library Theatre, Sheffield, England.
- October 13 & 14 — The UFO Experience - Ramada Inn, North Haven, Connecticut.

Coming in future issues ...

- Stanton Friedman on MJ-12
- Frederick Taylor on Crop Circles
- Rex & Carol Salisbury on Gulf Breeze
- Martin Cannon on Mind Control & 'Abductions'
- Walter Webb, Bob Gribble & More ...

MESSAGE, Continued

meantime, a small supply of forms and instruction sheets will be mailed to all State and Provincial Directors immediately. During the transition period, anyone may order same from MUFON in Seguin, Texas.

Prompt utilization of the new Computer Input Form 2 will simplify the massive job facing the seven member committee who will be evaluating the historical cases, somewhat chronologically, and preparing Form 2 for computer input. The following people have volunteered to tackle this time consuming and detailed job, that could take a few years to cover all cases in the MUFON UFO sighting files: **Francis Ridge, Michael Rigg**, (Indiana) **Fred Hays, Rick Dell'Aquila** (Ohio); **Mara Ulis** (Utah); **Forest Crawford** (Illinois) and **Charles D. Flannigan** (Florida). Hard copies of the MUFON files will be systematically sent to each of these people and then returned upon completion of the Form 2.

MIB, Continued

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The Night Sky

By Walter N. Webb

April 1990

Bright Planets (Evening Sky):

Jupiter (magnitude -2.0), in Gemini, stands high in the WSW at dusk in mid-April, moving westward during the evening. The big world is below the quarter Moon on the 1st and near the lunar crescent on the 28th and 29th.

Bright Planets (Morning Sky):

From left to right, Venus (-4.2), Mars (0.9), and Saturn (0.5) occupy the SE dawn sky. The crescent Moon lies near Mars on the 20th and near Venus on the 21st and 22nd. In midmonth the latter two planets rise about 2 hours before the Sun, while Saturn rises about 4 hours before.

Jupiter sets in the NW about 1 AM daylight time.

Meteor Shower:


Unlike last year, there is no moonlight to interfere with the April 22 dawn maximum (about 15/hour) of the Lyrid meteors. Radiating from an apparent point SW of Vega, the Lyrids are bright, white and swift, frequently leaving glowing wakes which remain in the atmosphere for a few seconds.


Comet Austin:


What could be the brightest naked-eye comet since 1976 may now be favorably visible — Comet Austin, which was discovered last December by New Zealand amateur comet hunter Rodney Austin. On April 1 the object, sporting a short vertical tail, might be seen without optical aid briefly about an hour after sunset very low in the WNW about 6° to the upper right of orange-tinted Mercury. (The chances of seeing it are better with binoculars.) About a week and a half later Austin appears brighter (predicted to be zero magnitude) but lower, about 17° to the right of Mercury.


Beginning in mid-April, look in the NE morning sky about 4:30 (EDT). On the 15th the comet is very low and 5° below the star Beta Andromedae. Each morning thereafter the comet's position improves, getting higher in the sky (passes 1° from Beta Andromedae on the 19th and 20th) and dimming only slightly to a predicted 1st magnitude. Best viewing should be late April through early May when the Moon is out of the way. Comet Austin's position on the 14th is at R.A. 1h 26m, Dec. +30° 36' (1950 coordinates); on the 24th, Oh 42m, +35° 36'. For comet updates, call *Sky & Telescope's* recording at (617) 497-4168.

Moon Phases:

First quarter — April 2 

Full moon — April 9 

Last quarter — April 18 

New moon — April 25 

The Stars:

At 10 PM daylight time a dozen 1st-magnitude objects can be sighted across the mid-April heavens. Vega has just emerged above the NE horizon; Arc-turus (in Bootes) and Spica (in Virgo) are found in the east and SE; Regulus (in Leo) is high in the south; the six stars of the Winter Circle — Sirius, Procyon, Pollux, Capella, Aldebaran, and Rigel — are in the west; and finally inside the Winter Circle are the star Betelgeuse and the planet Jupiter.

This month the Big Dipper hangs high up in the northern sky. Actually, the dipper's bowl forms the body of the Great Bear, Ursa Major, while the 3 stars in the handle outline the animal's long, bushy tail. (Real bears, of course, don't have long tails!)

MESSAGE, Continued

Speakers scheduled and their speech titles are the following: **Edward and Frances Walters** (Gulf Breeze, FL), "The Gulf Breeze Sightings"; Reverend **Barry H. Downing**, Ph.D. (Endwell, NY), "ET Contact: The Religious Dimension"; **Brian O'Leary**, Ph.D. (Phoenix, AZ) "UFOs, Extraterrestrials and the New Science"; **Donald R. Schmitt** (Hubertus, WI) "New Revelations from Roswell"; **Carey H. Baker**, newspaper publisher (Rainsville, AL), "The Fyffe Alabama Experience"; **David A. Gotlib**, B.Sc., M.D. (Toronto, Canada), "Who Speaks for the Witness? Medical and Ethical Issues in Therapy of Anomalous Trauma" and **Budd Hopkins** (New York, NY), "Gulf Coast UFO Abductions and the Historical Patterns."

Other outstanding speakers during the five sessions will be **John L. Spencer** (Harpندن, England) **Robert L. Hall**, Ph.D. (St. Michaels, MD), **Rima E. Laibow**, M.D. (Dobbs Ferry, NY) and **John E. Brandenburg**, Ph.D. (Alexandria, VA). **Mark Curtis** from WEAR Channel 3 in Pensacola has graciously consented to M.C. and introduce the speakers.

The Pensacola Hilton is located at 200 East Gregory St., Pensacola, FL 32501. Special room rates of \$55 per night (1 to 4 occupancy) are available. Make your reservations directly with the hotel by calling (904) 433-3336 or 1-800-HILTONS. The Hilton will provide free shuttle service to and from the Pensacola Regional Airport.

A "Get Acquainted" Reception with hors d'oeuvres will be held Friday evening, July 6, from 6:00 to 9:00 p.m. Cost: \$5 per person before June 1; advance reservations are required. A cash bar will be available. The formal portion of the symposium will consist of five sessions: three on Saturday, July 7, from 9:00 a.m. to 10:30 p.m. and two on Sunday, July 8, from 10:00 a.m. to 5:00 p.m. with breaks for meals. The advance registration fee for all five sessions is \$35 before June 1 and \$40 thereafter. Individual sessions will be on a space available basis at \$10 per per-



David A. Gotlib, M.D.

son per session, paid at the door.

A chartered bus tour of UFO sites in the Gulf Breeze area is planned for Sunday morning, July 8, from 8:30 to 10:00 a.m. Advance reservations for the bus tour are required; bus fee: \$12 per person before June 1. If there is insufficient interest in the tour, the prepaid tour fee will be refunded.

Delta Airlines is the official airline for the 1990 Symposium. Delta is offering 40% off regular coach fares and 5% off their lowest available fare. Seniors (age 62 or older) get an additional 10% off the lowest available fare. To get these discounts, you must call: 1-800-768-5463; ask for Reagan or Sue (at Gulf Breeze Travel), and tell them you are coming to the MUFON Symposium.

Send advance registration form with your check to: **Art Hufford**, 2300 Hallmark Drive, Pensacola, FL 32503. Make check payable to: MUFON 1990 Symposium. Vicki P. Lyons' committees have been performing superbly to make this one of MUFON's finest and most enjoyable symposia. An advance registration form was enclosed in a majority of the February 1990 issues of the MUFON UFO Journal. If you did not receive one, please use the information above for your hotel reservation and registration. (Please advise

the name as you would like it shown on your nametag; since many of us use nicknames.)

Computerized Files

All members are invited to read the article by **Dan Wright**, MUFON's Deputy Director, Investigations, titled, "The Road to Computerization" in this issue of the Journal as an introduction to the forthcoming program which will soon be a reality. Dan Wright, **Jennie Zeidman** and their committee are to be highly commended for this monumental task.

The fourth edition of the MUFON Field Investigator's Manual has been delayed intentionally so as to include not only the new Computer Input Form No. 2 and the 12-page instruction sheet, but also to compose and include major revisions, including abduction cases and treatment of the victims.

Five hundred additional copies of the third edition were published to satisfy the current demand for this essential manual. Since it is printed in a 3-ring binder format, plans have been made to incorporate the new Computer Input Form 2 with accompanying instruction sheets into the 3rd edition before they are mailed. In the

Continued on page 26

Director's Message

By Walt Andrus

1989-90 Award

The Annual MUFON Award plaque for the most outstanding contribution to Ufology for 1989-90 will be presented at the MUFON 1990 International UFO Symposium in Pensacola, Florida on July 7, 1990. Only Board of Directors may nominate candidates for this prestigious recognition. Anyone may nominate a person for the award by submitting the name of their candidate with a written paragraph stating their accomplishments and mailing same to one of the Board of Directors listed in the 1989 Symposium, as well as Jennie Zeidman.

The actual contribution or work is not confined to the calendar year of 1989-90, but may include significant accomplishments during the past five years. The Fund for UFO Research will provide a cash award to the recipient. Last year's awardee, Bruce S. Maccabee, received \$500. The deadline for receiving nominations from Board Members is April 15, 1990 in Seguin, Texas. A ballot will be enclosed with the May 1990 issue of the MUFON UFO Journal so all members and subscribers may vote for their choice from the candidates proposed.

New Officers

MUFON is proud to announce that the following people have volunteered to serve in leadership roles during the past month. **John W. Komar**, State Director for Tennessee, appointed **Keith Tarpley** (Harriman) to Assistant State Director, while continuing as State Section Director. **Chee Kong Lee**, living in Kota Kinabalu, Sabah, Malaysia, is the new Representative for Malaysia. **Michael F. Corbin** (Lakewood, CO) has joined the MUFON Staff, representing the Paranet Computer Network. For further information on

Paranet, please contact Mike on his voice line (303) 232-8303.

Shirley A. Coyne, Michigan State Director, has made the following State Section Directors appointments and revisions in the county responsibilities: **Dennis M. Hafer** (Stevensville) for Berrien County; **Virginia M. Tilly**, M.S. (Lansing) for Ingham County; **David C. Reinhart** (Swartz Creek) for Genesee, Shiawasee and Saginaw Counties; **Mike Steffes** (Kalamazoo) for Kalamazoo County; **Sheral L. Bradley** (South Haven) for Van Buren County; **Thomas R. Quinn** (Grand Blanc) for Oakland County; **Rex W. Schrader, Jr.** (Lansing) for Clinton County; **Harold G. Marquardt** (Mt. Clemens) for Macomb County; and **John M. Orsini** (Stevensville) for Cass County.

Donald M. Ware, Florida State Director, appointed two State Section Directors; **Edward A. Wilbanks** (Panama City) for Bay and Gulf Counties; and **Harriet Beech** (Naples) for Collier County. **Skip D. Schultz**, State Director for Oregon, promoted **Stephen T. Bastasch** (Corvallis) to State Section Director for Benton County. **Mark E. Blashak**, Virginia State Director, approved selection of **Michael B. Shields** (Virginia Beach) to State Section Director for the Hampton Roads or Tidewater Area. **Ethan A. Rich**, State Director for Colorado, has assigned **Donavon "Don" Johnson** (Denver) to be State Section Director for Clear Creek, Denver, Gilpin and Jefferson Counties. Mr. Johnson was formerly a State Section Director in North Dakota.

Donald A. Johnson, Ph.D., New Jersey State Director, selected **Robert J. Durant** (Pennington) as the new State Section Director for Mercer County. Mr. Durant is a Pan Am Airline Captain and amateur radio operator (W2GZH), who attended

the recent TREAT II meeting in Blacksburg, VA. **Walter L. "Barney" Garner, Jr.**, State Director for Louisiana, appointed **Michael L. James** (Montegut) to the position of State Section Director for the following parishes: Lafourche, Terrebonne, Assumption and St. James.

New Consultants this month, who have volunteered their expertise, are **Rauni-Leena Luukanen-Kilde**, M.D. (Geneva, Switzerland) in Public Health Administration. She retired as chief medical officer of Lapland in Finland. Dr. Luukanen-Kilde attended the recent TREAT II conference at Virginia Tech (V.P.I.). Others are **Thomas C. Moss**, M.D. retired, (Memphis, TN) in Pathology; **Gordon L. Williams**, Ph.D., (Reno, NV) in Biochemical Genetics; **Gary Knight**, J.D. (Austin, TX) in Law (Doctoral program in neuroscience); and **Joseph W. Gandert**, J.D. (Albuquerque, NM) in Law. **Steve K. McComas**, M.S. (Quartu S.E., Italy) volunteered as a translator of Italian to English. He holds a Masters Degree in Applied Linguistics.

MUFON 1990 Symposium

The theme for the MUFON 1990 International UFO Symposium in Pensacola, Florida is "UFOs: The Impact of E.T. Contact Upon Society." It will convene on the weekend of July 6, 7 and 8 at the beautiful Pensacola Hilton Hotel, only a few miles from the Gulf Breeze sightings that have continued for over two years. Sponsored by the Mutual UFO Network, Pensacola MUFON will host the symposium with **Vicki P. Lyons**, General Chairman; **Charles D. Flannigan**, State Director; **Carol and Rex Salisbury**, Co-State Section Directors; and **Donald M. Ware**, Eastern Regional Director.

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