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*The psychic components in UFOs is a fascinating area that deserves more research.*

*Jacobs:* As I was listening to the discussions yesterday, I felt that most people did not address themselves properly to the psychic component of UFOs although many touched on it. Yet, as we all know, the psychic component is one of the burning issues in UFO research today. It is one of the few issues that has emerged as a separate and complete problem in the entire history of the UFO controversy.

I think that people in general are a bit unclear as to what the psychic components of UFO research are. I find that we can divide the psychic component into several areas. I'd like to try to define them and have a basis for discussion of those areas without introducing extraneous material.

I believe the first category of the psychic aspect of UFOs concerns theories of their origin. One idea is that their origin is human, and that human beings cause or create the psychic projections to appear. This concept is neat and it can explain a certain number of sightings.

Another theory has it that UFOs are part psychic and part physically hard objects. Therefore, they would be ultraterrestrial in that they are physically hard objects but are called into being by some amorphous and fleeting phenomenon called "psychic consciousness," whatever that might be, on a societal level. Perhaps we would need to have Dr. Jung here in his psychic manifestation to explain that to us.

A third concept is that UFOs are connected psychically to man's total consciousness, and that they manifest themselves in certain ways to us—they display themselves—presumably in order to control us in some way. This apparently has to do with controlling our emotions. They want to let us down easy concerning their giant and enormous secret, which we will all learn eventually. Meanwhile, we will be buffered in order to be able to take in this horrendous news of contact.

And so the appearance of UFOs is at times dictated

by human consciousness and at other times by the intelligence behind UFOs. This implies a complete and total knowledge of all of human history and all of human society in all of its complications by the UFO intelligences.

A lot of these next theories have to do with the theories of contact. Why is it that some people are contacted by occupants or by UFOs or by voices or whatever? One theory has it that a person's psychological tendency gives him a special predisposition to see UFOs. In fact, several of the famous charlatan contactees have claimed these special abilities. At least half the contactees of the 1950s made such claims. These people believed that our space brothers regarded them as specially chosen. And there has always been the idea that UFOs can home in on certain individuals with psychic abilities and display themselves to them exclusively, and this is a corollary to what I've just said.

The question is, how many people who have psychic abilities have seen UFOs and how does this relate to the normal population of the United States? In other words, how many people in the United States are psychic and how many of them have had UFO experiences? And how many are not psychic and how many of those nonpsychic people have had UFO experiences? It would be interesting to see what kind of correlation there is, although we know that the vast majority of people who see UFOs are not psychic.

We have, I think, enough reports to suggest that there is evidence for genuine psychic contact. During a sighting, UFOs and individuals may interact in certain set and characteristic ways. These interactions can be divided into various concepts. One of the simplest is the compulsion to look up and see an object. I have often been struck that a person will say, "I don't know what made me do it, but I just felt I had to look up and there it was." This suggests that there is a special relationship between the observer and the observed. When we follow the sighting to the next second in time, a number of cases suggests that the very fact the observer is watching the object affects it.

Oftentimes people will say, "I looked at the object and as soon as I looked at it, it began to come straight toward me." Many, many cases have this. It's very com-

mon. Every experienced UFO researcher must ask, "How did you see the object and what did the object do when you saw it?" You simply have to ask that question. It seems inconsequential but I think it reveals very interesting phenomena. Furthermore, once the person sees the object, another aspect of psychic phenomena comes into play—there seems to be an effect on the observer by the object. Not always, but in many cases the witness has a distinct feeling such as paralyzing fear. I have investigated several cases where the person was examined by or saw an object at close quarters and was quite literally paralyzed with fear. As soon as the object disappeared, the fear passed. This of course could simply be fear of the unknown. And yet I have also examined cases where a person will see a light in the sky—a kind of case that all UFO researchers have learned practically to ignore—and it carries this same fear. A number of years ago in Wisconsin, a person I interviewed saw an object that amazed him. He ran over to another campsite to tell the people there to look at it. While he was running he saw still another object that was a little bit closer. It was an orange ball, still high in the sky, and as soon as he saw it, he felt total and complete fear. He told me that "they" knew about him, "they" were examining him; he understood "they" were there. The object then went away and so did the fear. I think this is more than normal fear of the unknown. There is something else at work here, and I think it is a psychic connection between the observer and the observed.

Furthermore, people have reported being in a trance-like or a hypnotic state during certain sightings. Policemen in Los Angeles in 1973 watched an object and said that they were hypnotized; they couldn't stop staring at it. They were almost in a trance. People will say, "It was wonderful; it was beautiful; it was awe-inspiring; it made me feel tranquil; it made me feel everything was all right."

Now, obviously if you're in a dark room and you turn on a color TV, it is a human impossibility not to stare at it. It cannot be done. So something like this may be at work here. And yet these sightings seem to display more of this relationship that just watching TV in a darkened room.

There are many prosaic sightings where little men are not involved. The person simply turns around and sees an object—a low-level object. I investigated a case just like this in May 1977. The subject in this particular case was frightened—a good sign. She was at her car trying to get the door open, which was characteristically stuck. She looked at the object. It whirled. She could see windows; she could see inside the windows; she could see walls as it slowly traveled across the line of shops in a shopping center. She turned away for a second just to look down at her door; she looked back and the object was gone.

We all know there could be a debate about how the object went. Was it just not there? Did it fly away so fast that she couldn't see it? However, that is not the important point. The important point is why did it go away at that exact critical second. This again illustrates that there is a certain special relationship between the observed and the observer which might have a psychic component. It is conceivable that our friends aboard the UFO were simply staring at her, waiting for her to turn away so that they could make a hasty getaway. We don't know. Yet this happens so often that I feel perhaps the looking away may in some way break that special relationship. It's all completely theoretical.

Then there are miscellaneous cases which defy comprehension. The Monsieur X case, for example, cannot be comprehended no matter how far or how long you study it. It had physical manifestations, levitation, changes in outlook. Yet in that case also, when Monsieur X looked out of his patio windows and saw the objects, they immediately began to come toward him, suggesting a psychic component from the very beginning.

There are many iffy areas. There is the ability to stop pain, though we don't know whether this is psychic or not. Occupants have been known to give hypnotic suggestions or suggestions which act upon us as if they were hypnotic suggestions. People act upon these suggestions—go limp, for instance. People believe that occupants have talked to them telepathically. I assume that this comes under the range of psychic phenomena to a certain extent.

Well, all of this is interesting, but I do not believe

that the first three aspects that I talked about—the concepts of psychic projection created by humans, semipsychic projections composed of hardware called out by the mind, or objects that are displaying themselves to warn or control us—are especially fruitful to go ahead with. But the cases that show a connection between the objects and the individuals which can therefore be studied at least on the side of the witnesses may be the way to go in the future. We can study those aspects on that one side and maybe make deductions for the other side. But we must not make the mistake of ascribing psychic theories to areas where we simply have no knowledge.

One of the serious problems in UFO research is that we constantly encounter grand theories devised from lack of knowledge. They are usually conspiracy theories of one sort or another. We do not know what the Air Force or the CIA did with this and assume that there must be a big conspiracy. This is a theory based on an admission that we do not have any knowledge. This kind of thing makes up an enormous amount of UFO research. We should try to get more knowledge, and I think that the psychic field is definitely one of those areas that we should give much more attention to.

#### Dr. Alvin Lawson

Dr. William McCall, John DeHerrera, and I have conducted a series of experiments with imaginary UFO abductions. We recruited volunteers from local colleges and communities through word-of-mouth and campus-newspaper advertising. The student newspaper asked for "creative, verbal types to volunteer for an interesting experience in hypnosis and imagination."

After screening out everyone who had had UFO sightings or who seemed informed about UFOs, we proceeded, on the night of the hypnosis sessions, to administer an informational questionnaire to test for general attitudes toward UFOs. The test included a series of name-recognition questions which we later gave to the subjects under hypnosis as a check.

Dr. McCall conducted the sessions in a hospital in Anaheim, California. Although we had expected that we would have to prompt the witnesses a great deal in order to get any results at all, what actually happened was that each of the subjects went into deep trance and provided a coherent and intriguing UFO abduction narrative. The subject's ease and eagerness of narrative invention startled us. Quite often after introducing the situation—such as being asked to describe the interior of the craft—Dr. McCall would sit back and the subject would talk freely with no more prompting other than an occasional "What's happening now?"

As it turned out, all the imaginary subjects described many details which are identical to ones found in "real" abductions. The patterns range from the obvious—that is, saucer-shaped UFOs and so on—to rare and even obscure, though well-established, high-strangeness details and even apparently paranormal aspects, suggestions, thought transference from investigator to subject or from subject to subject.

Our conclusions:

(1) The imaginary abductees under hypnosis report UFO experiences which seem identical to those of real percipients.

(2) Imaginary narratives show extensive and non-superficial parallels with data from real UFO cases.

(3) There is an ESP-like effect during the abduction sessions.

(4) The subject's subjective personal responses to the culturally induced extraterrestrial inferences about UFOs may cause the wide variety of reported abduction experiences.

(5) The essential mystery about abductees is: what is the nature of the stimulus which triggers the subsequence of events we identify as an abduction experience?

At the same time, there are a few things we are *not* finding from this study:

(1) All UFO abductions are imaginary.

(2) All hypnotic regressions of UFO abduction claimants are worthless.

(3) Physical-trace cases are any less credible than they have ever been.

(4) The extraterrestrial hypothesis is no longer viable.

(5) The stimulus responsible for real abductions is understood in the slightest.

There are many dissimilarities between real and imaginary abductions. We are not overlooking these. I want to make it quite clear that the differences are real. For example, there are physical effects associated with the so-called real ones that we're not getting with the imaginary ones.

Finally, I would like to urge that the imaginary abduction experiment be replicated by serious ufologists everywhere and the data studied carefully. Only then will the full implications be determined.

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*UFO Contactees—A Report of Work in Progress*

During the last three years I have been examining the contactee movement and the people who claim direct personal contact with UFO occupants. In particular I focused upon the contactees of the 1950s. I define the 1950s reports by the date of the publication of the contact rather than the date of the claim of the contact. I think this is a fairly important distinction. During the early years of the UFO movement, with one possible exception, there were no contactees who came forward until 1952. Adamski had come out in 1951 in a *Fate* magazine article with UFO photos. There is a five-year lapse between Kenneth Arnold's first sighting and the claims of contact. There seems to be one case in 1950, but I have not as yet been able to document it thoroughly. Then the cases begin to grow and build on each other.

The goals of my contactee research of 1952 to 1960

were threefold. One was to locate the dominant patterns in the contacts. I think the case-study method when applied to UFO contactees is obsolete. It tends to isolate individual contactees from the milieu in which their contacts occurred. A second goal was to evaluate the contactee claims, and a third, to present one model against which other contactee claims could then be compared. I have presently identified approximately fifty people who claimed contacts and who published those claims in the 1950s. Of these fifty, I have been able to locate thirty-five (See chart on page 388). There are several explanations that immediately suggest themselves in discussing these contactee cases.

One is psychopathological—the idea that these people are crazy people. Many critics simply dismiss them as psychopathological cases. The latest one is Philip Klass, who dismissed them all as kooks in a recent article in *Fate*. Klass's attack is reminiscent of the way Pentecostals were dismissed as psychopathological fifty years ago by psychologists who had never studied Pentecostalism. Recent studies have indicated that as a whole Pentecostals have a higher mental-health rate than the general population. When people claim that contactees have a pathological bent, it would be a very good idea to ask, "Where are your data?" since unorthodox behavior and beliefs are no sign in themselves of psychopathology.

Another explanation is hoaxing. There are clear indications that some of the contactees have perpetrated hoaxes. There are claims against Fry. There are serious claims against Adamski and I'm sure that Adamski has many questionable elements in his stories. But if you drop out a few claimed hoaxes, you don't get any change in the data. The statistics remain the same. A third perspective, and the working hypothesis of this paper, is that these are normal people who happen also to be contactees. With this perspective in mind, let us turn to look at the contactees themselves.

First, the contactees of the fifties assumed the extraterrestrial hypothesis of UFOs. No real alternative appeared in the decade. Everybody was talking about spaceships, and the contacts were always with spaceships.

The contacts were usually initiated by the aliens and

interrupted the normal routines of the contactees. For example, people would be out driving and feel drawn to a certain remote location. Lo and behold, there's the alien!

Or they would be walking down the street or eating lunch and the aliens would accost them on the street and sit down and eat with them.

A few of the contacts were initiated by the contactees. In these cases the contacts had a prior involvement in the psychic. They get interested in UFOs and decide they'd like to talk to a space person. So they go into trance and meditate about flying saucers. Many times the contacts occurred in what today we call altered states of consciousness. Van Tassel woke up in the middle of the night and tried to wake his wife and she wouldn't wake up. Or they're out alone, as Truman Bethurum was, and in the middle of the night, in a dreamy kind of state, Aura Rhanes arrives with her folks. Many of the contacts are plainly out-of-the-body experiences.

The home planet of the space contacts presents a distinct profile. In the 1950s, Venus was the most popular place of residence and Mars was second. Of the thirty-five cases that I studied, thirteen were from Venus, eleven were from Mars, eight from other planets in the solar system, three from outside the solar system, and eight from undesignated places. Today, one rarely finds a contactee whose entity comes from Mars or Venus. In the 1950s it was still possible to talk about possible humanoid extraterrestrial life on Mars and Venus. Today it is not.

The messages that the contactees received are of three kinds:

(1) They received data about the home planet of the person. Oftentimes they visited other planets. But in no case when they visited other planets or when they rode in a spaceship did they require any kind of space suit or special breathing apparatus. At no time did they have gravity problems; whenever they visited any place it was just like the earth.

(2) Some of them claimed to have received special scientific data of an advanced technology. Van Tassel has been building his rejuvenation machine ever since and is still collecting money to finish it. Reinhold Schmidt claimed

a free-energy machine. In no case has any of the scientific technology that was communicated proved useful, but the beings were consistently seen as scientifically and metaphysically advanced.

(3) The third kind was metaphysical. The first question that always intrigued contactees was, "Why me, why did you come for me?" There were several answers to this. Most of the contactees were told that they were chosen because the Space Brothers perceived the right kind of "vibrations" surrounding them. Orfeo Angelucci was one of these.

Several of the contactees were told, "You're nothing special, a lot of people are being contacted and you just happen to be at the right place at the right time. You're one of many."

The third kind of answer was, "You are the new Messiah and you were chosen because you're going to lead the people out of bondage into the promised land."

Once the initial question was answered, the Space Brothers gave out their messages. The messages basically had three thrusts to them; each really related to the other: First, we should stop warring on each other. Second, we should stop polluting the environment. And third, we should stop exploiting nuclear devices. If we turn from our evil ways, we could look forward to a future Kingdom of God or an Aquarian Age in which we will be integrated into the wide interplanetary system and will live in peace and happiness henceforth.

The contactees of the 50s differ sharply from the average UFO witness of today. Contemporary witnesses who sight a UFO have several characteristics. To them, the object sighted is all-important. Second, they react to the object with all the emotions that a person gets when he encounters the unknown. He reacts with fear, questioning, etc. Third, these witnesses take their questions to people who they believe might know the answers or might help them deal with the fear of what they have seen. Not so with the 1950s contactees. Most contactees at that time regarded UFO sightings as pretty superfluous. Many of them never saw a UFO. They received all their contacts on the street, talking to UFO beings who were walking around

the earth. They don't really care about UFOs. Second, they have no problems with fear because they have found the truth. They are not dealing with an unknown entity; it's a known thing and they do not report to UFO organizations because they have no need to.

As important as message content is, the form, that is the means of communication, is more important to them. With few exceptions, the accounts of the 1950s contactees contain a number of extrasensory, extraordinary paranormal elements quite apart from the claims of contact with extraterrestrial and space travelers. In each case, with the exception of Dino Kraspedon, psychic phenomena form an integral part of the account. One of the confusing aspects of the contactee literature is the seemingly straightforward nature of the account. It often reads as a normal event in a workaday world. Often it is only in the latter chapters of a book or in a subsequent volume of the account that the paranormal elements become obvious.

My first indication of paranormal activity in contactee accounts came from reading Al Bender's book *Flying Saucers and the Three Men*. In the book Bender is selling the whole idea of the Men in Black, and he's selling it as if the Men in Black are walking around as you and I are and might walk in that door right now. But when you read the account it's very obvious that all Bender's MIB contacts were made while he was having an out-of-the-body experience. His description is classic. He goes in, he lies down, he's resting, he's tired, and all of a sudden he's floating. He looks down and sees his body lying on the floor. And then the Men in Black appear, and they always appear when Bender is in that out-of-body state.

The fifty contactees almost universally claim telepathic communication. While often not using that phrase, they will talk with space beings and know what their question is before they have vocalized it. Telepathy becomes a means of initiating contact and also overcomes the language barriers. Paranormal experiences generally begin in an altered state of consciousness, as I mentioned earlier. Accompanying the experience are various paranormal events that anyone studying the history of the saints becomes aware of: levitation, dematerialization, a

paralyzing ray. We're all familiar with the accounts of rays drawing contactees into spacecraft. The story appears over and over again in contactee literature. I have a picture from one of Laura Mundo's books that shows a woman being drawn up by a white ray into the craft. Several healings also occurred and there were all kinds of psychokinetic and poltergeist effects.

The paranormal aspect of the contact became increasingly important to the 1950s contactees, especially for those who had expressed strong opinions about conditions on other planets. At the time, such opinions about civilizations on Venus and Mars could not be disproved, though the same could not be as clearly said of Jupiter and Saturn. But as space exploration contradicted their descriptions, their fallback position was always the psychic. "The Venus civilizations still exist but they exist on the astral etheric plane—at a different vibrational level."

The position was clearly stated by Riley Crabb of Borderland Sciences Research Associates, speaking from the Mark Probert material. Probert was a medium who headed up the inner circle in San Diego. Probert pointed out that it's true that a few human earthlings have entered discs and other aerial forms and have taken short rides in them. But no earthman can make an inner planetary or true space flight in an aerial form while in his normal physical body. Such a flight would be possible provided his body were reconditioned prior to entering the UFO, but further true space flight, even if achieved by humans under the protection mentioned, would result in amnesia and serious physical disorders. That is, Crabb was saying as early as 1957 that all the space flights are etheric.

Psychic aspects of the contactee literature of the fifties also explain the continuity of these accounts with all the pre-1950 claims of extraterrestrial contact. Beginning with the Swedish seer Emanuel Swedenborg in the middle of the eighteenth century, a number of men and women wrote of their trips to Mars, Venus, and the moon, and even the outer planets. The discovery of the so-called canals of Mars and the resultant speculation about civilizations there spurred Martian contactees. Almost all these accounts either were unashamedly psychic, having been

made by a medium in trance, or were an astral trip by someone who, like Bender, was confused about what was really happening to him.

These early contactees interacted not only with popular knowledge about astronomy but also with science-fiction literature. The early accounts followed the format of the fantastic-voyage novels so popular in the eighteenth and nineteenth centuries. The works of Jules Verne, H. G. Wells, and Edgar Rice Burroughs established the format of the contactee story. For example, Burroughs sent his hero to Mars by astral travel. There he traveled to various cities on the canals and waterways and found a spouse so human as to be capable of mating with him. But the psychic aspects of the contactee phenomenon, to explain the nature of the messages or the passion (since new information now proved so much to be incorrect), was pressed upon any listening ear.

The third significant pattern of the 1950 contactees emerges from the examination of the social structures which formed around them. David Jacobs pointed out that the contactees did not relate to "reputable investigating agencies but instead went directly to the public in books, articles, lecture tours and clubs." In light of the nature of the UFO phenomenon and the organization of interest around the investigation of the mystery, the contactee had no use for ufologists and actually did bypass their orientation and structures.

However, such behavior is by no means necessarily consistent with hoaxing. As a matter of fact, the long-term behavior of many contactees who continued to tell their stories when no financial exploitation was present is inconsistent with hoaxes. In some cases the contactees experienced a serious drain on friendships, money, and careers. Nevertheless, their behavior appears consistent and logical if one sees them as having experienced not just a psychic event but also a religious vision—a mystical encounter interpreted as extraterrestrial intervention.

Having experienced a religious awakening the contactee moves to reinforce it by repetition and by sharing it with a body of believers. Over half the 1950s contactees

went on to establish their own formal religious groups. Almost all of them were modeled on psychic, spiritual, and theosophic groups from which they derived their form and much of their theology. Many of these groups had a short life, but several have grown into large organizations—Mark-Age, Uranius, and Understanding, Incorporated, being the largest. The Aetherius Society continues to struggle with only two small groups left in the United States. The highly splintered Adamski groups still claim a wide following internationally.

Second only to the contactee groups are the various contactee conventions, several of which gather annually under the direction of Van Tassel, Gabriel Green, and, more recently, Frank Stranges and Wayne Aho. As a matter of fact, as we meet today in Chicago, the contactees are gathering at Tacoma, Washington, at the foot of Mount Rainier, to celebrate Ken Arnold's sighting of thirty years ago. Williamson, Aho, and Green are all there.

Many of the established group leaders have been joined by less popular or less adept contactees. The latter function as roving evangelists in the revivalistic camp-meeting atmosphere at conventions. During the rest of the year, the contactees tour the country speaking to various flying-saucer clubs and psychic interest groups, and gathering new believers.

The early contactees and their followers have shown little interest in the UFO problem except to use it to gain an audience. They did not participate in the mystery surrounding UFOs since they already knew the truth: UFOs were extraterrestrial craft. They had no time to play games with the Air Force or other investigators. They had a message for all who would listen.

Taken together, the contactees and their followers formed a Flying Saucer Movement quite distinct from any serious research approach to the UFO controversy. The base of the movement was close-knit groups which formed around individual contactees. The conventions were their ecumenical gatherings; the contactees who did not form groups served as independent evangelists. Writers such as

Helen and Bryant Reeve and Riley Crabb emerged as their intelligentsia, i.e., their theologians.

The Reeves, reflecting on the movement, set the tone in a report of a lengthy tour to visit the contactees. "We have come to a point where we realize that flying saucers per se are no longer of prime importance. It is not physical saucers that are important but what lies behind the physical proofs."

The contactees were in tune with the Reeves's observation, and most eventually moved beyond the recitation of information about their contact to reflect on what the Reeves termed cosmic truth, metaphysics, and spiritual science. These reflections were based on the Space Brothers' messages. The space people were using the contactee as a channel or medium. Messages were circulated in a continuous flow of books, magazines, and mimeographed handouts. The average contactee of the 1950s can best be viewed as a focus of a psychic/religious visionary experience. Its content was built about a multitude of sources available in our popular culture: public knowledge of mistakes about astronomy, prior expectations about the nature of extraterrestrial contacts, spiritualist and theosophical theology, the Bible—and pure fantasy. As such, the contactees of the fifties continued the spiritualist and theosophical concepts of the previous two centuries and found their heritage in popular religions rather than in strange objects seen in the sky.

The contactees of the fifties also pose questions about more recent contactee claims. They raise the possibility that many such claims are also reports of complex religious/visionary experiences. This hypothesis needs to be tested but it would account for the seeming dichotomy between the extraordinary content of claims which contradict known science and the aura of truthfulness that pervades the actual accounts. The vivid visions are described as occurring in the real world. The visionary approach to the contactee phenomenon would move researchers beyond the dilemma of declaring each contact either true, a hoax, or a delusion and would explain why types of contacts tend to follow trends.

Finally, the visionary hypothesis suggests that a fruit-

ful field of research would be the comparison of contactee experiences with the entire range of other religious experiences, such as the charismatic Baptism of the Holy Spirit and the apparitions of the Virgin Mary, trance mediumship, shamanism, gnosticism, and mysticism of various kinds.

Any comments or questions?



	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	1. Adamski 1952 1950	Venus, Mars, Saturn	Antibomb	Telepathy	George Adamski Foundation + others
388	2. Van Tassel 1952 1952	Ashtar Command	Antibomb Vibrational attunement No fear of UFOs	Telepathy Mediumship Dreams Prophecies	College of Universal Wisdom Conventions
	3. Bethurum 1954 1952	Clarion (ten 5' men and Aura Rhanes)		Made flashlight disappear Telepathy	Sanctuary of Thought AFSCA
	4. Ferguson 1954 1938	Mars, khauga	Martian canals Messianism	Astral travel	Cosmic Circle of Fellowship
	5. Fry 1954	?	Antibomb Scientific advancement	Telepathic control	Understanding Inc.
	6. Williamson 1954 1952	Mars, Nah-9 Interplanetary Council Circle	All planets inhabitable Moon has atmosphere and water	Radio- telepathy Automatic writing	Monastery of the Seven Rays
389	7. Angelucci 1955 1952		A is one of three contacts on earth	Telepathy Disappearing objects Light Astral travel	AFSCA
	8. Allingham 1955 1954	Mars (took pictures)	Antiwar Mars canal	Telepathy did not work	?
	9. King 1955 1954	Interplanetary Council	Messianism	Telepathy Apparitions	Aetherius Society

	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	10. Michael 1955 1952			Disappearing visitors Astral travel Telepathy Third-eye operation	
390	11. Von Cihlar 1955 1954?	Mars	Antiwar Do not fear UFOs	Telepathy Third eye	?
	12. Anderson 1956 1954	none seen	None	Telepathic control Voice in inner ear Invisible tent Healing	AFSCA
	13. Nelson 1956 1954	Venus, Moon, Mars	12 Laws	Healing	Buck's Saucer Club
	14. E. Norman 1956 ?	Mars, Venus others		Telepathy	Unarius
	15. Aho 1957 1957	Venus	Impending apocalypse Prophecies	Telepathy Cosmic initiation	New Age Foundation
	16. D. Howard 1957 ?	Venus	"You are chosen" Future of beauty and happiness	Mystic awareness Telepathy	?
391	17. McCoy 1957 1956	?		Telepathy	with Williamson
	18. M. Norman 1957 1954	Mars, Venus, etc.			
	19. I. Norkin 1957				

	CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
	20. W. Smith 1957 ?	Venus, Mars	Info on science Humans are space children	Telepathy	Ottawa New Sciences Club
	21. Anchor 1958 ?	Venus	Antiwar Antipollution	Telepathy Dematerialization	With McCoy
392	22. Appleton 1958 1957	Venus		Blackout Telepathy Appearances	
	23. Brady 1958	Venus, Mars	Teach a better way of life	Regular mediumistic communications	Spiritualist Church, Holly Hill, FL
	24. Girvan 1958 1952	Venus, Ashtar		Astral projection	AFSCA
	25. Guimares 1958 1956		Saucer investigating Earth Antibomb	Telepathy	
	26. Schmidt 1958 1958	Saturn	Free-energy machine	Levitation of car Paralyzing ray Telepathy	
	27. Stanford 1958 1954			Channeling Telepathy	with Williamson AUM
393	28. Childers 1958 1955				
	29. O'Connor 1958 mid 1950s	Ugo	Universal language Past lives Reincarnation Oneness	Hypnosis	
	30. Kraspedon 1959 1952	a satellite Jupiter			

CONTACTEE	MET ALIENS FROM:	MESSAGE	PARANORMAL ASPECTS	SOCIOLOGY
31. Lee 1959	Jupiter 1953		Automatic writing Psychic development	Cosmon Research Foundation
32. Martin 1959	Venus 1955	Solar rulers Past lives	Levitation Psychic contact	AFSCA
33. Menger 1959	Venus, Mars 1932		Telepathy Poltergeist	
34. Miller 1959			Radio telepathy	Solar Cross Foundation Polaris
35. Mitchell Sister Tregon	Mars, Section M-4 Antibomb Universal tongue		Prophecy PK Telepathic control	with Nelson

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*Friedman:* I'm having a little trouble with your definition of the word "contactee." Maybe you should define that. In other words, you place Betty Hill as a contactee in the same category as George Adamski.

*Melton:* Yes. I'm defining a contactee as a person who has claimed contact with a UFO.

*Friedman:* You're making absolutely no distinction between evidence supporting claims at all?

*Melton:* Not at this point. I'm suggesting that these cases in the 1950s form a group in themselves which can then be compared against other groups. It was 1965 before serious research began to be done on the claims of UFO contactees. From this we get a number of different types of contactees. That's part of what I'm driving at.

*Friedman:* Okay, because when you talk about contactees and start relating them to the present time, I think we're talking about something different.

*Melton:* That may be very true. I'm willing to entertain that.

*Friedman:* You're taking the objective approach, which makes sense. Take them as they come.

*Melton:* At this point it's a time frame. The nature of the contactees changes once you get out of the sixties. I really think that.

*Friedman:* One last thing, though. You see, I think the contactees are not connected with the UFO phenomenon itself. . . .

*Melton:* I would strongly agree with you on that point.

#### Professor David Stuppel

I'm much concerned about the way that Carl Jung has been swallowed, especially the ideas of archetypes and

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