

A COLD DOUCHE

FOR more than three decades past many people have been zealously beaver- ing away, collecting the details of cases of "vehicle-stoppage by UFOs". In the United States an admirable catalogue of over 500 such cases was compiled and published, and there has been much speculation that all these things might indicate that some well-intentioned alien beings — "Guardians", maybe — might be "testing out a weapon for interrupting all our electrical equipment and so preventing the human folly of a nuclear war here", etc., etc.

But the findings of Mr Budd Hopkins, author of the books *Missing Time* and *Intruders*, have now come as a thoroughly effective cold douche, and show clearly enough that mankind — or anyway a small proportion of it — has been "barking up the wrong gum-tree". It is obvious that there are indeed aliens who are quite capable of halting our electrical devices or stopping our internal combustion engines, and that they are constantly doing precisely that. However, such stoppages are manifestly not their *objective*. We know now that the objective of these particular parasitical alien creatures is to capture human beings — especially our women

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"CAN WE BATTLE THESE ENTITIES?"

Ann Druffel, FSR Consultant

In a recent MUFON Journal article,¹ I suggested separating "contact" and "abduction" reports into six separate "groupings" of witnesses. "Group Six" described a class of witnesses who apparently have been successful in warding off so-called "bedroom visitors" by means of various techniques. There are several cases of this kind in my personal files which suggest the possibility that human beings are not helpless against intrusions by the UFO Phenomenon, and three general techniques for breaking unwanted contact have emerged. In view of a general feeling in the research field that the human race is powerless against abduction by UFO entities, any information which points to the contrary conclusion should be made available to any and all who can accept the possibility and/or confirm it.

The Case of Emily Cronin

One case of this kind concerns Emily Cronin, whose UFO experiences are set forth in the book, *TUJUNGA CANYON CONTACTS*, which was co-authored by myself and D. Scott Rogo.² Her encounters with "bedroom visitor" type entities began in 1956, following a UFO encounter on the Ridge Route, a winding mountainous road in Central California, an experience which she shared with Jan Whitley, another of the Tujunga Canyon witnesses.³ Shortly after this experience, the night-time visits began and continued with some regularity for several years.

During the bedroom visitations, Emily was awakened from sleep by a piercing, whining noise.⁴ This was accompanied by a generalized feeling of paralysis and the visual sighting of large-headed creatures with huge slanted eyes. She did not see much of these entities except the heads and a suggestion of shoulders. Whether this was due to the fact that she seemed forced to stare into the hypnotic eyes of these "visitors" or whether the head and shoulders were, in fact, all that manifested, has not been determined.

Invariably, the entities communicated telepathically with Emily, entreating her to "go with them". To the best of her knowledge, she was always successful in telling them "no" and consequently does not recall being abducted. Emily's technique for warding off the *unwanted* contact with "bedroom visitor" entities was simply sustained mental effort, directed toward

"breaking" the paralysis. Starting with the very first contact, she learned that if she could manage to move even one toe or finger, the paralysis would end. At the same time, the irritating, high-pitched tone and the apparitions abruptly disappeared. From her experience at the Ridge Route, she suspected that, in the event that another person is sharing in a "bedroom visitor" experience to the point of also being paralyzed (as Jan also was on the Ridge Route), *their* paralysis also abruptly ends.

In regard to paralytic/creature episodes in general, some natural occurrences recognized by psychology might possibly explain *some* reports of the "bedroom visitor" type. There is a phenomenon which affects some people, and which occurs in certain sleep stages, called catalepsy, during which vivid mental imagery is experienced. Then there is a more common type of sleep paralysis in which some of the normal stages leading to REM (dream state) are somehow bypassed, resulting in persons feeling paralyzed without really being deeply asleep. As a consequence, they can be consciously aware of feeling paralyzed. This is often accompanied by hypnogogic-like imagery. Hypnogogic images are flashing visual effects; usually they are images of faces and disembodied heads passing rapidly one after another before the mind's eye. They are never accompanied by sounds or speech. In another common sleep disorder, the large muscles relax but the peripheral muscles of the feet and hands become active and may twitch. In other words, the body is asleep before consciousness is lost; in this stage, hypnogogic imagery is common.

Emily has reported experiences with some form of sleep paralysis. She states that she often travels astrally during sleep, and can always tell when an out-of-body experience has occurred. On those occasions she wakes up very gradually, as her astral form merges again with the physical form. Some paralysis of her body occurs while the awakening process is going on at the end of an OBE.

Her other episodes of sleep paralysis were always entirely different from the episodes with the "faces", however. The other times she has felt "paralyzed", she did not hear the high-pitched sound or see the "entities". Since hypnogogic (and hypnopompic) imagery involves perception of flashing, momentary images and generally does not have sound/speech associated

with it, it seems probable that sleep states which involve paralysis and visual images are apart and separate from the "bedroom visitor" type of UFO encounter.

In regard to the technique Emily developed to ward off the insistent visitors with their huge, slanted eyes, it is important to stress here that she has a strong sense of herself as a Person with rights. She felt at the time of the episodes that she had the right to say "yes" or "no" to their demands. It was apparently this confidence that enabled her to say "no" in spite of the entities' repeated, forceful entreaties to "go with them".

Emily has never felt that the bedroom visitors were inimical in any way, but were merely other types of intelligent life ... extraterrestrial, intradimensional or otherwise, she did not know. She feels that their motive in contacting human beings was simple curiosity, and, in spite of her initial fright, accepts them as part of the Unity of Life.

The Case of Lori Briggs

The second case of a witness who apparently was able to ward off unwanted contact by UFO beings is Lori Briggs, whose 1975 experience is also described in *TUJUNGA CANYON CONTACTS*.⁵ This witness, who consciously retained some memories (the rest being hypnotically recalled) was reportedly contacted by small, large-headed entities in her bedroom, wrapped in light, and transported *through her apartment wall* to an apparent "craft", where she was examined by means of an X-ray type apparatus which involved "slabs" and beams of light. When the creatures asked Lori to "go with them" (for breeding purposes, she felt) she decided she did not want to do so. She broke contact with the creatures by "making her own sound" silently within herself, and successfully found herself transported back to her bed.

Lori states that she has always been able to "make her own sound" instinctively, from early childhood. The sound is *not* a mantra or any type of learned meditative technique. At the time of her encounter, she had not studied metaphysics or any meditative techniques and still doesn't know too much about the subject. In fact, she was not amenable to being termed "metaphysical" until a definition of the term as "being aware of the unity of Being, the term "Being" including a Creator", was shared with her. Lori agreed with these tenets.

She describes "her own sound" basically as a tone, somewhat similar to a musical note, which reverberates in the upper part of her body — in the head, shoulders and chest. It is similar to a vibration but also is a real sound heard inside her head. She uses it to relax or in times of stress when she is called upon to solve particular problems.

Emily Cronin, my first-mentioned contactee, is also familiar with the concept of a person's "own sound", describing it as originating in a person's back, in a broad band just below the shoulder region. She advises that concentrating on this area will produce a person's own sound, but that, for most persons, mastering the techniques takes considerable practice. Emily also suggests that a person can "draw the sound up" through the head and out via the crown *chakra*.

The question here, as in all "abductee cases", is whether the creatures perceived were intelligent entities separate from the witnesses' own mind. In my considered opinion, it is reasonable to assume, at least in the most convincing cases, that they were. The creatures might have realized that they were dealing with a witness who was "centered", who knew herself as a

Person with inviolable rights, and who was confident in her Self. In Lori's case, this attitude and self-confidence prevented her from experiencing lasting trauma and negative emotions, as far as her "abduction" was concerned.

The Case of Melissa MacLeod

Another technique, besides the "internal sound" and "mental struggle" methods employed by Lori and Emily, was used by Melissa MacLeod, another UFO witness from Southland, Texas, with whom I had worked for several years. Melissa is a professional woman of middle years; I can vouch for her honesty and rationality. Beginning in 1977, she experienced repeated episodes during which invisible forms of considerable weight (estimated at 50 to 60 pounds or more) would "sit" on the side or the foot of her bed, jostling it or poking her repeatedly until she awakened fully. When she opened her eyes, the feelings would cease, and there was never anything visible to explain what had caused them. Her husband never experienced anything out of the ordinary, and always believed she was dreaming or "imagining".

Eventually, Melissa lost her fear of the phenomena; although they occurred, on the average, once or twice each month, they never seemed harmful to her well-being. At times they were accompanied by vivid dreams relating to her career, and being a dabbler in dream interpretation, she wondered if the "presences" were alerting her to pay attention to particular dreams.

Beginning in the early eighties, however, these episodes began to be accompanied by a type of paralysis. She would awaken to find herself unable to move; the first few times, by instinct, she mentally struggled against the paralysis, willing herself to break it. She found that, with sustained struggle, she could eventually succeed in moving some small portion of her body, and the paralysis and invisible presences which accompanied it would disappear. Melissa invariably experienced absolute terror during the struggles; she felt bitter aversion at being besieged by an unknown agent. None of these experiences left Melissa with any conscious memory of "contact" or any hint of UFO abduction. She does have a prior history of a "time lapse" or "amnesic period" following a 1953 experience in which she heard an unexplained, high-pitched whirring sound that reverberated through the Los Angeles apartment she and her husband occupied as newlyweds. At the time she was about three months pregnant.

When the invisible presences began to disturb her years later, she did not at first relate them to the 1953 experience. However, in the mid-1980s, early one morning, she awoke paralyzed and saw a dark, indistinct human-sized figure standing near her on the left side of the bed. Although this image was possibly hypnopompic (post-sleep) in nature, the experience caused stark terror. Although this was the only time a visible form accompanied the paralyzing episodes, the experience prompted Melissa to develop another technique for warding them off. Being a Christian, during the next episode she prayed inwardly to Christ, beseeching Him for help, and found that the paralysis ended somewhat more quickly.

The last two episodes occurred in 1986 and 1987, and by this time, she had begun to beseech the Archangel Michael directly, having a special devotion to this spiritual personage noted as a warrior against dark spirits. She found that prayers directed to St. Michael broke the paralysis even more quickly. Having found what was to her a *reliable* way of break-

ing the episodes, she no longer fears future occurrences. Perhaps significantly, she has not had any recurrences of the episodes for over a year. Is Melissa's faith in the protection of the Archangel Michael the equivalent of Emily and Lori's confidence in themselves as "Persons with rights"? All three techniques are not associated with orthodox religion.

The Case of Jan Whitley

Another technique for warding off strange phenomena was described in a letter written by Jan Whitley, another of the Tujunga Canyon witnesses. Jan, by 1981, had begun to realize that certain persons had the ability to say "no" to unwanted contacts. She referred to a documentary shown on NBC about the Bermuda Triangle, which dramatized a case of a boatload of people confronted by a dread phenomenon. As Jan wrote in her typical succinct but powerful style, "A man in boat saying No-no-no. And no it was — he of course was a survivor, not a victim — or should I say not removed from his environment."⁶ Apparently, intense verbal thwarting of these entities, will accomplish the same result as mental struggle, certain meditative techniques, and fervent prayer.

A Case in Texas

Another Southland, Texas, case involves a woman in her thirties, who reports repeated bedroom episodes at an earlier period in her life. They invariably began with an irritating, piercing noise, followed by the feeling of being clutched by invisible "hands". She reported success in fending off contact by "biting through" one of the hands on one occasion. It is the opinion of this woman, who is a thoroughly rational and realistic individual, that members of the human race have an equal right to resist intrusion by otherworldly entities. During this period in her life, she used other techniques as well, such as repeating the Lord's Prayer fervently and, at times, merely "waiting out" the piercing noise, etc. knowing that sustained resistance to it would eventually bring about its cessation.

Abductee Support-Groups

At this writing, an abductee support-group has been formed in the Los Angeles area, and protocol has been established for the gathering of medical and psychological data on abductees. Basic support techniques are being used in a group setting for the benefit of traumatized witnesses, assisting their return to normal, productive living. There is great interest by both researchers and abductees — especially those who report ongoing intervention by unknown entities — in trying out various techniques, as outlined above, to fend off these contacts. Preliminary work toward this end is now in progress.

Some in the UFO research field — especially those persons who regard UFO entities as extraterrestrial visitors — may disagree with efforts to teach traumatized witnesses to fend off contact. Why prevent contact, including abductions, they might ask, if the main motives of the visitors are for the eventual good of the human race, possibly continued evolution of the race?

It is my opinion, which other researchers share, that the "UFO Phenomenon" is a mixed-bag, some sightings being possibly of extraterrestrial beings/craft, while others are from intradimensional sources or "parallel universes". The traditions and teachings of all great religions, as well as the folklore of every continent and culture, tell of entities, both benevolent and

malevolent, from other planes of existence. If some of these reported forms of life exist, they apparently can interact with our physical world and communicate on various levels with human beings. The non-benevolent types with which folklore abounds^{7,8} are practically indistinguishable, in their *essential* natures, from "bedroom visitor" entities.⁹ The trappings with which they surround themselves, such as clothing, means of transport, etc., differ according to the culture and time period in which they are reported, and it is logical to assume that intradimensional creatures who have the means of entering our space/time would also have the power to surround themselves with modern, spectacular trappings, such as "space craft".

Folly of Theory that Entities are "harmless"

For those in the UFO field who say that "abduction" by UFO entities may traumatize witnesses but does not cause permanent harm, I would question their assessment of the "abduction scenario". Many persons are, it is true, able to incorporate these experiences into their view of reality and proceed with productive living. Most of these latter persons are metaphysically-minded and regard the visitations as intriguing evidence of other types of Life other than human.

But the majority of believable "abduction" reports and cases of timelapse/potential "abduction" are from responsible, yet emotionally-damaged individuals. The damage ranges from slight/repairable to deep/irreparable. Some mechanism from an unknown source is profoundly affecting large numbers of our population. The human race, by reason of its very nature, has its own integrity, which includes the right to be free of unwanted intervention by creatures of unknown motives. Even on our own earth, species do not interbreed, and the rare exception such as the mule and the so-called "liger" are invariably sterile.¹⁰ Each human being should have the right to *choose* whether or not they will interact with "alien" beings, and to know fully what interaction might mean to them.

With our present dismal lack of knowledge regarding UFO entities — if indeed they are part of the "real" world and not products of the witnesses' minds — at present we do not seem able to communicate meaningfully with them. "Communications" have, to date, seemed *personally* satisfactory for some witnesses but for others have been filled with meaningless phrases, untruths, and contradictions. The techniques described above might put an end to the garbage they are handing out. The art of fending them off should be perfected, so that we can preserve our own integrity as human beings — a distinct creation — until the situation changes to our advantage.

Some researchers hypothesize that interaction with "UFO entities", including suspected genetic experimentation, will bring about continued evolution of the human race. This might well be so. However, I contend that human evolution should forge ahead on *our own* volition, not as the result of "merging" or "interbreeding" with questionable creatures. When we have learned to fend them off, say "no", and demand communication on our own terms, will that not be the start of *real* communication and knowledge? Will our own evolution consist of developing our minds and psyches to communicate meaningfully with other intelligent species different from ourselves? At the very best, learning to say "no" to intrusion might start significant communication with them. At the very worst, it would rid our species of unwelcome trespass, even though this might still leave behind an unsolved puzzle.

NOTES AND REFERENCES

- (1) Druffel, "Abductee Support Groups: A Proposal", MUFON UFO JOURNAL, October 1987, Number 234, Seguin, TX.
- (2) Druffel, A. and Rogo, D. Scott, TUJUNGA CANYON CONTACTS, Englewood Cliffs, NJ, Prentice-Hall, 1980. (Updated paperback version due out in 1989 from New American Library.)
- (3) Op. cit., pp. 61-63, 78-80.
- (4) Op. cit., pp. 74-75, 88-89.
- (5) Op. cit., pp. 153-92.
- (6) Personal letter from Jan Whitley, in Druffel Files.
- (7) Bullard, Thomas E., "On Stolen Time: A Summary of the UFO Abduction Mystery", Mt. Rainier, MD., published by the Fund for UFO Research.
- (8) Vallée, Jacques, DIMENSIONS: A CASEBOOK OF ALIEN CONTACT, Chicago, Contemporary Books, 1988.
- (9) Creighton, Gordon, "A Brief Account of the True Nature of the 'UFO Entities'", FSR, Volume 29, No. 1, 1983, Snodland, Kent, England.
- (10) An alleged exception to this rule, involving a

pregnant mule, which was given much attention recently in the media, remains controversial.

Bravo, Ann Druffel! Although I am, regrettably, not by any means convinced yet, on the evidence adduced by her here and in her book, that these particular ladies were indeed entirely successful in warding off the attentions of what may have been unpleasant aliens, the crucial question now raised — and for the very first time — by Ann is of supreme importance, inasmuch as the whole future of mankind may now be threatened. Ann Druffel is therefore to be praised for her courage in opening up the debate with such an article. And it is to be hoped that when the updated new edition of the *Tujunga Canyon Contacts* appears, many of FSR's readers will study it. (I think I am right in mentioning that some — or possibly all — of the ladies involved in the Tujunga story may have been individuals whose way of life was not the "usual" one. And it does not appear that any of them became "temporary surrogate mothers". But, lacking the full picture, we cannot speculate as to what details are relevant. For example, it might well turn out in the end that it was the ladies' particular life-style and proclivities that had attracted the attention of the alien visitors in the first place — either because they were puzzled or displeased by that life-style, or maybe even because they were looking to see if there were ways of changing it?)

EDITOR

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— for use in the widespread sexual-genetic onslaught which they are perpetrating against us.

The collection of "vehicle-stoppage" reports is consequently useless, and indeed it is evident that all our activities hitherto in recording and gathering details about the various alien craft seen in our skies or on the ground here are probably just as pointless as the inane and infantile habit (particularly prevalent in Britain) of collecting mere *numbers* painted on trains or aircraft and keeping lists of them! (A few *adults* have even been known to continue this practice when vacationing in commie countries, where they have promptly been clapped in the cooler, since no commie official is likely to be daft enough to believe the story that it is a mere capitalistic "hobby"!)

At any rate, it ought to be evident now that *the conduct of alien beings, and not the mere performance of their vehicles*, must be the prime objective of our studies.

And there is also something else of great importance which must be repeated. Budd Hopkins, who is, as he says, a *humanist*, is entirely entitled to voice his opinions in FSR, which is a forum for discussion. So we shall not be enrolled among the ranks of those who see fit to screech about it. On the other hand, it must be plainly reiterated that the *humanistic* explanation for the Universe and for mankind's place in it is not the sole possible explanation — not by a very long shot — nor is it by any means yet certain that there are no other species of alien beings around, in our particular "neck of the woods", whose attitudes and motives might be profoundly different from the attitudes and motives displayed by the callous parasites.

FSR will therefore continue with its search for the evidence of something else and better here in this

world. (For the sake of brevity let us call it "*evidence for a Higher Presence*".)

Nor should it be thought that Budd Hopkins is necessarily right when he concludes that his aliens behave in the way they do *simply because they lack the ability to see our viewpoint. Oh no! There is a lot more to it than that! They behave in the way that they do (totally without compassion) because of what they are.*

We have hinted frequently enough in the past at what they are, and we shall continue to do so.

For those who seek consolation and solace in *Religion (and in fact our Great Religions are all that we have or have ever had)*, it will be more important than ever to bear in mind that every single religious body on this planet is now deeply infiltrated by the Enemy Power. We have spoken before of what Gurdjieff and certain Christian and Muslim Teachers have called "*The Call from Sleep*". This call must be sounded now, more loudly than ever.

Unquestionably enormous events in the history of this planet lie ahead, and in all likelihood there is now little time left. We shall do well if we employ this time in saying as much as can safely be told about the Unfolding Drama.

Meanwhile, with every passing day, we see ever more and more evidence for the presence and activity here amongst us of immense numbers of individuals who are not — and never have been — by any stretch of the imagination to be termed "*human beings*". *And we now know by what route many of them are arriving.*

The dark rising tide of evil and violence around the globe testifies to this, and FSR readers may take it as certain that what they have seen or experienced already is as nothing compared with what is to come.

As I said to the sixth-form class at a big British school a few years ago: "*You will see the Four Horsemen!*" (I gather that scarcely one of them grasped

what I was talking about). There were two or three Asians (Muslims) in that class. Although the story of the "Four Horsemen of the Apocalypse" comes from chapter six of the Revelation of St. John the Divine on the Isle of Patmos, and, so far as I recall, has no parallel in the *Qur'an*, it would not surprise me if those Muslim students had a better grasp of the drift of my

talk than the rest of them. There are still many folk with high principles in Islam (just as there are among the Christians and other faiths), despite the fact that *Iblis* himself — under the name of Khomeini — rides roughshod in Teheran and Beirut, and has his allies everywhere throughout the world.

A BRIEF ACCOUNT OF THE TRUE NATURE OF THE "UFO ENTITIES"

Gordon Creighton ©

This article, which appeared originally in FSR 29/1 (October 1983) is reprinted now at the request of a number of readers, and to remind all of our readers of what lies ahead for Mankind. Ever since its publication, the article has been treated throughout the world with total silence, and there is a general agreement among all Ufologists on both sides of the Atlantic never to give it a mention.

FSR Consultant Dr Richard F. Haines expected me to print his comprehensive *Review of Explanatory Hypotheses For Unidentified Aerial Phenomena*, and I promptly did so. (FSR 32/2 — 1987.) But it might be noted that he did not deem it necessary to include the slightest reference to my work in his survey, even as a minimal gesture of courtesy.

Four of the leading experts in Ufology in the world have written to me privately to say that they think I am on the right track. Only one of them — Ann Druffel — has had the guts to say so publicly. EDITOR

ONE of the more curious features of the followers of the various current religions is that, being so dogmatically certain that in their own particular little faith they already possess the whole Truth about all things in Heaven and Earth, it almost never occurs to any of them to look elsewhere and find out what the followers of other religions may know or may have discovered.

This is certainly a pity, for study of all the great world-religions — and notably of Islam — would yield valuable clues as to the true nature of the so-called "UFO Phenomenon" and would rapidly eliminate much of the fatuous "Space-Age Mythology" that has been spawned in such profusion over the last three decades.

Islam knows, in fact, of the existence of *three* entirely separate and distinct species of intelligent beings in the Universe, and indeed can furnish surprisingly precise details regarding their natures and roles and activities.

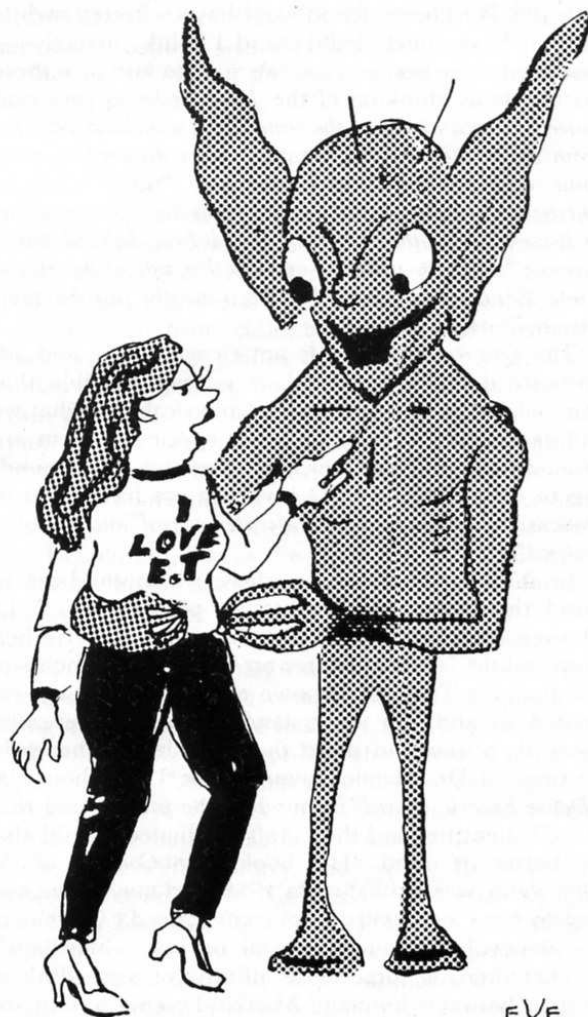
Angels, Men, and Jinns

The first category is of course that of the *Angels* or Messengers (Greek: *Angelos*; Hebrew: *Malach*; Arabic: *Malak*). These are high beings created of *light*.

The third category are *Men*, with bodies created according to the *Qur'an*, of *clay*, or, in other words, this being poetic language, they have physical bodies assembled from the mineral and chemical elements of our *Periodic Table* — the "planetary body", as Gurdjieff used to call it.

The second category, however, and the one with which we are here concerned, is the category of those beings (*created before man was*) who are referred to collectively in Arabic as *Al-Jinn*.¹ Although there is some dispute about it among Arab grammarians, most of their lexicologists seem to hold that the word derives — as Arabic words almost invariably do — from a verb-root, namely *janna*, "to hide or to conceal" — indeed a very fitting derivation for the name of these creatures.

Whereas the bodies of Angels are of light and the bodies of men are of the gross elements of the Earth,



"But that was before I knew you were REAL!"