

UFOs AND SIGNS OF THE TIMES

Malcolm Dickson

Our contributor describes himself as "an artist, successful but virtually unknown, aged 27, interested in Ufology since childhood and a BUFORA member for four years." Discussing his article, Mr. Dickson states: "There have been any number of UFO-cultist misinterpretations of scriptural eschatology but, so far, no scripturally-based interpretations of UFO-cultism. . . . I have sought to redress the balance, and . . . have outlined 'conclusions' susceptible of a wider application as regards the 'demonological' aspects of UFO-phenomena."

THE ensuing scriptural foray into the field of Ufology will be found to arrive at "conclusions" diametrically opposed to those contrived by the converse and more prevalent procedure: that of making ufological forays into the field of Scripture. Too often texts have been ransacked and brutalised into providing some semblance of support for a neo-dogma of UFO-salvationism; and too rarely (if at all) has the scripturally unknowledgeable ufologist been equipped to recognise that the cultist claims are doctrinally untenable and animated by a sinister but clearly identifiable motive. Rationalistic objections to cultism, although justified, fail to strike at the heart of the problem; for subjective mystifications can be induced from without as well as from within. This preliminary examination of some of the darker aspects of the UFO enigma in the light of Christian eschatological doctrine should serve to present the other side of the coin and might perhaps impose a thoughtful silence upon the saucer-evangelists (the terrestrial ones, that is) whose lot appears by no means as hopeful as they have been led to believe.

All quasi-eschatological warnings from flying friends and from their earthbound public-relations officers are couched in Biblical doctrine and terminology, and therefore a challenge from any but a scriptural standpoint is not intrinsically relevant. The "end of the age" prophecies of Christ (Matthew xxiv, 1-51; Luke xxi, 5-36) have been most frequently abused in the cause of UFO-salvationism, and so the tenets of the latter must be examined in the light of the principles

of the former, with which they claim to correspond.

Call for "belief"

The alleged extraterrestrials who ostensibly have our interests at heart have warned that our planet is verging upon its Last Day and will be totally destroyed, either by nuclear incontinence or, in some versions, by mysterious "natural causes". We are consoled to learn, however, that if we will only "believe" in the saucers—and not just in the logical sense of acknowledging their apparent existence, but in the illogically extended sense of having *faith* in them—then we shall enter the fold of "the chosen" to be "saved" by an eleventh-hour UFO-pickup. The scriptural angels appointed to gather up the "chosen" are cultistically rendered as the saucers, and the scriptural New Age—"a new heaven and a new earth"¹—is taken as referring to the planetary paradise to which the *élite* will be transported. "The Son of Man coming on the clouds of heaven with great power and glory" is not normally referred to; the saucer-evangelists seem at one with the dyspeptic minions of the "new theology" in admitting only as little of the truly Supernatural as proves digestible or "functional".

Deception at work

Irrespective of predispositions and from a detached viewpoint, a cursory reading of the above-cited Gospel passages might lead one to conclude that the saucer-eschatology is compatible with the scriptural. It is only when one makes a more exhaustive comparison that one glimpses the deception at work.

And one sees that Christ has in fact warned us against it in no uncertain terms.

"Many will come claiming my name and saying, 'I am he', and 'The Day is upon us'. Do not follow them."² For "About that day and hour no one knows; not even the angels in heaven; not even the Son; only the Father."³ And so, when self-styled celestial deliverers claim to know the exact day and hour they pretend to a knowledge proper to "only the Father", and are perpetuating the impertinence of the "fallen angel" who sought to overrule Divine Authority. In setting themselves above the angels they identify themselves as the "lying spirits", and in usurping the authority of the Son they betray themselves to be the lackeys of anti-Christ. We are most specifically forewarned concerning these cheap-jack pseudo-messiahs and wonder-workers who seek to seduce us with apparently supernatural novelties and cosmic cure-alls: "There will be . . . in the sky terrors and great portents."⁴ "Imposters will come . . . and they will produce great signs and wonders to mislead even God's chosen, if such a thing were possible. See, I have forewarned you. If they tell you, 'He is there in the wilderness', do not go out."⁵

Threat of cataclysm

A further deviation peculiar to the UFO-prophecies is that they warn not of the scriptural "end of the age" but of a wholly unscriptural "end of the world". Such is our pathological involvement and insulation within this current *milieu* that we are all too liable to confuse our ears with our elbows and ends

with beginnings. The scriptural "end of the age" implies not a world-conflagration but simply the irrevocable termination of the present "world-order" and the inception of the "new order". The transition, however, will be made through a "time of troubles", "a time of great distress, such as has never been from the beginning of the world until now, and never will be again. If that time of troubles were not cut short, no living thing could survive; but for the sake of God's chosen, it will be cut short."⁶ But our flying friends claim it will be cut short by nothing save a total world-consuming cataclysm.

And they tell us accordingly that we must avail ourselves of salvation *before* the "end". However, when we turn to the more trustworthy Authority we learn, on the contrary, that only "the man who holds out *to the end* will be saved"⁷ and that "As soon as the distress of those days *has passed* . . . Then will appear in heaven the sign that heralds the Son of Man."⁸ Clearly we are advised not to succumb to any prematurely offered salvations, for "Wherever the corpse is, there the vultures will gather."⁹ Man has grown cadaverous in respect of spiritual discernment, and so the vultures gather overhead to offer him damnation in disguise. And damnation must always be disguised; otherwise no one would choose it. As the wily Paul wrote: "Put on all the armour which God provides, so that you may be able to stand firm against the *devices* of the devil. For our fight is not against human foes, but against *cosmic powers*, against the authorities and potentates of this *dark world*, against the *superhuman forces of evil in the heavens*."¹⁰

The reader is invited to study the quoted scriptural passages in order to ascertain that nothing has been quoted out of context and that no disingenuous juggling has been perpetrated, none being necessary. He is also invited to consider how it

can be that certain persons persistently cite these prophecies in support of a saucer doctrine which, as has been demonstrated, has no scriptural or doctrinal justification whatever. Those "prophets" must necessarily be acquainted with the relevant passages; how, then, have they failed to perceive the obvious import? Deliberate misrepresentation can be ruled out; for why should they risk exposing themselves by drawing attention to the authentic prophecy? Unless perhaps in the confidence that of the gullible very few will bother to go to the texts for themselves and that even fewer will understand what they read.

Psychic factor

More probably, an *idée fixe* has been inculcated at the psychic level and takes preponderance over such considerations as logic and proportion. In this connection, the psychic factor operative in almost all contact cases is highly significant. In cases of panacea-recipient and evangelistic inspiration, it would appear that a psychic "block" is implanted which precludes the victim from recognising the logical errors and spiritual perversities intrinsic to the bestowed nostrum. He is instigated to pursue his appointed "mission", regardless of the fact that authentic and unalterable Revelation has already opened upon man in forms which, unlike the saucer-retailings, are *complete*. "New" revelations—devised on earth or elsewhere— invariably have a sinister penchant for excluding some small but acutely decisive factor. The most insidious of lies is that composed of 99.9 per cent truth and 0.1 per cent error.

In a period such as the present, when a doctrinal atheism has blurred the distinction between good and evil and robbed men of what Paul termed "discernment of spirits", it is only to be expected that "evil spirits" will beguile us with an increasing profusion of tantalising novelties. The flying saucers are

just one such novelty. To our mundanely insulated level of awareness, phenomena proper to both the supernatural and the infranatural realms appear, when they impinge upon the natural, to be equally "other" than natural, and we over-credulously classify *all* other-than-natural manifestations as "*super-natural*". The spectacular deployment of the UFOs has led us (as we have been led) to postulate a "superior technological civilisation" and to people it with "superior beings". And so we have mistaken the alien for the Sovereign; the garish luridescence of infrahuman exhibitionism for the subtle grandeur of Divine Revelation; lights in the heavens for Light from Heaven. And there are many, too many, lights in the heavens for comfort.

"Satan is the ape of God", and his mimicries are effected most convincingly on those lower levels of being which the cultivated ignorance of man confuses with the higher. In Nature, the evil ones infiltrate into our world through "fissures" — John Keel's "windows",¹¹ John Cleary-Baker's "ufocals" — and false "signs and wonders" are produced by abnormal agitations of the infranatural or "animistic" energies latent in matter and in the atmosphere. Entities which have penetrated through "fissures" in mundane Nature will obviously progress towards insinuating themselves through the "fissure" in human nature, which is the psyche. Thus forms of counterfeit spirituality are contrived through morbidly spectacular inflammations of the psychic or subconscious energies; and the contemporary confusion of psychism with spirituality can only aid this gradual invasion. The "extra-dimensional" mien of the UFOs, the radioactive residues found on landing-sites, the psychological characteristics of many panacea-stricken contactees and the "spiritistic" phenomena which pervade

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their lives, indicate that just such infiltrations, perturbations and manipulations are taking place.

Hand-in-glove

Our approach to the moral facets (or fundamentals) of the UFO enigma has thus far been impeded by the myopic ineptitude of the homocentric situation - ethics we struggle to apply. We are long in learning that hostility can be covert as well as overt and that truth can be concealed by subversions within its own context as well as by suppressions from without. If this be fully understood, we gain access to a broader perspective in which it begins to appear that the cultists and the "silencers" are hand-in-glove: the cultists working towards the (temporary) triumph of the "vultures" by diligently dressing them in angels' clothing, while the silencers pounce upon and gag anyone unfortunate enough to uncover decisive evidence of identification. Objective researchers and innocent laity have been intimidated often enough; but I know of not one single instance of cultist-silencing. Such had better be forthcoming if the deception is to appear plausible.

From what is known of the Bender case and of John Keel's "silent contactees",¹² the technique

of the silencers would appear to consist of intim(id)ation; that is, an intimation of facts which, by their own nature, do the work of intimidation. If the eschatological possibility here considered is not the disclosure unleashed upon those hapless individuals, then something worse must be. Those who know and will not speak may be motivated by charity, wishing to spare others the traumatic disorientation such knowledge must wreak upon those ill-equipped to carry such a cross. Or there may be a further reason for the silence: that once the truth is irrefutably revealed, the trap must be sprung. The reader may find consolation in the fact that this thesis, being purely hypothetical, is also refutable.

Conclusion

In summation, then, it appears that the "celestial" nostrum-dispensers are wolves in sheep's clothing who, by promulgating a misinterpretation of eschatological inevitability, seek to create terrestrial panic and then deliver the hysterically credulous into "the outer darkness, the place of wailing and grinding of teeth";¹³ and that the untimely "salvation" will be literally a tumble out of the frying-pan and into the fire, for the "time

of troubles" and the premature "rescue" therefrom will result from the very same diabolic engineering.

But of course this, like all satanic enterprises, cannot succeed unless fortified by man's simplistic credulity and cowardly connivance. I do not prophecy, but merely predicate, that as the psychoses already manifest in the world escalate towards paroxysm and as chaos becomes ascendent in all realms, saucer-cultism—and in fact all forms of delusion which identify enlightenment with ease—will become increasingly prevalent. While we who know something of the shadows behind the façade will be unheeded voices crying in the wilderness.

(March 1969.)

NOTES

- ¹ Revelation xxi, 1.
 - ² Luke xxi, 8.
 - ³ Matthew xxiv, 36.
 - ⁴ Luke xxi, 11.
 - ⁵ Matthew xxiv, 24-26.
 - ⁶ Matthew xxiv, 21-22.
 - ⁷ Matthew xxiv, 13.
 - ⁸ Matthew xxiv, 29-30.
 - ⁹ Matthew xxiv, 28.
 - ¹⁰ Ephesians vi, 11-12.
 - ¹¹ *Is the "EM" Effect a Myth?* John A. Keel, FSR, Vol. 14, No. 6, November/December 1968.
 - ¹² *The UFO Secret: Answers are on the Way*, John A. Keel, *BUFORA Journal*, Vol. 2, No. 5, Summer 1968.
 - ¹³ Matthew xxv, 30.
- N.B.—The translation is that of the Oxford New English Bible.

PHYSICAL EXAMINATION BY "MINIATURE MARTIANS"

Strange claim of an encounter with UFO entities

Gordon Creighton

ACCORDING to an account published in the *Gazeta de Noticias* of July 21, 1968, a Brazilian civil servant named Pedro Dema Filho* claimed a meeting with diminutive UFO entities, described as "Martians."

Sr. Dema, who lives at Rua Conceição 12, Rio de Janeiro, stated that at about 11.0 p.m. on July 17, 1968, he was at a spot on the São Paulo Highway (Estrada dos Bandeirantes) near the Catholic seminary known as the Educandário Dom Bosco, when he heard, above his head, a humming noise. This noise increased to great intensity

and suddenly he was blinded by a powerful beam of light and two green lamps which appeared right beside him.

The lights vanished, and he now saw a horizontal door which opened, and four entities, not much more than half a metre in height, emerged. The creatures were greenish and were wearing something on their heads like headphones. They ran towards him.

He tried to get away, but found himself held "as though by hypnotic force". His limbs felt cold, his muscles felt strange, his head seemed to be spinning, his tongue

"turned to stone", but throughout it all his brain remained active, taking in the whole scene.

He heard the little creatures talking to him—incredible as it may seem—in Portuguese, and he decided that they must be doing it telepathically inasmuch as he never managed to make out any mouths in their strangely shaped heads.

Seizing him by the arms as though he were their booty, they dragged him into the machine which, now silent, was standing nearby. The interior of the craft looked "like a complicated laboratory".

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