

RESISTING ALIEN ABDUCTIONS: AN UPDATE

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The concept that various mental and physical resistance techniques can ward off unwanted "UFO" entities, particularly of the type known as "bedroom visitors" or "grays", first appeared in one of my articles published in the *MUFON UFO JOURNAL* and in *FSR*.⁽¹⁾ Since then, much new data has come to light. The response to the initial article has been gratifying; about three dozen additional cases have surfaced to date, and gradually a 200-case catalogue will be assembled. The pros and cons of this controversial subject are being debated, and researchers and witnesses alike are giving valuable input. Some say it is impossible to fend off contact; they reason that UFO entities are technologically superior to us. Others contend that some witnesses are merely permitted by the entities to *believe* that they have broken contact. Other witnesses tentatively accept the possibility of successful resistance and ask for advice on how to accomplish this. Others, who share a feeling that "UFO entities" are helping the human race evolve spiritually, have no interest in fending off contact.

In more than twenty years of abduction research, I have always worked on the principle that each witness knows better than anyone what he or she has seen and experienced, and that *witnesses* are the best judges concerning the motives of entities who contact them. I am open to the possibility that the UFO Phenomenon might be composed of several groups of unknown intelligences, whose motives can range all the way from positive to negative and whose effects on witnesses range all the way from terror to euphoria. Resistance techniques are recommended only for those witnesses who experience trauma as a result of UFO encounters, and who feel a sense of violation from ongoing contact.

Not all UFO contact causes trauma. Numerous cases in which landed UFOs are unexpectedly encountered out-of-doors by witnesses seem to be of a more benign nature. In such cases, the occupants seem eager to depart the scene when discovered⁽²⁾. Other cases, occurring both out-doors and indoors, suggest close contact by benign beings⁽³⁾. As a rule, however, benign entities are



described as appearing quite different from the typical short, large-headed "grays".

It seems undeniable, however, that various forms of trauma are sustained by close encounter witnesses during typical "abduction scenarios." The human race has a basic right to preserve itself from unwanted interference, especially from unidentifiable beings. As regards the common notion in the field that UFO entities are helping the human race evolve, nothing is stated in the great works of philosophy or religion about other orders of creation being responsible for us. The sole exception to this is, possibly, a class of beings referred to as "angels," which according to great works such as the Koran and the Old and New Testaments, are messengers from God, who specifically deliver warnings of personal or group danger. The popular concept that human beings have "guardian" angels who help guide and direct us throughout our life is also commonly held. Although books on angels are currently popular, very little is known definitely about the essential nature of these spiritual beings⁽⁴⁾.

The evolutionary process of humankind — that is, our transformation into more spiritual beings⁽⁵⁾ — is not proven to be in the hands of any known order of creation, except ourselves. Some literature in the field takes the position that "extraterrestrials" have been influencing our evolution for thousands of years, but as yet there is no firm proof of this. A controversial idea in the UFO field postulates that UFO abductions are for the purpose of genetic experiments, inter-

breeding, and are thus part of an evolutionary process. If this were so, I think that two things would be evident: 1) The process would be mentioned in the literature of our major philosophies and religions; and 2) The process would take place without trauma. Although many witnesses are able to withstand abduction and emerge as stronger human beings, many more are damaged for life.

Those in the field who favour the extraterrestrial hypothesis assume that Outer Space beings who travel in spacecraft must necessarily be technologically and intellectually superior to us, and that ETs use superior technology to render witnesses compliant during their experiments. Although the fact of compliance — generally through paralysis — is undeniably a part of the “abduction” process, there is no convincing evidence that superior technology causes it.

The entities may just as well have ways of *mentally* affecting witnesses. There is mounting evidence that indoor UFO abductions, at least, take place when the witness is already in an altered state, such as some phase of sleep, drowsily watching television, etc. The creatures may know how to *deepen* altered states, which often involve temporary paralysis of large muscle groups⁽⁶⁾. This does not constitute proof of mental superiority, merely that they are aware of certain facts of human physiology.

Even though the human race is still somewhat savage, there are large portions of the earth where great civilisations recognise that each human individual has inalienable rights. Yet, most abducting entities treat human beings as having no rights. The contention that these entities necessarily regard us as “lab animals” because they are so far above us on the evolutionary scale, does not hold water. If the entities are as advanced as some believe, they should recognise our race as a struggling, but essentially spiritual, form of life.

My working hypothesis at the present time is that “abducting entities” are not extraterrestrial. If they were, they would be undoubtedly superior to us — at least technologically — and resistance techniques simply would not work against them. Yet more and more evidence is surfacing that these bedroom intruders *can* be driven off. It is more logical to hypothesise that these unidentified intelligences are from an intradimensional source or sources, and are very possibly perceived by witnesses in altered states of consciousness. “Intradimensional” creatures such as the Celtic “faery folk”⁽⁷⁾, the Muslim jinns⁽⁸⁾, the incubi of medieval times⁽⁹⁾, the “Old Hag”⁽¹⁰⁾ of Newfoundland, and other unworldly creatures, have reportedly been harassing, kidnapping, and imposing sexual encounters upon members of the human race for thousands of years. Isn’t it logical to hypothesise that our modern “UFO abducting entity” is simply an old human problem, dressed in

space suits to fit our present cultural expectations?

The intradimensional hypothesis does not take away from the fact that such encounters are “real” to the percipient. There is ample data to indicate that these entities are *temporarily* physical during at least some phase of the encounters and able to produce real physical effects.

It is important to the hypothesis of “resistance techniques” to present evidence that abducting entities, at least, are not extraterrestrial. “UFO entities” associated with abduction scenarios seem to be intradimensional in nature because they are reported to materialise and dematerialise and to move through solid, physical matter⁽¹¹⁾. They also, in some cases, seem to be able to shape-shift according to the demands of the moment. The transitory nature of entities seems to indicate that they are only temporarily visible in our space-time. If this is so, we can postulate that when their purpose is completed, the energy from which their temporarily physical bodies are formed returns to the source from which it originated, leaving us no real clue as to their true nature or appearance.

If the entities are only temporarily physical, then the craft to which they transfer the abducted witnesses are logically also temporarily physical. This could be the reason why no abducting craft or entities are described in exactly the same way. Of course, abductees who have ongoing encounters often see the same craft and entities repeatedly, but this is quite another matter.

Applying the above to our main purpose here, we reiterate that if these entities are not technologically superior to us and are not a permanent part of our space-time, human beings should be able to break off contact with them if they choose.

The human mind is a powerful instrument — a bridge between a superbly evolved physical body and the human spirit of life essence, sometimes called the *élan vital* or, more simply, the soul. The mind is capable of curing physical and mental disease, it is even capable of affecting matter, as demonstrated by psychokinetic experiments in parapsychological labs world-wide. Why should we not believe that it can fend off invasion by other-dimensional creatures?

Research over the past two years has demonstrated that the techniques which witnesses use successfully are, for the most part, ordinary abilities of the human mind. In my prior article referred to, Jan Whitley’s technique of righteous anger was described⁽¹²⁾. Jan was a person of great will power. She had survived an unhappy childhood, moved away from home, found loving foster parents, and worked part-time until she finished school. When the repeated attacks began, at the age of 23, she was living alone. She instinctively used mental struggle against them, successfully each time as far as she was aware. The attacks

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continued, however, and Jan got fed up with the invasion of her privacy. She began mentally to scream at them, “Go away and leave me alone.” This technique of righteous anger worked faster for Jan than mental struggle.

The technique of mental struggle was also used by Emily Cronin⁽¹³⁾. For several months in 1956 and 1957, she was visited repeatedly in the middle of the night by white-skinned entities with large eyes and oversize heads. She found that, by combined physical and mental struggle, she could manage to move one finger or toe, upon which the paralysis and the presences would vanish. Emily Cronin, like Jan Whitley, is strongly aware of her rights as a Person, with an inner conviction that her individual dignity is inviolable.

Another witness, Robert Nolan⁽¹⁴⁾ served in the military in Vietnam. He learned to sense the presence of the Viet-Cong before any of his five normal senses could logically indicate that they were in the vicinity; this intuition saved his life several times. Upon returning to the U.S., Robert began to have encounters at night with typical UFO-type entities, reportedly experiencing abductions, examinations, etc. Robert learned to sense when an encounter was about to happen. He finds it rather difficult to verbalise adequately just what he senses, but likens it to the same type of intuition which had served him on the battlefield. The creatures still occasionally try to contact him, but he has found that resistance — in his case, mental struggle — in the very early stages of approach works much faster than if he waits until the entities materialise.

Robert’s experiences seem to add strength to the intradimensional hypothesis. It is logical to assume that, if the visitors are physical in the sense that we ourselves are physical, the environment in which an encounter occurs would not be disturbed overly by their presence. However, if we theorize that the entities are entering our space-time from another dimension, it seems more logical that our space-time environment would be disturbed — disturbances that might be detectable intuitively.

The technique of appealing to spiritual personages, which was also described in my initial article, seems to be commonly used; it has been reported to me by several witnesses as being effective; the spiritual personage differs with each witness’ personal beliefs. Whether or not a person believes in spiritual personages, a basic fact remains: If witnesses involved in UFO encounters

feel *within* themselves that they have inviolable rights, they are protected by that knowledge, and likewise, if witnesses feel that they can be protected by a spiritual source *outside themselves*, they are protected by that knowledge.

Another case, where the witnesses used a variety of techniques, is that of Morgana Van Klausen, whose possible backyard UFO landing trace and entity encounters have been described in *IUR*⁽¹⁵⁾ and this *Journal*⁽¹⁶⁾. This author and MUFON investigator Georgeanne Cifarelli have researched this case together. Beginning in December of 1987 through May 1991, Morgana experienced monthly, disturbing occurrences. During some of these experiences, large-eyed creatures materialised in her home, generally at night; other experiences involved unexplained time lapses, one of which was associated with the sighting of a large light moving about her yard. Her five-year-old son also reported seeing creatures in his room, and he sketched the exterior and interior of “space craft” which he reportedly had seen.

Frightened, Morgana left lights on at night in the hall and bath, and this seemed to prevent the experiences from recurring. Her husband, a well-known professional man, thought her experiences were imaginary and argued with her about leaving the lights on. Then, her husband viewed the entities one night while in a paralysed state; he immediately became more supportive and no longer argued about keeping lights on at night!

Morgana was strengthened by his support. When alone in the house, she began to verbalise a strong rejection toward the entities, telling them to “Go away and don’t come back!” Through a combination of techniques — her verbal rejections, leaving lights on at night, and hanging a rosary on her lamp stand — she eventually felt protected and was able to resume a normal life free from terror for several months.

In March 1990, Morgana experienced a traumatic miscarriage which she associated, at first, with a possible “missing foetus” situation⁽¹⁷⁾. In June of the same year, she began to have pain throughout her entire body. Her personal physician suspected it was lupus, but tests could not confirm this. The pain intensified into burning sensations; numerous tests, including CAT scans, could not identify the cause. A neurologist finally diagnosed it as fibromyocitis and told Morgana that this condition results from severe trauma to the body, such as car

accidents and rape. Neither of these had happened to Morgana, and she was forced to "wait it out" for seven months, drinking large quantities of water at her doctor's orders, in order to wash the toxins out of her muscles and nerve endings. The doctor told Morgana that the severity and length of her disorder were exceptional.

Her last, apparently isolated, entity encounter occurred in May 1991 when one of the white-skinned creatures materialised by her bedside. Morgana was able to break through paralysis and lunge at it in an effort to protect herself. When she pushed the creature, it disappeared.

A similar technique of a supportive family link, sharing in the entity encounters and providing help and advice which had been of invaluable help to Morgana Van Klausen was also used by a correspondent of mine from Florida, whom I shall call Jean. She had numerous experiences with a frightening figure which harassed her as a child. The entity, in her words, was "almost like an electronic force, trying to pull me out of my body." She confided in her grandmother, and learned that the older woman had had the same problem and had defended herself with prayer. The grandmother even had a name for the creature — "medvet," or "creature that comes in the night"⁽¹⁸⁾. At her grandmother's suggestion, Jean armed herself with pictures of the Sacred Heart, a Catholic concept of Christ.

During subsequent encounters, the witness informed the creature that the Sacred Heart was protecting her against it. She controlled her terror and asked the entity questions, such as "Who are you?" and "What do you want?" She never received an answer; instead, the creature would come closer, right up to her face, and at this point the witness would leap out of bed and run out of the room. The protection Jean felt she had from spiritual forces did not stop the thing from coming, but she had confidence that her alignment with a protecting power kept her from harm.

Besides common mental and physical techniques such as mental and physical struggle, righteous anger, empathetic support from family adults, and appeals to spiritual personages, there are various metaphysical techniques which are also reportedly effective and are capable of being learned. A common one seems to be the process of "wrapping oneself with white light."

There are various ways of performing this mental act, all of which seem equally effective. Some persons envision the light as coming in through the top of the head (also called the crown chakra), spreading throughout the body, and extending out a few inches. It is commonly used during meditation and during hypnosis by metaphysically-inclined clinicians. It basically is a means of protecting the human being from intrusion by

unwholesome forces, which are believed by many to gain easy entry into a person's psyche while in altered states. If one considers intrusive and abducting "UFO entities" as unwholesome forces, and believes in the efficacy of the "white light" technique, it can be an effective means of resisting contact, as demonstrated by several cases I have collected. Other metaphysical techniques, such as the "internal sound" used by Lori Briggs⁽¹⁹⁾, are available, and will be discussed in future articles.

Many witnesses' descriptions in the literature emphasise that the eyes of abducting entities are "almost hypnotic" and have the ability to bring on paralysis and compliance. The case of Licia Davidson is a case in point. Together with her roommate⁽²⁰⁾, she has reportedly experienced multiple abductions during the past five and one-half years; their case has been closely followed by John Miller, M.D. of San Pedro. Licia has conscious recall of many of the experiences; she has also been regressed by a hypnotherapist in the Southern California area.

During one hypnotic session with her therapist, Licia went into a very deep trance, and recognised with some surprise that it seemed to be the same type of altered state she remembered from her abduction experiences. Her therapist gave her post-hypnotic suggestions that she would be able to "expand her subconscious" whenever she felt she was having an encounter, permitting her to remember and control events in the encounter itself. Since her anger level was rising because of the frequent intrusions, Licia was also encouraged by Dr. Miller to try warding off any contact she felt was intrusive. She agreed to try and practised her technique of "expanding the subconscious" daily in 15-minute meditative periods, using a brain synchronisation machine, which supposedly use light and sound to synchronise the hemispheres of the brain. The theory behind this is that brain chemical activity is stimulated by these two channels.⁽²¹⁾

At a subsequent abduction experience, smaller gray beings whom she refers to as "workers" fitted her with a hearing device and told her she would hear "the voice of God." The voice she heard through the device was flat, unfeeling and mechanical. Licia concluded that the small gray beings were lying to her, and refused to listen further through the device. She turned her back to them and avoided eye contact. She felt "an explosion of temper" from the beings and sensed confusion and chaos among them.

Presently a five-foot gray being came in and established order among them, and led Licia into another room. Glancing at the smaller beings, she saw them standing motionless in rows, "parked like statues." She felt that she might be killed because of her resistance, and so decided to be compliant. However, in spite of her resistance, that particular encounter ended on a benign note.

Licia could not tell whether this feeling that she "was going to be killed" came from her own subconscious or from some mental suggestion by the entities. Her case is very complex, but what is important here is that a deliberate resistance technique by a witness apparently interfered with a manoeuvre on the part of the entities which the witness considered deceptive.

The contacts are ongoing, causing the witness much frustration and concern, but Davidson states she does not want to break off contact altogether. She is profoundly curious about the entities and wants to see if she can communicate meaningfully and honestly with them, in order to find out what they really are and why they are contacting her. She feels that judicious use of resistance techniques might help bring this about.

This leads us to the subject of another technique which although related to righteous anger as used by Jan Whitley, nevertheless has essential differences. Protective rage has been used successfully by several witnesses and brings about rather rapid departure of intrusive entities⁽²²⁾. It is the strong verbalisation of rejection, directed toward the entities, often stemming from the witnesses' desire to protect others besides themselves. Essentially, righteous anger is a somewhat milder emotion; it can be demonstrated without words, is often used during an encounter itself, and the motive is often protection of *oneself*. Protective rage, on the other hand, uses verbalisation in strong, rejecting language, intends protection for other members of the household, and can be used not only during encounters, but *after* them. When used in the latter fashion, it possibly establishes a protective shield, so to speak, around the witnesses, their family and home. Morgana Van Klausen used it effectively in association with other techniques, as described above.

For resistance techniques to work, witnesses (and the researchers who work with them) must concede the *possibility* that they *can* work. Witnesses and researchers who are convinced that the entities' motives are associated with our spiritual evolution, tend to downplay the possibility of resistance techniques and are not inclined to try them, even though trauma results from ongoing encounters.

Witnesses who feel that their rights are being violated seem to be more likely to try, and succeed with, resistance techniques. The controversy thus far has brought up a basic question; "Since these entities appear superior to us, aren't we obliged to do what they say?" In my opinion, if unknown types of entities want something from us, let them explain what they need, ask us for our co-operation, and somehow provide verification to our satisfaction that they are telling the truth⁽²³⁾. This, in itself, could be a very long process.

In summary, even though "UFO entities" easily paralyse and render most of their victims

pliable and co-operative, this does not necessarily indicate technological and/or mental superiority. The entities probably know that the humans they approach without warning will be terrorised. Human beings fear the unknown; fear is part of our normal survival process. It is possible that the paralysis which is part of most abduction scenarios is at least partially self-produced; we are all familiar with the concept of "self-paralysing fear." Conversely, perhaps the state of altered consciousness in which the majority of these experiences occur brings about temporary paralysis in large muscle groups; similar types of paralysis occur in other altered states, such as some phases of hypnosis and dreaming. This is not to say that "UFO abductions" occur in ordinary dreaming. It is evident that these events have a reality of their own.

Much more study needs to be done. A 200-case catalogue which I am assembling will allow statistical and psychological studies to be made. Personality profiles of witnesses who successfully fend off unwanted contact can be compared with personality traits of witnesses who report being unable, or unwilling, to try. Researchers, investigators and witnesses who know of such cases are invited to share reports of this type. The controversial nature of this subject is fully recognised, and both positive and negative inputs are welcome.

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2. *Flying Saucer Review*, Vol. 33, No. 1. (March 1988). In this Polish case, occurring in Czuchow on 10 August 1979, two beings in "diving suits and helmets" walked rapidly away from a witness, outdistancing him.
3. For example, the case of Emily Cronin, in *The Tijuca Canyon Contacts*, by Druffel and Rogo, New York, New American Library, 1988 (paperback), pp. 75-77. Indoor benign visitors also are reported, described variously as "a golden man" or other non-threatening depictions.
4. Some persons in the field equate "UFO entities" with "angels". Until more is known about abducting entities, however, it might be wise, semantically, to use another name other than "angel" to define them so as to avoid confusion in the field. (And I so heartily agree! ED., *FSR*).
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8. Creighton, Gordon, "A Brief Account of the True Nature of the UFO Entities," *Flying Saucer Review*, VOL. 33, NO. 3, Sept. Qtr. 1988.
9. Vallée, Jacques, *Dimensions*, Chicago, New York, Contemporary Books, 1988.
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11. In my opinion, UFOs seen far off, as those in apparent orbit about the Earth or outside the Earth's atmosphere, might be extraterrestrial. If so, "entities" (possibly robotic) associated with such craft which seem to monitor/survey Earth without active intrusion would logically be physical and "extraterrestrial". The states of consciousness in which witnesses view such craft and their "occupants" seem different from those involved in the dreamlike abduction-scene

narios. Paralysis, for example, reportedly is induced by a hand-held instrument used by the entities, and the encounter seldom begins in the "dreamlike" atmosphere commonly reported in abductions by "bedroom visitors."

12. Druffel and Rogo, op.cit., pp. 97, 111-113.
13. Ibid pp. 96-97, 281
14. A pseudonym to preserve the witness's anonymity. Research into this case is ongoing.
15. IUR, "CE III - and CEII?", by Druffel, *INTERNATIONAL UFO REPORTER*, May/June 1989, Vol. 14, No. 3, Chicago, J.Allen Hynek Centre For UFO Studies.
16. *MUFON UFO Journal*, "Missing Foetus Case Solved," by Druffel, Number 283, November 1991. Also published in *FSR* Vol. 37, No. 2. (Summer 1992)
17. The Fund for UFO Research provided a grant to the author to investigate this situation. To obtain their report, one can contact the Fund at Box 277, Mt. Rainier, MD 20712.
18. Personal correspondence, Druffel files. (Note by Editor of *FSR*: "medved" is the ordinary Russian word for a bear.)
19. Druffel & Rogo, op. cit, pp. 184-18
20. The name of this second witness, who participates to a considerable extent in Licia's experiences, is not used in order to preserve her anonymity.
21. Different types of machines which are available use this principle. Their use should be monitored by professionals.
22. A recent Pensacola, Florida entity report incorporates this technique. See Wright, Dan, "Current Case Log," *MUFON UFO Journal*, Number 264, April 1990. Case cited is Log #900105, April 1987, Investigator Joe Barron, MUFON Pensacola Chapter.
23. Numerous cases in the literature give examples of deception by "UFO" entities. Contradictory "information" from entities as to their source and motives is common. Even if the entities come from different sources, as many researchers hypothesise, this does not explain deception evident in numerous cases. For example, a common ploy used by "UFO entities" is to promise the witness that they will return on a certain date; the entities never return even though the witness might wish them to do so. ■

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► (continued from Page 8) extraordinarily important letter from Budd Hopkins. We take the liberty of quoting some paragraphs from this letter:-

"The second reason for this letter has to do with my lecture at the upcoming Albuquerque MUFON symposium. I will be presenting what I believe to be the most important case for establishing the objective reality of UFO abductions that I have yet encountered. It concerns the abduction, in November of 1989, of a woman from her twelfth floor apartment in New York City. The event was apparently witnessed by at least 14 independent observers, four of whom subsequently contacted me. One of these witnesses is a major political figure, two others are security men who were travelling with him, and the fourth is a woman who happened to be driving across the Brooklyn Bridge while the abduction was occurring. All four saw the UFO hovering above the apartment building, a bluish-white beam of light shining down from its underside, and they watched the abductee, together with three aliens, floating in the light twelve storeys above the street..

During my talk I will play an audio cassette recording of the female abductee relating the event in a hypnotic trance stage, as well as separate taped

descriptions by two of the four witnesses. I will show photographic slides of the scene and sketches made by the female witness from her perspective on the Brooklyn Bridge, and I will also read excerpts from letters to me by the other witnesses. I am taking the unusual step of describing the subject of my presentation in advance simply because of what I believe to be its extreme importance."

In the rest of the letter from which I have just quoted, Mr. Hopkins mentions that he has recently undergone a very difficult period of distressing illness, but is now recovering, and we would like to subjoin here our own warmest sympathy and best wishes to him.

He writes:-

"This is, first of all, a letter of profound thanks. As many of you already know, I was recently operated upon for the removal of a kidney. The surgery was successful, and I am recovering gradually, with no need for further medical procedures other than periodic checkups. My prognosis is excellent. During those difficult weeks my spirits were buoyed up by the many flowers, cards, letters and thoughtful gifts I received, some even from people I have never met. I was deeply moved by these expressions of affection and support, and grateful for all that you have done for me. UFO research has sometimes been described as an arena filled with vicious, backbiting, hyper-competitive individuals, but so far as my experience goes, this description fits only a narrow minority. In the 17 years I have worked within this field I have found a large and solid core of generous, mutually supportive individuals at the center of our collective effort."

For some years past, Mr. Hopkins' close collaborator in this work has been the historian Dr. David Jacobs, PhD., of Temple University, Philadelphia.

In our last issue (*FSR* 37/2) we discussed and advertised Dr. Jacobs' own new book, *SECRET LIFE: FIRSTHAND ACCOUNTS OF UFO ABDUCTIONS* (pub. by Simon & Schuster, New York, March 1992), and I take this opportunity to emphasise also once more the tremendous importance of this new work which will constitute the third volume recording the unique achievements of the Hopkins-Jacobs investigative team.

We send our salutations and warmest best wishes to them both. ■

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