

BOOK REVIEW: SECRET LIFE

By Prier Wintle, Cape Town Correspondent of UFO AFRINEWS, (Editor Cynthia Hind). ©

SECRET LIFE: FIRSTHAND ACCOUNTS OF UFO ABDUCTIONS, by Dr David M. Jacobs, Ph.D., Published 1992, U.S. Edition (hardback) by Simon & Schuster, New York, \$21.00, ISBN 0-671-74857-2. U.K. Edition (hardback), March 1992, published by Fourth Estate Ltd., 289 Westbourne Grove, London W11 2QA, £14.99. ISBN 1-85702-123-1.

[Note by Editor FSR. This excellent report on a very important new book first appeared in Cynthia Hind's UFO AFRINEWS No. 7 (January 1993) and is reprinted here with the express permission of Editor Hind and of Mr. Wintle, to both of whom we express our thanks.

The author, Dr. David M. Jacobs, Ph.D., Associate Professor of History at Temple University, Philadelphia, USA, is a leading American academic authority on unidentified flying objects and abductions, and has already one other important book to his credit, *The UFO Controversy In America*. For some years past Dr. Jacobs has been the principal collaborator of Budd Hopkins in his intensive use of regressive hypnosis to help UFO victims.

This is not a speculative book about the possibilities of contact with alien beings! It is a book about contact that has already occurred, and the potential implications for mankind are utterly staggering. The Foreword is by no less a personage than Dr. John E. Mack, M.D., Professor of Psychiatry at Harvard Medical School, and this fact will help to guarantee that the book will provoke widespread open and honest debate on this "subject of ours" which is now going to have to be taken seriously.

Finally, I think our readers will like to know that the address of UFO AFRINEWS is: c/o GEMINI, P.O. Box MP49, Mount Pleasant, Harare, Zimbabwe.]

PRIER WINTLE'S REVIEW

"I think my overall feeling after reading this book was that with it Ufology has become a graduate discipline. An honours course professor could prescribe it as a text book and then issue a list of questions on it which students were to discuss critically. I propose to offer a few of these questions myself a little later in this review.

What makes it so valuable is the way it demonstrates that enough is now known about one aspect of the total UFO enigma, viz. the abduction

phenomenon, for researchers to be able to recognize that it follows a regular pattern, and to be able to categorize this.

Never, before this stage is reached in any discipline, does it become possible to formulate truly testable scientific hypotheses. Till then all is guesswork, intuition and hunches. We still have a myriad questions of course; in fact we are really only right at the beginning of the road. But now it is a road, and we may begin to ask questions which lead somewhere.

Following the lead originally devised by psychologist Leo Sprinkle and carried further by Budd Hopkins [as described in the latter author's two books, *Missing Time* (New York, Marek 1981) and *Intruders* (New York, Random House 1987)] David Jacobs decided to follow an essentially therapeutic approach while interviewing and studying abductees. Though not then qualified as a psychotherapist himself, (he is Associate Professor of History at Temple University, Philadelphia, USA) he related to his subjects as essentially normal individuals who were, however, suffering from a form of post-traumatic shock. As such they should be treated with consideration, i.e. with a caring approach. At the same time, scientific objectivity was never lost sight of. He therefore became a qualified hypnotist, in order to be able to assist abduction victims to recall and come to terms with what they had been through. At the same time, what each one said was carefully recorded and later compared with what others had recounted. Gradually the patterns emerged.

As he describes it, there are essentially five stages in the whole abduction process.

The first of these is, of course, the initial taking of the person or persons concerned. The helplessness of victims at this stage is chillingly portrayed. It can occur at any time of the day or night, whether the subject is alone or with others (usually only a few others), in any locality, and no matter what activity he or she is engaged in. They may be asleep in bed, but also just as possibly driving a car.

The subject himself or herself becomes paralyzed, while others who may be present whom the aliens do not want are 'switched off'. One member of a couple making love may be removed and then returned some hours later, whereupon they will resume apparently from where they left off, with no conscious memory of what has happened, *at that time*.

A magical quality characterizes the procedure as the alien beings are able to enter through closed windows or walls. They prefer windows to walls, but the windows are usually shut. The journey to the abduction craft is upwards via a blueish beam of light and is an experience which induces severe nausea in the victim. It all sounds very like Peter Pan but David Jacobs is under no illusion that it really is just 'magic'. It is a real happening which results from the application of a superior technology.

Next comes, in all cases, a complete medical examination from toes to head. The subject has been forced to strip and lie on a table for this. When this routine check over is completed a slightly taller being takes over and two vital procedures follow. One is a hypnotic staring into the victim's eyes. Jacobs calls this process *Mindscan* and it appears to have two distinct purposes: first, to make all the contents of the victim's mind available to the scanner; second, to cause a bonding relationship to be established between them. The abductee may develop a feeling of love towards this alien.

The other procedure is a genital-sexual one. Women may have ova removed from their ovaries, or a foetus may be implanted in their womb. When this happens the foetus is later removed during a subsequent abduction, before the pregnancy runs to term.

Men are subjected to sperm sampling.

The third stage is involved with the results of the breeding program implied by the second stage. Abductees are taken to an incubatorium where they see hybrid foetuses.

Presumably they are the result of genetic engineering since actual intercourse with aliens does not usually take place. Abductees will also be asked to hold babies or older children who need human contact in order to thrive.

So far all the stages are invariable in the sense that they happen, and happen in this order, to all or almost all abductees. A fourth stage is more varied, and differs from case to case. Two abductees, strangers to each other, may be forced to have intercourse, supervised and observed by their captors. Experiments in gauging pain thresholds may be carried out. Everything is efficiently and clinically and purposefully carried on without evidence of any real concern for, or even interest in, the human beings who are being subjected to all this. Their feelings and the psychological effect upon their lives are not considered. The one overriding alien interest in us is in our breeding process. They reassure victims that there will be no pain, but this is to calm them for *their* purposes, not out of concern for them. Jacobs puts it succinctly: 'they express no interest in personal, social or family relationships... (nor) in politics, culture, economics or the rich and extraordinarily complex tapestry that makes up human relationships and societies. They do not ask even idle questions about this.'

The fifth stage is the return. The abductee will be told 'it's time to go now - hurry up.' His or her clothes will be put back on, sometimes inside out. There is no time to waste. Room must be made for the next human being on the assembly line.

What are we to think of all this?

Jacobs devotes parts III and IV of his book to this question. He discusses the effects on abductees' lives, initially when they don't know what has happened to them and later on when they do, and when they also realise it may happen again. What can they do to prevent it? Painfully little, it seems.

Who can they talk to about it? Most people treat their stories with ridicule. One aim of Jacobs' and Hopkins' work is to set up support groups. Somehow they must be enabled to get on with life and not be crippled by the experience. One can only applaud all of this.

I do not agree with everything Jacobs says in his final section on the search for meaning, subdivided into Answers and Questions. Nevertheless I am full of admiration for the lucid, objective way he sets the whole matter out so that we are never in doubt about what issues are involved and what the questions really are. This is where I feel it is a graduate level book. Till we know what questions to ask we are only at primary level. The book is also written throughout in a clear English which is a delight to read. Such presentation is a courtesy to readers and encourages the response of logical thought and questioning.

One such question must obviously be, do all true abduction experiences really take precisely this form? Is there only one genus of aliens, involving two groups of beings, one very small, the other a few inches taller, with the small beings obedient to the taller one? Jacobs thinks this is the true position. He attributes genuine memories of taller beings with dark hair, etc., to envisioning techniques practised by the aliens to make abductees willing to have intercourse with them. He rejects stories which are entirely unlike his overall paradigm, (omitting the medical examination, reproductive procedures, etc.) as fabrications. I suspect that one needs to preserve rather more of an open mind. There is some evidence of cultural variations in the experience. Jacobs' model is certainly valid for at least the majority of North American cases. Moreover North American cases make up the majority of all investigated cases, world wide. Nevertheless quite a substantial number of British cases are known, with a smaller percentage from other European countries.

Beings reported from Europe tend to be of average human size with Nordic type features. Nevertheless, they engage in the same procedures as the North American little beings. There also seem to be systematic variations in the accounts coming from South America. If these cultural differences are real, their full implications for the subjective or objective reality of the whole phenom-

enon is as yet unclear.

I also feel that Jacobs' rejection of Jacques Vallée's suggestion (see *Passport to Magonia*, Chicago, Henry Regnery, 1969 and *Dimensions*, Chicago, Contemporary Books, 1988.) that there is a connection between folk tales of abductions by fairies and 'little people' is too cavalier. He says the tales have been disconnected from their original social and cultural context, to be offered as fact in a completely different milieu. Folklore is a dynamic process that is constantly changing. To get at whatever kernel of truth may be behind a tale is often quite impossible.

We sense the objective historian speaking as we read what Jacobs writes, and there is of course a kernel of truth in what he says. But possibly a psychological approach to the interpretation of myths may be more productive than an historical one. C.G. Jung's painstaking analyses have revealed the enormous relevance of various mythological characterizations to subjective mental states and mental development generally. Jacobs says the abductees are not telling stories they had previously heard from other people but relating accounts of events they believe happened to them. True — and true also that myths do not fit neatly into the pattern of the modern American way of life. But then neither do abductions, really, and Jacobs himself acknowledges that they too involve an 'altered' state of consciousness. Folklore may actually be very relevant.

We need to ask just what sort of state of consciousness abductees are in during their experience. No explicit post-hypnotic suggestion to forget what has occurred is given, yet the memory normally vanishes immediately return takes place. Jacobs attributes this to the fact that it is an 'altered' state of consciousness, without further discussion or explanation. It is well known that dreams, drugs and certain forms of meditation also induce altered states of consciousness. Exactly what relation (if

any) these states have to the abduction state of consciousness is a question that merits very close investigation. Perhaps they could provide a clue to a way to control it, or at least to mitigate the sense of entire paralysis of the will and helplessness which abductees feel at present.

Jacobs mentions that the little beings appear to be wary of humans. They know that humans are physically stronger, and whenever an abductee is able to show some resistance they tend to stand back out of range. Moreover, although the aliens' technology is far in advance of ours and they show great capacity for learning and understanding, essentially they do not appear to be an intrinsically superior race. They have not shown evidence of creative, intuitive or aesthetic abilities. Dr. Jacobs sums it up 'given the right amount of information, human beings appear to be capable of understanding everything that the aliens are doing. Alien activities that at first seemed incomprehensible have become logical and rational as we have accumulated more information.' This, in fact, may be why they are so careful to carry on all their activity in secret, and why they give no true information about themselves to abductees who ask. (Occasionally, they give misleading information. More usually they evade or ignore questions).

Another thought worth pondering is the fact that with their technological superiority, they could have taken over our world with ease if they wanted to.

They have invaded and violated us, but by comparison with what could have happened, interference has been minimal. Moreover, what has been happening to all the hybrid babies they have been manufacturing? They have been doing it for fifty years now, so somewhere or other there are fifty-year old hybrids. They are not on Earth. Are we being exploited to populate some other planet? It makes you think, doesn't it?" ■

(from Page 18)

may have been small and stunted. But he was a mighty soul! And to him FSR is grateful for the sound advice "Look at everything. Examine everything. Believe nothing".

In my library I also have another excellent book by Aimé Michel (with Jean-Paul Clébert). This does not deal with our disagreeable subject of UFOs. It is a *Histoire et Guide de la France Secrète* (History and Guide to the Secret and Hidden Side of France), published by Editions Planète in 1968.

(3) Dr. Pierre Guérin is here taking a fine swipe at two absurd French mountebanks who in 1979 brought out a fatuous book with the title *La Grande Peur Martienne: ou Enquête sur une Année au dessus de Tout Soupçon* (which in English would be something like "The Great Martian Scare: or an Enquiry into a Year Above Suspicion). France was at the time in the throes of a fearful new left-wing intellectual disease known as "psychosociology". The Marxist promoters of this malady, like their pals of CSICOP in the USA, were bent on proving that the talk about non-human entities in craft from God knows where was nothing but a stupid bourgeois myth, and our two worthy "psychosociologists" would show that Aimé Michel's books were nothing but a heap of terminal male bovine excretory material. Their book was a superb example of lying humbug. They hoped to deal the final blow to both Aimé Michel and UFO research in France. However today the book has

already passed into oblivion, and it is years since I heard it mentioned, even as a joke.

To complete our account, we must mention that the heroic authors of "The Great Martian Scare" were Gérard Barthelemy and Jacques Brucker and -- quite appropriately -- their *chef-d'oeuvre* was printed by the "New Rationalist Press" in Paris and contained a preface from the eminent French "rationalist" (and who knows -- maybe Marxist?) astrophysicist in the CNRS (French National Council for Scientific Research), Evry Schatzman. Nobody will be surprised to hear that his preface starts out with an approving reference to Dr. Donald Menzel, the top American astronomer-debunker, who, as we have recently learned, was in all likelihood actually one of the leading members of MJ-12 or whatever the secret American control body was called.

Those who would like to read a devastating analysis of the masterpiece of our two "psychosociologists" might enjoy a review by the well-known Italian UFO researcher Pier Luigi Sani, which appeared in *Il Giornale Dei Meraviglie* (Firenze), issues Nos. 166 and 167 (June, and July/August, 1986). I translated the review in full and published it in FSR 34/3 (Autumn 1989) under the title *The "Great Martian Scare"...of Two French Ufologists who "Now Think Better" and have Changed their Minds!*

On "Psychosociology", see also my article, *The New "French Disease"*, in FSR 33/2 (Summer 1988) ■

“I CAN’TEAT!”: THE ALIEN THEATRE OF THE ABSURD

by J.D. Frodsham ©

The extremely distinguished author of this article, Professor J.D. Frodsham, MA, PhD, FAHA, is, among many other things, one of the most brilliant scholars in Classical Chinese in the Western World.

He went up to Cambridge as a Major Scholar of Emmanuel College, graduating with *quintuple* first-class honours in English and Oriental Languages. Since then he has held fellowships, chairs, and deanships, in numerous universities in Europe, America, the Middle East, Asia, and Australia. Well-known throughout Australia as a broadcaster, he is also the author of a dozen books and numerous articles. Among the books we will mention two that are well-known to us and that we hold to be absolutely outstanding: (1) *The First Chinese Embassy To The West* (Clarendon Press, Oxford, 1974), and (2) *The Poems of Li Ho (790-816)* (Oxford University Press 1970). This second book, translations of the work of one of China’s very greatest poets, has also recently been re-issued by North Point Press, San Francisco, under a new title: *Goddesses, Ghosts, And Demons: The Collected Poems of Li He** (1983).

Professor Frodsham is also the Foundation President of the Australasian Society of Psychical Research, and he maintains that unquestionably “our subject” of “Ufology” (a ghastly term) is closely linked to Parapsychology. On which point I personally have no shred of doubt whatsoever, and I am delighted to hear that at the big recent U.S. hush-hush Conference on UFO Abductions there was immensely strong evidence to indicate that numerous scientific researchers and academics are at last beginning to perceive that the “multidimensional theory” (*which we have been among the very first to espouse and promote*) is by far the most likely explanation for this whole pesky (and boring) “UFO Phenomenon” with which mankind has already been beset for nearly half a century.

As for Professor Frodsham, I declare without hesitation that he is one of the most important academic figures who have yet had the gumption and the courage to stand forth and range themselves with us.

Thank you, Professor Frodsham! We need folk like you! EDITOR.

Sabrina Foden (pseudonym) first came to my attention in January 1990. She had been a friend of my daughter-in-law since she was six years old. The two girls had gone through school and college together, and were still firm friends. One evening, she went to the cinema with my third son and his wife to see *The Abyss*, a film which features a helpful alien who lives in the Marianas Trench, some 30,000 feet down. The film disturbed her sufficiently for her to confess, after the show, that she had had contact with aliens regularly since she was quite young. My son advised her to get in touch with me.

Sabrina turned out to be a charming, intelligent young lady in her late twenties, with an engagingly easy manner, and a fine sense of humour. Certainly, there was nothing about her that suggested the wild-eyed, credulous contactee of the fifties. I found her matter-of-fact, somewhat sceptical attitude towards her experiences very reassuring, since it spoke volumes about her general emotional stability. Yet she not only asserted that she had been abducted; she maintained that her alien acquaintances pestered her in her work-place, as well as her home, to such an extent that the manager once had to reprimand her because of their comings and goings! Furthermore, these aliens were mostly - though by no means all - quite human in appearance, **apart from their three-fingered hands**. They bore no resemblance whatever to the Grays commonly encountered in American abductions. She referred to them as Blues, on account of the pale-blue cover-alls worn by their rank and file, almost like a uniform. Most importantly, she had not only conscious recollection of her encounters: she produced a lengthy diary in which she had painstakingly recorded her impressions for several years. It turned out later that she remembered about 40% of what had actually occurred. Given the numerous objections to the use of hypnosis by many Ufologists (e.g. Vallée), this written material is of the utmost importance. To invalidate it, one would have to prove that Sabrina was mentally disturbed; and this has been refuted by psychological testing.

After I had read the diary, I arranged for her to undergo thorough psychological testing by a distinguished clinical psychologist, who holds the

* The “amended” name of Li Ho according to the ridiculous new Communist Chinese system of romanisation of Chinese characters. G.C.