Paradox: Contradictions in Reality — Questions Regarding UFO's, Extraterrestrial Intelligence, and the Future of Ufology

Timothy Cooper
Hyatt Newporter, Newport Beach, CA, April 23–25, 1995

In Massachusetts there is an astronomer who as part of his every day work checks to find out if any messages have come in. Day after day, none do. For years now, none have. But he still checks regularly, and he is disappointed regularly. Is he unpopular? Is his answering machine broken?

Neither. He checks a machine, but it is not hooked up to a telephone line. It is a computer connected to a huge electronic ear that points up, away from our world, into the depths of outer space: a radio telescope. This astronomer is part of a team of scientists engaged in scanning the stars for a message from intelligent extraterrestrials, beings from another world.

Others, like him, have also been listening for almost 40 years now. In 1960 astronomer Frank Drake became the first man to listen with a radio telescope for signs of extraterrestrial intelligence. Since then, man has, in effect, put his ears in space. Some 50 different extended searches of the sky have been made so far.

Radio telescopes all over the world have joined in the search—in France, Germany, the Netherlands, Australia, Russia, Argentina, the United States, and Canada. As on astronomer put it: "SETI is becoming as international as space itself." One symposium on the subject drew 150 scientists from 18 countries spanning all five continents.

The most ambitious SETI project was launched in 1992 by NASA only to be terminated in 1993 by Congress. It would have cost $90 million over a ten year period and was to have been ten thousand times more extensive than all previous searches put together. Why? Lack of vision.

But when man asks of the vast universe, "Is anyone out there?" he will need more than high-tech hardware to find an answer. In many ways it is a *spiritual* question. In groping for an answer, man reveals some of his most cherished hopes: the end of war, the end of disease, perhaps even the attaining of immortality itself. So the stakes are high. But after centuries of wondering and decades of searching, how close is man to an answer?

Extraterrestrials

Modern-day science-fiction writers did not invent the notion of extraterrestrials. Some 23 centuries ago, a Greek philosopher named Metrodorous taught that a universe containing merely one inhabited world would be as unlikely as a large field growing only one ear of corn. Lucretius, a Roman poet of the first century B.C.E., wrote that "in other parts of space there are other earths and various races of men."

This teaching, called the plurality of worlds, was in disfavor in Christendom for many centuries but now accepted as a possibility by some religious leaders even by some in the Catholic Church. But from about 1700 to the early part of our own century, most educated people, including some of the greatest scientists in history, believed firmly in life on other worlds. In fact, one educator of the mid-1800's was widely attacked when he dared to write a paper *denying* the doctrine.

People seemed eager to believe in extraterrestrials, even on the flimsiest of evidence. In 1835 a newspaper reporter wrote that astronomers had discovered life on the moon. He wrote that strange animals, exotic plants, and even little people with wings, hovering about and gesturing visibly, were all seen through a telescope! Many continued to believe the tale even after it was exposed as a fraud.

Scientists were optimistic as well. In the late 1800's, astronomer Percival Lowell was convinced that he could see a complex system of canals on the surface of the planet Mars. He mapped them out in detail and wrote books on the civilization that had constructed them. In France, the Academy of Sciences was so sure that there was life on Mars that it offered a reward to the first person who communicated with any extraterrestrials *other* than Martians.

Some proposed outlandish schemes to communicate with beings on nearby worlds, ranging from lighting huge fires in the Sahara Desert to planting geometrically shaped forests across Siberia. In 1899 Nikola Tesla erected a mast topped with a copper ball and sent powerful electric pulses through it to signal the Martians. People's hair stood on end, and lights glowed for 30 miles around, but there was no answer from Mars.

Full of Hope

While the technology behind today's search for life on other worlds may be new, one thing remains unchanged: Scientists are still confident that mankind is not alone in the cosmos. As astronomer Otto Wohrbach wrote in the German newspaper *Nurnberger Nachrichten:* "There is hardly a natural scientists who would not say yes if asked if there was extraterrestrial life." Gene Bylinsky, author of *Life in Darwin's Universe*, put it this way: "Any day now, if radio astronomers are to be believed, a signal from the stars will flash across the unimaginable gulf of space to end our cosmic loneliness."

Why are scientists so sure that life exists on other worlds? Their optimism starts with the stars. There are so many of them—thousands of millions in our own galaxy. Then the assumptions begin. Surely, many of those stars *must* also have inhabited planets circling them, and intelligent life *must* have developed there as well. Following that line of reasoning, astronomers speculate that there are anywhere from thousands to millions of civilizations right here in our own galaxy!

Does It Matter?

What difference does it make whether there is life beyond Earth or not? Well, scientists feel that either answer would have a tremendous impact on the human race. They say that learning that we *are* alone in the universe would teach us to value life here in view of its uniqueness. On the other hand, one respected scientist reasoned that alien civilizations would likely be many *millions* of years more advanced than our own and might share their vast wisdom with us. They might *teach* us to cure our diseases, to end pollution, wars, and starvation. They might even show us how to overcome death itself!

No more disease, war, death—that kind of hope means a lot to people in our insane and troubled world. No doubt it does to all of us. It is important for us to find out, then, if scientists *are* on solid ground when they assert that the universe is teeming with populated worlds.

Where Are They?

According to the late science writer Isaac Asimov, this is "a question that, in a way, spoils everything" for those who believe in life on other planets. Originally posed in 1950 by nuclear physicist Enrico Fermi, the question capped an argument that went something like this: If intelligent life has arisen on other planets in our galaxy, many civilizations should *now* exist that are millions of years ahead of our own. They should have developed interstellar travel, colonizing and exploring at will. So *where* are they?

While some SETI scientists are admittedly shaken by this "Fermi paradox," they often reply to it by pointing out how difficult it would be to voyage between the stars. Even at the speed of light, enormous though it is, it would take a spaceship a hundred thousand *years* to traverse just our own galaxy. Surpassing the speed of light is currently deemed impossible and falls into speculative notions that light can somehow be bent around or folded through space by black holes or super strings.

Science fiction that features ships hopping from one star to another in a matter of days or hours is *fantasy*, not science. The distance between stars are so vast it is beyond our comprehension. In fact, if we *could* build a model of our galaxy so tiny that our sun was shrunk to the size of an orange, the distance between the stars in this model would still average a thousand miles!

That is why SETI scientists lean so strongly on radio telescopes; they imagine that since advanced civilizations might not travel between stars, they would still seek out other forms of life by the relatively cheap and easy means of radio waves. But Fermi's paradox still haunts them.

The Doubts Begin

Lately, a number of scientists are beginning to realize that their colleagues have made far too many *assumptions* in addressing this question. Such scientists come up with a much lower number of advanced civilizations in our galaxy. Some have said that there is but one—us. Others have said that mathematically, there should be fewer than one—even we shouldn't be here!

The basis for their skepticism is not hard to see. It could be summed up with two questions: *If* such extraterrestrials existed, *where* would they live? And *how* did they get there?

'Why, they would live on planets,' some might reply to the first question. But there is only one planet in our solar system that is *not* hostile to life, the one we occupy. But what about the planets circling the thousands of millions of other stars in our galaxy?

Might not some of them harbor life? The fact is that up to now scientists have not conclusively proved the existence of a single inhabited planet *outside* of our solar system. Why not?

Because to detect one is exceedingly difficult. Since stars are so distant and planets do not emit any light of themselves, detecting artificial light from a planet's surface even from a recent discovery of a Jupiter-size planet, is like trying to spot a flashlight a thousand miles away.

Even if such civilizations on other planets beyond our solar system do exist—and some indirect evidence has surfaced to indicate that they do—this still does not mean that they orbit the right kind of star in the right kind of galactic neighborhood, are at precisely the right distance from the star, and are themselves of precisely the right *size* and *composition* to sustain life as we know it.

A Crumbling Foundation

Yet, even *if* many planets exist that meet the stringent conditions necessary to sustain life as we know it, the nagging question remains, *How* would life arise on those worlds? This brings us to the very foundation of the belief in beings on other worlds—evolution.

To may scientists, it seems logical to believe that if life could evolve form nonliving matter on this planet, that could be true on others as well. As one writer put it: "the general thinking among biologists is that life will begin whenever it is given an environment where it *can* begin." But that is where evolution cannot even explain how life *began* on this planet.

Scientists Fred Hoyle and Chandra Wickramasinghe estimate that the odds against life's vital enzymes forming by chance are one in $10^{40,000}$. Scientists Feinberg and Shapiro go still further. In their book *Life Beyond Earth,* they put the odds against the material in an organic soup ever taking the first rudimentary steps toward life at one in $10^{1,000,000}$. If I were to write out that number, this essay in your hand would be well over 300 pages thick!

Still, SETI astronomers blithely *assume* that life *must* have originated by chance all over the universe. Gene Bylinsky has speculated on the various paths evolution might have taken on alien worlds. He suggested that intelligent alien creatures are not all far fetched. Renowned scientists have praised his book *Life in Darwin's Universe* as a model for speculating evolution on other planets. However, other scientists see the gaping flaw in such reasoning. They have decried the "weakness in the basic experimental foundations" of scientists' theory about *how* life got started on earth. They have noted though, that scientists nonetheless "have used these foundations to erect towers that extend to the end of the Universe."

The Wrong Religion

Why do so many scientists take the impossible for granted? The answer is a simple one—they tend to believe what they want to believe. Scientists, for all their claims of objectivity, are not exempt from this human failing. The urge to believe is almost religious. At one time we used to have gods. Now we want to feel we're not alone, watched over by protective forces.

Hoyle and Wickramasinghe observe that "the theory that life was assembled by an intelligence" is "vastly" more probable than spontaneous generation. They add, "such a theory is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific." So in answer to the question, "Is anyone out there?" science clearly gives no grounds for belief in life on other planets. In fact, as the years pass and the silence from the stars continues, SETI is a growing embarrassment to scientists who believe in evolution. If various types of life evolve readily from nonlife, then *why* do we not hear from them in this vast universe? *Where are they?*

Finding Answers

On February 17, 1600, a man named Giordano Bruno was burned alive in a public square of Rome, Italy. Why? His writings had offended the church. Among other things, he taught that there were many inhabited worlds in the universe. Back in the 11th century, the church had declared that doctrine, the plurality of worlds, a heresy. To teach it was to die. Bruno died.

Until the 19th century, the debate over whether life exists on other worlds was carried on in the arena of religion. For centuries, religious leaders and scientists under their influence insisted that the earth was at the center of the universe; that the universe was created in 4004 B.C.E.; and so forth.

Small wonder, then, that many mainstream scientists and others have very little respect for religion. In the process, though, many have lost their respect for the Bible as well, imagining that *it* was the source of all those misconceptions. According to the Bible, extraterrestrial life not only exists but exists in abundance. It is complex, interesting, and more believable than evolution. After all, an extraterrestrial by definition is simply a being who originates outside this earth and its atmosphere.

UFO's: ARE THEY REAL?

Do people believe in UFO's? Whether driven by apocalyptic fears or persuaded by other experiences, many today believe in UFO's. A Gallup Poll taken in the eighties indicated that 57 percent of college-educated Americans believe in extraterrestrials and those without a college education, the figure dropped to 46 percent.

In the past, UFO reports generally described strange and unusual sights in the skies or sometimes at close range. Quite recently, however, they seem to revolve around actual human contact. These contacts are sometimes said to be with "aliens" who allegedly abduct humans. The accounts indicate that the intent of the "aliens" at times involves biological or even genetic experimentation with humans. These assertions have once again directed attention of the public to the subject of UFO's.

These claimed sightings and encounters are international in scope. For example, one involved a man in Switzerland. Over a period of five years, it is claimed, he "produced hundreds of bright, detailed photographs. He also recorded the sounds of 'beamships,' collected several metal samples, and made films of the ship in flight." The description continues: "Dozens of witnesses have seen the beamships and corroborated [the man's] fantastic story. His evidence, investigated by a professional security team headed by a retired U.S. Air Force colonel, has been examined by scientists at IBM, NASA's Jet Propulsion Laboratory, Arizona State University, and the McDonnell Douglas aeronautics company." With all the impressive evidence and investigative data examined, the man's claims were debunked on

television as an elaborate series of hoaxes by the media in 1998 thus calling into question the reality of such phenomenon.

With sensational reports of encounters appearing in newspapers, periodicals, and books on the best-seller lists, people are asking, What is it all about? Are UFO's real, or are they just figments of the imagination? Is there any record of such things in history? It is possible that there may be explanations that *transcend* present-day science? These and other questions will be considered here.

Ancient and Modern Sightings

From the most ancient times, people have reported seeing strange objects in the sky. A Pharaoh was supposed to have seen fiery circles in the heavens, and American Indians have legends of flying canoes. The early Romans reported seeing flying shields. According to some interpretations of Aztec carvings, the god Quetzalcoatal supposedly arrived on earth wearing a beaked space helmet and in a serpentlike airship.

In 1561 and 1566, according to ancient accounts, "multitudes" of inhabitants of Basel, Switzerland, and Nuremberg, Germany, reportedly saw unusual sights in the sky. However, during 1896 and 1897, a most extraordinary thing happened in the United States. People throughout the country reported seeing an airship cruising overhead. It was said: "America had never before experienced anything quite like the excitement generated by the mystery airship." These sightings occurred at major cities as well as at villages and small towns all across the United States, beginning in California. The interesting point is, says the book *The Great Airship Mystery*, that "the known history of flight contains nothing about a wide-ranging dirigible in the United States in the late 1890's."

One of the most elaborate and widely published stories came from a small town in Kansas, in 1897. The account relates how a citizen of the area, Alexander Hamilton, described an airship that came down in his cow lot. When the ship finally took off, the crew took along one of the heifers. Later on, three or four miles down the road, a neighbor "found the hide, legs, and head in his field." Over the years, the story has been investigated and reprinted, some claiming it was a hoax while others claim that it fits the animal mutilation scenario that began in the 60's.

Accounts such as these, whether fabricated or supposedly real, have been reprinted in recent books on the subject. Many of the reports from the period prior to the turn of the 20th century might have been forgotten in the dusty files except for some striking parallel events that began happening over 40 years later. Then it was that investigators began to recall and research these earlier events and began noting marked similarities.

Modern Times

The subject was revived in more modern times during World War II when Allied bomber pilots reported that they saw "strange balls of light and disc-shaped objects [that] followed them as they flew over Germany and Japan." The American pilots called them foo-fighters, a term that was derived from the French word *feu*, for "fire." Although World War II came to an end and along with it the foo-fighters, stories of strange sights continued to be related.

In Western Europe and the Scandinavian countries, wingless craft called ghost rockets were reportedly seen. They were often described as trailing flames across the sky. In response to these reports, the United States military "felt compelled to send two top intelligence experts to Sweden."

The above stories were only the beginning. The account that seemed to startle the world and that initiated the flying saucer era was told by Kenneth Arnold, a private pilot and a businessman. On June 24, 1947, it was reported that he saw "a chain of nine peculiar aircraft approaching Mt. Rainier [Washington State]." Prior to Arnold's sighting, Air Force intelligence had received supposedly hundreds of similar reports describing "saucer-like things" that were "flat like a pie pan and so shiny they reflected the sun

like a mirror." Arnold was reported to have clocked their speed "at about 1,200 miles per hour." This was much faster than jet aircraft flew at that time.

The use of the word "saucer" caught the imagination of the press and resulted in the now common term "flying saucer." After this account was published worldwide, many who had seen strange objects in the sky began to tell their varied stories. This, along with other sightings, caught the attention of the government and military authorities.

Crashed Saucers and Little Men

Adding to the already tense feeling of the military was the sensational press release from the world's only atomic bomb strike group at the Roswell Army Air Field of the capture of a flying disc on July 8, 1947. It wasn't until almost 30 years later that the story of a sheep rancher and a retired Air Force officer who claimed to have seen wreckage of a crashed saucer-like craft that accounts of little men surfaced. Popularized by columnist Frank Scully in his book *Behind the Flying Saucers* published in 1950, other writers began writing feature articles in nationally read magazines that the fascination and speculation of extraterrestrial spacecraft arose. More sensational claims surfaced regarding "aliens" in 1980 with the publishing of a book by Charles Berlitz called *The Roswell Incident* which fired the curiosity of investigators and started the allegations that the United States Government had covered up the real truth regarding extraterrestrial visitation to earth. Since then, numerous books, periodicals and Hollywood films of UFO's and alien monsters have saturated the public to the extent that the subject has now become part of American folklore and culture.

United States Government Investigates

In September 1947 the commander of the Air Materiel Command, General Nathan F. Twining, forwarded a secret report to the Air Force Chief of Staff in Washington that recommended that a top secret intelligence project be implemented immediately. Up to that period, the Air Defense Command had received hundreds of reliable sighting reports from military and civilian sources in which a intelligence officer concluded that "something" was flying over the United States. The sightings implied that possibly the Soviet Union had developed a long-range missile or aircraft capable of striking the continental United States with nuclear weapons (the Soviets would not test an atomic bomb for another two years). This eventually received official attention of the government. A consensus was reached by the Truman Administration and the Air Force established a top secret investigative project code named SIGN. This investigative group was assigned to carry out work officially on January 22, 1948, under the direction of the Air Technical Intelligence Command, located at Wright Field (now the National Air Intelligence Center, Wright-Patterson AFB) near Dayton, Ohio. The project had hardly begun when tragedy struck. Captain Thomas Mantell, a Air National Guard pilot, lost his life in a mysterious crash of his F-51 aircraft while in pursuit of a metallic, light reflecting UFO. Unable to explain in prosaic terms the nature of the incident investigators ruled the crash as a result of lack of oxygen by the pilot as he pursued a classified Navy Skyhhook research balloon.

However, another sighting by two Eastern Airlines pilots, coupled with the death of a military pilot, further fueled the growing concern with UFO's. According to the report, an Eastern Airlines plane had left Houston, Texas and was headed for Atlanta, Georgia, when suddenly the pilot was compelled to take quick evasive action in order to avoid colliding head on with a "wingless B-29 fuselage" that passed him on his right. A passenger and several ground-based observers seemed to add credibility to the story.

The Project SIGN group produced a report called the Estimate of the Situation which was approved through channels for an executive review by General Hoyt S. Vandenberg, Chief of Staff of the Air Force, but was rejected on the grounds that it lacked conclusive proof that UFO's were real extraterrestrial spacecraft. Later, some staff members who were sympathetic to the viewpoint that UFO's

were real were replaced, and the project assumed a new code name called GRUDGE. However, during this period, belief in the existence of UFO's reached a new high when retired USMC Major Donald E. Keyhoe wrote an article entitled "The Flying Saucers Are Real." The account was published in the January 1950 issue of *True* magazine, and the issue enjoyed wide circulation. Then, to add to the already wide interest, *True* published a further article by US Navy Commander R.B. McLaughlin. This article was entitled "How Scientists Tracked the Flying Saucers." The enthusiasm was short-lived—other magazines, *Cosmopolitan* and *Time,* published articles debunking UFO's at the behest of the military. With these new articles and a lull in sightings, interest subsided. Then came 1952, a remarkable year in UFO history.

1952—The Year of UFO's

The greatest number of UFO sightings received by the USAF Air Technical Intelligence Command was recorded in 1952: 1,501. Early in March 1952, with increased numbers of sightings, the Air Force reorganized its investigation and created a separate organization called Project BLUE BOOK. During that year of intense UFO activity, the sightings were diverse and many. The public alarm had caught the attention of the Central Intelligence Agency and began its own investigation in conjunction with BLUE BOOK.

One of a series of especially notable sightings began over Washington, D.C., during the midnight hours of July 19 and 20. It has been documented that "a group of unidentified flying objects appeared on two radarscopes at the Air Route Traffic Control Center at Washington National Airport. The objects moved slowly at first…then shot away at 'fantastic speeds.'" The visual sightings corresponded with the radar returns. It was further documented that an air force interception was attempted, but "the objects disappeared as the jets neared."

It has been speculated that as a result of the invasion over Washington and inadequate warning by defense intelligence and slow response time by the air force interceptors, President Truman created the National Security Agency and restructured the government's communication intelligence apparatus. Changes were also made in Project BLUE BOOK and UFO intelligence reporting channels. In early 1953, the CIA assumed control of the government's UFO Program by coordinating all defense intelligence activities regarding national and foreign policy issues connected with UFO's. To facilitate policy the CIA issued a classified recommendation to the National Security Council that UFO's "be stripped" of its popularity and debunked. In light of cold war gamesmanship and possible misidentification of an enemy sneak attack, the government's psychological warfare program went into full swing and by 1955 UFO sighting reports ebbed.

In 1966 Gerald R. Ford, then congressman from Michigan, was credited with calling for another federal investigation of UFO's. This was in response to a wave of UFO sightings in his state. The result was that another study was set up at the University of Colorado. Dr. Edward U. Condon, a prominent physicist, assumed oversight of the study. Under the supervision and guidance of the CIA, the Condon Report was issued in 1969. Among other things, it said that "nothing has come from the study of UFOs in the past 21 years that has added to scientific knowledge…that further extensive study of UFOs probably cannot be justified in the expectation that science will be advanced thereby."

This ended the official involvement of the U.S. Government UFO Study Program and, in addition, tended to cool public curiosity. It did not, however, end the UFO controversy, nor was it the end of UFO sightings. According to one report, "20 percent of the ninety-five cases discussed in the document remained 'unexplained.'"

Interest in UFO's seemed to rise and fall along with waves of sightings. Outstanding were the years 1973 and 1974, when UFO's were observed. With the arrival of the 1980's and 90's, reports were again in the news. Along with reports, questionable documents concerning the U.S. Government's secret UFO Program called MJ-12, Operation Majestic Twelve under the code name MAJIC surfaced in books

and magazines in 1987 and again in 1998 through the world--wide web on the internet computer system has once again sparked public interest in UFO's.

Can They Be Identified?

How do scientists explain UFO's? The late Dr. Donald H. Menzel, a Harvard astronomer, and Philip Klass, former senior editor of *Aviation Week*, are among those who have studied the subject of UFO sightings. They affirm that UFO's are actually IFO's (identified flying objects). When investigated they claimed, UFO's have turned out to be identifiable things or effects, such as weather balloons, nighttime advertising airships and helicopters, meteors, or sun dogs.

Philip Klass has explained UFO's as natural phenomena or as incorrect identifications. As an example, according to him, some UFO's were suspected of being a kind of ball lightening, or plasma. His critics were quick, however, to say that plasmas, or highly ionized gases, can have a very short lifetimes and do not adequately explain the problem. He says that some UFO's seen on radar are artifacts of weather phenomena. However, according to some radar experts, this explanation does not account for the seemingly intelligent behavior sometimes observed. Klass's thought is that people who are suddenly exposed to a brief unexpected event "may be grossly inaccurate in trying to describe precisely what they have seen."

Guided By Beings From Beyond Earth?

One popular theory is that UFO's may be associated with intelligent beings from outer space. Dr. James McCampbell was a leader among those who came to this conclusion. He warned: "It would appear that a superintelligent alien species is indeed becoming a more intimate part of our earth's environment." Donald Keyhoe (who popularized the notion that UFO's were interplanetary spacecraft piloted by intelligent beings) warned: "If the aliens' purpose should be migration to Earth, it would set off a wave of fear and hysteria."

Another theory that has captured the interest of some investigators is that UFO's are superior beings that inhabit a "parallel universe." According to this theory, these beings may be "able to manipulate the electrical circuits of the human mind." With this ability, they could presumably control human governments. Some say they may be connected with "intelligences [that involve] the world's leading religious movements, miracles, angels, ghosts, fairies, poltergeists, and the like," so says Ronald D. Story, author of *UFO and The Limits of Science.*

Can We Identify Them?

As I have shown, some investigators are quite positive that they can identify *all* UFO's as natural things or known phenomena. Others, however, present their own special theories.

The official Condon report and conclusions as above, coupled with diminished UFO reports, seemed to end the matter for many. Nevertheless, three decades later we still find UFO's getting public attention. As mentioned in my essay, a new element has been added. We live in a backdrop of deep-seated and apocalyptic fears as we are about to approach the year 2000.

Even more uncertainties developed from recent claims that in the past the United States and even other governments may have ignored or covered up the evidence of UFO's. Timothy Good, the author of *Above Top Secret* and *Beyond Top Secret* who took advantage of the Freedom of Information Act, established in 1966, together with sources in other countries, to gather information that according to him "proves beyond doubt that there has been a monumental cover-up of the UFO subject,"

Gary Kinder, in his book *Light Years,* raises questions as to what proof is needed to convince the authorities of the existence of UFO's. He notes that one observer asks: "What constitutes proof [of

UFO's]? Does a UFO have to land at the River Entrance to the pentagon, near the Joint Chiefs of Staff Offices? Or is it proof when a ground radar station detects a UFO, sends a jet to intercept it, the jet pilot sees it, and locks on with his radar, only to have the UFO streak away at phenomenal speed?"

On the other hand, the 1,300 plus pages of CIA UFO intelligence documents that have been released, covering the period from 1949 to 1992, reveal an attempt at a cover-up of sorts and yet indicates a on-again, off-again interest and seems unsure of its origin.

Time and again, experts have identified UFO's as misinterpreted sightings of Venus or of celestial bodies. And, time and again, investigators have produced evidence that some of the "identified" UFO sighting reports are not prosaic phenomena. It is evident that no solution to the UFO problem has been satisfactory to all.

Is There An Occult Influence?

When considering the possible mental or psychological experiences of some who have reported contacts with UFO's, it is also possible to recognize similarities with spiritualistic or other paranormal phenomena. According to Jim Maars, author of *Alien Agenda: Investigating The Extraterrestrial Presence Among Us,* "As every Christian fundamentalist has been taught, Satan is the Great Deceiver." This brings the UFO into the picture as spirit beings in which "contactees" and the "occult" view as "benevolent" beings may be playing into the hands of deceptive forces. The author also relates that one trapped in what is called a "hall of mirrors" may not be able to distinguish government deception and disinformation.

The Bible speaks of extraterrestrials, spirit creatures, such as obedient angels and disobedient, rebellious angels who became demons. Down through Bible history, Jehovah on many occasions used angels to communicate with human beings. The Bible also warns that Satan (the Resister and Enemy of God) has also used angels to mislead, deceive and manipulate humans in various forms with all kinds of philosophies, fads, messages, communications, and religious cults. The Christian apostle Paul gave due warning of demon influence in his writings that in what the Bible calls "the last days" that this generation will be "paying attention to misleading inspired utterances and teachings of demons."—1 Timothy 4:1.

SCIENCE FICTION AND REALITY

The year 1982 saw a first for the American movie industry. During the 1982/83 season, the most popular film "performer" was not a person at all. According to *The Illustrated History of the Cinema*, it was ET, the grotesque but somehow cute character from outer space that starred in the film *ET: The Extraterrestrial!*

This remarkable circumstance is just one evidence of a paradox of the overwhelming popularity science fiction has enjoyed in recent years. Once relegated to pulp magazines and considered the fare of loners and dreamers, science fiction has become an established part of mainstream entertainment. But what is behind its dramatic rise in popularity?

From time immemorial men have told fantastic tales in order to awe, impress, or simply entertain. However, during the 17th and 18th centuries, Europe entered an era of scientific and material progress. Many began to challenge traditional ideas and authorities. In this atmosphere some began to speculate on how scientific progress would affect mankind in the future.

Exactly who invented science fiction is a matter of debate. Seventeenth-century authors Francis Godwin and Cyrano de Bergerac wrote fictional works that involved space travel. In 1818, Mary Shelley's book *Frankenstein, or The Modern Prometheus* portrayed a scientist with the ability to create life and depicted the horrible consequences.

Some writers used this kind of fiction to highlight the shortcomings of human society. So when Jonathan Swift derided 18th-century English society, he wove his satire into a series of fictitious voyages. The result has been called science fiction's "first literary masterpiece."

But writers Jules Verne and H.G. Wells are usually credited with putting the science-fiction novel into its modern form. In 1865, Verne wrote *From the Earth to the Moon*—one of a string of successful novels. In 1895, H.G. Wells' popular books *The Time Machine* and later *War of the Worlds* appeared.

Fiction Becomes Reality

By the early 1900's, scientists were beginning to make some of these visionaries' dreams come true. According to the book *Die GroBen* (The Great Ones), German physicist Hermann Oberth spent years trying to make Jules Verne's dream of manned spaceflight a reality. Oberth's calculations helped lay a scientific basis for space travel. However, he was not the only scientist influenced by science fiction. Popular science-fiction writer Ray Bradbury said: "Wernher von Braun and his colleagues in Germany and everyone in Houston and Cape Kennedy read H.G. Wells and Jules Verne when they were children. They decided that when they grew up, they would make it all come true."

Actually, science fiction has been the springboard for innovation in may areas. Author Rene' Oth claims there have been few "inventions or discoveries that science fiction did not predict in advance." Submarines, robots, and manned rockets were all the staples of science fiction long before they became realities. Science-fiction writer Frederik Pohl thus maintains that "to read science fiction is to stretch the mind." It could be said that H.G. Wells' book *War of the Worlds* was the primer for the speculation of an alien flying saucer invasion that gripped the United States in 1947.

Science Fiction Today

Automobiles, telephones, computers—over 130 years ago, could anyone possibly have foreseen their invention? Science-fiction writer Jules Verne did! These startling scientific insights were found in a recently discovered manuscript of a Jules Verne novel entitled *Paris in the Twentieth Century.* In this previously unpublished novel, Verne even described a contraption that bears an eerie resemblance to a modern fax machine by writing about a "photograph [that] permitted the dispatch over long distances of the facsimile of any writing, signature or design."

Science-fiction writers have also failed to predict many of the startling scientific developments that *have* transpired. In an article that appeared in *The Atlantic Monthly,* science-fiction writer Thomas M. Disch admits: "Consider all SF's failures to imagine the cybernetic [computer] age…, the greenhouse effect or the destruction of the ozone layer or AIDS. Consider the new geopolitical imbalance of power. Consider all these things, and then ask what SF has had to say about them. Almost not a word."

For fans, of course, science fiction is not hard science but entertainment. Even so, there are those who challenge that science fiction is a way of bringing out the values of courage, faith, and even hope in our troubled world. In the April 1999 issue of *Time* magazine Bill Moyers interviewed George Lucas, the creator of the *Star Wars* trilogy concerning the theological values found in the characters in his newest installment *The Phantom Menace.* Moyers asked Lucas about the fact that his films have been interpreted by viewers as religious truths to which Lucas responded: "If there's only one God, why are there so many religions?" When asked if he [Lucas] was putting spiritual beliefs into his science-fiction films, he asked "What do people believe in?… I had to do something that was relevant, something that imitated a belief system that has been around for thousands of years…. I didn't want to invent a religion."

Science Fiction Is Big Business

Science-fiction films have been around since 1902 when Georges Melies made the film *A Trip to the Moon.* A later generation of young moviegoers was mesmerized by *Flash Gordon.* But in 1968, one year before man landed on the moon, the film *2001: A Space Odyssey* received artistic recognition and was a commercial success as well. Hollywood now began allotting huge budgets for science-fiction films.

By the late 1970's and early 1980's such films as *Close Encounters, Alien, Star Wars, Blade Runner,* and *ET: The Extraterrestrial* accounted for half of all U.S. box-office receipts. Indeed, science fiction provided one of the biggest hit movies of all time, *Jurassic Park.* Along with the film came an avalanche of some 1,000 *Jurassic Park* products. Not surprisingly, TV also jumped on the bandwagon. The popular show *Star Trek* spawned a number of programs about outer space.

FRAUD IN SCIENCE

During this century, science has greatly increased our knowledge of the natural world around us. Its telescopes have revealed the awesome wonders of the starry heavens, just as microscopes have disclosed the amazing complexities of molecules and atoms. The marvels of design in plants and animals, the wisdom reflected in our own fearfully and wonderfully made bodies—this knowledge also comes to us through the discoveries of hard-working scientists.

But—there is another side to science. Not all its practitioners measure up to the image of the objective, passionate pursuers of truth, regardless of where it might lead. There are too many scientists who have selected material that supports their theory and discard what doesn't. They report studies they have never made and experiments they have never performed, and they fake what they cannot establish. They plagiarize the writings of fellow scientists. Many claim authorship of articles they have never worked on and maybe have never even seen!

Flagrant fraud may be rare, but some of the manipulating of data mentioned above is common. Even more common, however, are two additional kinds of fraud, both involving deceitful propaganda.

Scientific Fraud Makes Headlines

The image of scientists as invariably dedicated to truth has been tarnished, as these headlines show:

"Ethics in Science"
"A fight is building in the U.S. House of Representatives over fraud, misconduct, and conflict of interest in science."—*Science,* July 7, 1989.

"Do Scientists Cheat?"
"After the initial inquiry by this [congressional] committee into this subject, the committee has had growing reason to believe that we are only seeing the tip of a very unfortunate, dangerous, and important iceberg."—*NOVA* broadcast on PBS on October 25, 1988.

"Two New Studies Ask Why Scientists Cheat"
"It was an innocent enough question: how do scientists behave when no one is looking? But it has produced an incendiary answer: not too well, reports a paper this month in the British journal *Nature."—Newsweek,* February 2, 1987.

"A Nation of Liars? Scientists Falsify Research"
"A study published last month accused 47 scientists at the Harvard and Emory University medical schools of producing misleading papers."—*U.S. News & World Report,* February 23, 1987.

"NIH Sees Plagiarism in Vision Paper"
"Panel says researcher took data from paper he peer-reviewed and used it for his own work;… NIH recommends debarment proceedings."—*Science,* July 14, 1989.

"Permissive Behaviour' Breeds Fraud in the Laboratory"
"Biomedical scientists in America are performing sloppy and sometimes fraudulent research in an effort to publish more papers and make more money."—*New Scientist,* February 25, 1989.

"Researchers Roll Back the Frontiers of Fraud"
"Scientific fraud and carelessness among researchers could be widespread, warns a study in last week's issue of *Nature."—New Scientist,* January 22, 1987.

"Researcher Accused of Plagiarism Resigns"
"A biochemist accused of plagiarizing a National Academy of Sciences report for a book on nutrition and cancer resigned from his position at the Cleveland Clinic Foundation."—*Science,* September 4, 1987.

"The Pill: Professor's Safety Tests Were Faked"
"His deception puts a question mark over safety checks on pills being taken by up to 2 m[illion] women in Britain and 10 m[illion] worldwide."—*The Sunday Times,* September 28, 1986.

"Senior Drugs Researcher Resigns in Disgrace"
"He resigned last week after an independent committee of inquiry found him guilty of scientific fraud."—*New Scientist,* November 12, 1988.

"NIMH Finds a Case of 'Serious Misconduct'"
"A surprisingly long-running, flagrant and deliberate case of scientific fraud according to a draft report of an investigation conducted for the National Institute of Mental Health."—*Science,* March 27, 1987.

"Research 'Fraud' Puts Poison Into the Ivy League"
"A prominent Bostonian psychiatrist resigned as head of a mental hospital affiliated to Harvard University, following charges of plagiarism."
—*New Scientist,* December 10, 1988.

"The Case of the 'Misplaced' Fossils"
"A prominent Australian scientist has examined two decades of work on ancient Himalayan geology and alleges it may be the greatest paleontological fraud of all time."—*Science,* April 21, 1989.

"Now It's the Journals' Turn on the Firing Line"
"[He was speaking] specifically about how poorly many [science] journals have handled scientific fraud…. The same message previously dispatched to other members of the scientific community has now been addressed to the journals: clean up your act or you may find legislators getting into it."—*The AAAS Observer,* July 7, 1989.

Why The Increase?

"The competition is savage. Winners reap monumental rewards; losers face oblivion. It's an atmosphere in which an illicit shortcut is sometimes irresistible—not least because the Establishment is

frequently squeamish about confronting wrongdoing." So opened the article "Publish or Perish—or Fake It" in a *U.S. News & World Report.* It seems that in order to escape perishing, many scientific researchers are pressured to fudge data or fake it.

The need for scientists to publish in scientific journals is overwhelming. The longer the list of published papers to the researcher's name, the better his chances for employment, promotion, tenure in a university, and government grants to finance his research. The federal government "controls the largest source of research funding, $5.6 [thousand million] a year from the National Institutes of Health." Because "the scientific community shows little stomach for confronting its ethical dilemma," "[it] has been strangely reluctant to probe too deeply for hard data about its ethical conduct," and "isn't keen about cleaning house or even looking closely for malfeasance," congressional committees have held hearings and considered legislation to do the job of policing them according to *New Scientist and U.S. News & World Report* articles from that period. This prospect brought much wailing and gnashing of teeth from the scientific community. One science journal asked and answered the question: "Is the house of science clean and in order? The bit of evidence that reaches the public invites serious doubts."

Such topics were the subject of a book by William Broad, a reporter with the News and Comment section of *Science* magazine and Nicholas Wade, an editorial writer at *The New York Times,* called *Betrayers of the Truth: Fraud and Deceit in the Halls of Science* (Simon And Schuster, 1982) who asked a fundamental question: "how could a researcher, committed to discovering the truth, betray the central principle of his profession by publishing false data?" Their answer came from the self-policing institution of science itself and discovered this one human flaw: fraud is a phenomenon which the conventional ideology of science could not deal with or account for. Fraud in science is practiced through "rhetoric, propaganda, and personal prejudice."

Some researchers eliminate data that does not support what they want to prove (called cooking the data); report more tests or trials than were actually run (called trimming); appropriate for their own use data or ideas of other researchers (called plagiarism); and make up experiments or data they never performed or produced (called forging). A cartoon in a science journal poked fun at this last tactic, one scientist talking to another and saying of a third: 'He's published a lot since he took up that creative writing course.'

"What's the major product of scientific research these days? Answer: Paper," *U.S. News & World Report* said. "Hundreds of new journals are being founded each year to handle the flood of research papers cranked out by scientists who know that the road to academic success is a long list of articles to their credit." Quantity, not quality, is the goal. Forty thousand journals published yearly produce a million articles, and part of this flood "is symptomatic of fundamental ills, including a publish-or-perish ethic among researchers that is stronger now than ever and encourages shoddy, repetitive, useless or even fraudulent work."

A senior editor at *The Journal of the American Medical Association,* Dr. Drummond Renie, commented on the lack of quality: "There seems to be no study too fragmented, no hypothesis too trivial, no literature citation too biased or too egotistical, no design too warped, no methodology too bungled, no presentation of results too inaccurate, too obscure, and too contradictory, no analysis too self-serving, no argument too circular, no conclusion too trifling or too unjustified, and no grammar and syntax too offensive for a paper to end up in print."

On the NOVA program entitled "Do Scientists Cheat?" telecast on October 25, 1988, one scientist commented on this practice: "People are trying to get their names attached to as many publications as they possibly can, so that very commonly now you find huge teams where 16 people all sign their name to a particular publication, which probably wasn't worth publishing in the first place. But this is part of a kind of rat race, a competitiveness, a vulgar quantitative counting mentality that is absolutely encouraged by the structure of science in the United States today." Some listed as co-authors may have had very little to do with the article, may not even have read it, yet add the article to their list of publications.

The NOVA program on "Do Scientists Cheat?" concluded with this acknowledgement by one of the scientists present: "Skeletons have come out of the closets, bureaucrats' careers have to be impaired if

that's what it takes, and there's no alternative. This is ethically required, this is legally required, and it's certainly morally required."

A Greater Fraud—Scientific Dogma

When dealing with the existence of UFO's, extraterrestrials and other dimensions of reality science says there is nothing to it and requires no study. The Condon Report of 1969 was touted as the final word by the United States Air Force and endorsed by the scientific community which seemed to stave off scientific inquiry. In the same vein, evolution is asserted to be a fact and doesn't need proof by most in the scientific community. Is this science? Has science produced physical proof and irrefutable evidence? The answer is no. But dogma, rather than good science is what is presented to the public.

In the January 1987 issue of the science magazine *Discover* Stephen Jay Gould wrote an essay on evolution. Intent on overkill, in this five-page article he proclaimed evolution to be a fact 12 times! This dogma is found in most biology textbooks, scientific journals, educational programs for television, best-selling books on cosmology and among science writers and professional educators at most science institutions.

Molecular biologist Michael Denton referred to this glib talk about evolution's being a fact and dismissed it with these words: "Now of course such claims are simply nonsense." It's much more than nonsense. It's fraud. It deceives and misrepresents. It perverts the truth to induce another to part with something of value. Scientific truth. Newspapers, radio, TV, nature series, science programs, schoolbooks from second grade on—all drum this evolution-is-a-fact litany into the public mind as much as UFOs, extraterrestrial life and other dimensions are-not-a-fact.

Using the evolution is-a-fact model the 'There are no such things as UFO's' the scientific propagandist is using the same technique in which Adolf Hitler wrote about in *Mein Kampf.* In his treatment of propaganda, he wrote: "Propaganda will not lead to success unless a fundamental principle is considered with continually sharp attention: it has to confine itself to little and to repeat this eternally. Here, too, persistency, as in so many other things in this world, is the first and the most important condition for success…. The masses…will lend their memories only to the thousandfold repetition of the most simple ideas. A change must never alter the content of what is being brought forth by propaganda, but in the end it always has to say the same. Thus the slogan has to be illuminated from various sides, but the end of every reflection has always and again to be the slogan itself…. With the primitive simplicity of their minds they will more easily fall victims to *a great lie* than to a small one, since they themselves perhaps also lie sometimes in little things, but would certainly still be too much ashamed of too great lies…. If you tell a *big enough lie and tell it often enough, many will believe it."*

THE NEWS MEDIA

Can we trust the news we get? Can we believe what we see on television? Are news items presented on the UFO subject objective reporting? False news reports are more common than perhaps most people suspect. For example, in 1983 intimate notes, supposedly Hitler's, were published in important weekly magazines, especially in France and Western Germany. They turned out to be fakes. In 1998, letters from JFK to Marilyn Monroe discussing bribe money were the subject of a new book and covered on television news. The letters contained errors such as zip codes which did not exist in the early 1960's which caused critics to label them as hoaxes.

Similarly, in 1980 a story about a young drug addict was published in the *Washington Post.* The account won the author a Pulitzer prize, the highest award for a journalist in the United States. But later the story was revealed to be fictitious, a fabrication. Under pressure from investigators, the author

submitted her resignation, saying: “I apologize to my newspaper, my profession, the Pulitzer board and all seekers of the truth.”

News Selection and Presentation

Journalists and editors often select news that fascinates the public but that may not be of real significance. Priority is given to what is sensational or eye-catching so as to increase circulation and ratings. Often, controversial subjects are treated in a negative light by skeptical reporters when editors are pressured to either cast doubt on let’s say UFO reality or the JFK conspiracy. Why? Because the media moguls are owned by defense contractors who are friendly with the Military-Industrial complex or the subject would be an embarrassment to the government if new, irrefutable evidence supporting long held beliefs were presented as fact.

An example of this kind of news selection is discussed in the book *Unreliable Sources: A Guide To Detecting Bias In News Media* by investigative journalist Martin A. Lee and commentator Norman Solomon. In their treatment of reporting bias in news media they state: “As media corporations grow in size and diminish in number, they are becoming less accountable to the public.” One observation explains why bias is infecting the news media: reporters are fearful about “biting the hand that signs the paychecks.”

Pressure Groups

The pressure that advertisers exert on news editors further affects the news the public receives. In the 1940’s for example lost advertisements from piano manufacturers when it published an article showing the advantages of using the guitar to accompany singing. An editorial was later published in the magazine in high praise of the piano! Another example is the relative scarcity of articles exposing the dangers of smoking should not be surprising in view of the number of magazines for which cigarette ads are a major source of revenue.

Another pressure area involves the readers or viewers themselves. Raymond Castans, former director of a popular French radio station, explained that listeners were mostly conservative, so care had to be exercised not to upset them. Here in the United States a story was printed that tried to expose the liquidation of American deserters in Laos by special military forces during the Vietnam War. The reporters and editors were pressured by the Pentagon to recant the story because it would have reopened the POW and MIA question.

Pressures are also brought to bear by extremist groups or individuals who feel that not enough attention is given to their opinions in the media. The kidnapping of Aldo Moro, ex-prime minister of Italy by terrorists; the bombing of the World Trade Center building in New York; the bombing of a Federal building in Oklahoma City; and the downing of airliners are but some examples of how groups or individuals influence the headlines. When treaties and agreements between governments are violated the practice of creating events surface in the media like the scenario depicted in the movie *Wag the Dog*.

Newsmen are sometimes accused of being conformist, of perpetuating established systems and opinions. It is not surprising to learn that an industry seeking to gain a maximum of readers or listeners would propagate ideas and views contrary to those of the majority of the people they serve?

A related problem is that rising costs have caused daily papers to merge, thus forming literal “press empires” in the hands of small groups or even one person. If the number of owners continues to decrease, this will limit the variety of published opinions. Rarely is the subject of UFO’s and extraterrestrial life discussed as a major news item in the mainstream press or television news. When it does, the editorials are often one-sided and presented in a humorous format without allowing opposing views to be heard. Often enough, the debunkers are given more attention and facts are glossed over. When scientists presented physical evidence for possible life on Mars, other scientists whose views were aligned

with conservative thinking were quick to challenge the findings. Although the media jumped on this story, it quickly faded into obscurity.

Influence on the Public

One only has to look at a newspaper or turn on the television to understand what is influencing public opinion. Stories about murder, rape, drugs, family breakdown, coups, revolutions, scandals, cover-ups, ecological destruction, wars, disease outbreaks, earthquakes, hunger and starvation are what you read, hear, and see. This is invariably the news of the day. Yet, a vitally important aspect of the news is generally ignored, and if it is mentioned, it is quickly dismissed.

For example, during his first term as U.S. president, Ronald Reagan spoke of "Armageddon," saying: "I find myself wondering if—if we're the generation that is going to see that come about." Afterward, however, he downplayed the matter, insisting that he never said that "we must plan according to Armageddon." He also mentioned that the planet faced a dire threat from powers from "outer space." His comments may have been camouflage for his proposed Space Defense Initiative or "Star Wars" program. Whether it was a slight of hand remark or not, the public seemed to endorse it and billions of tax payer dollars were spent on SDI research. Soon after, the news media saturated the newspapers and television with reasons for such a huge defense budget in peacetime.

ADVERTISING

According to *Insider's Report,* published by McCann-Erickson, a global advertising agency, the estimated amount of money spent on advertising worldwide in 1990 was $275.5 billion. Since then, the figures have soared to $411.6 billion for 1997 and surpassed $434 billion in 1998. Big money!

The effect of all this? One analyst put it this way: "Advertising is one of the most powerful socializing forces in the culture…. Ads sell more than products. They sell images, values, goals, concepts of who we are and who we should be…They shape our attitudes and our attitudes shape our behavior."

The Target Audience

To be strategically sound, advertising is usually directed to a certain audience, whether it be children, women, businesspeople, or a specific group such as ufologist. The message is crafted to appeal to the most important concerns of that audience. Then the ad is run in the media that will most effectively reach them.

Before an ad is designed, a great deal of research goes into finding out about the group most likely to buy and use the "product" being advertised. Advertisers need to know who these people are, how they think and behave, what they desire and dream of. Wrote one professional advertiser: "We make it our business to know *exactly* whom we're writing to. Who they are, where they live, what they buy. And why. Knowing all this gives us the ammunition to write persuasive sales messages. Our targets will respond to persuasion; they won't respond to bluster, our self-interests, or rhetorical arrows shot randomly into the air."

Elements of Persuasion

In the creation of an ad, careful wording is critical. Puffery, or exaggerated praise, is commonplace. A breakfast cereal is said to be "great," and a greeting card company claims that people buy its cards to when they "want to send the very best." Though it is not always easy to distinguish

between puffery and deliberate deceit, advertisers need to be careful not to make claims that can be disproved by verifiable facts. Some governments have laws that prohibit such dishonesty, and businesses are quick to sue if their interests are threatened by the deceptive ads of rivals.

Visual messages, whether in a magazine or on television, contain powerful messages beyond what is actually said about the product. The way in which a product is presented may convey suggestive thoughts or subliminal messages such as, 'If you buy this car, UFO's will beam you up' or 'If you buy this brand of eyeglasses, you will see aliens more clearly' In one of the best known and most successful soft drink advertising campaigns, a soft drink company links flying saucers to its product. The consumer is portrayed as smart, popular with aliens, and a regular contactee. The unspoken message: drink our soda, and you will have contact with space aliens.

Subliminal Advertising

In the late 1950's, the CIA utilized its mind control program MKULTRA in an experiment in a New Jersey movie theater in which the words "Drink Coca-Cola" and "Eat Popcorn" were flashed on the screen during the movie. The messages appeared for only a fraction of a second, too briefly to make an impression on the conscious mind. According to sources, this motivated people to buy things by projecting "unseen" messages. In controlled LSD mind and mood altering experiments, the subjects were shown carefully prepared "programming" films where the "abduction" scenario is "imprinted" in the viewer's subconscious mind convincing him that he had an "abduction experience."

Appeals to Logic and Emotion

Ads are carefully crafted to appeal to the specific desires and values of the target audience. Perhaps an ad will appeal to the need to have fun, the hunger for security, or a yearning to be accepted by others. Maybe the ad will direct itself to a hidden desire to be someone special, to stand out as different. Some ads appear on television tabloid programs dealing with the UFO subject that suggest their products are related to our desire to make contact with aliens which subconsciously linked to the program theme.

Other ads are designed to appeal to our emotional side. Mood commercials, for example, make their appeal by attaching pleasant imagery to the product. Producers of cosmetics, cigarettes, and liquor rely heavily on this approach. Other commercials use repetition. This hard-sell approach is based on the hope that if people hear a message enough times, they will believe it and buy the product (the Y2K food shortage and the long-shelf life food providers is but one example), even if they hate the ad itself! This is why we often see or hear ads recommending the same product over and over and over again. Nonprescription-drug commonly use this approach. *World Watch* magazine observed: "The most finely wrought ads are masterpieces—combining stunning imagery, bracing speed, and compelling language to touch our innermost fears and fancies. Prime-time television commercials in the industrial countries pack more suggestion into a minute than anything previously devised."

RELIGION AND MAN'S SEARCH FOR GOD

Religion, by far, is the most powerful, contradictory, and destructive device in cultures. It is the most basic of human beliefs and emotions. Arnold Toynbee, a historian, wrote: "The true purpose of a higher religion is to radiate the spiritual counsels and truths that are its essence into as many souls as it can reach, in order that each of these souls may be enabled thereby to fulfil the true end of Man. Man's true end is to glorify God and to enjoy Him for ever." As far back that history records, religions have professed love and generated hate. Roger Shinn, professor of social ethics of Union Theological Seminary, New York, observed that "Religious wars tend to be extra furious…. People fight over territory for economic

advantage" and when the cost is too high "the cause is religious." The famous mathematician Blaise Pascal also reflected on religious zeal and commented that man's evil is sufficient to make us hate but "never enough to make us love one another."

Origins

The history of religion is as old as the history of man himself. That is what archaeologists and anthropologists tell us. Even among the most "primitive", that is to say, undeveloped, civilizations, there is found evidence of worship of some form. In fact *The New Encyclopaedia Britannica* says that "as far as scholars have discovered, there has never existed any people, anywhere, at any time, who were not in some sense religious."

In UFO literature it has been suggested that the "gods" created the human race and endowed them with what one researcher calls the "God side of the brain" to fear death. Most religions are death orientated and teach the doctrine of the immortal soul. If this is so, then man the *soul* must eventually reach some plateau in the spiritual realm. If the human race is the byproduct of genetic engineering of an advanced alien culture—then the ramifications are enormous and far reaching. If either alternative ultimately proves true, the implications for the human race are staggering and its impact on social and cultural beliefs could be very distressful and possibly destructive. Evolution offers no explanation for the emergence of belief in "gods" or a creator.

Many Theories

The study of the origin and development of religion is a comparative new field. For centuries, people more or less accepted the religious tradition into which they were born and in which they were brought up. Most of them were satisfied with explanations handed down to them by their forefathers, feeling that their religion was the truth. There was seldom any reason to question anything, nor the need to investigate how, when, or why things got started. In fact, for centuries, with limited means of travel and communications, few people were even aware of other religious systems.

During the 19th century, however, the picture began to change. The theory of evolution was sweeping through intellectual circles. That, along with the advent of scientific inquiry, caused many to question established systems, including religion. Recognizing the limitations of looking for clues within existing religion, some scholars turned to the remains of early civilizations or to the remote corners of the world where people still lived in primitive societies. They tried to apply to these the methods of psychology, sociology, anthropology, and so forth, hoping to discover a clue as to how religion began and why.

What was the outcome? Suddenly, there burst upon the scene many theories—as many as there were investigators, it seemed—with each investigator contradicting the other, and each endeavoring to outdo the other in daring and originality. Some of these researchers arrived at important conclusions; the work of others has simply been forgotten. The same holds true for ufology.

Animism

One theory, commonly called *animism*, was proposed by the English anthropologist Edward Tylor (1832-1917). He suggested that experiences such as dreams, visions, hallucinations, and the lifelessness of corpses caused primitive people to conclude that the body is inhabited by a soul (Latin, *anima*). According to this theory, since they frequently dreamed about their deceased loved ones, they *assumed* that a soul continued living after death, that it left the body and dwelt in trees, rocks, rivers, and so on. Eventually, the dead and the objects were said to inhabit came to be worshiped as gods. And thus, said Tylor, religion was born.

Another English anthropologist R.R. Marett (1866-1943), proposed a refinement of animism, which he called *animatism.* After studying the beliefs of the Melanesians of the Pacific islands and the natives of Africa and America, Marett concluded that instead of having the notion of a personal soul, primitive people believed there was an impersonal force or supernatural power that animated everything; that belief evoked emotions of awe and fear in man, which became the basis for his primitive religion. To Marett, religion was mainly man's emotional response to the *unknown.* His favorite statement was that religion was "not so much thought out as danced out."

In 1890 a Scottish expert in ancient folklore, James Frazer (1854-1941), published the influential book *The Golden Bough,* in which he argued that religion grew out of magic. According to Frazer, man first tried to control his own life and his environment by imitating what he saw happening in nature. For example, he thought that he could invoke rain by sprinkling water on the ground to the accompaniment of thunderlike drumbeats or that he could cause his enemy harm by sticking pins in an effigy. This led to the use of rituals, spells, and magical objects in many areas of life. When these did not work as expected, he then turned to placating and beseeching the help of the supernatural powers, instead of trying to control them. The rituals and incantations became sacrifices and prayers, and thus religion began. In Frazer's words, religion is "a propitiation or conciliation of powers superior to man."

Even the noted Austrian psychoanalyst Sigmund Freud (1856-1939), in his book *Totem* and *Taboo,* tried to explain the origin of religion. True to his profession, Freud explained that the earliest religion grew out of what he called a father-figure neurosis. He theorized that, as was true with wild horses and cattle, in primitive society the father dominated the clan. The sons, who both hated and admired the father, rebelled and killed the father. To acquire the father's power, Freud claimed, 'these cannibalistic savages ate their victims.' Later, out of remorse, they invented rites and rituals to atone for their action. Thus, the father figure became God, the rites and rituals became the tradition of communion practiced in many religions.

A Faulty Foundation

After years of struggling with the issue, many have now come to the conclusion that it is most unlikely that there will be any breakthrough in finding the answer to the question of how religion began. First of all, this is because bones and remains of ancient peoples *do not* tell us *how* those people thought, what they feared, or why they worshiped. Any conclusions drawn from these artifacts are educated guesses at best. Second, the religious practices of today's so-called primitive people, such as the Australian Aborigines, are not necessarily a reliable gauge for measuring what people of ancient times *did* or *thought.* No one knows for sure if or how religious cultures developed over the centuries.

In that last comment lies the clue as to why various "scientific" investigators whether of the origin of religion or UFO's and extraterrestrials, have not come up with any tenable explanations. Logic tells us that a correct conclusion can be deduced *only from a correct premise.* If one starts off with a *faulty premise,* it is unlikely that one will reach a sound conclusion. The repeated failure of the "scientific" investigators to come up with a reasonable explanation casts serious doubts on the premise upon which they base their views. By following their preconceived notion, in their efforts to 'explain religion away' or UFO's for that matter, they have also attempted to explain God away.

The situation can be compared to the many ways astronomers prior to the 16th century tried to explain the movement of the planets. There were many theories, but none of them were really satisfactory. Why? Because they were based upon the *assumption* that the earth was the center of the universe around which the stars and planets revolved. Real progress was not made until scientists—and the Catholic Church—were willing to accept the fact that the earth was *not* the center of the universe but revolved around the sun, the center of the solar system. The failure of the many theories to explain the facts led open-minded individuals, not to try to come up with new theories, but to *reexamine* the premise of their investigations. And that led to success.

The same principle can be applied to the investigation of the origin of UFO's, extraterrestrials, and religion. Because of the rise of atheism and the widespread acceptance of the theory of evolution, many people have taken for granted that God does not exist. Based on this assumption, they feel that the explanation for the existence of religion is to be found in man himself—in his thought processes, his needs, his fears, his "neuroses." Voltaire once stated, "If God did not exist, it would be necessary to invent him"; so they argue that man has to "invent" God. And once again, if UFO's and extraterrestrials do not "exist," we would have to "invent" them.

Who Rules The World—Aliens or God?

In order for ufology to reach out to religious-minded people regarding the alien reality, the question 'Who rules the world?' must be broached in the religious context. In the United States and in Europe and cultures throughout the world the Bible is read and believed in. If ufology can link extraterrestrials with demons, then a common ground can be established for open dialog with religious leaders of Christendom and possibly Eastern beliefs.

Questions such as 'Who rules the world?'; 'Is there some type of superhuman oversight at work?'; or 'Has God left humans to the mercy of evil aliens/demons? must be answered in the Biblical context. For example, in a rare interview conducted by Michael Heseman with Monsignor Balducci concerning NASA's announcement that traces of extraterrestrial life found on a meteorite believed to have originated on Mars, Balducci expressed a wide acceptance in the Catholic Church that "there is no contradiction between true science and the true proof of God's existence" as found in the book by Whiley Strieber called *Confirmation.*

If the Catholic Church sees no contradiction then the question of alien rule of the earth at present, is not at odds with the Biblical account of Jesus' encounter with the superhuman entity Satan. In the Gospel accounts Satan claimed possession over all governments of the earth. Did Jesus deny this claim? No. In fact, he confirmed it on several occasions with the statement that Satan is "the ruler of the world."—John 14:30. In the book of Luke it says: "The Devil *took* [Jesus] along to an unusually high mountain, and showed him *all* the kingdoms of the world and their glory" and stated that "I will give you all this authority and the glory of them, because *it has been delivered to me,* and to whomever I wish *I give it."* According to the Bible, Satan is a extraterrestrial entity possessing great power. The Christian apostle Paul associates Satan with evil "spirit forces" and speaks of them as "the wicked world rulers of this darkness." Moreover, the apostle John said that "the whole world is lying in *the power* of the wicked one." In the book of Revelation it states that Satan is "*misleading* the entire inhabited earth." In this context, ufology may provide some supporting evidence. If the reported alien abduction cases, animal mutilations, and seemingly bizarre UFO encounters that defy a true scientific explanation are closely associated with demons (fallen angels under the control of Satan, chief angel in opposition to the Great Extraterrestrial Jehovah), then the whole field of ufology may have to be reexamined. If it is not, then the question of alien encounters still begs for an answer.

MILITARY UFO INTELLIGENCE AND SECRECY

The issue of military intelligence, secrecy, and scientific research of UFO's erupted in 1947 as a fundamental confrontation between the scientific community and the political administrators of national security. The battle was joined in the newly created Atomic Energy Commission which had assumed control of the nation's atomic energy program, where the scientific viewpoint emerged triumphant in the sense that the interpretation of broad classification guidelines was left in the hands of government scientists. Dr. Vannevar Bush himself emphasized the importance of rapid declassification of the

information obtained from UFO technological studies so that it could be used for the benefit of the national welfare and all of mankind.

The arguments against extensive classification of scientific research, at least in peacetime, were many and convincing. In the first place, the high classification for UFO technology may and often does have the effect of shielding national policy from informed academic criticism. Even when all the essential facts and issues are actually in the public domain, a suspicion remains that there *are* secret facts which have an important bearing on national security policy. Government policy can use the mere existence of classified information to bolster their case and erode the credibility of the opposition which is not privy to the information, even though the classified data may actually be irrelevant to the fundamental policy issues.

Security Clearances and Classification

Civilian employees in the military UFO research establishment are subject to the same kinds of checks to which all federal employees are subject: the Federal Bureau of Investigation "name check" for all positions and, if any information turns up in the name check that might be regarded as derogatory, a so-called "full field investigation" covering everyone from neighbors to former employers. Where the employee's job is designated as "sensitive" a full field investigation is prescribed in any event. Security checks, including full field investigations, are also prescribed for military personnel holding sensitive positions. Clearance and classification requirements for a non-existent phenomena is a glaring contradiction of the pat denials from the military and knowledgeable government sources when FOIA requests are filed for technical and scientific data related to UFO sighting reports. A case in point is the release of the NSA's UMBRA files in 1998. In 1980, Citizens Against UFO Secrecy filed a lawsuit in federal court against the NSA on the grounds that it was withholding information found in the CIA's UFO files. The NSA produced a classified affidavit which was denied to the CAUS attorney and was reviewed *in camera* by a federal judge after which the judge ruled in the NSA's favor! Why the secrecy? The judge had to be cleared by the NSA just to review a *classified* affidavit!

The military's classification of UFO's has had an impact upon civilians requesting "classified" information on a "non-existent" phenomena has extended in ways that suggest dangerous implications for the freedom of citizens generally. As an example, under the Nixon Administration the Army maintained surveillance of civilian activities. In April 1970 the American Civil Liberties Union lost a round in a federal court when it challenged an Army surveillance program under COINTELPRO (Counter Intelligence Program). It was contended that a special intelligence branch of the Army with offices across the United States had, since 1965, secretly compiled dossiers on thousands of organizations and political dissenters. The Pentagon responded to congressional inquiries by announcing elimination of a computerized data bank of millions of names and associations but admitted that it had retained microfilm files of similar information on civilian activities through the Counter Intelligence Analysis Division. Senator Sam J. Ervin of North Carolina, chairman of the Subcommittee on Constitutional Rights of the Senate Judiciary Committee, observed that "regardless of the imaginary objective, the chief casualty of this overkill is the Constitution of the United States." A Justice Department lawyer defended the surveillance as *necessary* to prepare for an *emergency.*

THE EXTRATERRESTRIAL VIEW OF TIME

In this final segment I would like to address one the most fundamental mysteries associated with UFO's and extraterrestrial life forms commonly connected with personal close encounters.

"Time seems to be one of the most mysterious forms of human experience," states one encyclopedia. Yes, to define time in simple terms is nearly impossible. We could say that time "elapses,"

"flies," and even that we ourselves are moving in "the stream of time." But we really do not know what we are talking about.

Einstein once commented that physics deals with "events" in space and that the "time of an event taking place" at one point on a "coordinate origin" is related to the "time shown on the clock…simultaneously with the event." What Einstein was saying basically is that time is the "distance between two events." Yet, the PCE seems to tell us that time is independent of events; it appears to go on whether something happens or not. One philosopher claims that time actually does not exist but is simply something imagined. Can that on which so much of our experience is built be merely a figment of our imagination?

The close encounter with a unknown or *supernatural* event can be likened to a soldier under fire. Time seems to slow down and images are almost frozen in the mind as if viewing a slow motion picture film. This phenomena is also associated with a sudden trauma of a near death experience. Time seems to have no meaning to the experiencer only the event. In the case of an "alien" or UFO abduction event, the experiencer seems to be "frozen" in time, in other words, the event seems to be happening *out of time* of a normal frame of reference. It does not seem *real*.

God's View of Time

The Bible does not give any definition of time, suggesting that it is perhaps *beyond* man's ability to understand fully. It is like the endless expanse of space, which we also find difficult to comprehend. Time, apparently, is one of those things that only an extraterrestrial—or God if you like, can fully understand, for as the Book of Psalms, Chapter 90, verse 2 says, God is "from time indefinite to time indefinite."

Even though the Bible does not define time, it does speak of time as a reality. God is also spoken as being present in our time reference for one day though *out of our frame of reference as a thousand years.* Frustrating as it is to try to understand what *time is,* to many people the *idea* of eternity, is most puzzling. Historical or personal *events* of importance *are* firmly placed *in the stream* of time. One reason for this may be that our experience of time has always been connected with the cycle of birth, growth, aging, and death. Thus, we have come to identify the *flow* of time with the aging process itself. For many, to think in any other way would seem to be a violation of the very *concept* of time.

The Philosophical View of Time

What is often overlooked in this way of *reasoning* is the fact that humans are *already* an exception to the rest of creation in a number of ways. For example, animals lack the intellectual abilities that humans have. Despite philosophical claims otherwise, they do not become creative beyond what their instinct drives them to do. They have neither the artistic gifts nor the capacity to show love and appreciation that humans possess. If humans have been *given* so much more in these qualities and abilities that make life meaningful, *why* is it not possible that they have also been *given more* when it comes to life itself?

On the other hand, is it not strange that trees, which cannot think, live for thousands of years in some cases, whereas intelligent humans can live only 70 to 80 years on the average? Is it not a *paradox* that tortoises, which can live more than 200 years, while humans richly endowed with these abilities, live less than half as long?

Scientific "Time" and Extraterrestrial "Reality"—Can They Merge?

The two driving dogmas that have divided the scientific and theological camp is: 'what is the *essence* of our being and where do we *fit* into the stream of time and reality?'

The scientific frame of reference to time postulates that we *Homo sapiens* have no specific time in history when our presence dominated this planet only from some remote past. The theological or extraterrestrial explanation argues for a historic event that can be dated in the texts of the ancient Sumerian and Hebrew writings. Can the two compromise on some form of agreement? One man thinks they can. He is Ian Barbour, professor emeritus of religion and physics at Carleton College in Northfield, Minnesota. Barbour, 75, professor of religion and physics recently was awarded the $1.24-million Templeton Prize for Progress in Religion laid for the groundwork for a new interdisciplinary field with his 1965 book, *Issues in Science and Religion* which influenced a generation of scientists, religious scholars, and laymen alike.

Barbour stated, "I always felt we needed to move beyond the hostility. Scientists say they believe in evolution, not God. Religious scholars say they believe in God, but not evolution…. Well, I say we don't have to choose a side. We can meet somewhere in the middle."

It would seem that the evidence for the Big Bang 15 million years ago to the cloning of a sheep named Dolly, the war between religion and science has left little room for reconciliation. But Robert Russell, founder and director of the Berkeley Theological Union center, has credited Barbour with "constructing bridges and finding the commonalities in the fields." Paul Kurtz, head of the committee for the Scientific Investigation of Claims of the Paranormal does not like to see the publishing of books written by scientists pointing to evidence of intelligent design and claims that this kind of "science" only "pushes our ignorance back on step."

What is so fascinating about science and religion coming together is the fact that since 1950, discussions between scientists and theologians have created courses on college campuses and that under the Library of Congress a number of books have been published with the heading "Religion and Science" has tripled. The American Academy of Religion and the American Association for the Advancement of Science have programs on the topic at their national and regional meetings.

If the field of UFO research is to find a legitimate place in science and religion, the issues addressed in this essay, I believe, must first be overcome by demonstrating how the phenomena exists in both realms of reality and must be integrated into the mainstream of study at the college level.

It is the hope and desire of the author that the reader consider the topics mentioned as part of the paradox in which human society exists and what serious UFO research must address if the phenomena is to be taken seriously by science and religion. The author would advance the thought further by questioning the term Ufology as an accurate reference since the phenomena affects both fields in many ways.