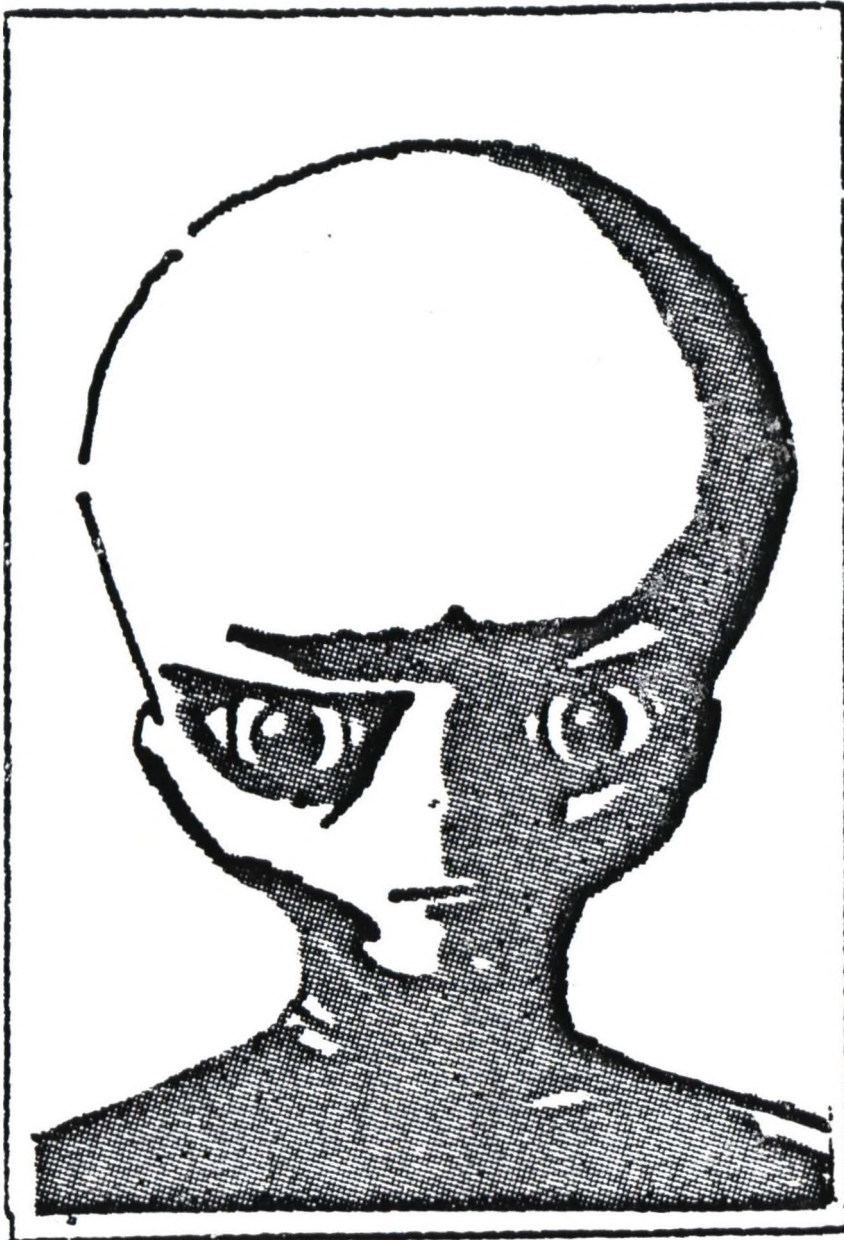


MAGONIA

45p

10
1982



ENTITY OR EMBRYO?

Alvin Lawson : The Birth Trauma Hypothesis

MAGONIA

NUMBER 10

(Incorporating MUFOB 59)

MAGONIA is an independently published magazine, devoted to a broad examination of the UFO phenomenon and its interaction with society and the individual.

It is published by the Editors, and has no connection with any other UFO magazine or group. Views expressed by contributors are not necessarily shared by the Editors.

All correspondence, subscriptions and exchange publications should be sent to the Editor: JOHN RIMMER, 64 ALRIC AVENUE, NEW MALDEN, SURREY KT3 4JW, UK

© 1982. Copyright in signed articles rests with the authors.

EDITOR: John Rimmer

*EDITORIAL PANEL: John Harney,
Peter Rogerson, Roger Sandell
Nigel Watson*

MAGONIA is available by exchange with other publications, or by subscription, at the following rates:

UNITED KINGDOM: £2.00 for four issues.

USA: \$5.00 four issues.

Other countries: £2.50 or equivalent.

Overseas rates include airmail postage and exchange charges. Cheques or money orders should be made payable to

'John Rimmer'.

EDITORIAL

The research into 'imaginary contactees' conducted in the United States by Dr Alvin Lawson and Dr William McCall has aroused a great deal of controversy. In the *MAGONIA 6* we published a critique by Dr Willy Smith of Lawson's original paper, 'What Can we learn from the study of imaginary UFO abductees'.

At the time we published this, Lawson's work had not been widely published in Britain, and from comments received it was apparent that some of the arguments advanced were unfamiliar to British readers.

Consequently, when we learned that Dr Lawson was to pay a brief visit to London during the course of a European Tour (in which he would be speaking at the Salzburg UFO Colloquium, an account of which will appear in the next *MAGONIA*) we were anxious to ensure that he would have an opportunity to defend his research to British ufologists. Unfortunately, due to the short notice of his visit, and the July rail strikes, we were able to invite as many people as we would have liked, and some of those who we were able to invite were unable to travel to London to hear and question Dr Lawson, and Dr McCall, who fortuitously happened to be in London for quite different reasons, at the same time.

Lawson's research has now developed into a working hypothesis on the nature of the abduction experience, whether imaginary or real, we he suggests is testable by other researchers. It is this hypothesis which is presented in the extended paper which comprises most of this issue of the magazine. We hope that researchers will take up Alvin Lawson's challenge and attempt to replicate his experiments and test his hypothesis. If they do so, and confirm or refute it, we will of course offer them the full facilities of *MAGONIA* for the dissemination of their findings. Researchers who wish to contact Dr Lawson for details of the protocols of his experiments may do so through this journal, or directly to him at Department of English, California State University, Long Beach, Calif., 90840

MAGONIA is now able to offer printing facilities at a realistic charge, to other small circulation magazines. If you would like to see if we can help, please send details of your requirements, and a copy of your magazine (if you currently produce one) to the Editor, and we will be happy to quote you an estimate.

THE ABDUCTION EXPERIENCE

A TESTABLE HYPOTHESIS

DR. ALVIN H. LAWSON

Those who believe that UFO abductions relate to alien beings, parallel universes, or other exotic origins will ultimately have to explain - along with the lack of unambiguous physical evidence - why the incidents and images reported by abductees are so similar to those reported in a variety of obviously psychological processes. These processes or abduction analogues include drug-induced hallucinations, near-death experiences, religious and metaphysical ecstasies, shamans' trances, and particularly the revivification of trauma associated with foetal development and birth.

Psychiatrist Stanislav Grof, a follower of Otto Rank with years of experience in the therapeutic use of LSD, believes that many of his patients relive their own birth trauma (BT) during LSD sessions(1):

In a way that is not quite clear at the present stage of research, the (subjects') experiences seem to be related to the circumstances of the biological birth. LSD subjects frequently refer to them quite explicitly as reliving their own birth trauma. (Others) quite regularly show the cluster of physical symptoms...that can best be interpreted as a derivative of the biological birth. They also assume postures and move in complex sequences that bear a striking similarity to those of a child during the various stages of delivery.

Grof's work is of interest to ufology because revived BT narratives provide a remarkably extensive collection of abduction image parallels. The study of these parallels will help determine whether we should think of abductions as psychological rather than physical experiences. Also, many

of Grof's subjects report LSD fantasies centring on contact with alien entities from other worlds, or even other dimensions or parallel universes. Several have specifically described encounters with 'flying saucers' and science fiction adventures similar to TV's Star Trek (2). Grof's findings seem to show that UFO narrative data are a common part of psychiatric therapy programmes where LSD or other hallucinogens are utilized, and are supported by other reports from cancer wards that terminal patients on certain drug therapies commonly have spontaneous abduction fantasies (3). Such data appear to contradict Berthold Schwarz's assertions as to the absence of UFO-related fantasies in psychiatric patients (4).

Grof's work confirms in part the results from our 1977 series of imaginary abduction experiments (5), which cast doubt on the physical reality of CE-III events, and on the reliability of abduction case data retrieved through hypnosis. The imaginary series attempted to distinguish 'real' CE-IIIs from hoaxes and fantasies, but concluded only that, since they utilized essentially identical imagery and events, one could never be certain. The present study emphasizes that BT data can be obtained through hypnosis as well as drugs, and proposes that the existence of BT imagery in abduction narratives provides ufologists with a criterion which can help determine false abduction reports from any that may reflect actual events.

A word on the reliability of revived birth trauma narratives. Although Grof finds 'perinatal' or birth-related imagery and events to be omnipresent in human affairs (e.g. in anthropology, mythology, Gestalt and other therapies, initiation rites, and

religious ceremonies of many cultures), he cautions that a 'causal nexus' between specific events of one's biological birth and particular images has yet to be established. Again, Grof's BT sessions contain non-BT data, including hallucinatory imagery, autobiographical details from later memory, and fantasized experiences.* These psychological phenomena are related not to birth or to UFOs but to the central nervous system. But it doesn't matter that BT sessions are not entirely factual so long as there are demonstrable BT/CE-III image parallels in the complex of psychological processes which emerge during revivification sessions.

I believe that the many parallels between abductees' narratives and the above and other psychological processes argue that abductions also are mental rather than physical experiences. Since abduction reports show features of sequence and structure which seem consistent with major perinatal events, they therefore support the view that abductees unconsciously use components of the birth process as a matrix for a fantasized abduction experience. While there is a contemporary tendency to think of the whole UFO phenomenon in terms of the extra-terrestrial or other (increasingly bizarre) hypotheses, the smaller abduction component of that phenomenon seems to me to be a psychological process. It is this view of abduction reports which will be set forth in the following pages.

I must add a note on the reliability of hypnosis. During hypnotic regression of BT subjects and alleged abductees, it is probable that data from at least three non-BT and four non-UFO sources may corrupt witnesses' narratives. All the more reason to interpret hypnotically derived 'evidence' with caution.

I

The many imagery parallels among abduction analogues suggest that they have a common source. One of the most likely sources is the birth experience and its associated trauma, since birth is a universal phenomenon which is free from ordinary cultural influences and is, as far as we know, one of the first significant conscious events experienced by human beings. Grof describes the four perinatal stages as 'matrices' because he believes that each stage has major implications for later personality development and behaviour (6):

*I use the term 'birth trauma' rather loosely to refer to the entire complex of imagery (BT, hallucinatory, remembered, imagined) under discussion, a procedure which, since it follows Grof's data more closely, seems appropriate.

STAGE	DESCRIPTION	TYPICAL EVENTS
I	Primal union with the mother	'Good' and 'bad' womb experiences
II	Onset of the birth process	Contractions in a closed uterine system
III	Synergism with the mother	Propulsion through the birth canal
IV	Separation from the mother	Termination of the symbiotic union and formation of a new relationship

Since BT narratives from each stage contain many abduction parallels, they merit extended discussion and analysis.

Some of the many solid abduction/birth trauma parallels are listed in the following comparative table of images and events selected from CE-III reports and subjects' narrative descriptions of Grof's four perinatal stages. Note that the chronologies of BTs and abductions seldom observe the same sequence. Rather, BT subjects jump back and forth from any of the four stages at will, just as abductees sometimes report experiencing their abductions in unique sequences. So while the chronology of events in abductions/BTs is not always consistent with that followed below, the similarity of imagery and incidental details is obvious.

Also, birth events are so various and idiosyncratic that no two BT narratives nor the CE-IIIs built upon them will ever be identical. This means that there will always be apparent non-patterns in abductions, an important fact for investigators to know. I have indicated the perinatal stages of all parallels below, and some representative (but by no means all) CE-III cases which demonstrate them. Note that I have included contactees and imaginary abductees along with 'real' cases. In addition, though most of the alleged witnesses in Budd Hopkins's recent book, Missing Time (Marek, 1981), appear to be imaginary abductees, I have indicated them separately by the author's surname. All three groups - regardless of the physical reality of their experiences - provide essentially the same visual imagery and events as 'real' CE-IIIs, thus supporting the thesis that all are related to BT experiences.

In Table II on the following pages, the first column indicates the type of event reported in CEIII and abduction cases, column 2 lists a sample of such cases (referenced in appendix I), and column three refers to comparable experiences from Grof's book Realms of the Human Unconscious, referenced by page numbers underlined.

T A B L E T W O

Loss of control	All cases	IV - "It was as if I were losing control, and being quite unable to arrest the...plunge..." <u>146</u>
Bright light	Almost all cases	IV - Radiant light of blinding intensity may seem supernaturally bright. <u>143</u>
Paralysis	Many abductions	II - Visions of 'no exit' entrapment, being fixed... or unable to escape...doom or... threat. <u>119-123</u>
Struck by beam of light	AVB, Contactees, Garden Grove, Hopkins' Ss, Imaginary Ss, Larson, Silviera	I - "... an incredible amount of light and energy was enveloping me and streaming in subtle vibrations through my whole being". <u>113</u>
Levitated by tube of light	Many cases	IV - "We were rising towards light, higher and higher, through majestic white marble pillars... we rose into whiteness..." <u>147</u>
Tube or tunnel	Many cases	II - visions of 'cosmic engulfment' or a gigantic whirlpool "sucking the subject and his world relentlessly to its centre." <u>1212</u>
Metallic sounds	Many cases	IV - Hum of machinery, sounds of surgical instruments, etc., as if from hospital room. <u>139</u>
Size change	Contactees, Higdon, Hopkins, Imaginary, Spaur, Walton	IV - "We all became very small - as small as a cell, as small as an atom." <u>148</u>
Big room	Andreasson, Garden Grove, Hopkins, Walton	IV - Separation from mother coincides with feelings of decompression and spatial expansion; also visions of gigantic halls, open spaces, etc. <u>139</u>
Starry skies	Contactees, Higdon, Hopkins, Garden Grove, Imaginary	I - Visions of 'cosmic vistas', galaxies, solar systems, star-filled skies, etc. <u>113</u>
Entities	All cases	I - Many visions of fetuses and of embryonal experiences. <u>105ff.</u> : I - "...archetypal demons... creatures from fairy tales..." <u>113</u> ; II - "...dehumanised world of automata, robots..." <u>116</u> ; IV - "...animals persons, animal-human combinations... spirits" <u>146</u> ; III - 'War of the Worlds' type invasions. <u>125</u>
Extraterrestrial hypothesis	Most cases	
Absurd events	Most cases	II - Agonised struggle of early birth results in feelings of the meaninglessness of life, death, the struggle itself, etc.; world seems insane. <u>118</u>
Examination	Most cases	II - Subject is concerned by an apparent threat to bodily survival... as recalled in past operations, interrogations, illnesses, etc. <u>121</u>
Reliving medical history	Andreasson, Imaginary, Kendall, Larson	II - Subjects recollect sensations and detailed circumstances of operations and medical treatment. <u>121</u>
Bodily dismemberment	Andreasson, Hopkins, Larson, Garden Grove, Imaginary	III - Subjects experience "sodomasochistic orgies, mutilations and self mutilations... ritual sacrifice..." and other bloody events. <u>124</u> . IV - Ego death/rebirth symbolism, a victim may feel that his body is cut open and his heart or other organs are removed. Replacement brings feelings of rebirth. <u>142</u>
Umbilical pain	Andreasson, Hill, Kurz	IV - Subjects report severe pain in the umbilical area, often spreading through pelvic area. <u>141</u>
Relief after pain or threat	Walton, Larson, Hill	IV - Individuals completing the death/rebirth sequence feel relief accompanied by deep emotional and physical tranquility. <u>140</u> .
Breathing problems	AVB, Walton Garden Grove	IV - Sense of breathing difficulties, suffocation and related feelings of emergency. <u>141</u>
Unpleasant taste	Andreasson, Walton, Garden Grove	I - Unpleasant taste in mouth, described as combination of biological and inorganic (i.e. ammonia, metallic, iodine, etc.) substances. <u>108</u>

Unpleasant odour	AVB, Walton, Garden Grove, Imaginary	III - Unpleasant or revolting odours of biological origin such as sweat, faeces, putrefaction. <u>131</u>
Sexual seduction by entities	AVB, Kurz	III - Common motif in this stage is intense sexual excitement, as in an uninhibited carnival atmosphere; seduction and rape also are reported. <u>130</u>
Current through head and body	Andreasson, Garden Grove Kendall, Larson, Imaginary	III - Incidents of "powerful currents of energy streaming through" the body. <u>124</u>
Head and body pressure	Andreasson, Garden Grove, Imaginary, Walton Larson, Kendall	III - Great pressure and pain on the head and body, and related distress. <u>134</u>
Alternating chills and fever	Andreasson, AVB, Hopkins, Kendall, Imaginary	III - Hot flushes alternating with chills, and profuse sweating with shivering. <u>134</u>
'TV screen' life flashbacks	Many cases	IV - Subjects often experience a rapid sequence of key events from past and present life. <u>145</u>
Message	Most cases	I - "I suddenly understood the message of so many spiritual teachers that the only revolution that can work is the inner transformation of every human being." <u>114</u>
Knowledge gained from experience	Most cases	I - Intuitive insight into the meaning of the cosmos which is deemed 'more relevant' than specific, concrete and pragmatic knowledge. <u>106</u>
Messianic complex identification with Christ, etc.	Andreasson, Contactees, Garden Grove	IV - Identification with suffering, death and transcendence of Christ; sense of unity with God. <u>142</u>
Womblike rooms on UFO	Andreasson, AVB, Hopkins, Contactees, Imaginary	I - Many realistic details suggestive of the original embryonal/fetal situation within the womb, including specifics of intra-uterine development involving the umbilical cord, fluid and placenta. <u>105</u> ff and <u>158</u> ff
Womblike containers on UFO, liquid-filled, with 'umbilical'	Many cases.	I - Descriptions of, or identification with, the embryo/fetus in the womb, with many details of the sensate life of the fetus. <u>105</u> ff.
Apocalyptic events, visions of future devastation	Andreasson, Contactees, Garden Grove, Imaginary	III - Earth pictured as besieged by disastrous events of man and nature; atomic war, earthquakes, hurricanes, novas, etc. <u>124</u>
Return	All cases (?)	I - "Only reluctantly was I giving up this experience and returning to my usual consciousness. <u>114</u>
Loss of sense of time.	Most cases	I - "This... experience lasted for what seemed an eternity... seemed to open into time instead of space..." <u>113</u>
Ineffability	Most cases	I - "I reached a new feeling of harmony and self-acceptance, and a global understanding of existence that is difficult to describe." <u>115</u>
Aftermath	Most cases	I - "I felt... that something of utmost relevance had happened to me...and that I would never be the same." <u>114</u>

In addition to the above patterns, Grof's subjects commonly report visions of deities and other creatures which can be classified in the same six distinct types which are observed in UFO entity reports. In one BT fantasy, in fact, a subject described being confronted by no fewer than five types of creatures (7):

The square was surrounded by Gothic cathedral facades and from the statue niches in these facades and from the

gargoyle downspouts in the eaves animals, persons, animal-human combinations, devils, spirits - all the figures that one observes in the paintings of Hieronymus Bosch - came down from the cathedrals into the square and moved in on me.

Five of the six UFO entity classes are described here explicitly: human ('persons'), humanoid ('devils'), animal, exotic ('animal-human combinations'), and apparitional ('spirits'). The sixth type, an explicit for-

mulation of a robotic sensibility, occurs in another subject's BT vision involving 'the dehumanized, grotesque, and bizarre world of automata, robots, and mechanical gadgets'. Grof says that creature types from BT narratives seem to be identified with particular emotional stresses originating in the various experiences of development and birth. These stresses may cause the embryo/foetus to respond in distinct emotional or imaginative contexts which may, years later, be associated with individual creature types. For example, one subject felt that he had achieved, in the course of 'good womb' and 'bad womb' experiences (as Grof terms them), a sudden understanding of the genesis of demons from diverse cultures (8):

The demons surrounding the peaceful Buddha figure on many Indian and Tibetan religious paintings appeared to him to be representatives of various forms of disturbances of the intra-uterine existence. The subject could distinguish among them the bloody, openly aggressive, and ferocious ones, symbolizing the dangers of biological birth; the others, more insidious and lurking, represented the noxious influences in the intrauterine life.

The 'good womb' and 'bad womb' experiences occur in the first perinatal stage and consist of alternating positive (undisturbed intrauterine life) and negative (disturbed intrauterine life) events in terms of their effect upon the foetus. Both extremes contain plentiful abduction echoes. In re-living 'bad womb' experiences Grof's

patients report foetal distress such as feelings of sickness, nausea and mild paranoia, which may be traceable to any of several causes such as the mother's physical or emotional health, her ingestion of noxious substances, or attempted abortion. 'Good womb' revivification manifests itself in pre-birth bliss including feelings of cosmic unity, transcendence of space and time, visions of paradise, 'oceanic' emotions, and other parallels with mystical or ecstatic experiences. Veteran CE-III investigators have often observed similar extremes of emotional response from witnesses.

The dominant creature type in both BT narratives and CE-III reports is humanoid, and resembles the human foetus. Grof says that subjects 'frequently report visions of or identification with embryos, fetuses, and newborn children. Equally common are various authentic neonatal feelings as well as behaviour'. (9) Many if not most UFO humanoids, such as those described by Betty and Barney Hill and Travis Walton, closely resemble a foetus or embryo, specifically with regard to underdeveloped facial and other anatomical features. The foetus-like UFO alien thus provides a major parallel between abduction and BT narrative data, and deserves further examination. Some commonly reported humanoid characteristics are listed below, with similar descriptive details from prenatal chronology offered for comparison (10).

T A B L E T H R E E

REPORTED HUMANOID CHARACTERISTICS

Diminutive size.
Frail-seeming body.
Disproportionately large head.

Eyes comparatively large.

Hands and feet missing or rudimentary.

"Claws" or webbed fingers and toes.

Underdeveloped facial features.

No genitalia evident in most case.

No fingernails or toenails.
Arms longer than legs.
Clumsy movements and walk.
Skin colour pallid (grey or white)
Skin colour reddish.
Skin wrinkled.
Hairless bodies, no eyebrows.

HUMAN PRE-NATAL CHARACTERISTICS

Small throughout gestation period.
Frail until late in gestation.
Head size disproportionately large from fourth week.
Eyesockets large; eyes form from fourth week, half adult size at birth.
Hand plates by fifth week, foot plates formed by sixth week.
Fingers and toes webbed until about eighth week.
Underdeveloped ears, nose and mouth.
Facial appearance not 'human' until tenth week.
Genitalia ambiguous or underdeveloped until twelfth week.
Nails undeveloped until twelfth week.
Arms longer than legs until fourth month.
Perceptible movements in fifth month.
Pallid skin until sixth month.
Skin colour reddish from seventh month.
Skin wrinkled in seventh month.
No hair until eighth month, eyebrows only evident by then.

Note that many of these reported humanoid qualities are more characteristic of the embryo (i.e., aged up to nine weeks) than of the foetus (nine weeks to term), suggesting that at least some matrices for the physical appearances of humanoid entities lie in early prenatal experiences. But there may be even earlier matrices. Grof describes experiences in which LSD subjects seem to undergo extreme spatial constriction so that they 'tune in' to the 'consciousness' of a particular organ or tissue of their own body, and even regress into a cellular or subcellular consciousness (11). Grof says that it is 'commonly reported' by such subjects that they even identify with the sperm and ovum at the time of conception (12), and sometimes describe an accelerated process of embryogenesis and foetal development (13). While Grof concedes that the authenticity of such narratives is an open question, he states that he was able to get several independent verifications of supposed embryonal and foetal experiences (14).

One cellular component, not mentioned in Grof's data, seems potentially stunning in its UFO implications. When the fertilized human ovum is six days old and attaches itself to the wall of the uterus, the distinctly embryonic tissue inside the ovum assumes an intriguing shape: it resembles a flattened, circular plate, the basic UFO pattern, and is known as the embryonic disc. Everything that will eventually become the adult human being is present, at least potentially, in the relatively few cells of the young ovum's embryonic disc. This stage of prenatal life is the first in which the fertilized tissue can be thought of as something integral, whole, or individual. We remember that the psychologist Carl Jung found an analogy between the shapes of 'flying saucers' and 'mandalas', which he defined as archetypal symbols of unity, wholeness and individuation (15). If Grof's genetic memory data are valid, they could be interpreted as providing a physiological basis for Jung's theories on archetypal imagery and his related speculations on the collective unconscious.

At any rate it is somewhat startling to realize that every human being who ever lived was - for a few hours at least - literally shaped like a UFO. With that in mind one can speculate: perhaps the embryonic disc does manifest itself as a Jungian mandala or saucer archetype in everyone's sensibility during the embryonic stage; later it could emerge as part of a percipient's UFO-related imagery. Thus UFO witnesses might have been predisposed to perceive saucer-shaped 'somethings' in the presence of whatever psycho-physical stimulus constitutes the UFO phenomenon - though what witnesses perceive

may be an archetypal echo of experiential imagery from their own prenatal development.

But the developing embryo evolves through other possibly UFO-related geometric forms as early as its third week of life: it is an oval by day 14, pear-shaped by the 17th, and about day 22 the beginnings of the brain and spinal cord have formed a comparatively huge neural tube down the length of the tiny embryo. The dominance of tube or tunnel imagery in CE-IIIs (as well as other analogues) is well established, and if these speculations have merit the prevalence of tube/tunnel images may relate to one or more of several possible tube/tunnel archetypes in the birth process. In addition to the neural tube, other putative archetypes include the umbilical tube-placenta complex and the 'birth canal' (i.e., cervical opening, vagina, and surrounding tissues) experienced during normal birth.

The placenta is a circular, inverted-bowl-shaped organ which is connected to the foetus by the umbilical cord, a tube containing other tubes (veins and arteries) attached at the foetus's navel. Several abductees (e.g., Hill and Andreasson) have reported pain or distress in their navel during alleged examinations (16); many others use tube/tunnel imagery to describe UFO interiors or events - some maintaining that they were 'sucked up' a tube (of light or other material) into the UFO. The physiological fact that body fluids are exchanged between the foetus and the UFO-shaped placenta - i.e., they are 'sucked up' the umbilical tube, seems significant.

The umbilical cord recalls a hitherto inexplicable image, the seemingly solid, flat-ended, retracting light beam. The umbilical cord, a solid tube descending from the placental 'saucer', does have a flat end at the separation point, and is a possible archetype for the mysterious but oft-reported retracting beam.

An experiment in which imaginary abductions were given under hypnosis to persons born by Caesarean section* provides statistical evidence that tube/tunnel imagery relates to the normal birth process. Of eight Caesarean subjects, seven used no tube/tunnel imagery in describing how they boarded or left the UFO and there were few tube images throughout their narratives. The exception, subject (10), is interesting because she was at first treated as a normal premature birth until her mother suffered a haemorrhage and a Caesarean was necessary - but the subject had experienced an hour or so of Stage II trauma in the birth canal, perhaps sufficient time for the development of tube/tunnel imagery. Note also other possible exceptions: subject (5) boarded with the aid of a snake-like rope,

(8) returned via a spiral stairway, and (9) described stairs unfolding from the bottom of the craft. All of these suggest not tubes but apparatus dangling from the UFO's underside - perhaps representing archetypes of the umbilical cord, which apparently can symbolize either a tube or a line as con-

ditions permit. Again, there are several possible sources for tube-like imagery in BT events.

The following indicates the responses of eight Caesarean and two normally born imaginary abductees when questioned as to how they boarded and left the UFO.

TABLE FOUR Normal birth/Caesarian comparisons

	<u>HOW GOT ABOARD</u>	<u>HOW LEFT</u>
1) NORMAL BIRTH (DS)	"It opened up...and I crawled inside..."	"A door opened and I left.."
2) NORMAL BIRTH (RS)	"Through sound...instantaneous... transported by sound..."	"Instantaneous return."
3) CESAREAN (TA)	"They transported me... materializing in another area."	"I was put back down."
4) CESAREAN (RG)	"Just appeared on board... materialized..."	"I was placed there."
5) CESAREAN (CJ)	"A rope, like a snake, came out... grabbed me...pulled me up..."	"They threw me out."
6) CESAREAN (KK)	"I thought myself aboard..."	"Got off the same way."
7) CESAREAN (MD)	"I just found myself inside..."	"I was zapped out..."
8) CESAREAN (DG)	"I transported myself..."	"Climbed down a spiral stairway."
9) CESAREAN (RB)	"Stairs unfolded from the bottom and I climbed up."	"They put me there... instantaneously..."
10) CESAREAN (SB)	"I was sucked up...like a vacuum hose..."	"They threw me out..."

Images of doors or passageways are nearly as plentiful as tubes in abduction reports. Most witnesses describe unorthodox doors which appear suddenly in walls or on an object's exterior, disappearing without a trace soon after. Such doors tend to open from the centre rather than out or in, or have sliding panels. Some reports tell of doors which disintegrate or 'explode' just before witnesses pass through them. All these unusual doorway passages can be interpreted as suggesting another birth trauma event - the opening of the cervix. Aside from the extended time involved, cervical dilatation would be consistent with unorthodox modes of opening and closing doors. Supporting this idea is the fact that one of our 'control' subjects, a normal birth, responded to a suggested situation of cervical dilatation with the comment, 'It's like a door opening'. Surely the birth process is a more likely explanation of the many doors and tubes/tunnels in narratives such as Betty Andreasson's (see below) than any plausible alien craft's interior architecture.

The idea that placental, umbilical, amniotic, and other archetypal forms appear in reported UFOs, entities and related events sketched or described by witnesses is admittedly

as speculative as it is unusual. It is offered not as a conclusion about the BT/CE-III analogue but merely as an interesting possibility which seems to support the BT hypothesis but which as yet cannot be proved.

However, if abductees indeed do develop their conceptions of humanoids largely from a foetal archetype, it is reasonable to expect that the surrounding tissues and other embryonic elements can stimulate witnesses similarly. Further, fetuses have been observed firmly grasping the umbilical cord, and also touching their body and everything else in the close confines of the uterus. All normal fetuses, then, may have a sense of body image and of various tissues which probably develops from the embryonic stage onward. Thus this aspect of the BT hypothesis may have validity.

The placenta may emerge in CE-III narratives as a UFO shape and also as a back-pack allegedly worn by entities. The umbilical cord suggests the tube leading from the back-pack, and it may also take the form of the retracting light beam. The amniotic sac may have an obvious analogue in the various bubbledome headgear on reported entities, and also in the many see-through or windowed UFOs described by witnesses. In this connection, while sceptics have assumed that entity back-packs derive from astronaut's

similarly bulky space-suits, the fact that NASA has no see-through space vehicles argues that images of back-packs as well as translucent UFOs are stimulated by psychological processes rather than by space technology. The most likely psychological source would be BT imagery and events (cf. Figs 6-A to 6-F).

The placenta as a 'craft' image can be seen in Christian and Buddhist art (cf. Figs 6-G and 6-H). In Hildegarde of Bingen's 12th-century depiction, the human soul is delivered to the foetus by an object from another realm; the object and its 'delivery tube' attached to a maternal navel is an obvious placental/umbilical archetype. In an Indian relief, a 'lily' growing on a stalk from the god Vishnu's navel bears the infant Buddha. In both traditions one sees a placental 'craft' with a tube descending from it, showing that diverse cultures use BT/UFO imagery in similar ways.

There are many possible umbilical archetypes in traditional belief, psychology, and even fiction (cf. Figs 11-A to 11-G). In Christian mythology, God impregnates the Virgin Mary with a beam from Heaven. However, the beam is actually a hollow tube through which the Holy Spirit, (usually rendered in the form of a dove) descends. Another type of divine sky-beam can be seen in paintings of a beam of breath from God to Adam. The 'third eye' of the Buddha is often portrayed as a beam, indicating again that beams from the sky are found world-wide. An interesting variation is described by one of Jung's schizophrenic patients - a sun with a 'penis' tube hanging from it, which the patient associated with the wind (i.e., breath). Jung later found identical images in mysticism and mythology. Beams and tubes from the skies are also found in folktales such as 'Jack and the Beanstalk' and in the tornado which whooshes Dorothy off in the The Wizard of Oz.

One fascinating implication of the placental archetype relates to the winged entities which are occasionally reported. It may be that the wings of fairies and angels, like the entities' back-packs, relate to BT sources (cf. Figs 14-A to 14-H). Further possible placental archetypes are suggested by the common pattern of 'boxes' and 'tubes' which are so consistently described by witnesses during recall of alleged physical examinations. Both 'real' and imaginary subjects describe such implements, which often probe the subject's body or navel area. Both umbilical pain and currents of energy which probe the body are common BT data patterns - thus the boxes/tubes-BT connection (cf. Figs 15-A to 15-F).

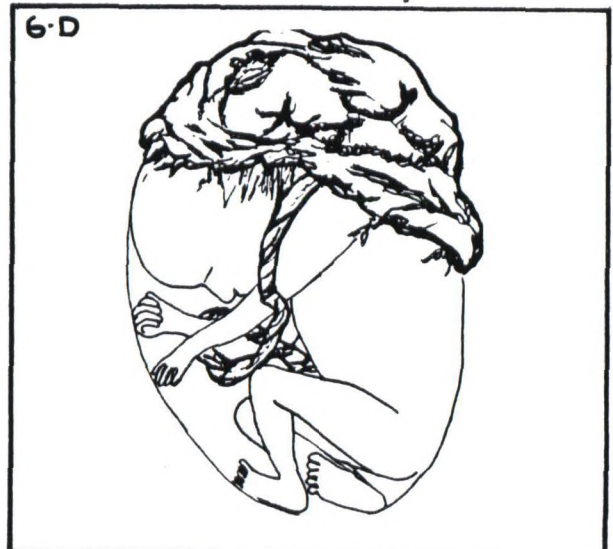
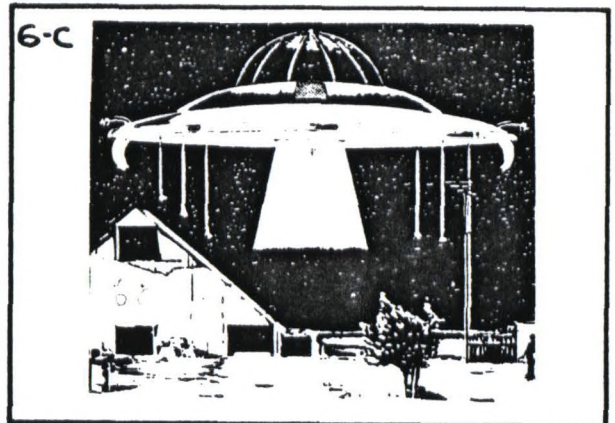
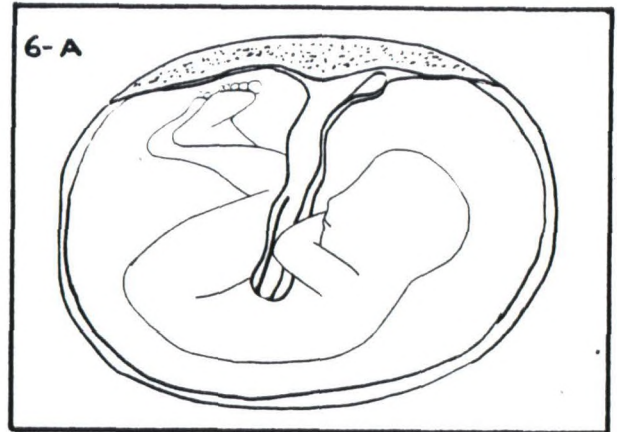




Fig. 1-A. Travis Walton's fetal humanoid.

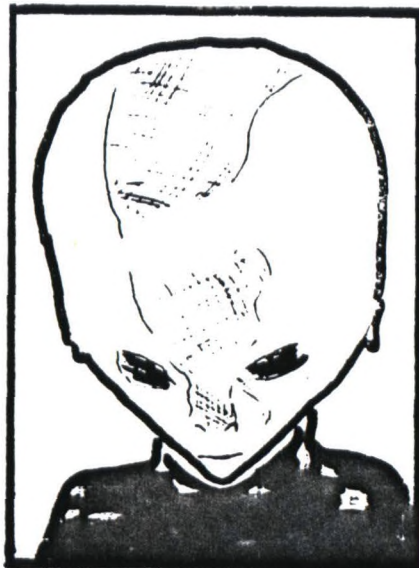


Fig. 1-B. Human fetus in its 3rd month. Note undeveloped facial features, head shape.

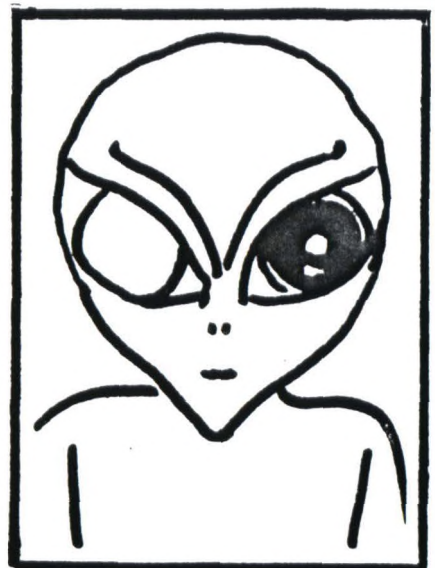
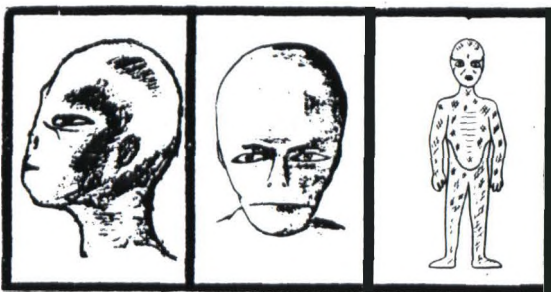


Fig. 1-C. Andreasson fetal humanoid with huge eyes but other features undeveloped.



Figs. 1-D/E/F. Fetal humanoids are the most common entity type. Even imaginary CE-IIIs report them (1-F). There are few more obvious BT parallels in abduction cases.

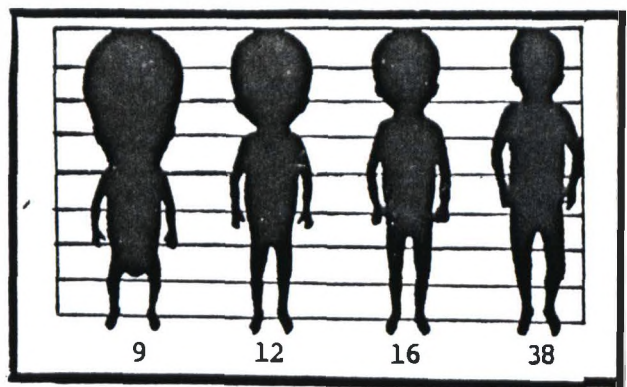


Fig. 1-G. Comparative body proportions of fetuses at 9, 12, 16, and 38 weeks. Most CE-III humanoids resemble fetuses between 9 and 12 weeks of age.

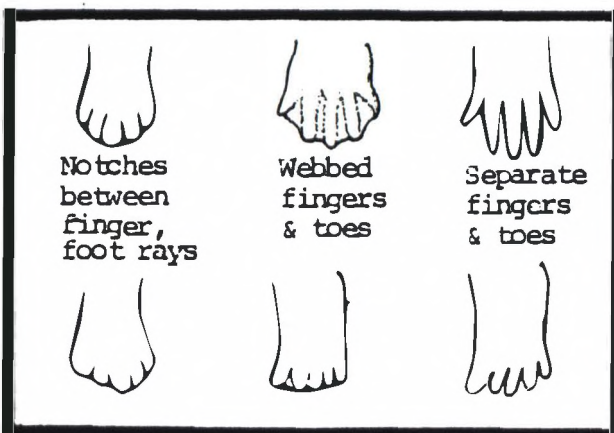


Fig. 1-I. Fetal development of webbed fingers and toes, a pattern in many entity reports.

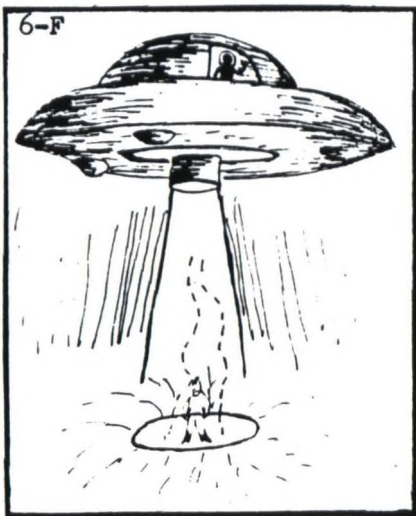
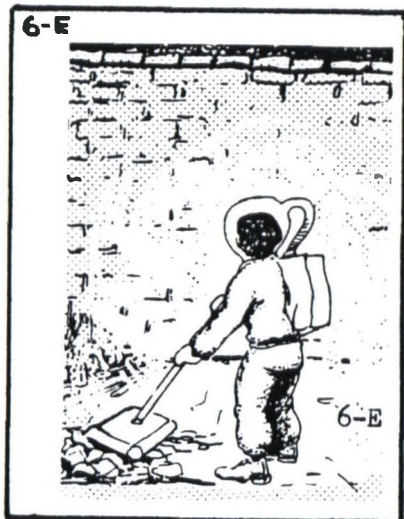


Fig. 1-H. Similarity of separate Moody and Walton humanoids was hailed as ET evidence, but both seem fetal

Credits: 1A KM Lawson/M Rogers; 1B KM Lawson/E Blechschmidt; 1C KM Lawson/R Fowler; 1D KM Lawson/R Stemman; 1E FSR; 1F A Lawson/MUFON; Lawson/KL Moore; 1H A Hendry; 1I KM Lawson/ KL Moore Developing Human.

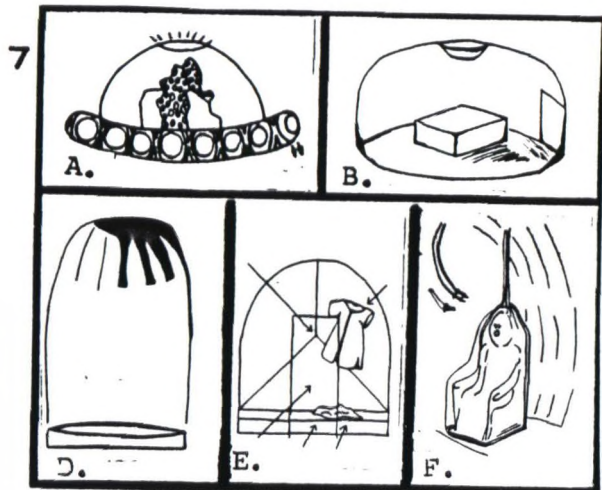
Similarities between BT and CE-III data suggest an archetypal relationship involving the placenta, umbilical cord, and the amniotic sac. The placenta may emerge as a UFO shape, and also as a backpack worn by entities. The umbilical cord suggests the tube leading from the backpack also often reported retracting light beam. The amniotic sac may have a ready analogue in the various bubbledome headgear and see-through UFOs reported.

6-A. Fetus in womb. Placenta may appear as "above" or behind the fetus. cf. fig. 6-D, below. 6-b. Mature placenta and umbilical cord descending from its centre present a possible archetype of UFO and its beam of light, as in 6-C, UFO displaying a 'solid light' beam. 6-D, fetus, placenta, umbilical tube and clear amniotic sac. 6-E 1973 entity wore backpack, tube and bubble headgear, all possible BT archetypes. 6-F Windowed UFO and tube may also relate to placenta, umbilical and sac. 6-G and 6-H emphasise placental, umbilical imigary. 6-G is a medieval Christian depiction of how the fetus acquires its soul. 6-H shows the lily, growing from the god Vishnu's navel, which bears the infant Buddha. In both traditions one sees a placental 'craft' with a tube descending from it.



← 6-H 6-G →

Fig. 7, below.
Birth imagery in th
the Andreasson case
four of the womb-
shaped rooms which
Betty described and
a typical womb-
shaped UFA (7-A)



6A Lawson/Tuchmann-Duplessis; 6B Lawson/Moore (ibid); 6C Cufos; 6D Lawson/Blechschildt; 6E FSR; 6F FSR, 26, 3; 6G 12th c. painting by Hildegard of Bingen; 6H Relief, Vijaynagar, India; 7A FSR, 24, 4; 7B-E Lawson from descriptions by Andreasson in Fowler.

In order to give context to the abduction/birth trauma parallels, it is helpful to show the nature and extent of perinatal imagery in a prominent abduction case. One such case is that of Mrs Betty Andreasson of South Ashburnham, Mass., who says that at about 7.00 p.m. on 25 January 1967 she was abducted from her living room by a group of alien beings. As recalled under regressive hypnosis ten years afterwards, she said parts of her CE-III may have been witnessed by her father and 11-year-old daughter, although seven other members of the family, who allegedly were put into 'suspended animation', were not able to verify Betty's story (17).

Betty says her abduction began with a bright light which flashed outside her house, shortly after which a group of 4-foot-tall beings floated through her kitchen door. They communicated with Betty, then floated her outside and into a waiting craft where she was examined, immersed in a liquid, and then seemingly taken for a journey into alien realms. At the climax of her adventure she witnessed a huge bird which spoke to her then, phoenix-like, consumed itself in flames, an event which Betty, a devout fundamentalist Christian, interpreted in religious terms. Then her captors returned her safely home. The alleged abduction had lasted about 3 hours and 40 minutes.

The Andreasson case is useful for purposes of comparative analysis because it has been laboriously investigated by a group of dedicated ufologists, the main witness is considered reliable, and the case details are representative. Further, Betty is a competent artist and was able to provide many sketches of her adventure. In short, the Andreasson CE-III is about as reliable and detailed as any abduction case we are likely to find. At the same time, it has significant implications for UFO abduction research for it contains a wealth of perinatal images and events which support a non-physical or psychological interpretation of this case and of the UFO abduction mystery generally.

The Andreasson case presents several clear birth trauma image parallels. For example, Betty's humanoid entities were about 4 feet tall, had greyish skin, oversized heads, huge eyes, and underdeveloped noses, ears and mouths. They were typically foetal humanoids in appearance, though they behaved like apparitions in passing through solid doors and materializing at will. The leader seemed to change his facial features so that he became more foetus-like in his final meeting with Betty.

The richest event in terms of perinatal imagery occurred in what Betty described as

the Cylindrical Room, where she was enclosed in a clear plastic chair with a fitted cover, which her captors filled with grey fluid. She breathed through clear tubes which fitted into her nostrils and mouth. A telepathic voice told her to close her eyes. Suddenly she felt pleasant vibrations, the fluid whirled, she was fed some sweet substance through the tube in her mouth, and she was relaxed and happy. 'Oh! This feels good!' she exclaimed. Floating, tranquilized, she became one with the 'undulating fluid'. After a time the fluid was drained, she was taken out, and she realized that her head hurt.

The scene is an obvious return to the womb: the Cylindrical Room itself is only one of several womb echoes in Betty's narrative; the transparent chair suggests the amniotic sac in which Betty floated in a foetal position; the grey fluid is the amniotic medium; the breathing and feed tubes are the umbilical cord. Swallowing of fluid is a common foetal event, and acute gustatory sensations are common in Grof's perinatal subjects (although Grof says that sweet tastes may also originate in positive breast experiences) (18). The tranquilizing undulations and vibrations recall a reversion to a highly positive intrauterine experience. Betty's headache may be a manifestation of the onset of another part of the remembered birth process.

It should be pointed out that Betty's immersion in fluid is not unique to her abduction. Similar events were reported in a Brazilian CE-III and also in the Garden Grove case (19).

Betty spent much of her time on board the UFO 'floating' from one womblike room to another, through tunnels and on elevators or other counterparts of the birth canal. These familiar tube/tunnel images recur in several guises in Grof's perinatal narratives: from tubes of light to columns, whirlpools, cosmic maelstroms, engulfing monsters, and holes through the earth. Betty's tunnels varied in length but typically ended with doorways into brightly lit, dome-shaped rooms where she was undressed, examined, 'cleansed', or whatever. The doorways, like those in many CE-IIIs, suggest the cervical opening: usually a bare wall seems to separate with a soft 'whoosh' on approach and unites again afterwards, leaving no trace; a circular membrane and some mirror-like doors which Betty crashed through harmlessly recall similar 'exploding' doors in the Garden Grove case. There are more than a dozen doors and tunnel-like passageways in the whole of Betty's adventure, a number sufficiently high in itself to suggest a psychological explanation of her narrative.

During Betty's examination, which she said occurred in a bright 'big room', the aliens inserted needle-tipped tubes into

her nasal cavities and (as with Betty Hill) into her navel. Betty had been told that the navel probe was a test for 'procreation' (in the Hill case it was for pregnancy), but afterwards the aliens said that there were 'some parts missing'. Betty had had a hysterectomy, and the fact that she integrated this personal memory into the event can be seen as a reliving of her own medical history - a common pattern in abduction narratives. The hysterectomy is also one of several elements in Betty's examination manifesting the bodily dismemberment motif, which is occasionally found in CE-IIIs and which is described explicitly in Stage III BT narratives (20). (Body dismemberment is also a major segment of the shamans' trance experiences; see Appendix III-II.) The needle-tipped tubes caused Betty a good deal of pain and discomfort, but Grof's description of umbilical pain in a perinatal Stage IV narrative anticipates this part of the Andreasson abduction (21):

...a specific complex of unpleasant symptoms...piercing and penetrating pains in the umbilical area, which usually radiate and are projected to the urinary bladder...or the uterus. They are accompanied by...feelings of agony and emergency, sensations of dramatic shifts within the body...

This situation is repeated with surprising consistency in Betty's narrative (22):

I can feel them moving that thing...he's going to put that in my navel! Oh-h-h-h. I don't like this...I can feel them moving that thing around in my stomach or my body...Oh! He's pushing that again...around, feeling things... Feels like he's going right around my stuff inside - feeling it, or something with that needle.

The aliens told Betty that they were 'awakening' something with their probing, which is symbolically consistent with the dismemberment myth - in shamans' lore, ego death (dismemberment) precedes the rebirth of a new, reawakened self and sensibility. However, this death/rebirth experience was articulated more fully in Betty's case by the phoenix.

Some of the Andreasson case investigators were apparently troubled by Betty's phoenix vision, perhaps embarrassed by its religious/mythical connotations, or afraid that this and other parts of her narrative may be thought mere hallucination or fantasy. Yet to Betty, the phoenix segment was as real as any other and in some ways more significant since she interpreted it as an authentic religious experience. She heard a voice which she

thought was that of God saying, 'I have chosen you to show the world', apparently because of her sincere faith. Though interpretations of the event as fantasy or spontaneous hallucination seem equally probable, Grof says that the phoenix image is implicit in many Stage III narratives describing a purification by fire (23):

One important experience...is the encounter with consuming fire, which is perceived as having a purifying quality...The fire appears to destroy everything that is rotten and corrupt in the individual and prepares him for the renewing and rejuvenating experience of rebirth...A very appropriate symbol associated with the idea of the purifying fire seems to be that of the phoenix, the legendary bird who sets his nest on fire and finds his death in the flames; the heat of the fire facilitates the hatching of a new phoenix from an egg in the burning nest.

In Betty's vision, a familiar variant on the tale, a 'worm' (i.e., the fire-impervious salamander of myth) emerged from the ashes. At the same time two things seemed to be happening to her, both of which are well-established perinatal events: (1) she felt an intense shivering chill come over her, whereas a moment before she had complained of equally intense heat (alternating chills and hot flushes are common in Stage II narratives) (24); and (2) Betty described 'the worst thing I've ever experienced... whatever that was that was going through my body - it felt like something piercing every cell in my body'. (25) Grof reports that Stage III subjects describe similar agony (26):

The intensity of painful tension reaches a degree that appears to be far beyond what any human can bear... feelings of powerful currents of energy streaming through his whole body.

The evidence suggests that Betty's phoenix owes more to BT imagery and the fact that she had read about the myth, than to a CE-III. The investigators were wise to be sceptical. Still, though her interpretation of the event was dubious, Betty's descriptions here as throughout her experience seem truthful.

The fact is that abductees tend to tell the truth as they have experienced it, though this point is lost on professional UFO debunkers who seem obsessed by a need to ridicule the ETH and any UFO witnesses, but who show no capacity for helping us to under-

stand the phenomenon. The substantial agreement of imagery and events among the 200 or so abductions and their parallels with BT imagery provide objective evidence that abductees generally speak truly, although actual events are something else again. In Betty's case, the abduction was 'real' in that it had psychological validity for her. That fact gives investigators something quite real to go on.

III

It is beyond question that there are extensive similarities between perinatal imagery and UFO abduction narratives, as the presentation of parallels from both areas and an analysis of a prominent abduction have shown. It may be thought that there are reasons for these similarities which could still allow for a tenable physical hypothesis about UFO abductions, but one must then explain the similar parallels among the other abduction analogues. (See Appendix III for visual imagery from some analogues.) Whether or not perinatal events are the fundamental matrix for all the other analogues, it is clear that CE-III reports employ perinatal images and incidents and that abductions - whatever else they may be - are one of many possible expressions of revived perinatal imagery and so have to do with inner rather than outer space.

There remain some apparent puzzles. Multiple witness abductions, for instance, have always seemed difficult to explain. Yet a careful reading of hypnotic transcripts indicates that most of the dual and multiple witness abductions in the literature are either incompletely investigated or lacking in independent corroboration. These cases include Betty Hill, Betty Andreasson, Hickson and Parker, Sandy Larson, Pat Roach, Judy Kendall, and the Garden Grove case (the last two I have researched personally).

The 1976 Liberty, Kentucky abduction is instructive, for it is one of the very few in which all the witnesses were extensively interviewed and hypnotically regressed. The transcripts of the three women involved reveal that each had a separate, subjective adventure rather than a consistently shared abduction experience. Thus their fascinating stories do not corroborate claims of abduction, although the probability of a shared hallucinatory close encounter of the first kind seems fairly high.

A number of multiple witness close encounters seem impressive. Cases such as the Kelly-Hopkinsville and Reverend Gill close encounters, and the first part of the Travis Walton case (a CE-II sighting of a brilliant light) typify ufology's most for-

midable mysteries. Yet Allan Hendry's discussion of identified flying objects reported as UFOs with great assurance by multiple witnesses (27) dramatizes some of the limitations of human judgement. We should be cautious about even the best cases.

If multiple witness CE-IIIs exist, they may be explained by multiple hallucinations (such as folie a deux, imaginary companions, and mass hallucinations (28)), which are real if rare phenomena; and it is possible to see multiple witness CE-IIIs such as the Andreasson case as hallucinatory in nature. We should remember that multiple witness testimony does not guarantee the physical reality of an event but merely its subjective psychological validity for the witnesses. Even though we do not yet understand everything about multiple hallucinations, the probability that this obscure process plays a part in some CE-IIIs seems more likely than the alternative speculations often repeated by credulous ufologists - that the similarities in imagery among abduction analogues stem either from mere chance or from the smart-ass aliens bent on confusing us!

Another traditional puzzle centres on physical effects CE-IIIs. The problem here is not the absence of alleged physical evidence but its interpretation, for physical evidence is notoriously ambiguous - as anyone can appreciate who has followed the Turin Shroud controversy, or for that matter the century-long windmill-tilting over Darwin's theory of evolution. The inescapable fact is that no abduction case has thus far presented unambiguous physical or physiological evidence which compels us to conclude that a UFO landed in that spot, or left that mark on the abductee's skin, or abducted that family. I am speaking not of probabilities or possibilities but of certainties - such as the notorious 'crashed saucers' and Little Green Men would provide (if only they could be coaxed out of Hangar 18, or maybe Cloudland). One might object that unrealistic certainties are not necessary for theorizing about UFOs. But as a scientist/media-celebrity (and sometime UFO debunker) recently observed, extraordinary claims demand extraordinary proofs; and he's right.

We cannot yet explain what stimulates the sequence of visual imagery and events which makes up an abduction. That is the most provocative mystery about CE-IIIs. Our inability to explain the entire UFO abduction enigma, however, does not obscure the clear and reasonable inference that abductions are primarily a psychological phenomenon.

There are new mysteries: we do not know how perinatal images form in the foetus, nor how BT imagery is revived with even partial accuracy during drug therapy, hypno-

sis, or in spontaneous waking sessions (as the few non-hypnotized abductees seem to have done). However, the readiness of hypnotized subjects to build an abduction fantasy on a base of perinatal experiences provides still another cautionary note about the use of hypnosis in UFO abductions. This caution would seem particularly necessary in investigations such as Betty Andreasson's and the Garden Grove case (of which I have personal knowledge), where a witness was hypnotized repeatedly over several weeks by a group of investigators who were (however competent and earnest) perhaps too credulous. Repeated hypnosis sessions are suspect in that they invite elaboration and fabrication which can be encouraged by feedback questions from investigators, past and current reading by the witness, and the ego-massage situation posed by a professional investigative group and a lone abductee with a wild tale to tell to eager ears.

— IV - SUMMARY AND CONCLUSIONS —

This paper has attempted to show that UFO 'abductees' unconsciously use major components of the birth process as a matrix for a fantasized abduction experience. Many abduction/BT parallels are obvious: the foetus, taken from warmth and comfort and subjected to prolonged distress in the birth 'tunnel', emerges into a strange world with bright lights, unconfined spaces, 'entities', an 'examination', and various sensory stimuli. Similarly, 'abductees' are levitated through a tunnel of light into a UFO's vast, brilliant interior where alien creatures examine and probe their bodies, often painfully. Additional parallels include such staples of CE-III reports as a loss of time, absurd events, womblike rooms, umbilical pain, sexual seduction, and a sense of ineffability about the experience. There are many, many others. Again, the dominant entity type described in both CE-III and BT narratives is humanoid, and closely resembles a foetus or embryo. The birth process is so idiosyncratic and various that no two CE-III narratives are ever exactly alike - though all are very similar. Thus this research successfully explains how two different abduction 'victims' can sometimes recall virtually identical experiences, and also accounts for minor inconsistencies among such narratives.

It is important to realize that anyone can revivify his own BT events in the presence of an appropriate stimulus (i.e., hypnosis, drugs, or apparently even the UFO phenomenon), with the revivification taking the form of a hallucination, a religious experience, a UFO abduction, or any other abduction analogue. Inasmuch as a subject's

perinatal experiences may include random data from hallucinatory, remembered, and fantasized imagery as well, it is clear that researchers should use hypnotically derived data with caution.

There remain many unanswered questions about abduction reports, but ufological research into BT revivifications as well as multiple hallucinations, fugues and similar psychological phenomena is likely to provide answers.

Three points are emphasized in this paper: First, birth trauma imagery originates in witnesses' perinatal history and associated psychological experiences rather than in abductions, and so the presence of BT images invalidates any CE-III narrative in part or whole. Second, BT imagery thus provides a criterion with which investigators can separate hoaxes, subjective fantasies, and other earthbound data from any putatively real abduction by alien creatures. (Henceforth, to be credible, abduction accounts may have to avoid obvious BT imagery such as bright lights, tunnels, big rooms, foetal humanoids, physical examinations, retracting beams, etc. However, few if any non-BT abduction narratives presently exist, and I suspect I know why...)

The final point is equally significant: the birth trauma hypothesis is testable. The presence or absence of BT/CE-III data parallels, and therefore the validity of the BT thesis, can be determined in a variety of ways:

1. Abductees' birth and medical histories can be explored through interviews with witnesses and their families. If any abductees who report Stage III-IV data such as dismemberment, head pressure, or relief were Caesareans (and thus unlikely to have experienced later perinatal phenomena), doubt would be cast on the BT theory. If no such abductees were found to be Caesareans, the BT theory would be strengthened. Further, medical histories, especially hospitalizations, can be scrutinized for possible data parallels with images and events described during alleged examinations and related treatment by supposed aliens.
2. Abductee's narrative reports can be searched word-by-word for BT imagery and events (as was done with the Andreasson case above). Narrative details may become relevant only after a BT analysis: one abductee said she had to 'turn sideways' in order to wedge her shoulders through her UFO's doorway (29), a possible echo of foetal rotation during birth; another witness reported being held fast by a jointed metallic 'clamp' which then twisted him, hurting his

back '30), suggesting a forceps-aided delivery.

3. Other BT/CE-III parallels may be uncovered through hypnotic revivification of witnesses' perinatal histories. If performed professionally and interpreted cautiously, hypnosis can provide a useful investigative tool for abduction researchers.

The birth trauma hypothesis of the origin of fallacious UFO abduction reports is one of the very few 'falsifiable' hypotheses which have ever been proposed about this most sensational segment of the UFO phenomenon. If ufology is ever to become a truly scientific discipline, viable hypotheses will have to be offered - and also tested. In this instance, serious and objective investigators should inform themselves about perinatal events or else use hypnotherapists or others experience in birth trauma recall. Although verifying abductees' medical and birth histories should be relatively easy, other BT data may be more difficult to find or prove; however, the attempt should be made. Researchers who wish to test the BT hypothesis are urged to inform me of their results. One possible additional value of such data is that a causal relationship could thus be determined between distinct events of the birth process and specific revivification imagery, something which Grof's experiments were unable to provide.

The subject of UFO abductions is intriguing to the public for the same reason that almost any scientific body (no doubt thinking 'funding') is apathetic: both groups, in different ways, link abduction stories with the idea of Little Green Men. But these groups' attitudes might reverse if abductions were identified instead only with interesting (and perhaps fundable) clinical psychological problems such as multiple hallucinations, fugues, or other altered states of consciousness. Whatever the nature of daylight discs, night-lights and other close-encounter aspects of the UFO phenomenon, abductions seem to yield to a psychological research approach. It seems to me that, until the abduction witness's psychology is made the main focus of investigation in CE-III cases, and the ET and other fantastic hypotheses are allowed to await whatever extraordinary proofs might be their destiny, abduction researchers won't attract - nor will they deserve - serious and widespread scientific attention.

NOTES

1. GROF, Stanislav, M.D., Realms of the Human Unconscious (New York 1975), pp.96-98
2. GROF, pp. 197-198
3. I was given this information by a professional clinician with extensive experience in experimental and medical drug therapy programmes
4. SCHWARZ, Berthold E., 'UFOs: Delusion or Dilemma', Medical Times (New Jersey) 96:10 (1968) p. 967
5. LAWSON, Alvin H., 'hypnosis of Imaginary UFO abductees', in Proceedings of the First International UFO Congress (New York 1980), pp. 195-238
6. GROF, pp. 104-138
7. GROF, p. 146
8. GROF, p. 109
9. GROF, p. 98
10. Information for this section was supplied by the following: Blechschmidt, Eric, Beginnings of Life (New York 1977); Davies, Jack, Human Developmental Anatomy (New York 1963); Moore, Keith L., The Developing Human (Philadelphia 1977); Tuchmann-Deplessis, H., et al., Illustrated Human Embryology, Vol. I (New York 1972)
11. GROF, pp.158-161 and 191-193
12. GROF, pp. 191 ff.
13. GROF, pp. 192-193
14. GROF, p. 159
15. JUNG, C.G., Flying Saucers: A Modern Myth of Things Seen in the Skies (New York 1959), pp. 30 ff.
16. FOWLER, Raymond E., The Andreasson Affair (New Jersey 1979), p. 59; and FULLER, John, The Interrupted Journey (New York 1966), pp. 195-196
17. FOWLER, pp. 126-128 and p. 182
18. GROF, p. 105
19. FOWLER, p. 180; the Garden Grove case is complex and extensive, but two references should suffice: my 'Hypnotic Regressions of Alleged CE-III Encounters', in Proceedings of the 1976 CUFOS Conference (Chicago 1977), pp. 141-151; and DE HERRERA, John, The Ethereal Invasion (Los Alamitos, Calif., 1978)
20. GROF, p. 142
21. GROF, p. 141
22. FOWLER, p.60
23. GROF, p. 131
24. GROF, p. 121
25. FOWLER, p.202
26. GROF, p. 124
27. HENDRY, A., UFO Handbook (New York 1979), pp. 191 ff.
28. See SIEGEL, R.K., 'Hallucinations', Scientific American (Oct. 1977), pp.132-140; SIEGEL, R.K., 'Normal Hallucinations of Imaginary Companions', Maclean Hospital Journal (II, 2, 1977), pp. 66-80; and SIEGEL, R.K. and WEST, L.J., eds., Hallucinations; Behaviour, Experience and Theory (New York 1975)
29. DRUFFEL, A. and ROGO, S., Tujung Canyon Contacts (New Jersey 1980), pp. 47-48

30. HOPKINS, B., Missing Time (New York 1981), pp. 77 ff.

APPENDIX I - CE-III CASE REFERENCES

- Andreasson - FOWLER, R., The Andreasson Affair (New Jersey 1979)
- A.V.B. - CREIGHTON, G., in BOWEN, C., ed., The Humanoids (Chicago 1969)
- Contactees - A comprehensive study of contactee cases by G. Melton is in press
- Garden Grove - LAWSON, A., 'Hypnotic Regressions of Alleged CE-III Encounters' in Proceedings of the 1976 CUFOS Conference (Chicago 1977); also, DE HERRERA, J., The Ethereal Invasion (Los Alamitos, Calif., 1978)
- Higdon - SPRINKLE, L., in LORENZEN, C. Abducted! (New York 1977)
- Hill - FULLER, J., The Interrupted Journey (New York 1966)
- Hopkins - cf. HOPKINS, B., Missing Time (New York 1981)
- Imaginary - cf. LAWSON, A., 'Hypnosis of Imaginary UFO Abductees', in Proceedings of the First International UFO Congress (New York 1980), pp. 195-238
- Kendall - SLATE, B. 'The Kendall Abduction', UFO Report (Dec. 1979)
- Kurz - The Shane Kurz case is described by HOLZER, H. in The Ufonauts, (Fawcett 1976)
- Larson - CLARK, J. in ROGO, S., ed., UFO Abductions (New York 1980)
- Liberty, Kentucky - See C. & J. LORENZEN, Abducted! (New York 1977), pp. 114-131
- Reverend Gill - Flying Saucer Review, Special Issue No. 4 (August 1971)
- Sigismonde - (Investigator's name) in International UFO Reporter (Oct. 1977), pp. 4-7
- Silviera - FSR, Vol. 17, No. 6 (1972) pp. 27-29
- South Africa - FAILL, B. in ROGO, S., ed., UFO Abductions
- Spaur - BLUM, R., Beyond Earth (New York 1974)
- Walton - WALTON, T., The Walton Experience (New York 1978)

Appended to Dr Lawson's paper is an extensive collection of visual comparisons between abduction and analogous experiences. Some have been included in this issue, others will appear in the next number. For this reason the numbering of illustrations does not follow consecutively, but all correspond to text references.

Notes & Quotes

Seminar on:

THE UFO INVESTIGATOR AND THE WITNESS

At: UNIVERSITY OF MANCHESTER INSTITUTE OF SCIENCE AND TECHNOLOGY (UMIST)

Saturday 9 October 1982 1.00 pm
to 5.00 pm

* * * * *

The seminar is organized by the Manchester UFO Research Association (MUFORA) on behalf of BUFORA and will involve short papers, visual presentation and practical exercises. The format will be friendly and informal but instructive. It should be of interest to any investigator of UFOs, or indeed of any anomaly. It will include topics such as perception, investigation technique and the need for and use of the newly designed code of practice.

* * * * *

The cost (to defray room charges) is £2 (£1.50 to BUFORA or ASSAP members). Advance bookings are encouraged. (Cheques and POs payable to BUFORA Ltd) Please contact: PETER WARRINGTON, 5 North Avenue, Burnage, MANCHESTER M19 2WR

NEW LIBRARY FORMED

The Association for the Scientific Study of Anomalous Phenomena (ASSAP) has taken the first steps towards the formation of a publicly accessible national library of literature in the fields of the paranormal, Fortean, ufology, and so forth.

The Association has reached agreement with the London Borough of Croydon to house the library in free storage space at the Borough's Purley Branch Library. For its part ASSAP has agreed to allow its material to be used by the library service inter-lending scheme, subject to certain safeguards for more valuable material.

Final details are being worked out between ASSAP and Council officers, but ASSAP has already begun assembling material (books, periodicals, reports, etc.) to form the basis of the collection.

Any MAGONIA readers with UFO material they would like to donate, please send details to ASSAP, or via this magazine.

BOOKS

HILARY EVANS continues his review of French UFO literature with two important books which have not yet appeared in English.

BASTIDE, Jean. La Memoire des OVNI.
Mercure de France, 1978.

BOEDEC, Jean-Francois. Fantastiques re-
contres au Bout du Monde. Le Signor,
1982.

Some of us hunt the elusive UFO by standing on windy Wiltshire hillsides scanning the skies with starry eyes; others set traps for them with electronic detectors set to buzz the instant their ionic impulsors come within earth-range. And there are yet others who seek them through antique chronicles and old wives' tales. This is something the French are rather good at. Vallee's Passport to Magonia is one of the few undoubted classics in ufology, and more recently, Olivyer and Boedec's Soleils de Simon Goulart has analysed for us 'the UFO wave of 1500-1600'. But perhaps none has delved more deeply, wandered more widely, than Jean MBastide.

Too deeply? Too widely? Some have thought so, including even the author himself who, a month after his book was reviewed in LUMIERES DANS LA NUIT, wrote in, withdrawing, as'twere, one of his candidates from the contest. But if Bastide shows himself too willing to spot UFOs lurking between the lines of every old legend, this does not make him gullible: his book should be seen as a catalogue of potential UFO references only, implying no commitment to any wild thesis.

This has to be the most erudite of UFO books. His bibliography ranges from Homer to Louisa Lane Clarke's Guide to Guernsey; from the tales of Grimm to a thesis on runology. He carries us with him on a grand tour of the mythology of the Basques, the Mexicans, the Japanese, the Norwegians, the redskins, the ancient Egyptians and Babylonians, and various brands of Polynesians. Well, actually, he doesn't necessarily carry us with him. The book is tough going, and tougher still for the English reader. There's a temptation to dip and skip; a pity, of course, but given the diversity of the material, not fatal to the author's purpose. When he lists the instances where the gods of Olympus descend/ascend in a golden cloud, his parallel with UFO cases is evident and significant: but when he quotes Alcimus in the Odyssey, whose ships 'know by instinct what there crews are thinking and propose to do' it is easier to see it as poetic licence, rather than a description of an ET spacecraft on automatic pilot.

In short, this is a book to take with a pinch of salt. But Bastide spares us any extravagant speculation; he simply presents us with possible clues, and leaves the rest to us. As such, his book is a valuable stimulus as well as reverence. The dedicated research which this book represents shows up the shallowness and sloppiness of so much UFO literature. Far-fetched his material may be, but he deserves our respect for fetching it to us. La Memoire des Ovni deserves a place on every serious ufologist's shelf.

Jean-Francois Boedec's newest book takes us to the end of the world. Well, sort of. Finisterre is the most westerly corner of France, jutting out into the Atlantic, looking away from civilisation towards the wild seas and the wild uncouth islanders of Britain, who though dressed these days in something more sophisticated than woad, still live in a ufological stone age.

'Nous avons changé tout cela' is a well-known French catch-phrase, for the French are given to 'changing all that'. Boedec is no exception. In the two page chapter which is the heart of the book, he asks 'Has the time come to re-think what we mean by "observation"?'; and of course the book would have no point if his answer was anything but 'Yes'.

Quite simply, what he wants us to do is to recognise the fact that a great many UFO sightings have their commencement long before the jolly old alien spacecraft heaves into sight. Days before, even weeks. The witness starts acting funny. Or has premonitions. Or things fall of the mantelpiece. For some reason, the day of the sighting, he takes a different route home; or goes out for an unaccustomed walk; or feels an impulse to gaze out of the window, or sit in the garden...

Assuming this is a genuine phenomenon there are two ways to look at it. A boring old sceptic like me would say, the witness was having some kind of mental/psychological/spiritual crisis, which eventually erupted in the form of an hallucinated UFO conforming to his personal or cultural make-up or hang-up. Whereas a bolder, more free-ranging mind would speculate that the preparatory phrase was in fact induced by the 'aliens' as a prelude to the sighting itself, getting the witness into the appropriate disposition of mind.

Which of us, if either, is right, is something we can argue about later. I'm the first to recognise that my scenario doesn't meet all the cases. What is important is that we should henceforth take into account what Boedec terms the phase d'approche (which I would suggest we translate as 'the build-up phase' unless anyone has a

better idea?). Because, whatever it is, it's a fact.

It's a very awkward fact, of course, and many of our native ufologists, the woad-remover still wet on their skins, aren't going to be at all happy about it. An irrelevancy, they will say, a cul-de-sac.

Well, if they know enough French to say 'cul-de-sac', they ought to be able to read Boédéc's splendid book. It will make them think. For once again, the French have put us to shame with a book which is solidly based on fact, but isn't afraid to speculate as to the implication of those facts.

The first part of the book is a splendid chronological catalogue of sightings in the Breton area of France. Many of the cases were investigated by Boédéc and his colleagues, others by other investigating teams, yet others by the gendarmes. They include some very remarkable cases indeed, and the best of these are described in considerable detail, with drawings and photographs.

The second section comprises an analysis of the cases - time of year, time of day, geographical distribution, colours, and so on. Then the author makes his own, very brief comments, in which he proposes a radical rethink about what we mean by a UFO observation. Finally, he gathers to-

gether comments from a number of different sources as to the nature of the phenomenon in general. By this time we've moved some way from the local cases described earlier and we realise that Boédéc's book is not intended as a regional catalogue, but is simply using the manageable material derived from a restricted region - material of which, moreover, he has in many cases first-hand knowledge - as a springboard to carry us into wider fields of speculation.

In doing so he joins a very small band of ufologists who have conducted 'field studies' limited in space and often also in time. It is a genre which can produce some very rewarding results. True, it may give us the rubbish that have made Warminster and West Wales words of derision to serious ufologists; but it can also inspire such first rate reports as Salisbury's classic Utah UFO Display and, more recently Rutledge's very important Project Identification.

Ufologists with a limited capacity for reading French need not be daunted by Boedec's book, which is clearly written in straightforward language, with none of the complex 'philosophy' which makes some of the French ufological literature hard going. Apart from the author's thesis, his book is a valuable catalogue which deserves a place in any UFO library.

PRINTED PAPER
REDUCED RATE



Willy Wegner
Saltumvej 43
DK-9220 Aalborg Ø
DENMARK

"MAGONIA" MAGAZINE
64 ALRIC AVENUE
NEW MALDEN
SURREY KT3 4JW
UNITED KINGDOM