

Visionaries Mystics & Contactees



Salvador Freixedo
Introduction by John A. Keel

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Introduction

He does not just enter a room. He explodes into it, full of dynamic energy, bristling with ideas, anxious to bring about change. At an age when most men are thinking about retiring to a placid country home, the padre, as all his friends call Salvador Freixedo (pronounced fray-cha-do), is trotting about the world, lecturing, collecting new material, writing and making a difference. His many books have caused a great stir in the vast Spanish-speaking world but this is the first one to appear in English.

Over twenty years ago, I was living in a hotel on Capitol Hill in Washington, D.C. It was not an easy place to find and only my closest friends knew where I was. But somehow the padre tracked me down, bubbling with enthusiasm, and we became good friends. Our paths would cross many times in many places... even in Costa Rica. I never knew where or when he might turn up.

American readers often are not aware that many of the manifestations and phenomena which are so baffling here in the U.S. are also occurring in many other coun-

tries, particularly in South America and Spain. Our entire planet has been under cosmic siege for centuries. People with various belief systems have contrasting explanations for what is happening. Only one thing is certain: these manifestations are directly connected to the human race and, in most cases, have no meaning except what we try to give to them. A religious overview is far more cogent than a scientific approach. But when we gain real insight into what has been going on we are likely to realize that our religions are based upon the same kind of fallacious interpretations that have inspired belief in wondrous spaceships and ufonauts.

Salvador Frei.xedo is uniquely qualified to study all this. He was a Jesuit priest for many years and he has come to terms with religion in his own fascinating way.

What he has to say about religion is important and you should not skip over the religious sections of this book in your eagerness to get to the next UFO anecdotes. The padre is a great rarity in the UFO field. He is a thinker. Most UFO books are just a form of pornography, designed to titillate the reader by reaching out to them on a very low emotional level. The average UFO reader wants to be stimulated to a fit of irrational anger with tales of conspiracy and government suppression. As a result, you don't need an I.Q. to deal with the material, you just need suspension of disbelief and a naive gullibility. Crashed saucer stories are accepted as blindly as the impossible antics of James Bond in the movies. The padre is not offering this kind of porn. He is trying to jar your thinking apparatus into functioning.

Imagine that you are sitting in a coffee shop in Barcelona and Frei.xedo is holding forth, telling you what he has experienced and outlining the conclusions which he has reached based upon his extensive studies. This is not

a wild-eyed amateur who has been sitting on a hilltop waiting for the "space people." This is a highly learned man who has worked very hard for many years to collect and study this material and now he is sharing some of it with you.

Put aside your preconceived notions and let the padre take you for a ride on a whirlwind.

John A. Keel
New York, NY

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There is Something Going On!

Millions of things are constantly happening that are totally irrelevant to the progress of humanity or the development of particular cultures.

There are occurrences which fill the pages of newspapers and magazines and which are newsworthy only because of the skill of interested parties or the ineptitude of those in the news media. A celebrity getting a divorce, for instance, is of no importance but to the vast unenlightened masses looking for something to assuage their endless boredom. A politician's statements should be of interest to no one either, because politicians waste their time in games and declarations which not even they treat seriously. Their one belief is that of their need to stay in power. And others of their rank - a great many, to be sure — believe only in making the news.

But there are events which do not appear in either newspapers or magazines and are nonetheless of great relevance to humanity. Some are not made known due to the inability of the news media to recognize their significance. It is easier to announce the passing of an el-

derly fashion designer or the sum of money paid for a baseball player. Others remain unknown due to the existence of forces which choose them to remain unknown, harkening back to the days when kings and feudal lords chose to keep their subjects ignorant, as thinking can become a dangerous sport.

By occurrences I do not mean bombshells (such as the assassination of a president), but currents or trends that arise in the moral, cultural or intellectual fabric of human societies. Many times, sudden events that shatter nations or continents are but a reflection of more profound trends taking place in the human mind, albeit unconsciously. Human history is full of transcendent events which went by totally unnoticed by those who were alive when they occurred, and it was not until much later that these events were awarded their proper merit and place.

Three Fundamental Events

1. The Discovery of the Powers of the Mind

The first event is directly related to parapsychology. Humanity is growing increasingly aware that the capacity of its mind is greater than had been suspected. What we mean by humanity's increasing awareness is to be interpreted broadly. Sadly, the greater part of the human race ignores this and many other truths. A small part of mankind has achieved the economic security to allow itself a few moments of spare time, and unfortunately wastes it on trivialities rather than improving itself and evolving its intelligence and conduct. The bulk of humanity, meanwhile, as a result of the tyrannical interests of ruling cliques, slaves away barely able to put bread

on the table. This vast portion of humankind has in no way discovered the unsuspected capacities of the mind, nor even that they are endowed with them. Rather, they have been conditioned by their overlords to expect the crumbs to fall from the edge of the table, or else they will sweep them off in a violent surge when the overlords grow careless.

Nonetheless, a minority has become aware of the wonders encased within our skulls, and not only within the skull, but throughout the divinity which composes a human being and endows it with endless potential. The main symptom of this state of awareness is the surge of interest in parapsychology. When these powers appeared in ages past, they were quickly monopolized by religions and manipulated accordingly. They were wielded as "proofs" of God's approval of the clergy, since God was their source. When these powers occurred outside a religious framework, or in those unwilling to abide by the rulings of the theocrats, then they ceased being miracles and became the devil's work. The psychic then had to exercise great care to keep from being burned to a crisp.

In my book *Parapsychology and Religion* I discussed this subject in the chapter on paranormal events in religion so I will not repeat myself here. Let it just be said that parapsychology has provided us with undeniable proofs that these events have natural or extra-natural explanations which should not be, by any means, offensive to God.

As far as telepathy goes, mathematics has given us proof that on numerous occasions, the human mind has been able to read the thoughts of others or jump ahead of current events. We must not forget that the "reading of minds" abounds in the Catholic doctrine and was

used as a means of diffusing this doctrine. The fact that we do not know how it is possible for such things to be done does not mean that God must be involved in the explanation.

But it is not only telepathy and clairvoyance that have made man aware of his potential. There are a host of other phenomena which go far beyond the reading of thoughts. Man is now aware that the mind is quite capable of dominating matter, making it appear out of thin air. Olof Johnson, a psychic working with NASA during telepathic events on the Apollo missions has made entire decks of cards appear and disappear at will on many occasions. Any fairly decent text on parapsychology will provide the reader with accounts of all these events, which have been well-documented. Even though it may now be out of date, I recommend Rene Sudre's *Treatise on Parapsychology* (Ediciones Siglo XXI, Buenos Aires).

To doubt the existence of the vast array of paranormal events at this late stage is to demonstrate a remarkable strong-headedness. Disbelievers are invited to continue doing just that. I am sure that they will find something more to their liking in political debates and TV sitcoms.

The paranormal healings one reads about in recent years have naturally thrown the medical community into a panic. Its members know better than most how hard it is to master the complexities of the human body and the subtle psycho-physical balances that govern it. Thus, it is inconceivable to them that there should be an illiterate out there wielding utterly inadequate (and dangerous) tools, or worse yet, achieving with bare hands what they cannot do with years of training. But it would seem that mankind *is* realizing that the "impossible" is actually quite possible. As a result of this, the word "impossible" is being used less and less, not only by the medical pro-

fession but also by physicists. I must remind those doctors who insist that these healings are tricks, that indeed many have been, are, and will be, but that many others have been researched by professionals as trained as they, and have been declared genuine. It just requires one genuine psychic cure for humans to realize that their minds are endowed with a power capable of doing the impossible.

Many years ago, the power of hypnosis led many to suspect that the depths of the mind were more unsoundable than it seemed. But on account of the dogmas and shackles which imprisoned the minds of the learned in those days, hypnosis was regarded skeptically by not only the Church hierarchy but by men of science. There was something magical and unreal about it. Today we have learned that there exists a great many things which surpass the bounds of rationality. On the other hand, the Church has forgotten that many of its rites and practices are no more than the remains of rites and practices from other times (the matter and form of the sacraments are what is left of the ritual magic of antiquity).

Today, hypnosis is a valid scientific fact and its use is widespread. It shows us the unfathered depths of the soul and makes us aware that within us are things of which we have no knowledge, and that our free will is not quite as free as we had thought. There exists the sobering fact that all our actions may be manipulated telepathically.

That we have been able to land a man on the moon fills us with pride and helps erase the scars that centuries of fanaticism have inflicted by telling us that "we are sinners" in dire need of "salvation and redemption" to free us from the peril of "eternal damnation," and that we must "sacrifice ourselves" while we live in this "val-

ley of tears." Nonetheless, this giant achievement is but the consequence of other giant leaps forward in the field of physics. Man is creeping up — not entirely without fear — upon other dimensions of existence and other ways and means of living.

Seven years ago, I was standing at the entrance of the Iberoamerican University of Mexico when I was approached by a smiling 14-year old who shook my hand, saying: "I know you! You're Father Freixedo! I saw you once on TV and recognized you as my bus went by." He had gotten off the bus because he had a great urge to discuss with me something he'd been experiencing for a while. He had spoken with other priests, but they told him that he was only imagining things and to pray until it was over. Evven his own father struck him when he was told.

He described his "problem" — a normal out-of-body experience. Sometimes, lying in bed completely awake, he would notice with terror that he was beginning to float and rise into the air in a horizontal position. But what he found bewildering was that he could see his motionless body still in bed. "The first time it happened," he said, "I was terrified because I thought I was dead and that my soul was going to the other world. I tried to scream but couldn't."

The poor boy went on telling me of his troubles and fears, which were magnified because all those to whom he turned for advice didn't know what to tell him and considered his experiences extremely odd. He believed these experiences to be unique and horrible, when they were actually quite commonplace in parapsychology and more recently in deep psychology. While we do not know exactly which mechanisms rule the phenomenon, there are many people who are more or less able to ma-

nipulate it and control it. Entire books have been written on the topic.

Heightened levels of awareness, coupled with sensory hyperthesia, is a phenomenon which mystics and illuminati through the ages have discussed in every religion and culture. These powers are now within reach of the average person, although, sad to say, many have reached them through the highly dangerous shortcut offered by drugs.

Schools aimed at "enhancing the mind" exist everywhere these days. The same can be said about them as with faith healing. The fact that many of them exist solely for the purpose of separating fools from their money does not mean that all such institutions do. Many of their methods, derived from Eastern philosophies, have helped thousands to regain the inner peace that modern life has caused them to lose. Along with this sense of peace, some have acquired mental powers which have aided them in dealing with their fellows or being more alert to changes in the environment in which they live.

Briefly, humans are not only learning to use their minds to their advantage, but are also unlocking powers which in other times were considered the work of either God or the devil.

2. Man is Not the Ruler of Creation

The second event which has quietly taken place, and which soon may have far-reaching consequences for our species, is the growing awareness that man is not the "king of creation" and "lord of all living things." It is being discovered that we are manipulated by someone or something unknown, a power which accords us little

respect and uses us for its own ends in the very same way we use animals.

This discovery, of course, will encounter much resistance and it is only natural that this should be the case, because the human psyche does not readily admit unpleasant truths which may force a radical change in our beliefs. If this discovery proves to be legitimate, although this state of affairs has existed since the beginning of time, humanity is in for a collective shock when it realizes exactly what has been going on.

The basis of this concept is not founded upon conjectures. We are dealing with facts of such magnitude that I would not be the least bit surprised if readers refused to believe them. This is not a crusade to convince others of my beliefs. I limit myself to sharing them, especially with those who wish to read about the results of my readings, travels and insights. While there are many who refuse to believe this premise of manipulation by outside forces, some have discovered this for themselves and have been convinced. To these few, life has taken on a totally different aspect, and their philosophy and attitudes have also changed.

The most violent victims of this shock; however, have been devout Christian believers, since it has caused the collapse of crucial beliefs. If all of this is true, they ask themselves, what remains of the comforting notion of divine providence? Had we not been told that our life and actions were sheltered by the power of God and our Holy Guardian Angel? Does it not say in Matthew 10:30 and in Luke 12:7 that we ought not fear, for "the very hairs on your head are all numbered?" Who then is responsible for our lives being exposed to arcane negative forces?

Unfortunately, there is no ready answer to these questions if we must resort to the wornout theological reasonings about God and the purpose of existence. The biblical Yahweh (or Jehovah, as he is mistakenly called by those who refuse to study the Bible) has no answer to give us either, since he too is merely another pretext set up by those trying to explain the inexplicable. In no way am I denying the existence of God; I am merely stating that the God given to us by Moses in the Old Testament is a minor league deity created in his own mind, a material God infatuated with the Israelites yet ignorant of the other peoples of the world. We cannot begin to imagine the God of the Andromeda Galaxy being so partial to a grouping no more different than its fellows, or crushing hapless Amorites because they had arrived before "his people" to what was virtually a no mans land.

However, it should come as no surprise to the Bible scholar that man's status has changed, since the key figure of the New Testament, St. Paul, said repeatedly that the devil is lord of this world and in 2nd Corinthians 4: 4 states that the devil is "the god of this world." Besides, the Book of the Apocalypse states that when the second coming takes place, Satan shall be released from his prison to deceive all nations. According to the wave of prophesy that engulfs us these days, "Christ is coming!"

If Satan is indeed at large and it turns out that he is really in charge of things, it should not surprise us to see man's dominion substantially lessened. On my part, I cannot believe in the Satan that the Church has given us, for the same reasons that I reject the Biblical Yahweh. I do believe that the forces behind these two "beings" are the forces that humanity is discovering today. The truly sinister way in which they rule humanity, however,

eliminates any possibility of considering them able rulers.

What then is the basis of my implying that man is not "ruler of creation" and that our minds are manipulated by something with hidden designs? I founded my ideas on facts and the thoughts of many humans. To those who ask why these facts have not been uncovered sooner, I would reply that they were indeed uncovered, and then veiled behind what we know as religion.

All of the world's religions agree that man is not the king of the world and that mysterious forces (not necessarily God) exist which are superior to man and often against him. This is why all religions share the need to "appease God or the gods" constantly, offering endless amounts of food, incense or sacrifice, depending on the mindset of the faithful.

Assyrians and Babylonians lived in terror of their gods, and their religion consisted of acts of compensation to ward off evil. Christianity has created a doctrine of "divine providence" to protect human psyches against the shocks of pain, suffering, disease, hunger and death which we see all around us, which is why when calamity strikes, people look skyward and ask "Why?" only to receive no answer. The God of Moses has no answers. (It would seem that he's too busy killing off Philistines, whom we refer to as Palestinians.)

The question of why these mysterious forces ruling humanity have not been identified earlier can be answered thus: these energies are very superior to our own intellects, and have always taken great care in keeping us from realizing that we are mere chattels.

However, strange as it might seem, modern physics is helping us unravel the mystery of God, and not physics alone, but also the very evolutionary path the human

mind has taken over centuries. We now have vast quantities of data which leads us to believe that the intelligences governing the world are subtly trying to throw us off the scent that would lead to them as the manipulators of human lives. We must admit that in this they have been successful as far as most of humanity goes.

What data are we talking about? They are to be found throughout time and over the course of human history. Upon occasion, humanity has experienced violent outbursts from these superhuman forces. The generation witnessing it is filled with wonder and its "experts" (never far behind) manage to find an explanation. The next generation, then, remembers nothing of what happened.

Human Disappearances

When we read in the Bible that Elijah was swept away by a fiery chariot, we feel undisturbed because it was an act that occurred within a divine frame of reference with God at its very center. As Lord and Creator, God can do what he pleases with one of his subjects, even to the extent of taking him away from the world in such a bizarre manner. When 2,988 soldiers under the command of Colonel Li Fusien in 1939 disappear in the Sino-Japanese War, or when the entire Eskimo village of Angikuni in Canada vanishes (30 people along with corpses from graves), or when 4,000 soldiers in the Pyrenees vanish without a trace during the War of the Spanish Succession, we begin to wonder exactly what kind of divine order we are dealing with.

When Lloyd's of London, the world's oldest and most prestigious maritime insurance firm, says that 222 ships disappeared from the sea *without issuing distress signals*

between 1929 and 1954, and that 350 vanished in 1970-71 alone, we begin to suspect that someone or something is meddling in human affairs.

For brevity's sake I am omitting countless individual disappearances. Of the majority of these little is known save the disappearance itself. But in the case of Donald Crowhurst, a lone navigator, we have an interesting detail. He wrote cryptic phrases about "cosmic beings" and the suffering they inflict upon humanity in the course of their "games."

These vanishings are not due to natural causes. Witnesses have attested to the manner in which the victims were whisked off into space, and the majority of these cases involve enigmatic clouds into which people would disappear. (The reader should remember the importance of clouds in the Bible — the cloud that followed the Israelites for 40 years and the cloud upon which Jesus went away in the New Testament — which we shall discuss further.)

Sometimes those swept away by these clouds did not vanish, but rather were transported vast distances. On three occasions that I know of, the distance was greater than 7,000 kilometers. The victims stated that a strange cloud engulfed them and caused them to lose consciousness. Upon awakening, they were in an unknown location. In only one of these cases the four victims were in a car and not only did not lose consciousness, but beheld a circular metallic object of no small size dragging them through the air only to deposit them safely at a great distance from where they had been. The names, dates and places of these events are known to me. All that a disbeliever needs to do is to visit the location and find out for himself.

Naturally, an attempt at a "scientific" explanation would be made, which would be quite difficult bearing in mind that the police and government agencies of the respective countries were involved, as well as the fact that the victims had to return home via commercial airliners or vehicles which were all too real.

In the case of Graciela Jimenez, an 11 year-old from a suburb of Cordoba, Argentina (August 1968), the cloud that engulfed her was perfectly white and very small, no more than two meters high. When she awoke three hours later, she was in the Plaza de Espana at the center of town. But in other cases the disappearances (which involve a disproportionate number of children) occur spontaneously and the victims reappear after several hours or days. Such was the case with Marfa del Pilar and Oscar Fernandez, siblings of 5 and 3 years of age respectively, from the village of Villalobón in Palencia, Spain, who were found 27 hours later. Seven year old Jose Antonio Montequi was lost for four days on the snowy peaks of the Teide in the Canary Islands. Four year old Ceferino Contreras of Argentina vanished in Pie de Palo and was found much later, safe and sound, in an inhospitable mountain area. Susan Jones of England, was found after 22 hours after having withstood low temperatures in light clothing despite being only three years of age.

In 1969, the community of Vila Velha (Espírito Santo, Brazil) experienced a rash of disappearances which shed some light on the mystery but did not quite explain it. During the month of August, children began quietly vanishing. No one had a clue as to their whereabouts. After a month and a half had gone by and the parents had given their children up for lost they began to reappear, stumbling mutely into the village like automatons.

When questioned by parents and authorities as to their whereabouts, they had no recollection of what had happened during that time. In some cases, the children did remember that a man dressed in black had invited them for a ride in his very smart car and offered them a cigarette. Beyond that, they remembered nothing. A girl said that a gentleman, also dressed in black, drove her to the outskirts of the village to a shining object he said was his "airplane" and offered to take her for a ride. When she grew scared and refused, he gave her some candy and told her to go home.

In 1979 there were three separate incidents in Spain in which couples were seemingly transported in a matter of hours to Chile and Peru. Despite my best efforts I have been unable to confirm these incidents. As with all investigations, one reaches a barrier which is impossible to pass.

Also in 1979, with two days' difference between them, there were two abductions of children in the provinces of Tarragona and Albacete (Spain). The children later reappeared under very odd circumstances at a distance from their homes.

At other times children sometimes disappear for good. The best known cases are those of Oliver Lerch (Dec. 24, 1890 in South Bend, Indiana) and Oliver Thomas (Dec. 24, 1908 in England). In both cases their voices could be heard saying they were being taken away and in both cases the voices came from above and grew weaker and weaker as if fading into space. Cases involving voices fading into the heights calling for help have also occurred more recently: the 1932 case of a hunter in the Pyrenees and the fugitive soldier Ramon Castillo in 1939, also in the Pyrenees. Seven year old Dennis Martin vanished as he walked close behind his

father in the Tennessee mountains in August, 1969. Exactly a century earlier, in August of 1869, thirteen children vanished from a garden in Cork, Ireland. In the same month in 1860 two children disappeared in Brussels; and in August of 1896 several children vanished in Belfast, Northern Ireland.

The coincidences and parallel situations are worthy of note: two boys named Oliver; several disappearances in the Pyrenees; two December 24th's; the month of August appears repeatedly; the number nine seems to play an important role... Possibly this is mere coincidence, but it is something that occurs when dealing with the paranormal, especially with the study of UFO's.

In Puerto Rico there have been well-known cases of children disappearing in the mountains of El Yunque, where so many unusual events have occurred, or in neighboring areas. Some of the children were only steps away from their parents when they disappeared, and despite the efforts of search parties nothing was ever found, not even their bones after several years had elapsed.

Some disappearances have been spectacular, as in the case of the football referee in a Brazilian town. On that occasion, as spectators left the stadium, they witnessed the referee being lifted into the air and sucked into a small, mysterious airborne vehicle. The whole affair was enshrouded in mystery and nothing was ever heard of the poor referee again.

Two years ago in Florence, Italy, the *Book of Prodigies* was published. It is virtually an inventory of unexplained events lacking a rational solution. Its author, Julius Obsequens wrote it 1,700 years ago. In other words, mankind has always been entranced by events which cannot be logically explained. All of the historians of an-

tiquity listed cases of this nature. Some of them, like Obsequens, dedicated entire books to the subject.

While it is true that they had a lesser understanding of natural phenomena, doubtlessly they were more inclined to admit extra-human intervention. Curiously, with all of our knowledge of the laws of nature, our science still faces the same phenomena and cannot explain them. Where it can explain them, it does not attribute them to God or some deity, but to some radiation of a better or less known type, but which appears to have an intelligent origin. The question that immediately comes to mind is who, or what is guiding these radiations, giving them selectivity and such specific goals?

We Are **Being Manipulated**

The strange events that lead us to believe that we are being manipulated by something that is not God are many and well-documented. I am not going into them in detail, for that is not the purpose of this work. What I aim to do is to reach the forces that are behind all of these things that remain inexplicable not only to science but also to theology.

Those who are unaware or reject the facts must first be certain that such facts exist and are legitimate. Others who believe that such facts have been veiled over but are nonetheless true, will have no choice but to go deeper into the matter of the ends and means of the phenomenon, even though this might require leaving behind traditional beliefs and, upon occasion, experiencing feelings of terror. This is my modest contribution to humanity's evolution.

Apart from all these strange events, there exists another fact that humanity has resigned itself to treat as

something normal. This has prompted the creation of many philosophical and religious theories, none of which has served to explain the fact: the problem of evil, the problem of pain, of suffering and of death. This is a topic I have discussed elsewhere, which leads us to suspect that God's providence are other forces at work. The truth is that pain and death have caused humans to think, and for many to reject the concept of God peddled by most religions. The greater part of those who call themselves atheists are those unable to embrace the concept of a "God" who would allow evil to run rampant in the world.

I quote Philo of Alexandria, who lived at the same period of history as Christ:

1/Is God able to eliminate evil but chooses not to?
If so, he is not good.

Does he wish to but cannot? If so, he is not all-powerful.

Is he able and willing to do it? Then, why is there evil? Where does it come from?"

This is the heart of the matter. My book, written two thousand years after Philo's death, is an attempt to answer his questions. Unfortunately, it falls somewhat short. Still later I will comment on another subtle hint of this manipulation that our species is experiencing. Once more we are faced with an event of great dimensions and influence in human lives, yet it is very quiet and unobtrusive.

Messages From Beyond

In the world in which we live, in all societies and in cities and towns, there are thousands upon thousands of people receiving "messages" allegedly originating from divine, extra-mundane, spiritual or cosmic sources. This phenomenon has steadily gained strength and is quickly becoming a source of concern.

Many have naively strayed into the lion's den of "channeling," thinking that they were in for a spiritually enriching experience. Many others, however, have been duped or forced into establishing contact and made to "channel." Any reader who is not current on these events may be quite surprised, but very odd things have been going on in society which no one but the victims ever realize. As I stated earlier, this is simply one of the proofs that there is indeed "something going on." Concerning the subject of messages, I will proceed to point out the circumstances under which these tend to be emitted and received. The recipient may or may not be a willing participant.

* Reception of a message usually begins after the victim has taken part in a seance, channeling session, etc. Frequently they come about after an exposure to a Quija board or some means by which participants attempt to become attuned to some form of "otherworld." They may also be the result of visits to mountains, deserts or similar places, undertaken with the avowed purpose of contacting extra-terrestrials, spirits, or other nonhuman entities.

* Another way of achieving contact is one favored by many historical figures: being alone within a cave in a state of prayer.

* Messages can be received through vivid dreams or writings which appear under inexplicable conditions. The most common method of reception is that of visions of one sort or another or "inner voices." They may also be received through visits by seemingly human personages.

* The content of the message takes into consideration the recipient's cultural environment, although it may later contain unfamiliar material.

* These messages seem to begin in a polished, elevated manner, not only in subject matter but also in style. But they slowly begin degenerating into vulgarities and senseless insults.

* When the message retains its original high-mindedness it eventually becomes monotonous, an ill-shared by the sacred works of all religions.

* In the same way that the message deteriorates, so does the way of receiving it. The receptors are forced to receive them at inconvenient moments, waking up at midnight to write, for example, or during work hours, where the risk of being fired for such an action is very real.

* The recipient begins to feel that his/her mind is being violated. Less intelligent or more impulsive

victims become fanatics, totally unaware of the mental polarization they are being subjected to.

* It is not at all uncommon that recipients of a message of promise end up in direct conflict with the authorities after falling into hallucinations about carrying out the content of the message. In many cases when many recipients try to break the spell, they find it impossible. They are threatened, physically compelled, or subjected to excruciating headaches.

* If the message should eventually fail, either because of its contradictory content or unrealizability, this does not appear to daunt the recipient. On the contrary, it cements to a fanatical attitude by developing a persecution complex. Only the more enlightened recipients are able in time to realize the psychic game they have been exposed to, and break free.

Unfortunately, when an unsuspecting person with no knowledge of the subject hears these inner voices for the first time (or worse yet, sees visions) his reaction is to believe himself imbued with divine favor. Normally, he will take no counsel on the matter and zealously seek further contacts, as the event will give meaning to his life.

As stated earlier, thousands are undergoing these psychic experiences and are unaware of the danger they face. It is as if they had contracted a psychic virus against which they ought to be taking remedies to avoid contagion to the rest of their minds. In fact, they are doing the exact opposite and exacerbating the condition.

In some cases, however, the message is positive and its content (at least in the beginning) quite valuable. Human history has been advanced on occasion by these "sages" who have received messages concerning scientific development or moral improvement.

History is also full of Joans of Arc, whose inner voices set in motion a major political/religious movement, and of men of science whose works of sheer genius were dictated by voices. The founder of the great religions can be included in this category. Yet in our times, the phenomenon seems to have grown more pedestrian and vulgar. Some people still receive valuable communications, but these are generally subjective and private. Nonetheless, they amaze the recipient because of the way in which they were received. Many recipients withhold these experiences from their own families until it is too late to escape the trap they have fallen into.

This phenomenon can be summed up by saying that humans are discovering the beyond with a mixture of amazement and fear. We are learning that the great events of history were not as determined by humanity as we were led to believe. In fact, we are learning that our civilization's 4,000 year history is not the only story, and that the God given us by theology is not the only one who causes things to happen. There are such strange goings-on in our world that it would be blasphemous to say God is their source.

Finally, it is dawning upon us that we are owned by something that is having its way with us. This power or higher intelligence rarely intervenes with humans except when it suits it. When it does intervene, it does so without taking into consideration our feelings about the matter.

3. The Structures Collapse

The third discovery being made by more knowledgeable minds is that we are witnessing something only the blind and the authorities ignore: we are beholding the collapse of all the thought-structures mankind has based its reasoning upon, as well as the erosion of the activity-structures humanity has ruled itself by.

A quick glance at the morning paper should suffice to confirm this. It cannot be said that humanity has always been in a natural state of effervescence. While it is true that there have always been wars, revolts and destabilizing tendencies, what is happening in our times is taking place more rapidly, more radically and on a global scale. Family, religion, economic and political systems, the water we drink and the air we breathe — all are included in this change in which we are being engulfed.

Such a major event, of course, will not run its course in five or ten years. A few decades or even centuries may elapse before a new code of rules by which to abide will come about, which is why an exact date cannot be given. While there have been many key dates and places, these have been the result of changes which have occurred gradually over time.

In Church dominated medieval times, any change in the way of approaching God or interpreting his commandments ultimately led to wars and changes. In an industrial society such as ours, the scarcity of gold or oil would naturally produce changes, even revolutions. When the dollar became unstable a few years ago, it was a sign of what would shortly occur. The best economists and financial consultants got together to study the problem of recession and inflation and realized they had no clue as to what was happening, because what was going

on was not written in any textbooks: it was a new phenomenon, alien to anything we have hitherto experienced and a symptom of the great collapse we are discussing. Inflation and recession will continue to occur in tandem, and if they are ever curbed it will be through a mechanism still unknown to the experts.

As a result of inflation and unemployment there is greater discontent among workers. South America is almost entirely ruled by totalitarian regimes, a result of the very real fear of anarchy. But these regimes seldom accomplish anything beyond exasperating the population and creating fertile ground for the teachings of Karl Marx. More obvious signs of this collapse can be witnessed in the disintegration of two structures which have been pivotal to our society: the family and religion.

When it comes to finding a culprit for all these woes, the search can be endless. Everything is shaking and crumbling, so it is only fitting that these institutions should tremble as well. The most disquieting question is, "Will these changes improve us or debase us? Will the collapse be for better or for worse"? An old saying goes: "A chicken will never be a rooster if it stays inside the egg." If the chicken opts to emerge, it will come out wet, weak and rather homely, but it will have made a crucial choice in its life. In the existing state of affairs on our world, society must take firm decisions no matter what the risk.

To seek out and build new thought structures and new patterns of activity we will need a different kind of human being. We will need new humans, in fact. The best news is that this type of new human is already being born among us.

I mentioned earlier the new kinds of children which are appearing everywhere, not only capable of perform-

ing truly amazing paranormal wonders but endowed with a maturity and world-view many adults will never attain. I am not the only believer in this. Pedro Romaniuk, an Argentinian writer of my acquaintance, says in his book *Extraterrestrial Science*:

"... the New Man of our discussions can be witnessed in the New Children who are our evolutionary betters and are appearing in all countries."

"... the intelligence contained within these children is in an evolutionary sense superior to our own ... they have inborn universal and natural awareness which have not been seen since ages past."

This "new order" of things is already in the minds of many men and women. It is still unformed and disordered but it is coming to light. This new ideology is still dormant in humanity's collective mind, but it is what is causing the tremors and collapse of the old structures of thought and action.

2

The State of Parapsychology Today

A child falls into the waters of Lake Valencia in Venezuela during a boat ride. Not knowing how to swim, the boy goes under. For half an hour, his relative desperately attempts a rescue. After exactly half an hour has gone by, the boy emerges from the water breathing normally; in fact, he is somewhat annoyed at having been drawn up because he had been "having great fun playing in the depths" (as told by the boy's mother).

On a windless day: A family on a picnic watches as a strange cloud approaches a tree. When the cloud encircles the tree, a vast amount of leaves begin to fall off, reaching the ground utterly desiccated. As the cloud moves off after the brief encounter with the tree, and to the amazement of the witnesses, a bramble nearby begins to move and oscillate.

Two trucks move along a highway. After a moment, two small beings resembling the popular notion of elves attempt to cross. The first driver doesn't brake and his

truck hits one of the beings; the second truck does brake, and the second elf is allowed to cross, which he does, smiling at the driver. Some time later after both trucks had had stopped, the one which had struck the elf-being burst into flames and continued to burn until there were only cinders left.

A Colombian lady on a Mediterranean cruise realizes she is running short on funds. Suddenly, a voice in her hotel room says, "Look in your wallet." Upon looking, she finds four crisp five dollar bills. For the remainder of her trip, which spanned several countries, whenever she had need of money she would open her purse to find the exact amount in new twenty dollar bills. When the trip ended, so did the easy money.

A boy working for a small grocery store would often go digging in the dirt not far from the store. His digging would immediately be rewarded with coins, while the old proprietor of the store would complain that coins were disappearing before his very eyes.

A lonely farm in Colombia was visited by five flying disks which, drawing nearer, opened fire with a blaze of beams and rays against the farm's inhabitants, who put up a brave fight with shotguns. After a while, the disks disappeared as suddenly as they had appeared, leaving a small boy wounded.

A 50 year old man sighted a strange bird, larger than an eagle, from the entrance to his garden. It was not a bird of a type known to him, for it flew with rigid wings. In a flash it alighted upon a tree branch in his garden, turning into a porcelain or glass ball which shattered noisily, drawing other family members to the scene. They tried to recover the glass fragments, but found none whatsoever.

Strange deeds are occurring everywhere. All it took

was a social gathering in a home in Caracas for all the above stories to come to light, narrated in some cases by those who had taken part in them.

It is useless for "serious minds" to deny anything that goes beyond the readily explicable. We are swamped on all sides with mysteries, and there is scarcely a person who has not experienced something totally lacking a logical or scientific explanation. Despite scientific disbelief the facts are there, recurring generation after generation.

Official parapsychology, unfortunately, refuses to acknowledge these events and limits itself to variations of four or five types of paranormal events. There are even some universities that barely go beyond the flipping of Zener Cards to convince themselves that telepathy does indeed exist.

Only months ago I visited Dr. Karlis Osis in New York. He *is* one of the foremost parapsychologists in the U.S. After obtaining five minutes of his precious time, I boldly suggested that it was a shame what his field was doing to younger, more daring researchers, who were experiencing what other disciplines had done to parapsychology years ago — being called insane and being expelled from the sacred halls of "scientific" parapsychology in which only official teachings were imparted.

My audacity forced him to say that they were giving serious study to out-of-body experiences and simultaneous appearances. I congratulated him and added that if they wished to get to the bottom of it, they should make a profound and unbiased examination deep into the core of the world's religions, since such events have for centuries occurred with mystics of all faiths.

This is the "big picture" of what has been happening, not only in parapsychology but also in the other sciences. The "sacred cows" lodged in pre-eminent posi-

tions place bolsters on the minds of their younger or more imaginative peers.

In 1927, when Toribio Mexta Xesspe and his group were conducting topographical studies in an aerial survey, he informed his superiors in Lima of the existence of bizarre crisscrossing lines on the plateau between Nazca and Lima. His superiors were unimpressed and determined that they were merely irrigation canals. Thirty years went by before other "superiors" realized they were faced with one of the planet's most important archaeological finds.

In May of 1950, Andre Dupont-Sommer, a professor of Semitic languages at the University of Paris, read a study on some very interesting scrolls found by some shepherds around the Dead Sea in 1947. His lectures on the subject unleashed a scientific controversy that still goes on and has had enormous religious significance. Sixty years earlier, a man named Moses William Shapiro put a bullet through his head in a poor Rotterdam rooming house because "experts" in Biblical studies and ancient writings in Paris, London and Berlin had scoffed at the scrolls he had submitted for their analysis, scrolls he had obtained months earlier from shepherds in the Dead Sea region. Once more, "experts" had been blinded by their own self-sufficiency and had set Biblical scholarship back sixty-six years.

That is not all there is to say about the Qumran or Dead Sea manuscripts. The importance of what they say and its consequences are such that ecclesiastical authorities have yet to discuss their content openly. Scholars have kept the controversy among their ranks and have managed to keep the general public from something that could undermine the foundations of Judea-Christian faith

The "authorities" in parapsychology are doing the same to those who wish to expand the scope of the field and who would like to analyze the bottom line: deciphering the mysterious force behind even the most complex paranormal events. Perhaps their audacity will be rewarded by discovering that it is the same force that rules the rest of the world, whether it be termed Collective Unconscious, Oversoul, The Unknown, Cosmic Consciousness, Psi Energy, X Energy, or God. All else could be caused by the energy that is beyond and within all that is. The remainder are microphenomena for the entertainment of the curious and for myopic researchers. True parapsychologists have little trouble with linking their field to spiritualism, or feel afraid of losing "respectability" by admitting that there are forces involved in black magic or demonic possession which are hardly perceptible in cases of telepathy or telekinesis.

Parapsychology would develop much more quickly if it ceased to restrict itself to the investigation of peripheral events and commenced studying others in which this energy manifests itself violently. Often, a mildly gifted individual will be studied devotedly by various scientific disciplines, but another candidate, endowed with strong powers and able to perform things these institutes are unprepared to deal with, gets shunted aside.

When Uri Geller was taken before the Geneva Parapsychology Convention, the best European specialists reached the consensus that he was not "genuine." No parapsychology text contained data on anyone capable of bending keys, fixing clocks or of the host of absurd powers Uri was endowed with. Parapsychologists had not yet discovered the "absurd intelligence" which serves as a backdrop to their field's investigations.

Worse yet, no one had ever claimed his powers came

from "extraterrestrials." When Uri said this, what little credibility he had came crashing down. The reason for this is that myopic parapsychologists are suspicious of the extraterrestrial notion, unaware that the great mystics and psychics of past history have all attributed their gifts to an extraterrene source. I realized from the very first moment that Uri Geller was "real" — and I said as much to the eminent Spanish parapsychologist Dr. De Argumosa, who was also in attendance. I felt that he betrayed certain qualities not found in the textbooks yet apparent in all genuine psychics. The fact that the latter may have a fondness for applause and a taste for money is something else altogether.

There is much mistrust to be found in contemporary parapsychology. There is the eternal fear of being duped by some illusionist or psychopath, both of which abound. I do not mean to say that one should not be on the lookout for these devious, greedy charlatans and merchants, but little medals from Lourdes take nothing away from the paranormal events that took place there. The very shows and "fairs" that psychics organize should make us believe it is all a sham or a put-on. Sadly, there are those who are driven by greed to prostitute gifts that could benefit society. But a true scientist (not one wrapped up in his own speciality) must realize that such things are part of normal human makeup.

The mix of commercialism and authenticity certainly does place a damper on a body of learning already burdened by its own problems, treading the slippery surface of something totally different than what our senses and mainstream science are used to.

Yearly Psychic Predictions

It saddens me to see how a cloud of more or less famous psychics appears on the covers of well-read (and well-paying) magazines and newspapers, predicting the forthcoming year's events. On a whim, I began collecting these "prophecies," if only to prove the utter blindness of the great psychics when they try to overstep their abilities, motivated either by greed or a desire for recognition.

Clairvoyance tends to be spontaneous and in most cases it is useless to force oneself to concentrate if the psyche *is* not already attuned to the mysterious source from which psychics draw their gifts. Worse yet — the prediction could be subject to the pressures of the live audience or the news reporter anxious to write them down and meet his deadline (with any luck, the predictions won't be pumped up or exaggerated to make the headlines). Eighty percent of the time, normal human paranormal talents do not operate in this fashion, and it should amaze no one that the only predictions that come true are those which the psychic has foreseen with his own intuition.

The following were predictions made for the fall of 1976 by Jeanne Dixon in March of that year. They concerned that year's presidential elections:

* Jimmy Carter will be elected President after a narrow victory over Ronald Reagan.

* Both President Ford and Ronald Reagan will undergo assassination attempts. I see the President walking outdoors and being hit by shots fired from a crowd. His grey suit is torn by a bullet hole at his

side, but I see him only slightly wounded.

* President Ford will resign as a result of this attempt, and internal dissention.

* Vice-President Nelson Rockefeller will occupy Ford's place during the final months of the campaign.

* Reagan will be the object of an assassination attempt in October that will nearly cost him his life. He will be saved thanks to an extremely alert security agent. I believe that rather than a bullet, it will be a bomb in a basement or an underground garage.

*At the Democratic Convention there will be a battle between Hubert Humphrey and Jimmy Carter, and Carter will win thanks to all kinds of conspiracies and manoeuvres that will go far beyond what is usual in such cases.

* Health problems will put George Wallace out of the race to the White House.

The reader can see that apart from Carter's victory, the rest of the predictions are wrong. The attempts upon Ford's life had already taken place when Ms. Dixon made her predictions. As far as Carter's victory, one did not have to be psychic to see it coming after the Watergate scandal.

If we were to judge the existence of clairvoyance or hindsight upon Jeanne Dixon's predictions, we would think it was all smoke and mirrors. Not only that, if we

had to rate Ms. Dixon's psychic talents we would suggest that she take up knitting instead!

However, I don't see it that way. I believe Ms. Dixon to be a genuine psychic. What is happening in her case has happened to those who realize that in the ultra-sensory or spiritual world, the truth is often mixed with falsehood, the real with the hallucinatory, and the norms by which we govern our lives and minds become of little value.

The problem with many people, especially those emotionally involved in the phenomenon and unable to render an unbiased judgement, is that they opt to believe that all is good and originating from the same source. Even though the psychic may receive everything the same way, the sources may be and usually are varied, not only because they are outside the percipient's mind, but sometimes originate within his mind.

The unwary psychic then, considers authentic many messages and visions which are false, but which show a certain continuity and similarity time and time again.

Those involved both in spiritualism and in Catholic mysticism are aware of this phenomenon. In spiritist circles it is referred to as Animism (when the medium projects his own thoughts as if they emanated from a spirit) and in Catholicism it is usually blamed upon the "Angel of Darkness masquerading as the Angel of Light," as St. Paul puts it. It is for that very reason that St. Ignatius Loyola, founder of the Jesuit order and one of the Church's greatest mystics states in his book *Spiritual Exercises*, that it is highly dangerous to go through the spiritual life without using one's judgement.

Ms. Dixon herself, discussing the subject of the origin of UFO's (with whom she claims to have been in contact since childhood) stated the following:

- * They come from an undiscovered planet close to Jupiter.
- * Their intentions toward humanity are good.
- * They will teach us to harness natural energy, especially solar power.
- * The ships are crewed by women.
- * They will appear before our governments soon.

All of these predictions resemble those issued by many contactees, and I have no doubt that they are false. Not because Ms. Dixon is a sham, but because she was fooled by these powers herself, and in good faith passed the deception on to her readers. I will go into detail as to who or what deceives contactees.

The only thing that could be held against Ms. Dixon goes for all those who turn their messages over to the authorities, their friends, or society at large without pausing to dwell upon the source of their messages. Their mistake is renouncing the use of their minds and acting upon hunches and intuitions that enter the conscious through a trapdoor. Anything can happen when one renounces one's reason, including the deception of the percipient.

It is exactly the same with interference upon a radio set. We are listening to a speech on a given station and suddenly, without our intervention, a singer comes on. If the orator's voice resembles that of the singer, we run the risk of believing that the former has broken into song, when the source of both things are miles away

from each other.

All of the above may seem strange to the reader. It only goes to back up the fundamental point: in our world, our reality is far from being the only one there is.

This mysterious reality is the heart of what advanced parapsychology is trying to find out. Since its inception, parapsychology has been faced with the basic dilemma whether to admit external powers as the explanation for the phenomena produced by psychics, or to maintain that they are a byproduct of the conscious or unconscious minds of the participants. This dilemma has split researchers into two groups: transcendentalists and animists. Somewhat arrogantly, animists have claimed to be the "orthodox" parapsychologists, and they accuse their opponents of heresy. I confess to be one of these heretics, as I have reached the conclusion that paranormal phenomena, at least the most baffling sort, cannot be explained away as being a product of the human mind, no matter how powerful that mind may be.

Furthermore, I am beginning to suspect that "X Energy," as it is being called these days and which is not admitted as real by the animist school, is pivotal in explaining many serious things concerning the essence of life itself and the cosmos, things at which sacred theology has only hinted, and then not in a very convinced way. Transcendental parapsychologists, on the other hand, have a tendency to get carried away by irrational esotericism, and scare off all those with a more or less Cartesian scientific approach. Undoubtedly, pure esotericism is a partial solution, albeit an extra-rational one, to a mystery that goes beyond the reality discernible to our senses. Man, a rational being, cannot give in to esoterics or solutions arrived at by intuition or illumination.

Esoteric knowledge can be, and indeed has been, a great contribution to the evolution of the human race. Even the awareness of natural laws has been produced by direct intervention of this "X Energy," but since it is so complex and ungoverned by rationality and logic, its interventions are often confusing, deceiving and even harmful to man. It shouldn't then surprise us that occult doctrines are often useless, absurd and mutually contradictory. Parapsychology, therefore, is best served by advancing as far as possible through the use of the power of reason exclusively, without abiding by what some illuminated One or the other may have said at any point in time. However, we should always bear in mind that what these Illuminati say is a product of their connection to "The Beyond," both extra-dimensional and extra-temporal. Amid their nonsense there are sparks of wisdom that may put us on the trail of great discoveries.

Which then is the better path to follow, transcendentalism or animism? The reader is in the best position to judge.

Animism *is* quite right when it insists upon the vast capacity of the mind and tries to paint a human face on all phenomena, no matter how weird. The fact that for centuries things produced by physical/mental forces were attributed to supernatural forces only adds strength to the animist position. However, the attachment animists feel to reason should also cause them to realize that there are phenomena greater than can be produced by human psychic activity. If we are forced to admit their logic, then such phenomena can indeed be produced by the human mind, and if so, we would be opening an even bigger can of worms. All the established cosmic order and logic which humanity lives by would collapse if it were assumed that the human mind,

inconsistently, illogically, and against its will, is capable of destroying the world and humanity with it.

Transcendentalism places parapsychology on the same level as history, theology and philosophy and gives it a scope that none of the others has achieved: history because of its myopic analysis of mere facts separated from the greater context of the back-drop of evolution that they are part of, and theology and philosophy because these are subjective exercises of the mind with no connection to reality.

While theology comes crashing to the ground, doubting or denying what it has strongly championed for ages, and bringing with it our concept of God, transcendental parapsychology not only gives us a new interpretation of the Bible (its scholars never could manage to explain and distinguish between the different psychological responses that used to be called "inspiration"), but it gives us a new creative and ruling force, less anthropomorphic and more a part of the universe.

Parapsychology has been the great demythifier. It enters the theological field and rescues many events religion had considered its own. Upon doing so, it undermines religion, and the growth of cities continues. Modern skyscrapers and malls now stand where other buildings once stood until the passage of time ruined them. The Church is in for hard times if its leaders continue to defend beliefs that scientific developments have proven false or even harmful.

Parapsychology, even more so than psychology, is delving deep into the mystery of religion and shaking it apart from within.

Apparitions

The above can be seen more in the religious phenomenon of apparitions than in any other. For nineteen centuries, the Church put great stock in this phenomenon, and many beliefs fundamental to Christianity are based upon it.

Parapsychology has given this phenomenon serious study and was among the first to call attention to it. At the end of the 19th century, the Society for Psychical Research in London surveyed 17,000 people and asked them if they had ever witnessed an apparition. Ten percent replied in the affirmative.

Prior to this survey was the study conducted by three great minds of historical parapsychology: Gurney, Podmore and Meyers, who published in 1886 the sum of their research under the title *Phantasms of the Living*. However, the most detailed study was conducted by another parapsychologist, G.N.M. Tyrell, in 1943 and was titled *Apparitions*. While the book is far from discovering the source of the mystery, it is a valuable discourse on the various types of apparitions and a foothold for the idea that many of the apparitions considered authentic by the Church (produced by God or another sacred figure) are not really so.

This should not be taken as an iconoclastic stance on my part, but a logical deduction toward the truth. It is not my intention in this book to go into depth on what parapsychology has to say on the matter. Interested readers may consult my book *Parapsychology and Religion* for more on the subject. I would only like to point out the significance of the discipline upon the new attitudes being born in millions of minds.

Authors like Vincent Gaddis, Leo Talamonti, Ray-

mond Drake, Peter Kolosimo, Erich Von Daniken, Jacques Vallee, John Keel, Jacques Bergier, R. Charroux, Aime Michel, Paul Misraki, etc., while not parapsychologists in the strictest sense, are nevertheless influenced by the discoveries made by strictly methodological parapsychologists when they present their theories and enter the field of transcendentalism.

The Church has become more cautious these days about admitting any type of vision or apparition. Church authorities issue an almost a priori "no" in cases having to do with apparitions. If the apparitions of Lourdes or Fatima had occurred today, they would have almost certainly been denied any credibility by Vatican officials, nor would they have encouraged the building of shrines or other forms of veneration.

The tides of parapsychology are washing the temple steps. Several years ago, a Spanish Jesuit named Father Carlos M. Staehlin published a book in which he questioned beliefs about apparitions which had hitherto been considered unshakable. Spanish Church authorities, sponsored and blessed by the dictator Franco, promptly condemned the book and pulled it off the shelves of bookstores and libraries.

But Father Staehlin's doubts about apparitions and "miraculous" events have spread to other clerical figures. Many of them, at Fatima, as in Lourdes and in other "authentic" apparitions, there were many peculiarities well known to parapsychology. These peculiarities are repeated in apparitions that have nothing holy about them and about which there are many things to be said. Here are a few of them:

* The apparition is imprecise and hazy to begin with, becoming more clearly defined later on.

* The apparition is often imperfect to begin with: "The image was unsteady. It was lop-sided. St. Michael the Archangel appeared as a child with long, shovel-shaped fingernails. It had little wings which did not quite connect with its back. The child looked awful. The Virgin had no feet." (All of these details are from the famous Garabandal apparitions in Spain, 1961-65.)

* The apparition is accompanied by an explosion or loud sound. At Fatima, one of the witnesses, Lucia, said that when the Virgin departed "It was like a distant rocket going off." Many times an electrical buzzing sound was also perceived.

*The apparition comes about after there have been fireballs or lights in the sky. Strange clouds are sometimes witnessed before or after the apparition.

In Garabandal, for instance, fireballs had been seen, and the Virgin had explained that, "I came in that fire to visit thee."

* The apparition orders the carrying out of odd behavior such as racing around, sliding along the ground, hurling oneself against rocks or the ground, walking around with legs akimbo, assuming a painful stance from which to view it (as occurred in Garabandal), the eating of grass (as in Lourdes), and levitating through the air only to land again and then jumping headfirst through a window to remain hanging by the feet (as was the case in Ladeira, Portugal).

* Some visions are totally subjective or hallucinatory: The witnesses can be seen in an ecstatic pose, each looking in a different direction. Many times they are the only ones who can see the apparition.

* Receiving messages that contradict the content of other messages or scientific fact.

* In the aftermath of open-air visions, it has been noted that clothing which should by all rights be rain soaked or mud stained is quite clean and dry.

* There are almost always predictions of great disasters not only for the immediate region or country but for the whole world. The end of the world is often discussed.

* Minor predictions are usually quite accurate, but major predictions usually fail (which causes the phenomenon and its witnesses to lose all credibility).

* A curious detail about this phenomenon is that it will not keep to its promised appearances. It seems to delight in causing delay, and usually has an unsatisfactory explanation for its lack of punctuality.

- There are often genuine healings, and not only with religious apparitions.

* Very pleasant or bad odors can often be perceived.

* It is also curious that deaths occur among the witnesses shortly after the apparitions are seen. These deaths are usually in the shape of serious accidents, frequently car-related.

* It is not unusual for spectators to feel great extremes of cold or heat.

Many more details could be added to this list of facts regarding apparitions. It would seem that some of these facts are so enigmatic that even parapsychology, which should be immune to such events, chooses to ignore the difficulties posed by them.

The same thing occurred years ago with psychiatry when it came upon a form of insanity so weird it chose not to include it in its texts, hoping some other science would take it over. I am referring to serious cases of "demonic possession

Psychiatry knows best how to deal with cases of obsession or pseudo-possession, along with the infinite shapes and forms in which they appear. But when it turns out that the patient is able to walk across the ceiling feet first, or is capable of floating in the air (as seen in *The Exorcist*) or the ability to guess the most profound thoughts of those present while exhibiting a violent (and dangerous) reaction to all things religious, psychiatry usually clears the room for theology.

The theology that took care of things like this for centuries is apparently still doing so, but it is now a prisoner of its own dogmas, which have put it in a mental straightjacket. A vast number of parapsychologists, then, are following suit and turning their backs on complex paranormal events. They're simply ignoring them.

One of these phenomena occurring on a large scale

today is a spontaneous "coming out of nowhere." This particular sort of apparition is vastly removed from the kind we have been discussing, which have been tangible. In this type, however, people who are more or less normal come into play, although their provenance and life history may be shady. They seem to be human-shaped materializations of certain energies which are crucial to deciphering the most important riddles of life and the world.

Adepts of spiritist doctrine will automatically think of spirits, and UFO buffs will think of extraterrestrials. While it is true that this type of apparition is related to UFO's, I do not believe they are either "spirits" or "extraterrestrials" in the narrow sense.

(WARNING: Impressionable readers should skip the following section due to its obsessive power. It must be borne in mind that hallucinations and obsessions themselves are very real and can be extremely harmful, although their contents are not in fact real.)

"Men in Black" and Other Oddballs

What's this all about? It's about a growing number of cases having to do with enigmatic people that seemingly come out of nowhere and express an interest in investigating given types of phenomena, particularly those having connections to anything mysterious, magical or extraterrestrial.

Depending on the circumstances, the behavior patterns of these strange beings can be perplexing. There are certain constants which could be summed up thus:

* Their most commonly adopted physical shape is that of short-statured, dark-skinned Orientals. In

cities, they have frequently been seen wearing sunglasses. Another somatotype they employ is that of tall, pallid, and somewhat withdrawn Nordic types.

*They wear black, seemingly unused clothing, and shoes with unworn soles. Sometimes the fabric of their outfits is strange and totally different from ours. When this type of manifestation abounds in a given region or place, there are clothing details they share in common (i.e. a given type of shirt or shoe).

* When they employ a vehicle, it is usually of the expensive sort, preferable black in color and apparently new, although the make or model may be outdated.

* Many times they use no vehicles and appear in the middle of the night on foot. When it is time for them to go, they walk away normally until they disappear into the darkness. They have also shown up at people's doorsteps in the midst of a rain-storm, or wearing light clothing in cold weather.

*The questions they ask are often inane and of little importance. On occasions they have shown interest in the children of a household or neighborhood, and more so if there has been a paranormal event there.

* They have threatened and have gone as far as striking people whom they have visited. In these cases, the visits have been with a purpose, usually

to tell the individual not to discuss a particular incident with others or to turn over some artifact of their interest.

* If well-treated, they react positively. If mistreated they can react violently and with vague death threats.

* They are great liars and the references they give should not be trusted. When attempts have been made to reach them, it is often the case that a given address or organization does not exist.

*They repeat visits made to a given family or area. In fact, one of their most frequently used parting phrases is, "We will see each other again."

* When they have a message to give, it is often very mundane and simple.

* They choose either very common or very rare names for themselves, either with some resemblance to names of famous historical figures or pagan deities.

*They like to pose as members of the armed forces, police, or any well-respected organization.

* They may choose to "adopt" the person they visit, protecting him or her, helping out with financial problems and passing out advice on one topic or another. But it could also happen that from that moment on they will molest the person in various ways.

* Their principle way of creating a nuisance is by use of the telephone, sometimes to threaten, or simply to call and hang up. In some cases they have used the mail for these disturbances.

* They are uncommonly psychic and often guess what others are thinking, however, their cleverness is inconsistent. When they have gone in search of a document and employed violence and cunning to obtain it, they neglect to take any copies along.

* On occasions they have exhibited great skill in entering locked rooms, while in other instances they cannot or will not enter if they find the door closed.

* Lately there have been many cases of people picking up hitchhikers. The car stops and picks up a penniless traveller, and more often than not, he is quite young. A conversation takes place, usually about man's moral and ecological destruction of the planet. If asked where he is from, the passenger will claim not to be of this world and will identify himself with an extraterrestrial or heavenly figure — including Christ. After some time, the driver, intrigued by his passenger, will often turn to address him only to find that he is no longer there! Sometimes the safety belt is still fastened.

* One common point between this sort of "apparition" and others is that they both cease to manifest themselves after a while.

Here are some examples in which the reader can see

how all these circumstances intertwine.

Nuria is a beautiful little town in the Catalonian Pyrenees where for a number of years a parapsychological convention was held by *Karma-7*, a Spanish magazine. The life and soul of these gatherings was my good friend Jose M. Armengou, the magazine's director and author of a dozen books — all in all, a consummate journalist. From his book *Extranas Historias de un Periodista* (Strange Tales of a Newswriter), this is an account of what took place at the 1973 convention.

A suspicious character got in at the last moment among the other participants, who were otherwise well known to the magazine's staff. As Spain was still a dictatorship, thoughts concerning certain topics were very much "regulated." Armengou wanted to make sure that the character was not a government official who could cause trouble for them with the authorities.

Since the suspect was a young man with no known friends, Armengou asked a young lady, whom he trusted and who knew the magazine's staff, to serve as the suspect's escort. The young lady made an excellent double-agent. What follows is a synopsis of the long report she gave Armengou:

He's a vegetarian. He doesn't drink or smoke; just drinks liters and more liters of milk. Won't dance to anything slow or modern. There was no way of getting him to dance with me at the disco.

He says he's from Barcelona and gave me his address. He's 43 years old, single, and a self-employed electronic engineer with his own shop.

Every two to three hours he takes a pill and a capsule simultaneously, saying it's for his nerves. I don't see how that can be, as he's so unruffled.

He speaks Catalan, Spanish and English, as well as French, Italian, German and other languages, he says. We went out last night — I asked him out for a walk. It was cold and I took his arm; he didn't even make an attempt to take mine. He extricated himself courteously. That's when I asked him if he was married or if he had a girlfriend.

It somehow hurt my pride that he wouldn't take my arm on the way back. When we got to his door, I tried to get into his room to end the evening with a chat, but he turned me down, saying that he felt very tired.

This had never happened to me! So, taking him by surprise I kissed him on the lips for a tenth of a second. It was like kissing a corpse! How weird! I would never even kiss him on the cheek again. He got away from me immediately and shut the door in my face.

I went deeper, asking his opinion on psychic recordings and other subjects. He answered, "I have found many solutions, unraveled many mysteries, and experienced many phenomena, but it is not yet time for my findings to be made public. Perhaps at the next convention I'll participate in a symposium."

I had noticed that he could drink a glass of milk or orangeade in a single swallow, and tonight I played a dirty trick on him. At the bar he ordered his orangeade and I ordered gin; when he wasn't looking I poured my gin into his drink. He got sick. But he didn't just turn pale like everyone else. Despite his pale skin, he turned bright red. He told me he felt sick and was going back to his room. Things couldn't have gone better! I went with him

and he really couldn't keep steady. But at last, I made it to his room! When we got in, the first thing he did was go to the night table and swallow a completely different pill from the ones he normally took. He fell onto the bed, but five minutes later he got up as if nothing had happened. Those five minutes were enough for me to check out the contents of his room: a blinking transistor radio or broadcasting device, a very pretty little metal box with what looked like batteries in it, a beautiful silver one-piece ski suit, a paperback entitled *Our Extraterrestrial Forebears* by Robert Charroux, and a hard-bound copy of *Giants and Their Origin* by Louis Carpentier. There was also a tape recorder, but like nothing I'd ever seen before, with cassettes smaller than the ones we use.

Oh, and he also slept without a pillow or blanket, but that's not unusual, since the hotel has great heating.

Seconds before he woke up, it seemed to me that the radio dial turned brighter and began buzzing. Our man woke up and his first reaction was to look at me with rage. I was scared. Can you imagine me being scared in the room of a man who, despite his pallor, was tall, handsome and polite? Well, I was scared. But he reacted immediately and apologized. We sat on the bed and began talking with greater rapport than before.

I reminded him that we agreed to do some psychic recordings. He hesitated, stating his recorder was out of batteries and the extra pack was for the radio. I told him that I'd go for mine and he agreed.

I went back to my room, took my clothes off and

put on a nightgown. Even the oddest guy would have commented on my triumphal entry, but upon seeing me he said nothing.

We did the psychic recording to no avail, trying a second and a third time. He offered me a glass of milk (of course!) but I was beginning to feel nauseated-upset, even.

I thought it was weird that nothing had come out on the tape — I mean nothing. No background noise, no mechanical sound from the deck itself. I hope my tape recorder isn't damaged. Must check later.

In summary he's a very, very strange guy, but apathetic toward everything, even a woman coming on to him! Basically he's a grouch, but when he realizes it he tries to cover up for it, to little avail. He must have some money, judging by his clothes and appliances.

Maybe he's fed up with life. Maybe he's a man who has it all but is looking for something beyond that.

In the conferences and seminars he just writes and keeps quiet. I don't think he'll cause the convention any trouble.

This is the totality of the young Mata Hari's report. At suppertime she approached Armengou, saying, "Our man has disappeared!"

This was the case, indeed. The convention organizers commended a search for him throughout the hotel, to no avail. Since leaving the town of Nuria is not easy (there is only a local train that makes very few daily runs out of season), monitoring a person's comings and goings is simple, unless he decides to go over the mountains on

loot, lugging a suitcase. No train had left since his disappearance was known, and a watch was kept out for him. The man had faded into thin air.

Upon reaching Barcelona when the convention was over, the first thing they did was to head for the man's given address. They found an empty lot.

Armengou closes his story by stating, "At times, wanting to know the entire truth can leave us a bit paranoid..."

I agree with Jose M. Armengou entirely.

In 1972, Puerto Rico experienced a great UFO flap. ThP epicenter of the flap was the small town of Adjuntas, in the island's center-west region. Every night there could be seen mysterious lights in the sky which did all sorts of twists and turns, only to vanish as suddenly as they had appeared. In October of the very same year in the church at Adjuntas, an image of Christ appeared projected against the curtains that served as a backdrop for the altar.

It was seen by a good number of residents and witnessed by the priest himself. The apparition lasted several hours.

However, the incident that really concerned me took place in the city of San Juan, which, curiously enough, was simultaneous with the Adjuntas sightings. I say "curiously" so as to avoid having to say "certainly," since there is no doubt in my mind that the above event and the one to follow share the same underlying origin.

I have obtained this from a report prepared by a very serious group of investigators headed by Sebastian Robirou, an engineer who has authored a very well-documented book on UFO sightings in Puerto Rico, the Dominican Republic and Cuba, entitled *The UFO Manifesto*:

Mrs. DLI was visited by a "strange being" at her office on either the 20th or 21st of November, 1973. Mrs. DLI works at an employment agency.

While carrying out her duties as the office receptionist, a man of average height came in at around 3:00 p.m., looking for work. He immediately sat down in front of her and started talking about "the terrible moral crisis that was afflicting the earth." She did not pay much attention at first, but became gradually more interested in the stranger. While he spoke, she noticed that he wore clothes so new "they seemed straight out of the box." He wore "very, very black pants" and a white shirt of an unknown fabric. His shoes were also black and very shiny. His tie was black with brown stripes. But what struck her most were his hands. His arms were very long, and they ended in very long fingers and beautiful hands. He was a blond with a very modern hairstyle, but not too much hair. His eyes were normal, his lips thin, but his complexion was porcelain-smooth, like a mannequin. She had never seen such perfect features on anyone. The witness did not recall details of the conversation. She felt particularly attracted toward this man, despite her daily exposure to dozens of interviewees. The subjects discussed were of a moral nature such as war, ecology, rebellion, emphasizing that there were "better worlds than this." The man spoke slowly in "a mix of English and Spanish with an odd accent totally unlike either language." The man said he could make her forget everything by merely snapping his fingers. Saying this, he took his leave, saying, "We'll meet again soon."

It is the witnesses belief that the visitor was either "a madman, or a strange being from someplace else." He controlled the conversation from the start, and, after he sat down, never showed an interest in the job he was supposedly seeking.

Still another case may give the reader a more complete understanding of the array of strange apparitions of which humanity, particularly the developed societies, is becoming aware.

Midnight of September 14-15, 1975. The exact time: 12:30 a.m. Place: the village of Teba in the province of Malaga, Spain. Protagonists: Carmen Romero Escalante (age 13) and Angeles Morales (age 14).

Little Carmen was chatting with her friend Angeles at the doorway of her house (the summer heat was still in evidence in the Malaga region) when both witnessed a tiny object the size of a hazelnut drifting down in the air, full of light and brightness.

"Look! How beautiful!" Carmen said.

"Bah! It's just a piece of silver paper or something," Angeles replied. Saying nothing further, she turned into the house to go to bed. The last thing she remembered was seeing Carmen bending to pick it up.

At 12:45 a.m., Carmen's grandfather (with whom she lived) went out to see why she hadn't come in yet. He went to Angeles' house, and was told she had left her outside moments earlier. The Guardia Civil (The Spanish equivalent of the State Police) were notified, and that very night a search party was organized to scour the region. Many townspeople participated and bloodhounds were used.

The search was in vain, in spite of the fact that the entire village of Teba plus the police forces of the entire

province were looking for Carmen.

At 10:30 p.m. the following night, exactly 22 hours after her disappearance, Carmen was seen entering town, holding hands with a man and a woman. Their physical traits were these: young, blond, tall, dressed casually. They each held one of the girl's hands and were kindly disposed toward her. There was no one on the street at that time to see them. When they reached Carmen's house, the young man said to her, "We'll meet again soon."

Badgered by questions, the girl had no recollection of what had elapsed over the past 22 hours. All she recalled was bending over to pick up the bright, shining ball. The rest of her memory was void.

A very interesting detail in this case was overlooked by those who are unaware of the complexity of the vast forces at work here. Scant days after the Teba incident, when it had gained nationwide attention and extensive radio and TV coverage, two strangers drove through Teba in a red car whose descriptions matched to perfection those being broadcast throughout Spain.

As can be imagined, there was consternation in the village. People ran in fear to get their children. The Guardia Civil alerted all commands and highway police. In a few hours the two were in custody at the village of Campillos. Little Carmen, full of expectation, was taken there to give positive identification. Upon seeing them, all she said was, "It's not them."

The foreign couple had their passports in perfect order and were able to prove that they had been in Paris the day of the disappearance. The media gave the news — everything was in order and there was no more talk about it. The two foreigners resumed their travels after repeated apologies by the Guardia Civil.

It is not my belief that things were as clear as the (Guardia Civil would have it, and indeed they have not hPen in other cases. The possibility exists that *it* was merely a coincidence, but there is also the possibility that an hour later there would have been no trace of the suspects in the Iberian Peninsula. Just another illogical fact in this endless chain of illogic. We must not forget that basically, parapsychology is exactly that: the study of events with no scientific or logical explanation.

Conversations with the Dead

These manifestations are similar to those involving UFO's. There are other manifestations which, though having no religious connections, are different from the last group I have described, even though they do have certain traits in common.

These apparently intelligent entities or energies manifest themselves in different ways. They sometimes assume the form of ordinary people with whom one can hold conversations on everyday matters. Yet, when one tries to renew an acquaintance with them, one discovers that the person has been dead for several months or years.

For many months it was common knowledge among Eastern Airlines flight crews that several crewmen who had died in the 1972 Everglades crash, travelling from New York to Miami were appearing aboard other Eastern jetliners (details can be found in John Fuller's *The Ghost of Flight 401*). As an Eastern employee told me, the flight attendants refused to believe it at first, but some of them would later witness the materialization of the captain and his officers. They looked the same as when alive. They would speak to others they had

known, converse casually with passengers seated next to them, and even predict future events concerning the airline or the particular plane.

In one instance, witnesses saw the captain sitting calmly in a seat toward the rear of the plane. When advised of this by a stewardess, the plane's pilot went aft to see if it indeed was his old friend, but the ghost had vanished. Not once did passengers realize that they had been dealing with dead people. Their color, appearance, dress and speech were entirely normal.

The following is a case in which I am able to vouch for the integrity of the protagonist.

The director of a large radio station in Mexico City took me aside to discuss a very strange thing that had happened to him:

"I was absentmindedly walking along the street when I literally bumped into a childhood friend I hadn't seen in years. After giving him a big hug, I asked him into a bar for a drink to reminisce about school days and the past in general.

The waiter served us a few rounds as we remembered a thousand childhood escapades and the classmates we'd never seen again.

After a while, we left the bar, but not without having first exchanged addresses. He gave me his phone number and asked me not to forget to call him. A week later I called him up, and I asked the lady who picked up the phone to please get Luis. She was silent for a moment. 'Which Luis do you mean, sir?' 'Luis Ortega,' I replied, describing him to her.

With great calm, the lady replied, 'Sir, you are mistaken. The Luis you're calling died five years

ago. He was my son.'

I extended my sympathy and she recalled who I was. I was unable to tell her that I'd had a few drinks with her son just the previous week. Suspecting that I'd either dreamed or hallucinated the entire thing (which would not account for how I obtained his phone number), I went back to the bar and asked the waiter who attended us if he remembered my being there. Not only did he remember, but he described the man I'd been with."

Other Types of Apparitions

In conclusion, I would like to describe one final category of apparitions or materializations.

* They assume the form of animals and appear as if endowed with intelligence of some sort. They come and go out of thin air; hunting them down is useless and they are impervious to bullets. They are never captured.

* Some of them exhibit robot-like motions. They maintain humanoid form and give the impression of being alive. In 1975 and 1976, Spain's Basque region and the province of Santander were plagued by this type of manifestation. In some cases (as in the town of Escalante, Santander) the entity was seen moving torpidly along the highway in the early hours of the morning. It's height was well over 3 meters (12 feet).

* A well-documented phenomenon since antiquity is the sighting of balls of fire at night. These lights

appear to be intelligent or guided by an intelligence. They are able to read minds and anticipate the actions of those who would capture them.

There is one case in particular to which I would like to give special attention. It sums up the details of other cases and confirms the theory that these entities travel easily where they will in fireball shape.

The observation has been made that when these entities try to assume either animal or human shape, they are unable to do so perfectly. This would account for the descriptions of "mishapen" creatures lacking a limb or exhibiting a deformity.

The case, which took place in Puerto Rico on the outskirts of the city of San Juan, was recounted to me by a person connected to the event. Unfortunately, I have been unable to talk to the witness herself, as the shock of the event caused her to be interned in a nursing home. She has refused to discuss the matter since.

This was a woman whose house was surrounded by a sturdy fence, making access to the house impossible without first ringing the bell. She also had several rather fierce dogs which had the run of the garden and surrounding vegetable patch, keeping strangers out.

One day the woman, alerted by the frantic barking of the dogs, went to the garden and was surprised to see them barking at a rather large ape which had climbed to the very top of a palm tree in the garden. The tree was a tall one, so there was no way the dogs could get at the strange beast. The woman was aghast, first at the thought that the beast had gotten past the fence and the dogs, and then because it looked so menacing.

For a while, it glared at her from the top of the palm tree, seeming to shoot flames from its eyes. The animal

gradually began to shrink and acquire a spherical shape, taking on a fiery glow. This went on until it became a shining round mass the size of a basketball. The woman, her heart pounding, watched as the ball began to rise "lowly, vanishing into the sky.

Understandably, the woman, who was a little impressionable to start with, was prostrated with shock at what she had witnessed.

As in many cases, the reaction of the dogs precludes to a great extent the possibility of the woman simply experiencing a hallucination. It is a fact, however, that a dog's master can exert great influence on its mind, but there is a limit to the degree to which this can occur.

There are countless cases of balls of fire appearing in certain mountain areas or even particular stretches of highways. Sometimes they follow cars, but if the car stops they stop as well. At other times they enjoy being followed, hovering in front of vehicles at the same distance, no matter how much the vehicle accelerates.

Very often they sway in the air, as if rocking from side to side, and frequently bounce along without touching ground. They are usually harmless and give the impression of having the same sort of intelligence as animals. They are inquisitive, playful and escape if seriously pursued.

As to what they may be, at present we can do little more than conjecture. In Chapter Four, I will discuss the (REPQEN (Residual Psychic Quasi-Intelligent Energy Nucleii) which could somehow account for these glowing balls.

The fact remains that we have nothing that will scientifically prove the existence of these REPQEN.

3

Christianity Today

To gain a better perspective on the relationship between Christianity and parapsychology, it would be wise to first examine the former's perception of religious phenomena.

I will omit other faiths for the moment since they share the same common origin in spite of what their adherents may say ("ours is the one true religion, all others are traps of the devil," etc.) One need not be an expert *to* be aware of the grave crisis confronting the Christian faith today. I seriously doubt that it will emerge from this crisis unscathed; while it is true that it has endured other crises (even more serious ones), the conditions existing in the modern world add weight *to* the present time of troubles.

Over the past three centuries, Christianity has consolidated its position as the world's largest religion in spite of its divisions. Aside from its number of worshippers and practicing nations, it has lost its drive, and the ranks of its faithful are thinning.

In other times, its conflicts were the outcome of dis-

putes over the meaning of one Biblical passage or another, but always with a Christian framework. The results of these conflicts were divided countries and holy wars. Such wars were the outcome of excessive religious zeal fanaticism *with* which both sides would ardently proselytize and "expand the faith."

These days, the ills that plague it are the exact opposite apathy, boredom, disenchantment. Deep within, these are a result of growing awareness that the things we had been taught are not as simple as they seemed.

Some may believe that this chapter — or indeed, this whole book — is a result of any resentment I may harbor toward Catholic hierarchy and the treatment I received at their hands. Nothing could be further from the truth. Quite honestly, I am grateful to the bishops who banned me from their dioceses, for by doing so they allowed me to be rid of the mental fetters imposed by tradition and pastoral training. I do not renounce the priesthood, nor do I use it as a means to attain social privilege.

This genuine Christian gospel I have imposed upon myself after the suspension my book *Mi Iglesia Duerme* earned me was to make all God's children make use of the gift of their own intelligence without fear of any real or imagined punishments the Church can produce.

The suggestive power of "religious matters" is enormous. It is beyond the reach of a tiny human mind to elude its thousand nets. If a business proposition were on as shaky a ground as religion, we would never accept the risk. Business calls for cold calculation untempered by fear of feelings; blind acceptance of religious doctrine, on the other hand, deprives us of freedom and intelligence. Most Christians never even once question the doctrine they practice. They simply accept it while very

young, and by the time they reach adulthood, their faith is based on emotion rather than logic. Of course, a "born again" Christian will avow that his faith goes beyond all that, and that he or she can feel the Holy Spirit within. It needn't be said how traumatic this can be to personal evolution.

In traditionally Christian countries where the Church is under state protection, there has always been a problem which disturbs priests and parents alike (disturbs, rather than causes them to think about the source of the problem): the "loss of faith" syndrome affecting students from both private and religious schools. They cease attending Mass, quit reading the Bible, and question their parents' beliefs.

Loss of faith, if analyzed in the light of all the aforementioned, is a completely normal reaction when faith encounters reason. There is no need for an attack on faith — it will melt away like an ice cube at room temperature.

Actually, there is no loss of faith, but rather a change in viewpoints, a refocusing of philosophical perspectives. The inherent danger of this is the "all or nothing" approach. That is to either accept doctrine as it is imparted or be cast out of the congregation. This highly negative attitude has caused many to abandon religion altogether.

Coexistent with this are the millions of "chapter and verse" Christians living day to day by the Holy Writ. In the same way Protestants accuse Catholics of worshipping the Virgin Mary, and Catholics accuse them of worshipping the Bible.

There are endless numbers of Christians who no longer study their faith's beliefs. Virtually all college-going individuals have abandoned the religion and the blame for this cannot be pinned on any one sociological

reason. The real reason lies at the heart of the matter. The panorama offered by modern Christian theology confusing and can dishearten even the most optimistic believer. It should not surprise us then that wherever Christianity and Islam are competing for converts, the latter attracts more people. The ratio is unbelievable: ten converts to Islam for every one to Christianity.

While certain Christian authorities, particularly in Protestant assemblies believe in the letter of the Bible, other hierarchies reject entire sacraments, passages or entire books of the Bible along with denials of the Holy Spirit, resurrection, etc. This includes Unitarians and Jehovah's Witnesses, who deny the divinity of Christ.

Confusion Surrounding the Bible

To make matters worse, about 40 years ago certain ancient manuscripts appeared which cast doubt upon matters generally held as unquestionable. These documents, contemporaries of Christ's ministry, are the Dead Sea scrolls found in Qumran (Palestine) and the papyri discovered at Nag-Hammadi or Chenoboskion in Egypt. Briefly stated, the importance of these documents written by the Essenes in Palestine and by the Gnostics in Egypt) is that many facts we know of the New Testament are not necessarily true. This can be read in documents hitherto unknown predating the birth of Jesus.

It is easy to dismiss these scrolls and papyri as apocrypha and therefore not divinely inspired. But as it turns out, these apocryphal books are quoted as divine word in the New Testament, showing that the Apostles knew them by heart and were inspired by them. Some of them were beyond doubt "extracted" from the Bible 1,700 years after the time they were written and had been con-

sidered as divinely inspired.

We truly ignore what the original Bible contained. The Qumran and Chenoboskion finds predate even the oldest ones we have of the Holy Scriptures. Some, like the book of Isaiah, are 1,000 years older than the texts from which all of the world's Biblical translations have been made.

The King James Bible of 1611, considered by English speakers as the "authorized and original" version, is really the seventh translation of the Scriptures into English, based on a Greek "original" from 1550. In other words, the original was not original (it was after all, a Greek translation) and had been copied 2,800 to 1,500 years after the true original text had been written. The reader can well imagine the amount of errors, omissions, changes and additions that these manuscripts endured after all the handwritten copies were made over a space of 2,000 years.

When the King James Bible was updated, a modern New Testament in English was made not using the Etienne "originals" of 1550 but the *Codex Sinaiticus* of the 4th century A.D. Six thousand changes were made in the New Testament alone to correct the old King James, and out of the six thousand, 1,500 changed the meaning of the verse itself. What most worshippers ignore is that 16,000 corrections have been made to the *Codex Sinaiticus* text, and a single word may have been changed two or three times. All of this on the whim of the person revising the codex, changing words he didn't like. So much for divine inspiration.

With this freedom to expurge or amend words, it shouldn't surprise us that among the so-called originals prior to the 10th century there are at least 83,000 discrepancies. Two separate texts with radically opposing

meanings could be produced for various Biblical entries.

One must surely wonder where this leaves the alleged inspiration of its author, or its infallibility, or the Holy Spirit's contribution in the matter. How can the genuine word of God be found amid 83,000 variables? If more preachers and followers knew this, they would sooner go by their own judgement than their well-thumbed Bibles.

The greatest controversy we are witnessing today is with regard to women priests. It is a byproduct of all these doubts and confusion. While many say that the ordainment of women contravenes the direct teachings of Christ and the Church, others argue the opposite. Still there are some who simply look on with a lack of interest, having lost all faith in ordainment or any other sacrament.

The biggest proof of the importance of the Egyptian and Palestinian discoveries is the controversy between groups of investigators who have been reconstructing and translating them. These teams, liberal scripturalists, Catholics, Jews and Protestants, are responsible for the awareness of their discoveries and progress being withheld. These discoveries bode ill to all the faiths involved because of the disruptions to standing beliefs or viewpoints in which they have vested interests.

As for the Jewish investigators, they have discovered copies of all Old Testament books (16 to 17 copies of some individual books as well) which are 1,000 years older than those which they used in the 10th century to make the "final" revision of the Scriptures.

This only makes matters more confusing for both the theologian and the informed layman. Blind faith, once so praised by religious authorities is in our times a disgrace. But what keeps even the most rabid disbelievers

in line is fear — fear of a "beyond" or "otherworld" in which God may consign them to hell. And if not fear of God, then fear of the society in which they live, which can shun them for not maintaining a suitably "religious" facade.

The "new order" promised by Christianity at its birth, when examined in the light of the Qumran documents, turns out not to be so new.

In the ancient scrolls we read of the Beatitudes outlined in the New Testament; in the Essenes' *Manual of Discipline* we read about two sacraments, Baptism and the Holy Feast (a forerunner of the Eucharist), designed to unite the adept and the Holy Spirit. Pauline theology echoes what we read in the *Book of Enoch* and in the *Book of the 12 Patriarchs*. To make the simile complete, we discover an enigmatic "Master of Justice" also referred to as the Messiah or Christ, who was martyred a full century before Jesus, and who appears to have been leader of the sect.

Many Christians are uninterested in these details. They would rather remain faithful to the tradition handed down to them as long as that which they are asked to do is clearly not malign. "Better to believe in something than in nothing at all."

Axioms like this one are common to Christians, but also extend to the inflexibility which caused Catholics and Protestants to burn each other at the stake. While Christianity has become more tolerant, it has done so at the cost of its religious unity and its credibility.

Following this train of thought, which is more humanistic than religious, any system of belief which leads to the betterment and progress of humankind is good, its ideological content notwithstanding. Proclaiming absolute freedom of thought then is only a few steps away,

steps that put an end to dogmaticism and the Bible as God's word. Reason can then take its rightful place in human life and humans will then judge what is and isn't God's word.

This is Christianity's position today. It is a critical moment in history, as the twenty-first century's minds are endowed with the judgement to settle the religious question for good. We are no longer impressed by miracles (our laboratories are recreating the miracles of the past), nor do we live in fear of eternal punishment, since our minds have been made aware that such a thing, coming from God, would make him even less perfect than our legal system. There must be a proportion between crime and punishment, and it would be thrown off balance by hellfire's existence. It puts God in a terrible light as a Judge, never mind a heavenly father.

Christians are beginning to use their own judgement on religious matters. They have not yet questioned the fundamentals of their faith, but have commenced questioning its more superficial aspects. In my book concerning the dehumanization of marriage and sex in Christianity, I included an example of what occurred in Italy on the issue of divorce:

Not long ago a national referendum was held in Italy to measure popular response to the divorce issue. Catholic forces spearheaded by the Vatican attempted an overthrow of the existing divorce law. Italians put their religious beliefs aside for the moment and voted in favor of divorce, a clear sign of inspiration by the Holy Spirit. In other words, life spoke out, as boldly as it often does. Life, speaking through public opinion, stated that divorce in a society in which lightweight marriages

are the norm, has to exist. Four centuries ago Erasmus wrote, "While matrimony is no more than a purgatory by which to attain heaven, it must be upheld. But, if it turns into a hell without hope of heaven, tis best undone."

(The reader will excuse the length of the quote. Its second half is included so I will not be taken as a blind advocate of divorce.)

Christianity: An Undefined Creed

What then is Christianity? I recall the puzzling giggle with which a doctor of theology once asked me what would happen if Christ's bones were unearthed someday in Palestine. It would appear that he kept his own counsel as to the Resurrection, yet he was a college instructor! I replied with a phrase from 1 Corinthians 14:15, "If Christ did not rise from the dead, then our preaching is empty." He shrugged and arched his eyebrows as if to say, "Don't be so sure."

One or two centuries ago the difference between Catholics and Protestants was rather well defined. Though Ecumenism has reduced these differences a little, it is also true that minisepts and heresies have appeared in both camps, giving room within the religion to any idea, no matter how harebrained.

The Jesus of *Hair, Godspell* or *Jesus Christ Superstar* is hardly the one sponsored by the Church, and his teachings, though closer to the original than what is found in theology lectures, is still a far cry from what we learned at Sunday school.

It can hardly be said that Christianity is a pooling of more or less homogeneous teachings. Christian ethics are

extremely lax these days. The Pope insists on speaking out against divorce, abortion, artificial birth control, immodest fashions, etc., but only the die-hard faithful pay him any mind. Some bishops firmly toe the Pontiff's line, but the majority keep silent or else put their Roman boss' speeches on ice.

Homosexuality and Christianity

Some Catholic, Protestant and Orthodox areas still abide by somewhat strict moral codes, but now and then one hears stories to the contrary. Not long ago, several magazines published articles about the wedding of a Protestant bishop to his vicar, both in priestly garb. One photograph showed the bishop, crook firmly in hand, kissing his "bride." Not a pretty sight!

Homosexual places of worship are springing up everywhere and with a priest ready to officiate. A Jesuit recently said he believed his vows of chastity to be quite compatible with his homosexuality. It won't be long before there is a homosexual theology with Biblical sources to condone it.

Christianity and Social Justice

Socialist states are the ones most preoccupied with the achievement of social justice. But, as in Christianity, theory and practice are two different things and the rulers abuse the ruled. While living conditions may have improved, it has been at the cost of reducing freedom.

If the West has succeeded in developing a way for people to enjoy freedom and opportunity it cannot be by having adhered to Christian principles. Many who have led the struggle against authoritarian regimes have had

to fight the Church as well.

How can we then define Christianity as a doctrine or social practice? Are all followers of the teachings of Christ Christians? The problem is that Christianity's specific teachings have become less and less precise as new discoveries are made.

Among the 49 books discovered at Nag-Hammadi, there is one labeled the "Gospel of Thomas" which should really be called "Collected Sayings of Jesus" because it is composed of 115 statements allegedly made by Christ. Many of those we know from the Gospels, but others reveal hitherto unknown aspects of Christ's personality. Naturally, those who did not wish for this to become widespread stated that since the book was apocryphal (and gnostic) those were not Jesus' words. Less prejudiced researchers, however, think differently.

At the turn of the century, a fragment of the book called the "Oxyrynchus Scroll" was found in Egypt. It was torn down its middle, which omitted several words each line. For many years, learned researchers filled these omissions with their best guesses. When the entire book was unearthed in 1947, the experts found that for all their erudition, their best guesses had been totally wrong. These very same experts are the ones arguing that the "Gospel of Thomas" is not genuine and that the "Testament of the Twelve Patriarchs" was composed in the 3rd century A.D., when later discoveries unequivocally showed it had been written 350 years earlier.

Christianity: Humanist Doctrine

Believers in the teachings of Jesus can sum these up into what is known as the Golden Rule, "Do unto others as you would have them do unto you." But such over-

simplification makes us guilty of having fallen into rational humanism, which is indeed the case.

This may sound accusatory to some, while others may take it as high praise. Had Christianity been more human and rational in its early days?

The 4th Laterna Council (held in A.D. 1215) forbade doctors from treating the sick who had not gone to confession. As recently as 1829, Pope Leo XII prohibited remedies against smallpox, since it was a "scourge of God" that had to be endured. In our times, the stand against birth control by Popes Paul VI and John Paul II is nothing but a remnant of such arbitrary decisions made "in the name of God."

This is the sad truth behind Christianity. Today, it can be said that seminaries and places of religious instruction are virtually deserted. At the time I entered the Society of Jesus, it boasted 6 seminaries and 400 novices in Spain alone. The seminary at Santiago de Compostela harbored 1,200 seminarians 40 years ago, but barely 300 today. Many protestant denominations are seeking pastors for their untended flocks and can provide advantageous facilities, but a chill wind seems to have frozen the Christian conscience.

Should We Laugh or Cry?

Perhaps we should do both. It should sadden us to think of Christianity's true values being lost to new generations who lack nothing better to replace them. Many have fallen into drug addiction when this lack of goals or reason to live overcame their souls. This lack of values is without a doubt the source of our society's confusion.

It should, however, make us happy to see modern

man forced out of his ideological eggshell and thrust into the world. Humanity will lose its fear of free thought and enhance its self-confidence. It will also realize the falsehood of certain values the Church stressed and which have only hindered human evolution. It will give sex the merit it deserves while reducing the influence it has had on the human mind over centuries of repression. Man will focus on human and social tasks and devote his energies toward creating a better world.

4

UFOs Today

While we are still quite far away from having solved the UFO enigma, it can be said that we know more about them than we did, say, twenty years ago or for that matter, five years ago. This phenomenon has grown bolder, the bad press and official contempt notwithstanding. Thousands are earnestly devoted worldwide to their study. We can safely say that everything imaginable concerning the behavior of UFOs or their operators has actually taken place in real life.

There is not a country lacking groups (ranging from serious to downright fanatics) which pursue UFO research. Many of these groups betray a certain naivete which is no longer found among professional researchers.

The questions no longer ask whether UFOs are real or not. They go much deeper. One wonders which reality they belong to, because it is due to UFOs that humanity is now able to think in terms of multiple realities; ours is by no means the only one. Today, we wonder about

what impact they may have — and are having — upon human evolution.

While many respectable people still demand proof that UFOs really exist, others are weighing the incipient amount of data (which has been proven, but is hard to evaluate) that we now have on the phenomenon.

I have summed up the three leading theories about UFOs as follows:

*The first theory is that UFOs do not exist and are merely byproducts of human fancy or incorrectly assessed physical phenomena.

*Secondly, UFOs are endowed with a physical nature, as many have witnessed. They are piloted by technically advanced beings from other worlds (although we do not know which) and are benign.

* And thirdly, UFOs exist, but do not share the same reality as other objects. They are physically "semi-real" and are not what people believe them to be. They come not from other planets, but from other levels of existence or mental/physical dimensions. They are not governed by space or time and they are not benign toward humans in the long run.

In this chapter, I will point out details concerning the third theory, which is ultimately the likeliest one. The second one, while generally discredited, can explain particular aspects of the phenomenon due to certain events and discoveries.

Another development is the encroachment between UFOs and parapsychology. The repugnance felt by some

about mixing UFOs with the occult has certainly lessened, perhaps because the behavior exhibited by UFOs follows no logical or rational guidelines such as those governing our minds.

These days, we hear people describe UFOs as a parapsychical event, which is also a step forward, because it implies the existence of physical laws parallel to our own. There are many other physical laws which we ignore, but that produce phenomena deemed impossible by our own physics. Years ago, when I said that UFOs were "semi-real" and that their reality was not shared by other objects, I was referring to the idea of parapsychics used today.

Since the UFO phenomenon is more vast and profound than people believe, I will organize my thoughts so as to not confuse the reader. These are the perspectives from which the UFO phenomenon should be considered:

- a. "Physical Reality" perspective
- b. Psychic perspective
- c. Historical perspective
- d. Illogical/ Absurd perspective
- e. Beneficial perspective
- f. Deceitful/Hostile perspective
- g. Provenance perspective
- h. Philosophical perspective

"Physical Reality" Perspective

The question of UFOs and their reality cannot be explained with any degree of brevity. They sometimes behave like man-made objects, yet the same object can exhibit behavior that defies our physical laws and causes

us to question the reality of what we are seeing. This is the case when UFOs change shapes in mid-flight or vanish altogether.

When they behave like any other object, of course, some could argue that they are mere hallucinations — an accusation repeatedly made against the phenomenon. This charge, however, is groundless.

Any hallucination would then be protracted beyond a reasonable time span and then onto other witnesses who have no connection to the incident beginning. To elaborate on this, I will recount a Soviet UFO case.

On the morning of April 27, 1961 many witnesses saw "a greenish-blue object flying at astounding speeds over Lake Onega. It was oval-shaped and the size of a passenger jet. The object flew so close to the ground that it brushed against the frozen lake surface without losing speed or control."

For a man-made craft this would be a deadly maneuver. Whatever it was, it was very solid. A joint civilian and military team was dispatched to investigate the site. Among its members were Cmdr. Anton Kopeikin, a military engineer, and environmental specialist Fyodor Dedynov, who took depositions from 25 eyewitnesses and examined physical traces on the ground.

What they found was startling. In the split second in which the object brushed against the thick layer of ice covering the lake it had left a ditch 13 meters long and 3 meters deep! It had also left two shallow trenches paralleling the first one — and all of this without losing speed. This presupposes that it had disintegrated 40 tons of *ice* in less than a second. Such a force would be able to resist anything from ships to missiles, or pulverize them outright.

"The bits of shattered ice were brilliant green. Some of

these ice samples yielded traces of magnesium, aluminum, calcium, barium and titanium. An odd piece of metal, minute geometric fragments and a mixture of titanium, iron, silicon, lithium and aluminum were also recovered. These granules were impervious to acid or heat."

Commander Kopeikin passed these results on to Professor Vladimir Sharanov, a well-known geophysicist and member of the Leningrad Institute of Technology. Sharanov's own report stated:

"It is now impossible to render an explanation about these granules, but they are clearly artificial. The object could not have been a meteorite. As to it having been an airplane, aeronautical experts have pointed out that no known aircraft could have survived the impact and maintained flight."

All of this data comes from the publications of Dr. Felix Ziegel of the Moscow Aviation Institute. He has authored over 28 books on aeronautics, and renowned author Aleksandr Kazanstev says of him, "Professor Ziegel is the leading authority on astronautics and space science. Practically all Soviet cosmonauts have learned basics of space flight from his lips."

Cases such as this show how the physical reality of UFOs is beyond question, and the reader should beware those **who** claim that there is no scientific proof of UFOs for they are quite wrong. Cases *like* this one - well documented with abundant witnesses and physical traces - **can** be numbered in the hundreds.

Why *is* the physical reality of UFOs doubted? Undeniably, their reality is unlike that shared by other objects therefore our disbelief. The most "normal" UFO trait

is the ability to appear and vanish immediately, which places them in the unsteady realm of "mystical" or religious phenomena which has been shunned by physicists until recently.

The following headlines are from the Venezuelan newspaper *El Mundo* of Caracas (Apr. 27, 1976): UFO CAUSES CARIGUANO PANIC. Two photographs follow with the text "Residents of the populous Cariguao sector of Caracas, alarmed by a UFO and a subsequent explosion, called in the fire brigade. Upon arriving, the firemen experienced a smell of burning rubber and found bits of rock and debris..guided by locals, they searched the hillside near Cariguao to no avail."

Nine days later on May 6th, another headline from the Caracas *Ultimas Noticias* claimed: UFO EXPLOSION IN CARABOBO AND GUARICO. The text repeats more or less the same story. A UFO flyby (not far from the first sighting) produced a bright flash and an explosion. Nothing was found by locals and military personnel save charred rocks and trees.

Stories like these repeated worldwide leave behind suspense and uncertainty. But both examples give us the "key" to UFOs and their "alternate" reality. They share our physical reality, as they can cause explosions, shatter rock, produce strange-smelling smoke and vanish like ghosts or spirits.

When we add cases in which only some people can see them, it should not then surprise us that many feel inclined to reject them. Even photographs, which are otherwise irrefutable sources of proof, help create only more doubt and controversy about the phenomenon. It is not unusual for a picture taken of a UFO to show absolutely nothing after development, or for a photo of a

landscape to reveal a UFO that was invisible to the photographer.

Andrija Puharich's book on Uri Geller describes a situation which corroborates the above. While flying aboard a Boeing 747, Uri witnessed his camera rise up from the seat beside him. It then dawned on him that it was a signal from his extraterrestrial "patrons" to take a snapshot. Uri claims that all of his powers are owed to aliens he has been in contact with since childhood. Puharich's book is loaded with bizarre examples of such contacts. He pointed the camera out the viewpoint and took several pictures of cloudless blue skies. One can imagine his fellow passengers being more than curious about what he was photographing, for all they saw was dear blue sky.

When the photos were developed, three UFOs appeared in the foreground. Three UFOs that no one, not even Uri Geller himself had seen. Were they invisible? Were they a projection of Uri's mind? Did Uri project them onto the film? Were they only a mirage projected by aliens or distant intelligences?

Situations like these subtract credibility from the phenomenon. However, once we realize that no matter how odd it is, nevertheless real, the phenomenon becomes the greatest challenge the human mind has ever encountered. They have a physical reality that is unknown to ours.

The Psychic Perspective

The physical reality of a UFO and its psychic reality go hand in hand. If the senses are disoriented by a UFO's ability to defy our natural laws, the mind experiences an even greater confusion when interpreting UFO data. It

can be said that the mind distorts the whole phenomenon. It makes matters worse when we think that UFOs are intentionally distorted to prevent our minds from perceiving their true nature.

The madcap adventures of those who claim to be UFO contactees (and do not add an iota of credibility to the matter) are little more than the outcome of mental distortion. When a sick man raves, we don't have to believe what he's saying to reach the conclusion that he's delirious with fever.

Something similar occurs to contactees. Their claims are not as important as the fact that they've undergone a serious experience in which their minds have been carefully manipulated. In most cases it would seem that claims of space travel in alien vehicles are physically real up to a point. It is real while they are walking up to the vehicle (which could itself be real) and stand before it, but from that moment on, all alien landscapes and space voyages are hallucinatory in nature. It is as if a video cassette had been plugged into their minds which will play out as a real adventure even under hypnosis.

It is therefore useless for contactees to state and restate their stories. Exhaustion, forgetfulness or imagination may cause them to render one telling different from another. Of course, they are not lying, for lying presupposes speaking the contrary of what is on their mind. Contactees are usually willing to defend what they have "experienced" to the death.

When analyzing the phenomenon's psychic aspect we must bear in mind those who are able to produce paranormal manifestations: psychics, mediums, sensitives, etc. They tend to see UFOs more frequently than others, which gives us a clue as to the possible origin or medium in which the phenomenon occurs.

This leads us to believe that the same energies to which psychics "attune" themselves are the very ones employed by UFOs. In all probability it is a form of radiation undetectable by our best instruments, but perfectly real in physics or in the still shadowy realm of quantum physics.

Evidence for this radiation is abundant. It sometimes becomes visible in self-defense or attack. During the Travis Walton abduction in Snowflake, Arizona (1975), witnesses saw an azure beam cause Travis to disappear (he was found alive five days later a few miles away from the site).

In a rural area of Colombia two peasants observed a small saucer descend. A small creature emerged and remained close to his vehicle. Boldly, one of the peasants approached the vehicle despite frantic warnings from the creature for him not to do so. When he was three meters away, the creature jumped into the saucer, which took off vertically.

Hours later, the peasant began to feel sick. He vomited and had a headache; his skin was blistering. Twenty-four hours later he died of mysterious causes. Subsequent investigations determined he had been exposed to an intense form of unknown radiation.

Many contactees claim to feel a "radio set" within their heads which alerts them of further contact as it augments its frequency. Subsequently, they begin to receive the broadcast.

A well-known fact is that UFO occurrences (lights in the sky, metallic vehicles, strange creatures) have a propensity for taking place in areas with electromagnetic anomalies. The problem is that our understanding of electromagnetism is too basic to account for its anomalies or variations.

It is common for contactees or just casual eye-witnesses to undergo sometimes lethal transformations of the psyche. Those with little education or background begin ranting about things they've never studied. They acquire specialized information after encountering an alien or merely seeing a UFO. A fair share of discoveries have been made in this fashion.

Many contactees have commenced living radically *different* lifestyles to those they had prior to contact. Relocating, getting a divorce and living life in the fast lane are not unusual.

The psychic side of UFOs also manifests itself in their ability to meddle with the dreams of not only contactees but their friends and witnesses. In the Ely case (Nevada, 1974), the mother of two brothers having a nocturnal UFO encounter awoke thinking her son called for her from within the room. I know of a case in Puerto Rico in which a woman had undergone strange experiences beginning when her son brought home artifacts connected to extraterrestrial encounters he'd had with his friends on a mountaintop. These strange events did not cease until her son threw all the artifacts down a storm sewer.

The following headline is from the March 8, 1977 issue of the Mexico City newspaper *Ovaciones*: ALIEN ORDER CAUSES CHILD SUICIDE. The story states that a thirteen year old boy shot himself in the heart after leaving behind a note saying that his alien friends asked for his company on a long voyage. In the note the boy told his mother that "beings like us are asking me to go with them." He added that his relatives should not worry as he would be happy with these beings. "Mom, don't think I'm dead, since I'll be reborn on another planet. I'm not crazy or imagining things, since little creatures in a spaceship have told me I'm desperately

needed on the planet Soholcuclld...," he wrote. After signing the note, he promptly shot himself with his father's pistol.

Cases like this one, I fear, will become commonplace unless our excitement over "extraterrestrial" matters is held in check and we think about the consequences it has in store for our weak minds. This case cannot be dismissed as a childish hallucination produced by adults. The boy was almost surely visited by tiny beings with a physical or parapsychical reality. Whether we like it or not, there is something going on, and it is a lot more serious than most believe.

The Historical Perspective

The more ancient authors one reads, the more one realizes that UFOs have been around forever. Aside from the *Book of Prodigies* by Julius Obsequens which I mentioned in Chapter One, the reader can discover many others concerning UFOs in ancient times. The situation remains perplexing in view of the fact that century after century they still hover around us. Many wonder why they haven't manifested themselves openly by now, and the answer to the question is stunningly simple: they aren't interested. And why then do they hover around us if they aren't interested? The most fitting reply would be because *this* is their world, or more properly stated, **because** this world we consider "ours" they consider "theirs." That is why they continue roaming our skies.

Their motive is to pursue their own affairs in the same way we mind our own. They only interfere with us if we disturb them or if they find us useful in some way.

Humans are generally unconcerned about what wild rabbits do with their time. But there are humans who

directly or indirectly, consciously or unconsciously, interfere in the lives of rabbits. Some humans hunt, even though they have no animosity toward rabbits, while others may want to develop the countryside for real estate development, etc. which forces the poor bunnies to move. Still others may wish to develop a rabbit fur business or obtain a stuffed white rabbit as a trophy, or merely get a pet rabbit for his kids.

Any rabbit witnessing the zeal of weekend hunters would surely believe rabbits are being made extinct by man. Ironically, it is man who is most interested in sparing rabbits this fate by building them farms, keeping them clean, giving them shots, feeding them, etc. (Sometimes the "etc." involves things not at all pleasant for rabbits.)

This train of thought is a result of reflections on the ceaseless meanderings of UFOs through our skies for ages. It becomes even more valid when we realize that the same messages imparted by UFO occupants today are roughly the same as those given to our ancestors.

The Absurd Perspective

The UFO phenomenon is characterized by its absurdity and lack of logic. This stuns the unbiased investigator and offends those who have made it into a cult.

This is the case nonetheless. Along with the technological wonder of their vehicles and super advanced mental skills, ufonauts have also displayed senselessness and crass stupidity. This is not to say there haven't been occasions when humans have been dumbfounded by something they did or the way in which they did it. Certainly anyone capable of building such a craft would have motivations and thought patterns undecipherable

to us. This goes for the robotic or drone-like occupants frequently reported as well.

I'm referring to instances when sightings defy human logic, which may well prove to be a strategy with its own logic, to which we aren't privy. This leads to another set of possibilities, either the strategy's purpose is to give humans a totally different idea of what the phenomenon is, or that the human mind distorts the phenomenon. In other words, are we the ones misunderstanding or are they the ones acting and demonstrating incorrectly?

The deeper one ventures into the phenomenon, the more one must forswear the use of common sense as a means of evaluating reality. This holds so true that when one encounters an alien contact episode lacking this illogical aspect, there is suspicion of it being untrue. What initially took credibility away from contactee stories is actually proof of authenticity.

So, what is this illogical or absurd perspective all about? It is most patently obvious in the lack of continuity to their actions. After readying a contactee — a bizarre process in itself — they advise him or her of great events to come. But then, with no warning, they dump the contactee and the great events predicted never come true. The contactee then feels duped, which unavoidably leads to deep depressions.

On the other hand, cases in which a human with average intelligence and common sense would act in a given way have the ufonauts doing the exact opposite. Sometimes there is an explanation, sometimes not.

Also going against human reason are occasions when these beings have appeared out of nowhere; they have entered homes or offices in search of documents which interested them. Having found them, they never exhibit

intelligence enough to destroy copies, since all they wanted was the original. After such display of mental power, it is criminally stupid not to take or destroy the existing copies as well. Such facts abound, and are food for thought.

The Deceitful/Hostile Perspective

The illogical/absurd perspective is closely tied to the deceitful/hostile one. Many UFO incidents can display all four of these characteristics.

Elsewhere I've recounted the story of the Mexican contactee whose blood had been entirely replaced by an alien fluid that had left hematologists flabbergasted. This very same contactee endured other physical changes after his interplanetary journey. Among other things he sprouted buttons similar to male nipples on his chest and later on his back. According to "the good space brothers" those nipples were antennae which enabled his telepathic contact with people all over the world. When I asked him why he hadn't contacted me, he replied that he'd tried but had been unsuccessful. In the early stages of his contact he had refused to collaborate with "them," but he was later convinced that they had "a great mission on earth." The last time I spoke with him over the phone, he was a broken man, a shadow of the intelligent person I'd met two years earlier. In this case as in many others, the hostile and deceitful aspects parallel the absurd.

It is common today for researchers to regard alien contact as a good thing for the contactee. Hundreds everywhere seek to be contacted and turn green with envy when another has been "favored" with a close encounter. It is not unusual to find at lectures or private conver-

sations great opposition to the notion that contact can be a harmful event.

Many feel apostolic conviction about preaching the good news of UFOs. But thanks to our powers of reason, we have come to realize that we were wrong.

The UFO phenomenon is highly dangerous. This is the conclusion one reaches after researching many cases in which the protagonists were undone by the phenomenon, especially those who approached it in an imprudent, fanatical manner. There are cases in which it seems the ufonauts mean no harm to humans, but do so anyway, like a man taking wider steps so as not to crush ants underfoot. A Colombian peasant whose house sat atop a steep hill saw two bright lights heading toward him. Thinking that airplanes were about to collide with his house, he shouted to his wife to take cover as he ran out into the darkness. The following day he was found dead at the bottom of a precipice into which he had fallen while escaping. One suspects that such advanced beings would know that flying so low could bring harm to humans who are so easily terrified by their presence.

Another well-documented case capable of making the sternest reader blanch is the one which took place in Aracariguama, Brazil in 1946. It was ignored for many years but has lately resurfaced. Joao Prestes had returned to his home in the early evening with a friend. The friend continued on to his own home and Joao looked for the house key on the windowsill (his wife and children were at a carnival and would return later). He noticed that there was something hovering over his house. It emitted a bright light that made him cover his eyes, and toppled him to the ground. The light vanished and he ran toward his sister's house to tell her what had happened. While he told his story others around him no-

ticed his skin acquiring "the color of stewed meat." This was happening to his unprotected lower body and face. Slowly, flesh commenced slipping off his bones. An ear slid down his shoulder to the floor, his lips and nose fell off, and his arms and legs were left bare bone. People screamed in horror around him. When asked if it hurt, he replied that it didn't. He died while being taken to the hospital.

This thoroughly documented case was researched by doctors and government officials. There can be no doubt that the ufonauts intentions were evil. Judging from the side effects, one must believe it was a form of radiation not so alien to mankind, since similar effects were achieved in hundreds of cases in Hiroshima and Nagasaki.

Another case revealing malevolent intentions is the one which took place in Saladare, Ethiopia in 1970 at 11:30 a.m. on a cloudless day. The small towns inhabitants heard a strange noise emanating from a nearby forest. Its volume increased until it became deafening, similar to that of a low-flying jet aircraft. Soon after, they saw something like a great fireball emerge from the tree-tops, moving forward very slowly at a low altitude. It was uprooting trees and charring grass without igniting it, and due to its low altitude, it toppled several houses and left them rubble. On its way out of town, it melted highway asphalt in an area two by seven meters in size, also knocking down an overpass siding.

It continued its course 150 meters outside the town until it reached a hilltop over which it balanced itself briefly. It headed back for the town immediately on a parallel course, destroying even more sturdy stone houses. Ultimately, it vanished the same way it appeared.

The total distance traversed was 3 km in one direction and 3 km in the other, and the whole event lasted 10 minutes. Residents of a neighboring village saw it as well, and it later flew over them with an eardrum-splitting roar. A total of 50 homes were damaged. There were eight people injured and a child was killed.

I have hesitated as to whether or not to include the following case in this diabolic roster. One reason is that some readers could be affected by it, but I think by now most readers are fairly immune to anything. I cannot attest to its authenticity though I believe it is quite possible in view of similar cases. Besides, it is high time people stopped thinking of UFOs as science fiction or "loony bin" material and realize that it is not only "for real" but quite terrible, and that they should be mentally prepared if it is their fate to encounter them someday.

In the state of Minas Gerais, Brazil, a family went out to have a picnic. How many exactly we don't know, but there were children among them. They found a pleasant **spot** and camped out under shady trees in a rather remote area. The children explored the surroundings while their elders removed baskets of food and table cloths from the car.

When they had not returned by midnight, neighbors **and** other relatives became concerned and the police were notified. Twenty-four hours later nothing had been found. A week later the police found their abandoned car. Its doors were open and alongside it on the curb were the remains of a picnic, being devoured by ants other bugs. Searches for family members in the immediate vicinity proved fruitless. The case was never solved and the family became one more unsolved mystery.

The case did not become widely known in Brazil and was soon forgotten even by fellow residents.

Years later, a Brazilian collector of Fortean events heard of the case and quickly found out its details for inclusion in a book in which he kept record of strange incidents. After jotting down the details in the corresponding ledger, he rewrote it into a notebook which catalogued incidents by the date of occurrence. Upon reaching the page corresponding to the date of the family's disappearance, he wrote, "Family vanished w/o trace, x number of people, x location." Before closing the notebook, a previous entry for the same day caught his eye, "Human entrails and limbs fall from the sky; all blood extracted. Flesh still undecomposed; limbs corresponded to adults and children, x location."

The location was also in Minas Gerais, but nowhere near the site of the disappearance.

I'm sure the reader is acquainted with the nexus between UFOs and the deaths of thousands of heads of cattle each year. If so, the reader knows that the most prominent feature of these deaths is a total lack of blood. This is no flight of fancy — mutilations have happened time and again and have been investigated to satiety.

Some cases reveal still another aspect of the hostility framework. The "stunts" or pranks UFO's pull have always been at the expense of human terror, or at least that is the impression received within our logic pattern. For example:

On February 22, 1975 at 3:19 a.m. the train between Bari and Naples (Italy) had just passed the Orta Nova station when brakeman Antonio Milella shouted and pointed out to engineer Filippo Simone something ahead on the track. "Look out! We're going to crash!"

In the middle of the night and hundreds of meters down the line they saw a bright object rushing toward them furiously. In seconds it was upon them, and as

they braced for the inevitable, the object shot off the rails and passed over them. I know of two Spanish cases similar to this one which writer Manuel Osuna points out in his book *UFOs Over Andalusia*. Several deaths occurred in one of them.

Similar stunts have also been played out on the highways, and not always with the happy ending of the Italian case. Many times UFOs have forced drivers off the road. They have overturned vehicles, dragged them upward and dropped them (which occurred to a college student at a busy downtown intersection in Mexico City), started parked cars and in one Argentinian case, a UFO used itself as a mallet to squash two cars flat.

In the air they have played many pranks and increased the inherent danger to its victims. A young man surnamed Montiel had two UFOs flank his small plane in 1975 and had all control of the craft stripped from him. Airport traffic controllers heard his terrified screams as the plane was taken higher and higher. Something similar happened to a U.S. Air Force commander in a helicopter. A female parachutist was intercepted in midair by a UFO and landed three days after her jump. Several commercial flights have also made violent aerial maneuvers to avoid colliding with UFOs. A small commercial plane had its nonretractable landing gear sheared off by „something" as it flew over open sea between Puerto Rico and a neighboring island.

There have been fatal pranks as well. A jet fighter crashed to the ground in Walesville, New York on July 2nd, 1954 after having been shot down by a UFO. Most of the aircraft lost in such tragedies are military ones pursuing and often engaging UFOs.

I do not wish to wear out the hostility theme, but with these few examples the reader can question the va-

lidity of the "kind space brothers" theory and their avowed mission of peace toward us.

As far as the deceit to which contactees as well as the rest of humanity are exposed, it is similar to what we said earlier about apparitions and the "messages" they impart: a mix of truth and deception, small truths entwined with large lies. Contactees as well as clairvoyants surrender to the beings who give them knowledge, boldly predicting what they're told, or else venturing capital or risking health in a task appointed to them; but when the prophecies and ventures fail, and the contactee turns to the "kind space brothers" in bewilderment, he finds either no answer or else a worthless riddle by way of reply.

Andrija Puharich quotes Uri Geller: "These forces interacting with us often do so comically. They appear to be not at all serious. In many occasions we've wondered if they're just laughing at us, pulling our leg."

John A. Keel confirms this by saying: "We now realize that the force answering our prayers is the same one causing anchovies to rain from the sky and is also behind sea monsters and UFOs. It distorts our world at will, and all we can wonder is whether it does so out of boredom or insanity."

This negative aspect can be elaborated upon with well-documented facts, but this should suffice for you to judge the meaning of life and man's existence in the cosmos when the time comes.

Beneficial Perspective

Readers may now consider me a little absurd or illogical at suggesting a beneficial aspect to UFOs after all that has been said. But facts are facts, and as I am not pro-

moting a "crusade" or a "religion," I shall limit myself to observe and recount things as they are, even if they do not jive with my own theories.

I admit to regarding this perspective with suspicion because I know of cases which have deteriorated into disasters for the protagonists. Some very serious, qualified and forthright authors like Argentinian researcher Pedro Romaniuk, defend the positive aspect of space visitors unswervingly. I too shared this view until circumstances caused my change of heart. The positive and negative are often intermixed.

You can judge for yourself. This is an incident taken from Romaniuk's book. It is the evening of December 7, 1972, at 2220 hours in a desolate area about five or six km away from an Argentinian city. Mr. V. Maceira, a poor 73-year-old man living alone with his dog and cat nursing kittens, listens to the radio and drinks tea until the broadcast is interrupted. He notices a brilliant light emanating from behind a eucalyptus bush and sees a round object about 25 meters across hanging 10 - 12 meters over the ground. He manages to see two beings within the object whose heads are incased in transparent helmets with tubes connecting to a square box at their backs. Their facial features were thin, slanted eyes with a fixed gaze and a mouth that was little more than a line. Maceira, unperturbed, held up his teacup as an invitation to share.

A bright ray shot out of the craft, blinding him momentarily. It intensified its humming noise, changed color and drifted away, halting over some high tension wires and leaving a sulphurous smell in its wake.

Mr. Maceira's sighting *"fits the bill."* Practically illiterate, he had never read anything about UFOs. Over time, this untutored old man commenced having thoughts

he'd never had, about astrology, physics, mathematics, philosophy, anthropology, etc. He could discuss any topic readily, and was deluged by journalists, doctors, ufologists, curiosity seekers and phonies who nearly drove him insane for more than a month until the authorities found him a temporary refuge so that he wouldn't die from exhaustion. However, this "mind-enhancing" benefit had its drawbacks as well.

While the craft hovered in mid-air, he experienced a tingling in his legs and shuddering vibrations. About two hours later he experienced a throbbing headache. Aspirin would offer no relief, but the pain vanished altogether fourteen days later. Eight hours after the contact, Maceira experienced strong diarrhea that continued for more than a week. He felt nauseous and vomited intermittently for the next four days. On January 16, 1973, Maceira experienced abnormal hair loss. Age notwithstanding, he had abundant hair. Small pimples also appeared on the nape of his neck. He experienced an atrophy of the tongue immediately following the sighting and he stated that his eyes were tearing and emanating thin tendrils like hair strands. This stopped on the fifth day.

Physical symptoms aside, Rornaniuk assures us that Maceira was developing a third set of teeth. Among the psychological trauma experienced, Rornaniuk says that when he visited Maceira from the 19th to the 25th of February, 1973, he noticed "a marked wavering during conversations, even minor psychological anomalies akin to schizophrenia in some instances." Romaniuk blames the hordes of nosy people who peppered Maceira with endless queries. I disagree. Besides, he developed a compulsion to discuss his encounter, talking non-stop for seven or eight hours, replying to a variety of questions.

Two details of no small importance were that the cat, which had been nursing, fled the site, only to return days later displaying burnt fur. Also, a nearby stream produced a large quantity of dead fish.

This case involves the likelihood of different radiations. While some excite dormant genetic traits, or burn some cells, others activate the brain into capturing ideas and concepts beyond its reach. Possibly some radiation forms of the upper EM Band allow the brain to tune into what we now call the spirit world. Perhaps mystic visions are no more than vibrations induced by radiation. Radiation and vibration are what bridge matter and spirit.

While it is true that cases in which someone is burned by a UFO surpass all others, one also reads about UFO healings. A woman afflicted with cancer in the Dominican Republic claims having been totally healed by a beam of light from a UFO which bathed the house she occupied.

Nowadays, "Cosmic Medicine" is practiced at many locations. These centers usually purvey healing methods handed down by extraterrestrials and implemented by rontactees. Such methods are unique to each location.

What goes for spiritualist healings applies to these as well. Some are fraudulent and some are the product of the mind of someone listening to the "space brothers" instructions. Some achieve temporary paranormal effects, but the disease reappears later. Then there are the undeniable healings, regardless of what professional associations say.

Origin Perspective

The topics previously discussed were peculiarities

which humans have been able to prove through instruments and senses. But when it comes to their provenance, we must rely on conjectures and suppositions. Owing to the phenomenon's nature, it is always easy to be wrong.

Ufonauts themselves have given account of their origin, but these usually turn out to be false. But why? Are they liars? Did we misunderstand them? Are they telling us something different from what their words convey? As it stands, we are nowhere near being able to say where UFOs originate. I am deliberately avoiding saying "where they come from" because in most cases there is probably no physical crossing of space. It could be that they are already "there," and are simply manifesting themselves. We have surpassed the naivete of the early investigators concerning their origin. We no longer believe them to be from Mars or Venus, at least as the bulk of the phenomenon goes. We also doubt the myriad worlds with funny names (Urn, UMMO, Lanulos, Orton, Kropkos, Hoova, Muldon, AAnt, etc.) and will do so until given proof of their existence.

Where do they emanate from, then? In my book *Parapsychology and Religion* I planted the seeds of an answer:

The UFO phenomenon is part of a vast psychic-physical-spiritual whole greater than we can imagine. Put differently, UFOs are just a facet of the great reality behind all inexplicable mysteries. UFOs are a window for humanity to see that other worlds, dimensions and existences surround us.

While these may seem very general, it is as far as we may venture today without going into things that are uncertain. We doubtlessly could go on, but would no

longer be on solid ground, rather on quicksand, as our mind is less able to explain all UFO related phenomena. Logic fails us, science fails us and more treacherously, our brain mechanisms fail us, causing us to view the phenomenon distortedly.

We have no choice, however, but to venture hypotheses, since we cannot dismiss the matter by saying it *is* too difficult. Our first hypothesis should state that many different realities hide behind the UFO phenomenon. The same occurs when we employ the word "city." A city is a cluster of many things quite dissimilar to each other, which together form a city. When it comes to UFOs, many aspects receive the same name, but differ vastly.

Years ago the difference between one UFO and another was believed to be because they came from different planets, so they could not only look different but also have no knowledge of the others' planet. Today not only do we believe that they differ from one another, but that the difference is greater in their very essence. One object in the sky could abide by physical laws we know, while another might have a parapsychical, paranormal, or psychic nature. It could even be a projection of our own minds with no outward reality. All of this could be true, yet it will continue being treated the same way within the UFO context. It is a result of the objects being misidentified rather than unidentified — we aren't sure *what* they are, only *that* they are.

A UFO could be one of many things:

1. A projection of humanity's collective unconscious.
2. A REPQEN acting automatically.
3. A manifestation of other dimensional entities

(djinn, fairies, angels, demons, spirits, etc.) belonging to this world.

4. Manifestations of other physical inhabitants of this world (subterranean, subaquatic, aerial, forestal).

5. Extraterrestrial visitors

UFOs as a Projection of the Collective Unconscious

To give a comprehensible example, picture a person dreaming. They are living out their dreams, sometimes quite intensely. Those with heart conditions could die from impressions received during dreams. Humanity shares a collective soul and spirit, and its unconscious dreams have a certain physical quality to them. According to this theory, UFOs are humanity's dream, as illogical and absurd as individual dreams, but simultaneously revealing humanity's thoughts and premonitions, even though they sometimes mix reality and illusion.

This is an admittedly bold theory, but it should not be dismissed out of hand. There is a growing belief among many authors that the earth is truly a living being; humans provide its soul, splintered over millions of intelligences over which drifts the spirit of earth — *Spiritus Mundi*— that also dwells in the unsoundable recesses of subatomic matter. The *Spiritus Mundi* would be the force behind not only UFOs but other mysteries in which we perceive the work of a higher hand.

We can think about evolution and how it appears to be guided, or the myriad balances in nature without which life would not exist, or even the concept of this rock weighing billions of tons and teeming with life on which not a single atom is motionless, yet follows an orderly motion.

This theory suggests that the Jungian archetypes dormant in the human unconscious are the catalyst which create, empower and guide such potent collective psychic energy — in the shape of UFOs. If we accept this theory, the UFO phenomenon would turn out to be humanity's dream, but a dream not only real to the dreamer but with a parapsychical reality of its own. Their illogic is that of dreams, and rather than express their message in a spoken manner, they do so through symbols. This would make the problem of their reality much more comprehensible.

UFOs as Residual Psychic Quasi-Intelligent Energy

REPQEN— a new acronym. What are these residual quasi-intelligent energy nuclei? Before going into what they are or could be, I confess not having the means to measure them nor have I been able to photograph them, even through high energy fields. But scientists themselves must admit that they've been unable to photograph poetic inspiration, yet poetry exists.

When a person dies, what exactly dies? According to Christianity, the soul is immortal and lives on. According to parapsychology, the soul is energy and transforms rather than dies.

Organic matter dies up to a certain point, because elements continue to function though no longer a part of the body. Once this material disintegrates, something remains which is neither spirit nor matter. It drifts erratically, lacking a spirit to guide it or a body to house it.

Kirlian photography has allowed us to see the "etheral bodies" occultists have spoken about for ages. Amputated limbs will continue appearing on Kirlian photos, which tells us that there is something capable of emitting

radiant energy but which cannot be seen. This "something" appears to be endowed with a form of quasi-intelligence.

The mysterious energies are somehow intelligent or intelligently guided by the healer's unconscious, with his or her mind unaware. This energy goes where it is needed, without the psychic knowing which organ is affected.

These energies continue flowing for a period after physical death. They give the impression of not dissipating or at least not as swiftly as bodily tissue. It appears that they endure disernbodiment and act randomly for years in automatic, repetitive patterns. This could explain the behavior of topical ghosts, those reappearing at the same spot, or those balls of light that are seen more or less on the same stretches of highway, such as a floating energy that maintains patterns of behavior and repeats day-for-day what it did when it was alive. Variations in this conduct, however, cannot be explained.

These REPQEN could originate from a single person or from the collected psyches of many deceased persons whose minds have been imprinted with the same archetypal ideas that shape the actions and appearance of the luminous balls mistaken for UFOs.

Years ago I read an interesting book by French author Andre Maurois in which he described unusual experiences he had witnessed during experiments being conducted by a British doctor of his acquaintance. In his book, titled *The Fisher of Souls*, Maurois describes the following: His friend Dr. James had noticed that cadavers placed upon a scale lost weight in a steady manner (not surprising — it is due to the slow evaporation of body water). However, at exactly one hour and thirty-five minutes after the moment of death, a sudden drop could

be observed on the scale. This intrigued him into continuing his research. Of course, it needn't be said these were carried out unbeknownst and unblessed by his superiors. Dr. James was later fired when his "sorceries" were made public.

He built a glass bell under which he placed the corpses. Nothing could be seen in plain sight, but when UV rays were deployed (at Maurois' urging) he detected odd phosphorescences, "eggs of light" that moved constantly and fluctuating in intensity. After a few days he opened a hole in the bell and the phosphorescent shapes shot out, dissipating into thin air. From each corpse he obtained a small luminous sphere and stored it in a glass jar. Months later, as soon as they were bathed in UV rays, they retained their shine and vitality.

He thought to combine the contents of two jars to obtain a greater luminosity. The opposite occurred - the phosphorescence continued, but the light dimmed. Both balls of light remained separate and appeared to avoid each other. On a day in which two brother acrobats died, he caught their fluid energies (as he now called them) together. Upon doing so they became a brilliant orb which Maurois describes in the following terms.

"I could not contain a cry of excitement. A resplendent sphere shone in the chimney. The best comparison would be a full moon over the skies of Greece or the Orient. Deep within that glowing pearl were even more radiant currents and a gleaming haze of liquid diamonds. For a long time I refused to think about the experiments at St. Barnaby's Hospital and their tragic outcome. For a few months I have been feeling ill and close to

death; I saw it as my duty to record the incredible and true things which I'd witnessed."

From what it seems, such theories are not entirely unfounded. Many things could be learned if only they were not declared impossible "a priori."

To the alarm of many, this way of viewing the UFO phenomenon aligns it closely to Spiritualism. While this may seem strange to many, it is not so for the researcher. We must bear in mind that spirit mediums are often also contactees, and I personally know of one who is quite extraordinary in both fields, even though he views them quite separately. He believes the E.T.'s to be on a higher spiritual plane than his "spirit guides."

Briefly stated, these REPQEN could in some cases be responsible for the strange lights seen at night, particularly those close to the ground which exhibit what researchers have termed "animal intelligence."

These lines are seen more frequently along highways, especially where accidents and deaths have occurred and on plains and fields on which battles have been fought. It should not surprise us that they could be mistaken for extraterrestrial vehicles since both appear as balls of light, although UFOs shift colors on some occasions.

Upon reaching this point, allow me a lengthy parenthesis. By now the reader surely must believe me utterly mad. I will agree to a certain point, but no more. Those who see me as hopelessly insane would do well to put this book down and take up lighter reading, for instance, political guttersniping or "celebrity" foolishness. But the more imaginative reader able to realize that there are cosmic realities that dwarf human comprehension, should brace himself and read **on**—it gets weirder still.

UFOs as Manifestations of Interdimensional Intelligences

According to this theory, UFOs would be manifestations of intelligent creatures from other dimensions or levels of existence which have received various names in many different times and places such as sylphs, gnomes, demons, elves, nymphs, genii, daimonas, djinn, fairies, angles, pixies, gods, dragons, etc.

The merest mention of this will be taken as an excusable frivolity by many, and ten years ago I would have agreed. But whether we like it or not, human history is laden with references to all these characters. Each has its own lengthy history, readily available to the unbiased reader. Some are even better documented than the "sacred histories" we accept unquestioningly. The subject is vast and could cover many books, and indeed has done so, because both ancient and modern writings on the subject are enormous. The mere fact that all languages contain so many names describing the female deities of lake and forest, for example, should make us wonder why there are so many words to describe things that do not exist, like nymphs, naiads, ondines, nereids, sylphs, driads, oriads, and many more.

The key to this theory is that such entities *are of this world*. Their dimensions *belong to this planet*.

In days of yore they appeared in the forms listed above, which were more in step with the mind-set of those ages. Now they choose to appear as entities linked with space travel, or as members of government agencies (FBI, CIA, army officers, government agents). This category probably includes the infamous Men-in-Black

(MIBs), an integral part of UFO lore, and the host of weirdos attached to the phenomenon.

The gear and appearance of astronauts could be the form employed to study our world and move quickly about, while the MIB manifestations could be a means of easier interaction (and interference) with us. But just as there are differences between a dragon, a fairy and an angel, not only in shape but in actions, we see differences between one UFO and another.

It would seem that not all originate from the same dimension, some being more advanced than others or simply evolved along different lines. We are probably closer to some of them than they are to each other.

While they control natural laws better than we do, it does not make them more evolved than humans. In fact, certain entities appear less evolved than us on the whole in certain matters, much like a poor but cultured person standing next to a wealthy ignoramus.

Seeing or not seeing, and hearing or not hearing, are terms which apply only to our own senses, functioning at a given vibrational level. We see, hear or touch that which vibrates at a given frequency. When that frequency is augmented, we cease to hear and see without the object ceasing to exist. It could well be that other entities share the world with us unaware of our existence, much as many of us are oblivious to the fact that nonhumans roam the planet. We use matter vibrating at a frequency perceptible to our senses. We arrange it and transmute it to our will, but other energies could be here, vibrating at another wavelength and producing matter imperceptible to us, and constituting the natural habitat of other intelligences.

Time and space, added to the mix, only serve to complicate matters further. A proven fact is the difficulty

these entities have in understanding and adapting to time, leading us to suspect that time is a very human thing, a fourth dimension incomprehensible to them. This could account for the lack of punctuality on the part of "Blessed Virgin" apparitions, who keep the faithful waiting, or E.T.'s keeping contactees waiting. This would also be the reason that the exact dates given for predictions often fail.

This theory debates "other dimensions" frequently, and such talk is enjoyed by many. I myself dislike it, as I can barely understand it. But modern physics and Einstein himself seriously debated the fourth dimension concept. I prefer to say "other levels of existence," feeling I can imagine them better.

Late 20th century humanity was discovering that not only wasn't it ruler of the universe, but not even master of the world. UFOs are behind this crucial truth.

We had considered this world a single-level house, our personal property. But we are learning that this house is really an apartment building with many floors, and to our astonishment we are learning that there are tenants on those floors. Unlike apartment buildings where the tenants are more or less the same, these tenants are very odd folks indeed. So odd, that in spite of centuries of being aware of them, we have yet to understand them or know exactly what they are.

It would probably be best to compare our world to a city. In a city we can differentiate between a certain number of levels. The uppermost level *is* common to birds and airplanes. Another level *is* that of rooftops, shared by cats. Then we have street level, which can be divided further, and is inhabited by humans, dogs, etc. And just when we believe that there are no more levels, we discover the vast, invisible world of sewers, storm

drains, pipelines, wire ducts, etc. with rats and other vermin in charge.

But these levels are not defined, nor are their occupants immobile. Levels and occupants often intersect with one another. It is unusual to see a man down a sewer hole or a rat running along a high-tension wire, yet we do see this occur.

A rat, given this to reflect upon, would be hard pressed to explain what a man is doing down in a sewer, since a man does very different things from a rat. A man, endowed with greater intelligence, sometimes cannot figure out how and why a rat is walking along a high-tension wire, until it loses its balance and gets electrocuted.

Something similar occurs with UFOs and explains in part their illogical/absurd behavior. Uri Geller received some strange explanations from the extraterrestrials he was in contact with. Some are grandiose and border human comprehension. Others merely confirm the illogical aspect of UFO behavior.

It is also easy to explain the amoral nature of their behavior if we go back to the earlier example. What is good for humans is not necessarily good for cats and so forth. Each level looks to its own convenience, turning it into an autonomous moral code that disregards the ethics of the other levels.

This also explains something troublesome to many: the lack of interest by UFOs in contacting humans and their governments in a proper fashion. In our example, humans invade rat's territory when necessary and destroy them if called upon to do so. Rats, albeit fearfully, invade human domains when they find it useful to raid the cupboard. But neither side has an overwhelming desire for an "official and formal introduction." Each one is

mind its own affairs in its corresponding level of existence.

This theory has great relevance. If true, it shatters other very respected theories believed by humanity and upon which it bases its conduct. This very reason is crucial to this book as it links religious phenomena, with its different viewpoint, to these others. This theory is the one closest to understanding the UFO enigma, but by no means does it explain them altogether. The UFO phenomenon cannot be answered by a single theory- only an application of all those listed here can achieve that.

To clarify this point, it can be summarized thus:

*These entities exist outside my mind.

*They are not what they physically appear to be.

*They are not wholly spiritual but rather belong to a physical realm whose laws are unknown to us.

*Elves, fairies, monsters, etc. existed and conformed to the above.

*The pagan gods (Jove, Hermes, Vishnu, Osiris) have also existed and belonged to this order of entities.

*The demons of Judaeo-Christian tradition are a form of these entities, only poorly evolved or with a vibrational frequency incompatible to our own.

UFOs as Physical Inhabitants of this World

UFOs could be manifestations of other physical dwell-

ers of this world, whether subterranean, subaquatic, aerial or jungle dwellers.

These denizens would share in some of the previously discussed texts, but would have a physical shape akin to our own. Therefore, altering shapes or turning invisible or advanced psionics would not be within their reach. They would nonetheless exhibit a greater knowledge and mastery of natural forces. Their abodes would be very definite places on this earth, though removed from those used by humans and also quite inaccessible. They would not interfere with our lives unless provoked or in need of something humans could provide. It is possible that they may discreetly interfere with us out of curiosity or serious research.

All these things are based on facts humans have gathered over time and in many places. We should stop believing that our ancestors were not sufficiently knowledgeable enough to distinguish the moon from something that wasn't the moon.

No old tales of underwater dwellers are necessary when the United Press International will do:

Caracas, March 2, 1976. *The Latest News* daily. These are the headlines: SAUCER ALMOST TIPS SEASONED MARINERS' BOAT. Subtitle: "While fishing, a strange craft emerged from the sea causing waves and vanishing into the distance," and "Near the isle of Tortuga: a non-man-made craft as described by Federico Soanes and Ernesto Millan." (Next to this was a sketch of the craft and a photo of one of the witnesses.)

There are thousands of accounts like this one. Not gathered from legends by historians or anthropologists but told by those involved, which could be our friends, acquaintances or neighbors, every bit as smart and straightforward as ourselves. In the book *60 UFO Cases*,

which I co-authored with Manuel Osuna, the reader can see an amazing case which substantiates claims that a UFO base exists under the Gulf of Cadiz.

Such accounts are lengthier than the one above. What Enrique Castillo claims to have seen in the bottom of the Marinas Trench is astounding: three colossal translucent domes each containing a virtually specialized city—one for children, one for common activities and one residential. Mr. Castillo's sobriety, sanity and self-judgement leads me to hope that we are facing beings of our own physical medium, regardless of differences. What is more, Mr. Castillo, an engineer by profession, has been taken by these entities from Caracas to Peru and back in minutes. On the way back, at his request, they did not return him to the departure point but to Bogota, Colombia, to see his family. This detail enhances the credibility of its physical reality.

One could write non-stop about flying saucers from beneath the sea. The problem is telling which belong to the physical world and which are parapsychical or ultra-dimensional, using the oceans to mask their materializations or cover up suspicious activities. The same goes for subterranean dwellers, who are not lacking in documentation either.

Thirty years ago, the Shaver Mystery swept across the United States. Richard Shaver's writings detailed the existence of small beings called "deros" who dwelt in the bowels of the earth and emerged to pursue deeds harmful to mankind. The deros have all the qualities that elude the human mind to reject it, yet writers like Ray J., Jr. admit that the little beings left painful and permanent impressions in his life.

All subterranean literature has had its predecessors. In 1920, Marshall B. Gardner published *A Journey to the*

Earth's Interior. In it he proposed a hollow earth accessible through openings at either pole which go unnoticed because they are 1,400 miles in diameter. Any traveller would enter the inner earth without noticing the opening's curvature, since its edge, so to speak, is 800 miles thick and causes land and sea to look flat. According to the book, the climate is warmer than that of the outer world and there is a small sun that never sets.

In spite of good arguments in favor of this idea, it still conveys a feeling of fantasy. However, in 1959, Admiral Richard E. Byrd made some puzzling remarks about having gone 2,300 miles beyond the south pole at the end of his expedition. Much significance was placed on this statement, but ultimately nothing was clarified.

Everything written about races which retreated into the subsurface world (the Mayas, Incas, etc.) sounds far-fetched. There could be some truth to these intra or interterrestrials, but they would probably belong to the extradimensional world discussed earlier.

The following case occurred in 1967 or 1968 in a second class hotel in Miami Beach. It is germane to the topic as it involves two persons claiming to originate from "north of the continent." This relates to the hollow earth theory and Celtic legend, which states that the "gods" or the "Tuatha De Danaan" came from a place north of the continent.

Included is a letter in which the husband of the woman involved explained the situation. (Oddly enough, his wife is very psychic and a year earlier had seen a UFO balancing over an empty lot in Miami. The UFO was also seen by a young man who was with her and by a police car. It had overflowed the entire area for 45 minutes.)

"My wife was a chambermaid at a hotel. At the time, two men moved into one of the rooms. When she would go in to clean, she would always find them there, even though there is a law forbidding occupants to be present while the cleaning is being done. The main gentleman was extremely knowledgeable, friendly, and he spoke several languages and very proper Spanish. His hair was entirely blond. The most important thing was that he was able to read my wife's thoughts. He told her she was a great 'medium' and called her 'his receptor.' One day my wife came to the door about to open it when he flung the door open and said: 'I was waiting. I knew you'd come.' The other man was mysterious. He was swarthy, Oriental-looking and slant-eyed. He wore an orange uniform, acting as if he were the other man's bodyguard. One day the blond man took a ball and stuck it to the wall, asking her to talk to it. My wife began speaking and noticed light waves within the ball. There was nothing holding it to the wall, and with every step my wife took, it followed her. There was rough weather at the time, and the blond would go down the beach with gadgets and cameras and would face the sea alongside his companion. While cleaning on one occasion, my wife saw the contents of an open suitcase (the blond was in the bathroom). The case contained balls similar to cue balls or larger that blinked as if loaded with electricity. The mysterious gentlemen vanished one day without a single good-bye."

Again we see the two most common types: the blonds and the Oriental, and as in other cases the latter is the

servant to the former. In a well-known case in Puebla, Mexico, similar to the Miami one, the disappearance was violent. The house was utterly demolished as if a terrific battle had occurred, in which even electric wires had been torn out from within the walls.

Aside from the hollow earth theories, there are cases of people and strange entities emerging from caves or entering without leaving a trace. I was in Venezuela investigating stories like these, and I naturally tried to get all the details, speak to the witnesses, but fear of ridicule turns people to stone. This is how Raul S. Esteves puts it in the Caracas newspaper *2001* for May 8, 1976:

At twilight, driving toward an undisclosed location, something terrifying occurred. They drove through a lonely, treeless stretch of land. Without warning, the ground commenced shaking, and out of a crack in the ground emerged a silver vehicle, round like a top, spinning in the air, leaving behind a trail of blinding blue sparks. The travellers, frozen with fear, were able to do nothing but witness the incredible sight. Fortunately, there remained the charred crack in the ground, showing signs of the take-off. In a gentlemanly accord, they thought it best not to speak of it again.

Many places have the reputation for being mysterious or prone to weird occurrences. In some of these places, homes to backward populations, the natives refuse to cross them and much less at night. Such places have a reputation for making people vanish, or drive them insane, or contain frightful apparitions, or else contain people very different from ordinary folk. In the Brazilian jungles there are a thousand tales of this sort that are

probably mere fictions. However, stories emerge from the world's great jungles which make us realize there are still many mysteries in the world.

In May 1976, bones of humans taller than 6 feet were found in caves in the Peruvian province of Bolivar. Two huge skulls were part of the find, one of them with hair 5 foot in length. Anthropologists began work immediately, since according to Abel Vega of the Trujillo University Archaeology Museum "the finds are of great importance and scope." Curiously enough, and not far from the region, "a tribe of giant beings" according to the EFE news agency, "attacked a hunter's encampment, wounding nine people and abducting three women" but were never seen again.

Stories like this cause no general excitement and are probably all talk. Paradoxically, science is more interested in bones than when their owners turn up.

Certainly these giants have nothing to do with UFOs. Of much greater interest is a statement made by a participant at the Witchcraft Convention held in Bogota, Colombia, in 1975. According to him, there are Indian tribes in the vast unexplored jungles between Panama and Colombia which are in contact with mysterious blond-haired white men living isolated lives on a mountain top. When there is dire need, the tribe's chief, who is the only one allowed to speak to the white men, goes to a given site and awaits for one of these "lords" to appear. When the chief grows old, the "lords" choose a youth to replace him. Upon returning from his training with these "lords," the youth is endowed with extraordinary powers which mark him as the new chief.

Those who question this can travel by plane over these impenetrable jungles. You can see deep cliffs with nearly vertical walls covered in green. If the Amazon

Basin remains barely explored, even though it *is* entirely flat, imagine venturing into a terrain in which canyons double the obstacle posed by the exuberant vegetation. Could these "lords" be partly responsible for UFOs? It is possible, and judging by the narrator of the story, it is even likelier, as the Indians regard them as gods capable of doing anything.

These creatures could be the remnants of Atlantis or Lemuria or other super civilizations which existed in other ages of the earth. To many, these are legends, but careful reading will prove them to be more factual than the dogmas of the erudite. More and more manufactured metal objects are being found in incredibly old strata of rock, millions of years old by scientific reckoning.

Dr. Francisco Aniceto Lugo, who I can only describe as the Venezuelan genius to whom I am heavily indebted, has expounded on this topic in his books, namely *The Lost Civilizations* and *The Four Great Cosmic Catastrophes*. In these books he uncovers human proto-history and sheds light on many obscure aspects other authors leave untouched. If such creatures still exist, they were probably the origin or embodiments of Quezalcoatl, Virachocha, Manco Capac, Bochica, Mama Oello Huaco and other "gods" of pre-conquest South America. They would also be behind the positive aspects of UFOs, although their intervention is probably outweighed by the negative effects of other invisible entities.

Briefly discussing the concept of space as the natural abode of such beings, I am reminded of an earlier book in which I discussed the topic and quoted St. Paul on a very apropos text: "For we do not wrestle with flesh and blood, but against powers and principalities... against

spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12)

This text seems to refer to other parapsychical entities enumerated here, which are much more meddlesome. But in space as in their other demesnes, both kinds of beings could coincide, respecting each other mutually, since they are more equal in knowledge and strength than humans.

In the countless books written about UFOs, one finds stories of amateur and professional astronomers who have photographed strange dots moving across the sun or the moon, but more likely along the upper reaches of the atmosphere. Sometimes they give the impression of being a formation of huge starships moving in an orderly fashion toward an unknown location. Some have been photographed for hours, even days.

A classic case is the 1883 sighting by Prof. Jose Bonilla of the Zacatecas Observatory in Mexico. He counted 283 large objects crossing the space between the earth and the sun. The following day he photographed 116 objects which took a minute to sail across the solar disk. These photos have been reprinted many times not only in UFO magazines but in specialized astronomy journals as well.

It is impossible to tell what kind of UFOs these super-spaceships were. Maybe they were a peaceful floating city of advanced beings who have no interest in us and come to earth only when it suits their needs. Perhaps they are the mysterious "motherships" containing dozens or hundreds of small saucers which are disgorged at certain hours on certain days to frighten earthlings and carry out nefarious activities. Perhaps it was little more than a sideshow put on by these intelligences to fool Bonilla into telling his scientific colleagues, thus creating

the idea among a group of humans that the extraterrestrials were coming.

At the time this book was being revised (Gune, 1980) anyone living in Spain who'd taken the trouble to look up at the night sky would have had the chance to see silent lights crossing the sky at high altitudes; lights which did things beyond the capability of aircraft, like standing still or moving backward. Just yesterday I observed one of these lights for a long time. Who are these beings that regularly cross our skies without our leave or even notifying us of their presence?

UFOs as Extraterrestrials

I will accept the possibility of extraterrestrial visitors as the source of UFOs. I venture into the subject fully aware that I could be wrong or misled. Other aspects of the UFO phenomenon, though hardly clear at all, have allowed me to reach relatively safe conclusions, albeit negative ones. One knows what to expect. But the truly extra-mundane aspect has inflicted a number of disappointments. Appearances are not to be trusted.

The bulk of cases presented as extraterrestrial lack a particular detail which relegates them into the ultra-dimensional earthbound category, with all its negative implications. Those involved in each case, their minds manipulated by unseen controllers, cannot see these flaws clearly. When one has studied UFOs from the outside, certain details or constants emerge which were prominent in other cases and in the end turned out to be entirely "terrestrial" and negative.

There are three cases which have made me reflect upon the possibility of beings from another world visiting us much the same as we go to the moon. But even

these cases have questions that have never been answered to my satisfaction and also coincide with decidedly non-E.T. cases.

The three cases I am referring to are that of planet UMMO, whose intermediary is Rafael Farriols; the aforementioned case with Mr. Castillo and its incredible episodes; and that of Edouard "Billy" Meir in Switzerland with its impressive photographic evidence.

As far as UM:MO goes, the reader can inspect the matter firsthand in two books: *UMMO - Another Inhabited Planet* by Fernando Sesma and *A Perfect Case* by Antonio Ribera and Rafael Farriols. They contain the astonishing logic of the entire incident, and the communiques and messages of the Ummites lack the silliness manifested in other contacts: To the contrary, there is a host of scientific data that has never been taken seriously until now. The small quantity studied so far by scientists has revealed surprising results.

I admit that the Ummite messages and documents (at least those which I've read), have impressed me deeply and I regret that those who have them in their custody have refused to publish them. They would be very beneficial in human, philosophic and scientific terms. After reading this material I was about to rethink my stand on the extraterrestrial perspective. It was not illogical that there should be strange aspects to the behavior of denizens from the Wolf II star system, many light years away. I can imagine they would want to test our reactions, knowing as little of us as we know of them. However, it is highly unusual that entities from so far away should be so similar to us.

The second case, that of Enrique Castillo, deserves closer scrutiny as there has been actual contact. There

are peculiarities similar to those we know are not bona fide E.T.'s.

Castillo's first contact occurred near Bogota. After several preliminary conversations he entered the spaceship on November 3, 1973 and remained within for eight hours. During that time period he was briefed in perfect Spanish. After a while he was whisked in seconds to the highlands of Peru, where he remained for a while. "There," he said, "I met the other 24 people who had been chosen along with me, and 218 more who lived amicably with the extraterrestrials in that region. I noticed that some of these beings spoke seven or more languages, and it was then that we were told of the three great events which the earth will experience before the century is out. The extraterrestrials living in the Peruvian highlands, a practically inaccessible place, are humanoid in appearance, some of them reaching 9 ft. in height, some others were 6 ft. and others between 5'7 and 5'8. The shortest of them measured 5'4."

Of the interminable flow of data issuing from Castillo's lips, I found one casual remark to be of extreme interest to the study of UFOs, their place of origin regardless:

"Almost all the E.T.'s I've contacted are parapsychical, that is to say, able to manipulate the electromagnetic spectrum and modulate it, enabling a different vibration with which they can appear or disappear from sight instantly. The principal effect of this spectrum control is not so much this invisibility-at-will but the ability to produce what we would call miracles."

5

The Death and Rebirth of Faith

This chapter is the book's keystone, as well as its most difficult part. In it, I would like to go to the roots of religious phenomena based on parapsychology and ufology. While far from definitive, it should suffice to cast a new light upon religious phenomena.

On the other hand, the study of UFOs could be refocused, surprising those who have not taken the trouble to examine it closely, or are unaware of its facets. This should not be taken as an iconoclastic urge on my part or an attempt to create an issue. I respect everyone's beliefs and urge them to be true to them (as long as they do not conflict with the rights of others).

In this respect I wholeheartedly agree with Nobel prize winner Hermann Hesse, author of *Siddharta*, when he states:

"I avoid disconcerting the believers of a Church or religious congregation. It is all very well for the bulk of mankind to belong to a Church and profess its beliefs, but those who turn away from them face

a solitude that often makes them long for their previous state as members of the congregation. Only at the end will they understand that they have entered into a larger community, an invisible one, that encompasses all peoples and religions. It is poorer in dogma and nationalism, but it shares in the brotherhood of spirits of all ages, all nations and languages."

I am moved exclusively by the ability to share with my readers certain investigations and deductions that I have arrived at and which I also believe to have great transcendental significance for humanity's future. Far be it from me to think myself the only one who has reached such conclusions. They can be seen in the works of other authors like scattered raindrops heralding a storm. My desire is to condense many of those dispersed conjectures and facts so that the reader may have them as clearly as possible. They are so different from each other that they are often hard to combine.

Furthermore, I must admit to the reader that while some of the matters discussed in this chapter are conjectures, others are entirely true, although human certainty remains a relative thing. Still, we can say that they are as true as some beliefs that others are willing to die for.

At first sight the task of linking such apparently different topics as UFOs, parapsychology and religion seems to be lunacy. It involves linking not only UFOs and parapsychology, but chemistry, biology and physics too. This is the weapon wielded by those interested in maintaining the status quo and for others to continue tilting at windmills, saying that all those involved in this kind of research are insane. If so, we are luckier than our colleagues from earlier centuries, for they were not only

derided as madmen but also as heretics — and burned at the stake.

Since birth I've been immersed in religion, with all the good and bad that statement implies. My family was thoroughly Catholic, and religious beliefs and precepts were taken seriously. This respect for religion and this life-focus led me to pursue the spiritual values allegedly pursued by the faith. Since the suspension of my priestly functions (for which I am truly grateful to the bishops who ordered it), I have had time to delve into the roots of the faith I'd inherited from my ancestors, and I began uncovering suspicious data which put me on the trail of fascinating discoveries. It was incomprehensible how I could have been blind to things I now perceived with clarity. It was comforting to know, however, that many other people with intelligence greater than mine continued clutching at these outmoded beliefs and remained voluntarily blind to crucial truths.

First let me clarify what is meant here by "religion." Religion is understood as a set of beliefs, commandments, rites and traditions. "Religious Spirit" is taken to mean a quest and inner yearning common to all humans with regards to the after life, the beginning, the meaning and ultimate end of life.

Religious spirit is paramount to the rational being, and the lack of it says a lot about the individual's moral and intellectual evolution. However, religion, as defined above, conveys many good and beneficial things to the individual and society, yet contains many false values which are harmful to both individual and society. This goes for all religions.

While history can be blamed for many of the myths which have been created, it has also toppled others. By history I mean the intellectual discipline which methodi-

cally interprets and studies human life throughout the ages. Modern history has debunked the myth of papal infallibility by exposing a number of heretical Popes. But for the purposes of this book we are more concerned with the effect of parapsychology and UFOs over the set of rites and beliefs we call religion.

As for parapsychology, it gives us human explanations for things religion considers divine, and this leads us to re-examine our beliefs. The entire field of ESP is a good example. Telepathy is a common concept these days, yet only years ago it belonged to the realm of lunacy. Many saints used their telepathic abilities to perceive the hidden thoughts of others, which was interpreted as a sign of divine favor. They believed that "miracles" put them in touch with "the other side" to which humans have always been attracted. The term "prophet" has always been surrounded by an aura of religiosity and greatness. Who indeed could foretell the future if not God? But every year we see psychics burdening the pages of magazines and newspapers with their predictions.

Among the miracles featured most prominently in the lives of saints is that of simultaneous location, the ability to be in two or more places at a *time*. Levitation is also common; so is the ability to make items appear and disappear, the ability to endure long time spans without food or water, to touch fire without injury, to receive serious wounds and heal them quickly, to produce inexplicable aromas, to stop a moving vehicle at a distance, to cause rain after a drought in inappropriate climatic conditions, and to display the same wounds inflicted upon Christ (stigmata).

Today these miracles are called paranormal incidents.

They occurred outside the religious context among people who are not the least bit religious.

Of all these miracles, that of the stigmata clearly has the most religious significance, as it involves the reproduction on another person's body of the wounds caused by Christ's passion and crucifixion. At first glance this phenomenon seems to have no explanation beyond the religious one, yet it does have non-religious explanations. There are cases in psychiatry, psychology and parapsychology that lead us to believe that stigmata are purely natural. The experiments conducted by doctors Binet-Fere, Podiapolski, Lechler, Janet, Burot, Mabile, Kraft-Ebbing, etc on psychopathic, hysterical, and neurotic personalities have convinced us that a clear fixation on the torments of Christ can produce the same physical lesions in a person's body. In fact on several occasions the sores and wounds were produced upon the doctors' orders in the exact same spots on which the doctor caused his patients to focus their attention.

In other religions similar wounds or stigmata reproduce not Christ's wounds but those of sacred figures the believer wishes to adore or emulate. Islamic mystics, for example, reproduce the wounds suffered by Mohammed.

The supplicatory processions organized by the Church at times of great drought to bring about rain are well known. History tells us that such processions either lasted many days (until the atmospheric conditions were right for precipitation) or else went unnoticed by the heavens. In cases when an unexpected rainfall occurred, there was no doubt of it having been a divine intervention, since it is impossible for water to fall from the sky on a cloudless day. This is not the case, however. The story of Charles Hatfield Mallory (1880-1958) is proof of

this as he caused rain hundreds of times, for a fee, in cases confirmed not only in U.S. newspapers but by those of other countries in which he practiced his incredible talent of rainmaking. It seems he never failed in this matter. Apparently he knew a meteorological law still unknown to the rest of us, although Satya Sai Baba, whom I will discuss later, has the same power and has proven it on many occasions.

The fact that parapsychology has not devoted much time to the art of rainmaking (it probably never will) should still cause us to wonder if people able to do such things have really found a secret like Mallory's, rather than divine help.

I have witnessed some odd characters cause rainfall, but I also noticed a more perplexing event: a totally overcast sky was cleared by the powers of a person with occult leanings and who was otherwise well-read. I have since wondered if it was a natural phenomenon or induced by the person's magical arts.

If we move on to levitation or out-of-body experiences, we could also be within our rights to doubt a "divine" origin to either one. There are many who are capable of being two places at the same time. There are cases in which the part of the person that leaves the body is clearly visible and produces lasting physical effects. Many of those able to perform such "miracles" state that they have no particular religious beliefs and do not believe God to be the origin of their powers. If so, God would have advised them as to why such an unusual gift has been bestowed upon them. Some saints (St. Joseph Cupertino stands out among them) levitated without ever knowing why or wherefore. Much the same happened to Mexican friar Antonio Margil (18th c.). One fine morning another friar entered their church and felt a

strong gust of wind coming up from the belfry. When he looked up, he saw Antonio spinning like a top at a great height, arms outstretched. Such behavior cannot be considered very sane. Yet, we suppose God and his actions to be sane.

This is precisely why "Speaking in Tongues" is suspect, in spite of St. Paul's praise of it and its practice in the ancient Church. It is suspect inasmuch as I cannot picture God doing such absurd, pointless things as show and gibberish before a microphone to an audience unable to understand the ranting of a person experiencing a momentary lapse of reason.

Were this God's usual way of communicating with us, he should have perhaps endowed us with minds different from those we have, as we can make no sense of his behavior.

Going back to the phenomenon of simultaneous location, it exists in people gifted with certain paranormal abilities not necessarily from God. Some saints had this natural quality and used it along with other talents to spread the word of God as they understood it. We realize today that a saint could have well been wrong in spite of his or her wonderful miracles, and this is the case indeed.

On the other hand, we see people performing totally inexplicable phenomena and attributing them to the aid of a spirit, which goes against Christianity's firmest teachings. Church officials state in these cases that such spirits are merely guises of Satan to deceive the unwary. But the healers, whose lives are exemplary and who have great faith in Christ, insist that God uses the spirits to pass on healing powers.

This very same argument could be used against spiritism. The fact that a person is able to heal does not give

them the right to attribute it to a spirit, when other healers do the same and attribute it only to an inner strength. Many surrender to "belief" when faced with the "supernatural" or a "miracle." God, spirits, spirit guides, saucermen—all pop up as the explanation.

Parapsychology has told us that the cause need not be supernatural at all. When we become convinced that God is not really behind miracles, this shouldn't undermine our faith in God but rather our faith in doctrines created by miracles. It should not then surprise us that those whose interests lie in perpetuating doctrines and their external structures oppose all study and students. This could be done unconsciously by those convinced of the rightness of their conduct, never thinking that their inner motivation could be different.

This great mysterious phenomenology studied by Transcendental Parapsychology is the harbinger of such new thought. This phenomenology is composed of:

- * All manner of apparitions
- * What is considered "Spiritism"
- * Severe cases of demonic possession and certain obsessions
- * Genuine magic, particularly black magic
- * Violent poltergeist manifestation with audiovisual manifestations
- * UFOs

Hoaxes, a distraction and nuisance to serious re-

search, are also included in this phenomenology. With all this in mind, I shall proceed to expand on the matter and uncover its links to religious phenomena. A close analysis of all the above categories is superfluous; I will concentrate on the important aspect of some of them to uncover what is true and false in religious phenomena.

Apparitions

While Christianity does not base its beliefs upon apparitions, it has nonetheless had an undeniable effect upon it.

As I mentioned earlier, one of the most common ways for these energy entities to appear was as spherical forms of light. When we study the origin of the famous Christian holy places we first find that a great light, fireball or luminous sphere was seen at the site. This sphere begins acquiring shape after a few days and turns into the form of a beautiful lady or of the saint venerated in the area. It may not always be so.

Greek and Roman historians describe such fireballs. In various quotations they state how the mysterious glowing balls threw populations into panic. I have a reel of color film shot during a midday christening in Barcelona, Spain. A luminous sphere the size of the sun can be seen in the sky performing sudden moves that take the camera men by surprise.

Last century, St. Ana Maria Taigi constantly saw a host of luminous sphere in which she could read world events in the past and the future. As a devotee of the Pope, it was only natural that she should put herself at his service. On more than one occasion the Pontiff was able to foretell Napoleon's next foray, as he was wreaking havoc throughout Europe in those days.

Ana Maria Taigi saw the sphere as the Holy Trinity. But for Subud, an Indonesian mystic of our times, a similar sphere which flew through the air and into his body had no such affiliation. It was God, but a God that said entirely different things to him. Those who believe that Subud is a deluded loser will be surprised to learn that the religion founded on his beliefs has worshippers on all continents. Needless to say, Subud became a new man. His knowledge and wisdom increased and out of nowhere he gained a power to sway not only his fellow men but nature as well. "Miracles" and a new religion soon followed.

A luminous sphere was also present in the origin of the patron saint of Cuba, the Virgin of Ia Caridad del Cobre. Two castaways who were her first witnesses did not see a human figure but "a ball of light gliding over the water" filling them with fear. A 1971 magazine quotes two fishermen as seeing a ball of light drifting toward their boat. It was a meter in diameter and went by causing no harm beyond some turbulence in the water. Exactly what happened to the Cuban castaways? There are dozens of stories like this, but the public mind-set is no longer as imbued with religion as it was in earlier days.

As a child, Edgar Cayce saw a ball of fire upon which stood a beautiful woman who told his future. Being Protestant rather than Catholic, he did not identify the woman as the Virgin Mary. Nonetheless, Cayce achieved the fame the woman predicted.

The same can be said of Vicente and Eladio Ojo Noriega (11 and 12 years old respectively) from the Panamanian town of Los Leones. While washing clothes at a stream in 1974, they witnessed the apparition of a tall, fair black-haired lady shod in golden sandals. Their little

sister Flora, who was with them, ran away when the lady beckoned them to come closer. The lady continued appearing and advised them on curing illnesses with herbs and plants. Not only did they heal their dying mother, they attracted over five thousand people to their village in search of healing. *La Critica*, a local newspaper, printed lengthy lists of healings performed by the two boys. As occurred with Edgar Cayce, the boys did not identify the lady with the Virgin Mary.

There is yet another interesting detail. After the lady had begun to appear regularly, the boys did not return home. Their parents and neighbors set out to look for them in the hills, farms and ravines of the area for three days, but were unsuccessful. On the fourth day, the boys returned healthy and all smiles, claiming to have fallen asleep upon a rock. The lady had appeared anew, this time with another woman and two men. She had caressed them, given them treats and fruits and taken them for a stroll "way up on the clouds."

When the apparition phenomenon is taken in its entirety, it is an invaluable aid in unraveling religious phenomena. Yet it must be examined at arm's length, without giving more weight to one case over the other and avoiding their power over the human psyche. It is perfectly understandable why an uneducated mind bows unquestioningly to a sudden "heavenly" vision. It is time for humanity to become aware of the forces that stage the apparitions and not succumb to them.

An apparition is not an appearance—in the ordinary sense of the word — but it is not as "real" as other things perceived by the eyes. An apparition is a "representation" of an existing reality, a reality masked by the "representation." A good example would be a road sign reading NARROW BRIDGE. In spite of what is written

upon it, the sign is in no way the NARROW BRIDGE itself, but a signal that somewhere up ahead a narrow bridge indeed exists.

The difference here is that while everyone realizes the road sign is not the narrow bridge, the apparition pretends to be the genuine thing, which is in reality completely different. That is why apparitions are fundamentally deceptive and cannot be believed.

The following principles can be derived from the infinite number of apparitions in all religions, places and times:

* The phenomenon is a real one. Something is indeed taking place, although not exactly what we are hearing or seeing.

* It is a physical phenomenon ruled by unknown laws.

* It alters the normal use of the brain and senses, leading them into error.

Thus apparitions cannot be used to prove anything, since the brain is unable to perceive them for what they really are.

Miracles

Apparitions are usually followed by miracles. It is also true that those who have witnessed the former are often enabled to perform miracles, which is to say, things going beyond the norm. The ability is greater in some than in others.

Parapsychology does not respect the theological defi-

nition of a miracle, which is a disruption of natural law by God or one of his agents. Parapsychology knows that it is only a disruption of laws known to humans, which are a small percentage of all cosmic laws. Besides, it does not admit God as the source of this phenomena.

To challenge the miracles that the Church considers a reaffirmation of Christian dogma, parapsychology points to miracles in other religions having nothing to do with Christianity. Canadian psychiatrist Ian Stevenson, former Dean of the Psychiatry Department at the University of Virginia, narrates the following miracle in the July 1972 issue of the *Journal of the American Society for Psychic Research*. It took place in the village of Degaon, south of Bombay:

"Swami Krishnanand, author of several books on the paranormal, retired to the village of Degaon to rest and continue his work in peace. He heard villagers discuss the powers of Radhika, a woman who was reputedly a witch. Now and then, the food in people's homes would disappear, and they would find it at Radhika's house. The villagers were very upset at this, so they made a pact with her; if she promised not to use her sorcery to steal their food, they in turn would provide her daily meals. She agreed.

The region has scorpions capable of inflicting very painful stings, and since the habit was to walk barefoot, many people each day were stung. Fortunately, Swami Krishnanand developed a method to heal such wounds. While magical, it effectively relieves the pain and heals the puncture by tracing a line with a given image over the injured limb. Radhika received one such scorpion sting one day,

causing her to seek Swami Krishanand's aid. He told her that he would not cure her unless she demonstrated her paranormal powers before his eyes.

At first she refused, but the pain was so great that she finally gave in to his demand. The Swami asked her to draw a sample of what was being cooked out of a house 35 meters away (and to which he had been invited for supper). Radhika concentrated, muttered a few words and the Swami observed how two pancake-like loaves drifted through the air to his feet, touching the ground softly and without breaking, even though they were made of flour and were quite soft. The house they were in had a fence 1.8 meters high, and the Swami was able to see the loaves pass over the fence. Thinking that someone could have lobbed the loaves over the fence, he asked Radhika to come into the house (they had been in the yard up to that point). He asked her to repeat the feat. Radhika concentrated again and the Swami witnessed two more loaves fly in through the door and land softly at his feet. To accomplish this, the loaves had to fly over the fence and then descend to enter the house. The Swami asked her to cause the loaves, called *puranpuris*, to dance in mid-air. They leaped out of the tray and began to dance. The Swami picked up a small metal container and asked her to fill it with the milk of a cow that was being milked 40 meters away. Radhika obliged him and the small container became full just as the farmer noticed the contents of his own pail diminish. At no time did the Swami see milk flying through the air — it simply happened. Minutes

later people came running to his house after the loaves Radhika had spirited out. The Swami explained that she had done so at his request."

What do we make of such a case? My first thought would have been that it was a hoax, since it does not fall under the name given to such phenomena — spontaneous recurrent psychokinesis — as Radhika is able to do it at will. It is nevertheless real.

What doctrine champions this miracle? None. Radhika does *it* all out of self-interest, not to prove a point. Her explanation is that her powers come from a spirit that also aids her in other things. Hinduism professes a belief that some spirits "borrow" mortal bodies in order to enjoy the pleasures they experienced while they were alive. It is a form of temporary possession. In exchange for the service obtained from the living, spirits bestow certain powers upon them. This appears to be Radhika's explanation.

If this is so, it is another example of a non-Christian "miracle." If it is not so, we are still unable to say that God is in any way helping Radhika. Our conclusion therefore is that God is not behind any miracles. Furthermore, there is no such thing as miracles, and what really happens is that people like Radhika are cognizant of certain laws which enable them to produce spectacular results.

If miracles were a sign of divine approval of a certain belief or behavior, genuine spiritualism could count on such approval as it produces all manner of miracles. If we go then to magic, we encounter a similar situation. The "miracles" appear immediately, but the Church can explain them readily: they are diabolic tricks. This is too simple an explanation, as the devil is merely another

theological creation on whom to blame the nastiness it cannot pin on God.

A good portion of magic is due to the projected mental abilities of some people, but there exist aspects that clearly go beyond personal ability. One is amazed when faced with the enormous powers some possess, and cannot help but wonder what non-demonic force is behind it. Jesuit parapsychologist Gonzales Quevedo refutes magic, but *his* explanations are insufficient to account for certain complex events.

On December 4th, 1976, a young woman with the initials M.A.P. was interned in the Polyclinical Center of Santo Domingo, Dominican Republic. Her dwelling had been subjected to a flurry of events that ranged from mysterious showers of rocks and bottles to strange lights and the sudden movement of objects. On one occasion a large cabinet fell on the young woman's back and the table and chairs in the room flipped over. A picture of the Virgin Mary fell off the wall for no apparent reason and an unknown force shattered a metal crucifix to bits. She began producing metallic needles and pins, some two inches long in her right arm, resembling the case of Lucrecia Maria **Juario** in Brazil. In both cases the tips of the needles protruded through the skin, eliminating any possibility of self-insertion. In both cases there have been frustrated abduction attempts by a warlock, and witchcraft is a common practice in both areas.

I cannot prove that these cases are produced by forces foreign to the victim anymore than I can explain the case of a patient in a Honolulu hospital in 1968. In spite of being in traction and with metal pins holding his leg bones in place, the man told the orderly that he had a midnight rendezvous with "extraterrestrials." At midnight he was indeed out of bed, leaving the traction

weights and metal pins behind. A hospital-wide search did not find him. An hour later the patient was back in traction with the metal pins back in his legs.

Nevertheless, Radhika uses her spirits, magicians cast spells, spiritists use their guides, parapsychologists use mental energies, and theologians use God. The Church disagrees with all comers, but they each have their share of miracles similar to and more abundant than those of the Church. Theologians have forced God into competing with spirits, devils and the dead, which is not very respectful.

God does not intervene so readily in the world's affairs. He has been pushed around by theologians of all religions into upholding their claims. They made him at first a puppet of their philosophical claptrap and later an accomplice of their holy wars. The Hebrews made him slay Ammonites, the Christians had him Christianize Indians through enslavement, and Muslims had him disembowel Christians in the name of Jihad, and all the while, God is producing miracles.

In days of yore miracles were a Church monopoly, administered at whim. Today, that control has slipped out of Church hands and into those of Reuters, Associated Press or Efe, and whenever something "unusual" occurs, it is posted on their news wires with no regard for religion.

Anyone wishing to see genuine miracles, even those in the sense meant by the Church, has only to visit the small city of Puttaparthi, halfway between Hyderabad and Bangalore, India, and stand in line with the hundreds of thousands of devotees who wait to see Sathya Sai Baba, a 54 year-old man considered by millions as an incarnation of God. Sai Baba sees it that way, too. His hands can produce anything he wants, not only

"vibuthi," a sort of healing ash, but also gold items and jewels. Arnold Schulman, who directed such movies as *Love With a Perfect Stranger* and *The Night They Raided Minsky's* received a ring from Sai Baba, with Baba's enameled image encircled by 16 white crystals. He did not take it out of the box, but it merely appeared in his hand after a swift flourish in the air. Upon returning to the U.S., Schulman was told by customs agents that the ring was worthless. He had the best appraisers in New York's Metropolitan Museum of Art examine it. Their written verdict was that the ring was 18 carat gold with enamel surrounded by 16 white sapphires.

Sai Baba told him that he would not have a problem with customs. The reader can also judge if this other account by Arnold Schulman was a miracle:

A well-known scientist told me he'd travelled with Baba to a beach in southern India. Baba was on the shore surrounded by 400 people. He stood on the sand as the waves were washing in 10-12 meters away. He looked at the sea and said, "You have called me. What is it you wish?"

The hitherto calm water suddenly began moving toward him, but only on that part of the beach on which he stood. The waves bathed his feet (an action accorded to none but the highest Indian dignitaries). The water engulfed his feet entirely, and as it withdrew, it left behind a beautiful diamond necklace, apparently worth millions of rupees. We all saw this with our own eyes.

The reader hungry for more miracles can go to a place in India where the miracles are produced by Islam (Sufish, specifically) rather than Hinduism. Near the city of

Poena on the road to Satara is the town of Shivapur. In this town there is a mosque dedicated to the dervish Qamar Ali, and at its door is a stone weighing 55 kilos. Several times a day the faithful stand in groups of eleven around the stone and while they say the name of the holy dervish, they touch it with their index finger. The stone commences rising into the air to a height of two meters. It remains suspended briefly, and then gently descends to earth. Exactly eleven people must stand around the stone or the miracle will not take place. The purpose of such a miracle is unclear, but why convince the devotees that God is not there reaffirming the holy dervish's teachings?

Miracles have never been a Christian monopoly in spite of what theologians have said. Sai Baba claims to be a reincarnation of Shirdi Sai Baba, who died 18 years prior to the former's birth. If the Christian theology's definition of a miracle is correct, we would have God supporting reincarnation.

Let us then take another step in our quest for the roots of religious phenomena. We will be taking a giant step by short-cutting through the UFO phenomena. Ironically, many people feel UFOs have changed their way of perceiving not only religion but life itself. I count myself among their ranks.

If parapsychology has led us to a new perspective on religious dogma through the study of miracles and apparitions, ufology leads us to the source of religious phenomena: God or more properly stated, "The Gods" we see in all sacred books, our Bible included. The great error of the Bible was to convert one of those gods — Yahweh, patron of the Hebrews — into the universal God of the cosmos. It shouldn't then surprise us that the

peoples Yahweh destroyed or ignored refused to worship him until 3,500 years after his initial manifestation.

There are secondary aspects to ufology which fascinate and mislead amateurs. We must let them keep on trying to find out from what planet the visitors come, what propulsion system they use, what their civilizations are like, and drawing statistics from the shape of their vehicles and landing sites. These are all useful activities and can shed much light on the phenomenon, but there are more interesting aspects which can aid us in understanding our own lives, our origin and our place in the cosmos. More specifically, anything that will help to decipher the labyrinth in which our idea of God is trapped.

First we must deprecate the personality and intentions of the mysterious characters that accompany UFOs and why their behavior is so erratic, unpredictable, uneven, illogical, and so laden with "religious" connotations.

Those who believe that religion is no more than an attempt to explain all the unknowns in this world will not be disturbed by this comparison of religion and UFOs. Those who consider them to be separate will understandably be curious or disturbed.

Can parallels be drawn between the two? Yes — many. Religion has no explanation without ufology. When I first began to suspect this, I thought UFOs were a manifestation of religious phenomena. Now I realize it is the other way around. Religious phenomena is related to our ideas of God and our conduct toward him. UFO phenomena brings us to the very cause of our ideas, and in a way, to God himself. However, the God we encounter is a meager one, the cause of our wrongheaded notions of transcendent matters. UFOs then prompt us to

seek the great God, the real God, the cosmic God future generations will worship.

Religious Phenomena Versus UFO Phenomena

The similarity between religion and ufology has been discussed throughout the length of this book, and in my earlier book, *Parapsychology and Religion*, I devoted a chapter to the parallels between demonic manifestations and certain aspects of the UFO phenomena. Some erroneously believed I was identifying UFOs with demons. All that should be deduced is that I believe that what the Church calls demons account for certain UFO episodes.

This is only one of many aspects in which a clear relationship exists between the two. Other examples make this parallel even clearer. Sometimes, the events are primarily religious and paranormal phenomena are only incidental. Sometimes the opposite is true: paranormal phenomena begins and religious manifestations soon follow.

During the 1972-74 UFO flap in Puerto Rico, which occurred as always on the island's southwest corner, these other phenomena took place as well: UFOs seen in the sky, particularly at night, disappearances at sea (it should not be forgotten that Puerto Rico forms one of the corners of the Bermuda Triangle), huge unexplained explosions over two cities, large numbers of dead animals drained of their blood, the appearance of monsters, both winged and terrestrial, fires in the homes on which these "birds" landed, and the appearance in public of an individual in new clothes of an unknown fabric discussing ecological and moral themes.

At the same time, certain religious phenomena were triggered: Our Lady of Sabana Grande (who appeared

forty years ago on the southwestern tip of the island) begins „performing miracles" again, crowds start to visit the miraculous well once more, in many different localities images of Christ and the Virgin Mary begin to bleed, and an image of *Christ* appears in the town of Adjuntas projected against the drapes of a church altar (precisely the focus of UFO activity). There were many witnesses to this event, including the priest. The image lasted several hours.

The journalists reporting these events were clearly not trying to connect them. Yet curiously enough, related stories would appear on the same page on the same day.

If these events had occurred only in Puerto Rico and nowhere else, I would have been the first to consider them purely coincidental. But this type of concomitance appears all the time in different regions of the world.

In Ladeira do Pinheiro (Portugal), the phenomenon is basically religious and centered around a woman mystic Maria de Conceic;ao. All manner of miracles have occurred. In sixteen instances the seeress has been lifted into the air, becoming lost among the clouds for protracting periods of time. Communion wafers have rained from the sky, or else appeared in her hands out of nowhere. A crucifix has shed copious amounts of blood. At the beginning of a long conversation I had with her (during which I also had the distinct impression that she was reading my mind) I saw her swaying oddly. Suddenly, she hopped onto a chair, from which she stood talking to me for over an hour. My feeling was that she felt herself about to levitate, and to keep it from showing she jumped onto the chair. This is not the first time I have known of a mystic trying to conceal a "heavenly" gift.

Concomitant with the Ladeira "miracles" were all

manner of UFO sightings. I have two snapshots of nocturnal UFOs from the time, which outshone the full moon. Of course, Maria and the thousands flocking to Ladeira see all these phenomena as signs from God corroborating all the religious belief at Ladeira.

In Garabandal (Santander, Spain) a number of very notable apparitions occurred between 1961 and 1970. "The Virgin Mary" and "The Archangel Michael" appeared repeatedly to four girls from the mountain hamlet. The parallels which may again be drawn with UFOs are abundant:

- * A red light in the sky was seen accompanying the Virgin Mary on a few occasions. Stars were seen to move as well.

- *The Virgin Mary's feet could be seen in "a long-haired red star."

- * Conchita (one of the girls) received communion, amid witnesses, from the angel. But it was an unusual communion, as the wafer was very thick and did not look normal. It resembled the pancakes given to human children by elves and fairies.

- * The Virgin Mary pointed to a red light in the sky and said "In that I came to visit thee."

- * The girls engaged in erratic movements much like those of UFOs.

It is worthy of comment that Maria de Conceic;ao's main collaborator was kicked to death by devotees of Fatima (17 kilometers away), since they believed Ladeira

to be a demonic trick to ridicule and detract credibility from the great miracle of Fatima. The seeress lost her front teeth during the assault.

"The angel would ask us to go back after first leading us up the mountain, then down again, then around the side or through the town to the church, and up the hill again."

"The girls swayed in the pendular manner of UFO's."

"The girls moved from side to side in absolutely astonishing ways ... much like an inverted bell swinging every which way. When this occurred they were extremely frightened. Jacinta was the first. Maricruz, upon seeing her sway, stretched her arms out to avoid falling. Mariloli reached out in vain for something to grab hold of when it was her turn."

This data has been excerpted from the book *The Myth of Garabandal* by Jesuit priest Jose Warsawski. While admitting the reality of the phenomena which took place, he attributes it to the devil. His research is sound and quite logical; he is even right in reaching such a conclusion. His undoing is the false notion of the devil that he bases his conclusion upon. The "devil" of Garabandal is not what Reverend Warsawski thinks.

Despite the basically religious nature of the Garabandal incident, the ufological aspect is clearly manifest in details typical of extraterrestrial casuistry. The small detail of the medals and rosaries with a "strange glow and odd smell" is one of them.

This should be more than enough to confirm the sym-

biosis between both phenomena. But ancillary developments occurred, and I am indebted to researcher Fernando Calderon for the data: "the farmers on the other side of the Garabandal mountain spoke of having seen a gismo" go up into the air and land. The head shepherd of the village disappeared soon after under mysterious circumstances, and some children saw midgets within a cave, which filled them with terror. They refused to go back to the site. I have been unable to verify any of these events, but if they did in fact take place, they would be in accordance with what has happened elsewhere.

The constants that are unfolded one by one, however, are absolutely true. A young Jesuit died in a car, returning from Garabandal. He died in his seat, without any evident cause beyond shock from what he'd witnessed. The bishop of the diocese died inexplicably at the wheel of his car. This took place shortly after a note was made public in which he discredited the apparitions. Even more curious is the fact that he died the day of the feast of St. Michael the Archangel, who was one of the apparitions.

A German tourist who had gone to Garabandal out of curiosity and who had asked improper questions of the girls, causing a great deal of anger, also died suddenly.

Spain has two regions known to history as principal centers of witchcraft. One is the Basque-Navarre region (Zugarramurdi, Berrocoberro) which borders Garabandal and in a way encompasses it. This region is rife with UFO sightings, judging by the newspaper headlines. In the locality of Ezquioga, which is part of that region, there were apparitions resembling those at Garabandal only a few years ago. It is worthy to note that the children involved predicted the death of the priest

(the future Bishop of Oviedo) who was against the apparitions. He died in a car crash two years later.

Lourdes is part of this very same region, which is crossed by the Bavic Line and where some prehistoric caves are also located. Some 10,000 years ago the inhabitants of these caves left detailed stone images of UFOs with windows, hatches, etc. This region has always been prone to occult manifestations, it seems. The shapes these manifestations assume are a secondary consideration.

The other Spanish region known for its witchcraft is the province of Seville and its environs (Aznalfarache, Aznalcollar). According to tradition, all the witches in Spain would gather once a year in the city of Seville. In recent times the area produces more UFO sightings than anywhere else in the Iberian Peninsular. To complete the picture, the famous apparitions of the Virgin Mary at El Palmar de Troya (Seville Province) took place there. They have become a growing headache to Church authorities. The apparitions began with the usual lights and luminous spheres. All the Garabandal phenomena have been repeated in El Palmar de Troya — even an auto accident, in which the main seer, a man named Clemente, lost both eyes.

While we are on the topic of accidents and bizarre deaths connected to the phenomenon, the reader should know that the four bishops involved with the famous La Salette apparitions (France, 1846) and who opposed them, met with tragic and mysterious deaths, detailed in the book *The Prophecies* by Walter Widler.

Msgr. Ginovilhac, Bishop of Grenoble, who forced the seeress into a convent to silence her, died slowly in an insane asylum. His successor, Msgr. Fava, was found

dead on the floor, naked, with clenched fists and rolled-back eyes.

Bishop Gilbert of Amiens, later Bishop of Bordeaux, had said that the secret of La Salette is little more than a web of lies and exaggeration. Soon after, on August 6, 1889, he was found dead on the floor of his room. During his funeral, his coffin fell off its stand for no apparent reason. Bishop Darboy of Paris, in a vain attempt to wrest the Virgin Mary's secret out of Maximin, one of the boys involved, said to the child in a fit of pique, "The Lady's words are foolish, so the secret must be equally foolish." The boy replied, "It is as true that I've seen the Fair Lady as it is that you will be executed before three years have gone by." On May 24, 1871, less than three years after the event, Darboy was riddled with bullets during an uprising in Paris.

Another parallel between UFOs and religious phenomena is the prediction of catastrophes and the sudden deaths of those involved in the phenomenon.

As predicting catastrophes go, entire cults and religions have been born under the false pretenses of the world coming to an end, a belief that often accompanies a vision or apparition. The Mormons, Jehovah's Witnesses and Adventists are the best known to us. The founders of the latter, in spite of what their disciples might say, were entirely convinced that the world would end in their times. An exact date was given for the great disaster, but nothing happened. This did not diminish the faith of the disciples one bit. A loyal follower came up with an explanation of why the world had not ended.

Seventy years earlier, something similar had beguiled the Adventists. On the evening of October 22, 1844, the hills of Massachusetts were filled with the followers of William Miller, a "seer" told by God that this would in-

deed be the final night. At daybreak, the faithful returned to the homes they had abandoned the previous evening. Their faith in Miller was in no way lessened. Another disciple (a seeress this time) had a ready explanation. "The night of October 22, Jesus Christ had come to occupy the second half of the Heavenly Shrine to inaugurate the Great Contest, whose end would determine the salvation of the good and the punishment of the wicked. Miller simply confused the end with the beginning of the end." This pleased one and all.

If the Jehovah's Witnesses reflected upon the similarity of their story with that of the Adventists, they might not cling to their point of view so tightly. Few learn from the mistakes of others.

Much the same occurs with the words the Gospels of Matthew and Mark quote Christ as saying: "verily I say unto thee that these signs shall pass before the end of the generation." Wise scripturalists have many explanations on how this is meant to be interpreted. St. Paul himself was convinced that he would witness the end of all time.

UFO contactees have been good at the catastrophe game too. Without exception, they generously predict cataclysms for this ill-starred planet as instructed by the space brothers.

The Enlightened Ones

Today the mysterious wellspring of inspiration that had deceived so many continues its deeds from its hidden source. That is why we can see in our cities themesongs of our deluded, "Christ is Coming," "Jesus will be the judge," "Repent," and "The end is near!"

If there exists a source of useful, inspiring messages it

has been unable to surpass the web of garbled communications from "the other side" which claim a divine origin. For this reason we see the new Enlightened Ones emerge who honestly feel chosen to broadcast God's word or prepare for the Second Coming of Christ. Most of them have undergone a potent physical or parapsychical experience that has altered their lives entirely.

Some of these Enlightened Ones consider themselves incarnations of God. Each has his own heaven and hell, each has his followers and each has his own word to spread, without realizing that others have gone before and died trying to extend their beliefs to others.

Subud and Sai Baba aside, there are others like them: men of goodwill endowed with incredible powers of conviction. Jesus Christ appeared to the Korean Reverend Sun Myung Moon while he prayed on a mountain in 1936. Since then he has performed the herculean task of spreading the message he received. During a New York presentation, he organized one of the greatest publicity displays seen in that city, with hundreds of youths on street corners announcing his sermon at Madison Square Garden.

Meher Baba, an Indian of Persian descent believes himself to be an incarnation of God and has convinced millions of disciples throughout the world. A prayer card with his photograph on it reads:

"I am not limited to this form, I use it as a means to be visible among you and communicate with you. Make no attempt to understand me, as I am beyond your understanding. Simply love me."

Since 1925 he has lived under a self-imposed silence, which he believes will enable him to better impart his

message The illogical/ absurd perspective can be seen in this.

In Puerto Rico there is the evangelist Yiye Avila. Years ago, according to him, "he lived in sin," and Christ appeared to him. Since then he has preached the gospel and prepared people for the imminent Second Coming of Christ. Thousands have heard his impassioned words and witnessed his miracles. From what it seems, even people suffering toothaches have found relief in his ministrations. Cavities have been filled suddenly as if by a dentist.

UFO contactees are another group of individuals who impart "the good news of the extraterrestrials" as cosmic redeemers. Their endings are as absurd or tragic as those of religious contactees. They commit a form of social suicide due to their extreme behavior or the absurdity of their doctrine. Dino Kraspedon, the famous Brazilian contactee who announced a spiritual "new order of things" was gunned down by the police. Eugenio Siragusa, so full of good will on bringing the "Fratellanza Cosmica" to the world, wound up in prison. Heriberto Garza vanished without a trace...

Macabre deeds like the Charles Manson killings, the mass suicide in Guyana at contactee Jones' instigation, and the murder of entire families in Brazil at the mental commands of an enlightened one all point to the kind of contact which manipulates humans like marionettes.

How many of these enlightened ones are there in the world today? Something or someone has seized their minds, implanted a "message" in which truth and fiction, useful and useless, sublime and grotesque, are all intermixed, given them a paranormal ability, issued a command and sent them out full of goodwill into the world to "spread the sacred message." It is inconsequen-

tial if they are killed by an Iranian firing squad, as was the case with Bab, the founder of the Bahai, or from a bullet wound in jail like Joseph Smith, the founder of the Mormons. Their followers, infected by the same mysterious energy, will continue to spread the message against all odds. Meanwhile, humanity is splintered into a thousand beliefs with so many messages and messengers. It is high time we got involved with that something or someone behind all these phenomena.

Until now, God was seen as the cause of all these things. Throughout this book we have considered a long line of phenomena, and human figures that historically attributed them to God, or else claimed association with him. The unbiased mind, however, can see that God has no affiliation with these characters or "religious" events. After much thought, we realize that religion has taken advantage of this state of affairs, or that humans opted to throw a mantle of "sacredness" over them to avoid having to deal with them: angels, demons, apparitions, predictions, miracles...

In this de-mythifying age, all these terms have been removed from the religious context. The God that caused them has been unmasked and proven to be a product of our minds: a false god. Due to this we now find ourselves orphans, not knowing wherein lies God or what is meant by the word "God."

Our UFO encounters have taught us many things. Our idea of the universe has been expanded, and so have our notions of ourselves. All of these new ideas have gone to join the old ones we held previously. We know a little bit more than we did before. Curiously enough, our UFO encounters have demolished our religious ideas and overthrown our concept of God. What ufonauts tell us about God is a hodge-podge of absurdi-

ties and contradictions mixed with very profound thoughts. Some ufonauts do emphasize the concept of a Supreme Being whom they refer to by different names, such as The Organizer, The Great Energy, The First Power, etc. In other instances they divide him into several "Principles"; they call him the "Ineffable Seven" or else do not speak of him. They either ignore him or deny that anything remotely close exists.

Andrija Puharich was told by the extraterrestrials with whom he was once in contact:

"Remember that all this we are telling you comes directly from God. Because God is none other than the nine of us, the nine Principles of God. There is no God beyond those of us gathered together, and if God ever made a human his instrument, it is precisely now that he has done so. Live this moment as the most precious one in your life. This is the word of God."

If Puharich or any other contactee/mystic/seer believes blindly in these "words of God," he will surely end up in a madhouse, as has happened with so many.

Human reason, terrified at what may lie beyond the grave, clings to the hope of finding the Almighty with its "transcendent instinct." Animals have an earthly instinct to preserve their species and themselves. Man has a super-instinct to guide him toward the roots of his real life: rationality and spirituality.

This is why the quest for God continues in spite of the fact that the Catholic theologians made him into a busybody and Protestant theologians turned him into a hieroglyphic. "God," says the German theologian Braun "is the expression of the phenomenon of being able to act

according to conscience, with conviction and confidence ... God is in any moment that can be enjoyed to the fullest. Man bears God implicitly ... God is therefore a sort of sister-humanity." If we go from the German to the English, we have Vahanian insisting on the explanation of the hieroglyphic in his book *Waiting Without Idols*, "God is the failure of man ... It is not a sacrilege to speak of the death of God or of God as man's failure. After all, the concept of God is cultural and God is frequently little more than a culture's constant accessory."

The same humanity that has been reprieved of God-the-Father and has rejected God-the-Tyrant cannot be pleased with the God of either Vahanian or Braun. I understand what these theologians mean to say and I even agree with them, but the masses don't understand them. Besides, this is not the idea of God the masses need and want. Which is why they continue looking. They no longer go to the holy books anymore, because they realize these texts have the same defects as the messages of visionaries and contactees — they give the feeling of being not the word of God but just another message.

The contribution by all these Enlightened Ones has been to make us realize that whoever dictates the messages, whoever gives the demurrage his power, whoever breaks the natural laws, is not God but energy entities, intelligent and evolved to a greater or lesser degree, who interfere with human lives. They cause anchovies to rain from the sky, choose certain humans for messages and beliefs, empower some to do fantastic healings and rove the sky in mysterious lights. They have appeared and demanded to be worshipped as God. But they are not God. None of them is the Creator-God, the First Cause of the Universe. None of them is the one true God no matter how often they have endowed their human

agents with powers. Up to now, for reasons known only to themselves, they have used humans willy-nilly, the way we use animals. It is a grim truth, but one of the greatest conclusions the study of UFO's have led to.

Humanity is beginning to look for the Creator-God in new ways which have little to do with religion. A new science is being born today: the science of the quest for God.

The Birth of a New Science

This incipient science lacks a definite subject or name, and is indeed an amalgam of many sciences, the most significant being theology, parapsychology and physics. It owes to theology its orientation toward transcendent matters, but it looks toward the transcendent without bias, bearing in mind that we have yet to find that which we seek.

This new science has the intuition and boldness of parapsychology and employs paranormal casuistry to reach the realm of the transcendent. Finally, it employs the knowledge and techniques of physics to confirm that the difference between matter and spirit is not as vast as we had believed. The matter-spirit duet is more of an uninterrupted continuum in which quantitative matters have greater importance than we suspected, much like the difference between red and blue. To the non-physics minded, red and blue are distinct colors. In fact, red and blue are the same vibration on different frequencies. This brings us to the key word: vibrations. Occultists have spoken of them for ages without official science ever having paid them much mind until recently. Nuclear physicists and mathematicians have recently begun to employ a jargon similar to that of esoterics. Alex Schnei-

der, a professor of physics in the Technical University of Switzerland admitted to Erich Von Daniken with regard to the matter of the 72,000 voices from "beyond" recorded by C. Raudive, "From the perspective of modern physics, there is no objection to the alleged voices. But the enthusiastic study of these voices must continue, as they could be of help in deciphering the mystery of electromagnetic radiation." Schneider, also a fine parapsychologist told me, "Today we are almost sure that an electron can be in two places at once, if we consider it from the perspective of traditional physics and common sense." The atomic models of Rutherford and Niels Bohr are outdated. If we continue thinking of electrons as miniature worlds spirming around a central nucleus which is their sun, we would have the earth constantly jumping into the orbits of Mars or Venus. Any planet could be at any part of its orbit at any given time. As Bertrand Russell suspected in 1927, "The concept of an electron or a proton being a small dot or packet is an intrusion of common sense into the field of nuclear physics."

Simultaneous Location is a much spoken of phenomenon in the Catholic Church, as it has occurred in saintly personages. Science had demonstrated little interest until the phenomenon abruptly turned up in their laboratories. Religious fanaticism turned into scientific fact. Much the same happens with vibrations. Physics is now understanding what the occult and religion have been saying about the potency of certain sounds (air vibrations) of both high and low frequencies. Physicists no longer scoff at the "spiritual" power of the Oriental "aum" sound because they have discovered that ultrasound can rupture eardrums or induce euphoric states, while infrasonic (without being heard) can induce mortal

fear or kill outright. The machine invented by Monsieur Gavreau of Marseille, which emitted soundwaves vibrating at less than 16 cycles a second, can kill any living thing in an 8 km radius. Something similar could be said of the ionized air used in so many hospitals to create a happy, optimistic atmosphere. It is unnecessary to invoke spirits of divine presences to account for the beatific feeling experienced.

The same microwaves that we use to cook a turkey can imperceptibly cause lethal burns, but increasing or decreasing their frequencies can either heal wounds or seriously disrupt the nervous system. We must keep in mind the Madeira case. Not too long ago, scientists at UCLA said that the weak waves emitted by household appliances could be affecting human behavior through the subtle alteration of brain waves.

Dr. W. Ross Adey and his team conducted experiments on cats and apes and discovered that weak energy fields (rather than strong ones) had more influence on behavior. Such electrical fields equal a twentieth of the voltage of a transistor battery. Expressed in cycles per second, these frequencies are in the order of 2 to 15 hertz. The wires leading electricity to homes can generate these fields for hundreds of meters. Air conditioners, electric typewriters and computers hardly produce any.

Dr. Adey says that such electrical currents occur naturally within the brain. Some people even manage to identify their own natural rhythm of 8 hertz (the so-called Alpha waves) and to concentrate at that rhythm for greater pleasure. On the other hand, there are frequencies that produce the opposite effect. As a result of this, an electric blanket-like device is being designed not only to give warmth but also relaxation and sleep.

The immediate process by which the brain is affected

is not well understood. Dr. Adey believes that electric fields can dislodge the "blocks" or "bricks" that form the walls of brain cells by affecting calcium, the "mortar" that keeps them together.

We can see that vibrations, when influencing matter, produce a state resembling those of the "spiritual" realm: optimism, serenity, anger, depression. Formerly we believed these things to be of the soul. Today an injection can change the moods of a person and induce all manner of angelic or demonic visions according to the dosage. As physics and chemistry have become immersed in this realm, the dichotomy between matter and spirit is gradually disappearing.

The dematerialization and rematerialization of matter, levitation or antigravity, the existence of anti-matter, the fourth dimension, parallel universes, plasmic states, the aura, and the molecules of memory and thought are decidedly turning physics into magic. Rather, physics is rationalizing what magic knew intuitively.

Suddenly we realize everything is vibrating. Vibrant energy turns into matter, and since matter can vibrate on different frequencies, it could perhaps produce different kinds of matter, allowing for totally different worlds to exist within the same space, oblivious to each other.

We are bemusedly discovering a cosmic continuum. The long and short waves with which Tesla and Marconi started out and the shortwaves and microwaves that came later demolished the barriers of space and time and submerged us into the mysterious depths of matter. The upper reaches of the electromagnetic spectrum have imperceptibly launched us into the spirit world. As a Swiss physicist told Erich Von Daniken, "Superterrestrial factors take over beyond this point. We register certain effects, we attempt to verify their authenticity, yet we

are unable to determine their causes. Very possibly this is where the spirit world beings." Jung reached similar conclusions when he said: "When the soul and the subconscious contact each other, it is in a way contacting the dead, for the subconscious corresponds to the land of the dead, the ancestral land."

Nine tenths of the universe remains invisible to us, as Soviet astrophysicists have confirmed. "Our investigations show that galaxies form complex systems," said Professor Jan Einasto of the State University of Estonia. "At the core of each system there are several giant galaxies around which smaller ones gather. The exterior shell of these agglomerations consists of an invisible substance ten times larger than what is visible. This conclusion has been reached by studying the velocity at which galaxies displace themselves, something which has not been explained by the known mass of their visible substance."

Paradoxes are on all sides. The rock we believed dead boils with restless molecular life; the matter we believed solid is 96% hollow; interstellar space we believed void is teeming with radiation from all over the universe, and the realm of the spirits, intelligence and moral principles turns out to be a super-vibration on the EM spectrum in a frequency which gives us the impression of being ethereal and "alive." This is the field of investigation of the new science of the quest for God.

Of the three branches of knowledge that will unite in this endeavor:

* Physics will emphasize the "material" aspect and will try to find the "natural" roots of God: energies, quanta, radiations and vibrations that produce our thoughts of the spiritual.

* Theology will try to investigate the "persons" and rational elements behind the phenomenon; in other words, who these intermediate entities between us and the "supreme being" are.

* Parapsychology will try to combine both viewpoints, discovering that the mysterious apparitions participate in both aspects, perhaps as vibrations of the cosmic soul that automatically produce "entities" in our brains. This would resemble the great mystery of light, which must be explained by the corpuscular and undulatory theories at the same time, which together produce something as marvelous as light.

Just as we forget theories and use light to enjoy nature, our quest for God will give us no choice but to accept these phenomena as our senses perceive them, even if we know them to be only "signals" and ignore their true cause.

Again the question arises: Who directs all this? Who is above all these superior energy entities who hold such little respect for us? Who is at the top of the spectrum, causing it to vibrate like a tuning fork? Is there someone wandering among the galaxies lighting up and snuffing out pulsars? Is God the totality of the universe? Haven't all religions said so? Didn't Christ tell us so when he said that we are gods? Do we not see in this phenomenon the "all in all and in each one" as we do in nature when we see that each cell contains all the information of the body it belongs to? Questions, and more questions! The man who isn't dazed by his daily struggle looks at the night sky and has only questions.

This helpless creature known as man is terrified at

being alone in the universe. Before the inevitable leap into darkness that is death, he wants someone to hold on to, someone who will assure him of survival here and beyond.

Our psyches may be calm, but our minds are not. Perhaps this is how humanity is expected to go through in order to pass on to the next step of evolution, to have pondered and investigated his place in creation. We are an infinitesimal part of one of those luminous dots we see shining at night. But we know that our earth is merely one planet among millions that roam the heavens. Earth is like a cell in a giant organism, an organism so large that we can imagine it but not see it.

The Sacred Books

Christianity has largely carried out its mission. It will either evolve along radical lines or it will give way to other means of focusing on transcendent matters — all that concerns the purpose and destiny of man on earth, the origin and end of the universe, the idea of God, and so on.

Christianity must quit preaching about original sins, redemptions, salvation, hells and heavens for only a few. It must stop sublimating pain and the cross and must emphasize instead justice, true love and respect for nature, because nature is God's true Bible. There is no word of God beyond nature and human intelligence, which is part of that nature. God turns the pages of his Bible with every evening sun.

Christianity must dismiss the childishness of rmming to a "Holy Book" for the cure to its problems. "Holy Books," like extraterrestrial messages, visions and

dreams, intermix truth and foolishness, giving rise to a confusion that can only lead to failure and error.

The history of the world, divided into five or six ideological blocks (i.e. religion), totally divorced from each other and mutually antagonistic, tells us where these "Holy Books" lead. To be understood and interpreted, they must be filtered by the human mind. It will approve them, ultimately. As soon as intelligence is applied to their study, it will be discovered that the "Holy Books" of all faiths are no more than the rantings of other men, uninspired by God.

In his evolution man will undo the shackles of the Holy Books and will choose to employ his own brain in transcendental affairs in the same way as he has done with the material sciences.

Over the centuries, natural science was tied to the Bible, and mankind hardly prospered materially. But when two centuries ago, through various acts of defiance, natural science freed itself from the control of the clergy, technical advances began to be unleashed. For centuries man could not fly because "it was against nature." Surgery was forbidden for the same reason. Earth was the center of the universe. Hypnosis was a sin, etc.

Christianity must forswear the idea that it has a book containing the will of God. Today we will not believe anyone who tells us that God "dictated something to him." Throughout this book we have seen that what happened was that either he merely believed that he was being dictated to, or that he was in fact being dictated to, but not by God.

The rules of God and his will cannot be within any book whose words become stale or unintelligible with the passing of time. God's rules must be printed in nature itself and cannot be imposed upon us by anyone

from outside its realm, nor worse yet, by anyone against nature, as has happened with many Biblical passages.

The Anguish of Faith

Our faith is dying and it is fitting that it should, because believing in errors gains us nothing. Once dead, our faith must resurrect itself, renewed and open to fresh possibilities. It will be a faith that will not begin by saying that we are sinners, but rather, it will say that while imperfect, we have the same right to exist in the cosmos as trees and stars. It will be a faith without complexes or needs for redemption, because we have not sinned against anyone by merely having been born.

A new optimistic faith in the cosmos and in ourselves will arise. We will leap into the beyond -without grim funeral dirges or fear of eternal punishments — with the hope of encountering a higher level of existence.

Christianity naively believes itself to hold the key to this new life and that the faithful of other religions are admitted to it out of charity or compassion. It is not so. Every human being, by the mere fact of his existence, has a right to this new life.

Every human being must do what is asked of every rational person in order to attain this life. He must apply reason to discover truth, goodness and beauty and to live in harmony with all three. Those who have not behaved thus, in spite of all the deathbed absolutions in the world, will be unable to cross over to the new life. I don't know how or where, but they will have to repeat life over again.

Christianity has no qualms about filling heaven with folks capable of trying to erase a lifetime of foul deeds with a last minute absolution or conversation. This *is* all

very well, but no one can be sure about the sincerity of the repentance or the validity of the forgiveness.

Between parapsychology and the UFO phenomena our childish, earthly faith was crucified, and, like Christ, we are reawakening to an immortal faith which allows us to participate in the nature of the Universal God.

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Visionaries, Mystics

and Contactees

Salvador Freixedo

UFOs -Miracles - Bizarre Paranormal Events Men-in-Black- Strange Creatures -Poltergeists and the incredible power inherent in the human mind!

Salvador Freixedo was born in Galicia, Spain, in 1923. Raised in a devoutly Catholic family, he entered the Jesuit Order as a teenager and spent the next 30 years as a priest. While living in Cuba he wrote *40 Cases of Social Injustice*, for which he was "invited to leave" by the dictator Batista. He moved to Puerto Rico, where in 1969 he wrote *Mi Iglesia Duerme* (My Church is Asleep) in a sincere attempt to force ecclesiastical recognition of the many shortcomings he saw in Catholicism. The bishops of Puerto Rico suspended his ministry, and he was later, under Church pressure, imprisoned in Venezuela.

All of these events caused Freixedo to review the ideas he had held as a Jesuit priest. He began to make an exhaustive and comparative study of all religions and found common patterns among them. He discovered that all religions had saints and miracles - aspects which the Catholic Church had long considered its own monopoly. He then understood that "miracles" were actually a commonplace phenomenon, that reality has always been altered, and that the interaction of humans with other, non-human intelligences could be traced back to the beginnings of recorded history.

Using his theological training, Freixedo began to interpret paranonnal phenomena and so called UFOs in a new light. It is because of his religious background that his ideas and theories are of great importance for students of parapsychology and ufology. Freixedo's thinking has also been influenced by the works of John A. Keel and Dr. Jacques Vallee, but in *Visionaries, Mystics and Contactees* he applies the concepts to create a synthesis linking religion, paranormal phenomena and ufology.

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