

# The REALL News

The official newsletter of the Rational Examination Association of Lincoln Land

*"It's a very dangerous thing to believe in nonsense." — James Randi*

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## A Klassic Abduction Found

by Martin S. Kottmeyer

According to a collection of his writings, *The Square Root of Man* (Ballantine 1968/1981), William Tenn published a story titled "Consulate" in an issue of *Thrilling Wonder Stories* in 1948. Tenn began writing science fiction in 1946 and this was one of his earliest published efforts. He matured as a writer and produced some well-regarded tales in the Fifties distinguished by an incisive sharp humor. "Consulate" has excited no attention among students of SF that I can find and I'm not really surprised by this to the extent that it seems a conventional sort of tale as SF stories go. It does nothing to really stand out over the rest as a literary creation. But as a tale of alien abduction, it has some charms.

The story starts with a Nobel Prize-winning physics professor named Fronac puzzling over difficulties man is having over getting beyond the Moon to reach Mars and Venus. The story shifts to a pair of guys setting out to do a little bit of night fishing. They argue about the nature of extraterrestrial life since Fronac has made it the talk of the day. One mentions a Sunday Supplement where the Nobel professor argues that there probably are no aliens with advanced technology. "If they're smarter than we are and have more stuff we'll be licked, that's all. We just won't be around any more, like the dinosaur." Any alien even slightly smarter than us would have space travel. "They'd be visiting us instead of us them." Therefore the fact that we are alive means there probably aren't any smarter animals out there ready to treat us like chili con carne.

If we stop, we already have an interesting bit of history here. This argument should sound familiar. It is, in essence, identical in form to the notorious Fermi's Paradox: If aliens are as ubiquitous as plurality of life adherents gush about, Where Are They? According to SETI historians, however, Fermi offered his argument in the summer of 1950 stimulated by someone talking about a flying saucer cartoon in the May 20, 1950, issue of the *New Yorker*. William Tenn is arguing it already in

1948 and attributing to a Nobelist, like Fermi was. Does Tenn get priority, or is history wrong somehow?

The boaters' debate is interrupted by a green bulbous thing moving in the water. One guy suggests it is a lump of seaweed. The other suggests it is Portuguese man-of-war, a big jellyfish. It approaches the boat. The guys then feel its eyes and decide it is something else. The boat leaps up 15 feet and they discover after some exploration that they are inside a force bubble. The lump of green fixes boxes on the bubble and in a while they see Earth receding into the distance. The boxes take care of air and food and music and the bubble also took in some seawater around the sailboat allowing them to swim. They wonder what is going to happen to them. Thoughts of dissection or torture to acquire information about Earth come up. That night the pair have a "mutual nightmare in which [they] were being dissected by a couple of oyster stews." This appears to be *only* a nightmare for nothing more is said of it. They eat some food that was provided for them by a box.

They land on Mars and a green speck appears in the distance that grows into a bulbous jelly like the one that created the force bubble. "It didn't have any wings or jets or any other way of pushing itself along... It just happens to be flying." It had odd eyes "...they felt just the same as the other... – as if they could undress our minds." A second being arrives that is half the size of a human, very thin, blue, shaped like a flexible cylinder and bearing about a dozen tentacles in the middle. He arrives in a vehicle bearing some equipment.

The equipment makes an airlock in the bubble. Outside, the two men are asked about whether they are the intelligent life

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## Purpose

The Rational Examination Association of Lincoln Land is a non-profit, tax-exempt 501(c)(3) educational and scientific organization. It is dedicated to the development of rational thinking and the application of the scientific method toward claims of the paranormal and fringe-science phenomena.

REALL shall conduct research, convene meetings, publish a newsletter, and disseminate information to its members and the general public. Its primary geographic region of coverage is central Illinois.

REALL subscribes to the premise that the scientific method is the most reliable and self-correcting system for obtaining knowledge about the world and universe. REALL does not reject paranormal claims on *a priori* grounds, but rather is committed to objective, though critical, inquiry.

The REALL News is its official newsletter.

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## From the Chairman

David Bloomberg

I just flew back from Buffalo, and boy are my arms tired! Sorry. Old joke. But my arms really are tired from lugging my bags around going plane to plane (I used two different airlines and the timing wouldn't allow me to check them through).

In case you're wondering what I'm talking about, the weekend of the 20<sup>th</sup>-22<sup>nd</sup> was a special meeting of the leaders of local skeptics groups in Buffalo, New York, at the headquarters of the Committee for Scientific Investigation of Claims of the Paranormal (CSICOP). I got a special mention at the meeting for the person who apparently hit the most airports on his way. I went from Springfield to Meigs to O'Hare to Pittsburgh to Buffalo. Yeesh.

But, I have to say, it was worth it! This was my second trip to CSICOP's headquarters (the first was about three-and-a-half years ago) and this meeting was incredibly productive. So, what did we talk about? Ah, that would be telling – because that will be discussed at our next meeting and I don't want to give you any excuse to miss that meeting! I can tell you that I saw some of the luminaries of skepticism while in Buffalo, such as Paul Kurtz, founder of CSICOP; Barry Karr, their executive director; and Joe Nickell, their lead investigator.

In all seriousness, our meeting will be Tuesday, May 1, at 7:00 in the Lincoln Library's Carnegie South Room (just like usual). There, we will take a vote on the changes to our bylaws as were discussed last month in this space and at the April meeting. Once that is done, we will elect new officers (according to the new bylaws if they are passed, or according to them the way they stand now otherwise). Since neither of these should take very long, I will then give a presentation on what was discussed in Buffalo, and will be looking to hear what you

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# Why Nightmares are Good

## Part 1: The Sentinel

by Bob Ladendorf

*The function of dreams is poorly understood.*

— Owen Flanagan

**M**y Uncle Art is fond of teasing me by reciting a poem I wrote in grade school. It was published in the local weekly newspaper — my only published poem. It goes something like this:

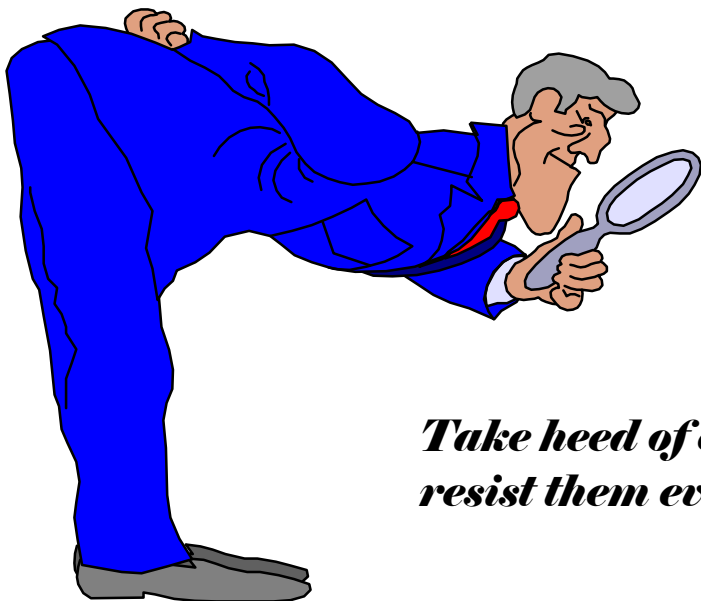
*My dreams are always scary,  
as scary as can be.  
I always dream the scary ones,  
because they always scare me!*

Although such circular reasoning is merely funny now after many decades have passed, scary dreams have continued to fascinate me since I was a little boy in Roanoke.

Now I propose a different hypothesis for some nightmares. They scare me awake because of a physical problem. Nightmares are scary because the sleeper is being forced to return to consciousness, to the real world.

### Theories on Dreams & Nightmares

Much sleep research in the last half-century has enhanced our knowledge, particularly with the neurological component of sleep and dreams. Perhaps the most recognized aspects of sleep and dreaming involves REM (rapid eye movement) and non-REM sleep. One of the most well-known modern-day sleep researchers, J. Allan Hobson, has indicated that there are currently two major competing hypotheses about dreaming: the first is Freud's theory that "dream formation is the psychological disguise of an unconscious mind," and the second is the activation-synthesis hypothesis, which asserts that dreaming is the "subjective awareness of brain activation in sleep." (Hobson, p. 147)



***Take heed of critics even when they are not fair;  
resist them even when they are.***

— Jean Rostand

While one theory deals with psychological issues and the other with neurological ones, they both ultimately work with the content of dreams. Hobson grants this when he says, "Thus, I would like to retain the emphasis of psychoanalysis upon the power of dreams to reveal deep aspects of ourselves, but without recourse to the concept of disguise and censorship or to the now famous Freudian symbols." (Hobson, p. 166)

As for nightmares, they are considered to be evolutionary traits to keep children close to home (Sagan, p. 109), expressions of waking life stresses, Freudian sexual fears, Jungian archetypal symbols, alien abductions, or religious revelations — among other explanations. A well-known nightmare image features some scary-looking monster sitting on the sleeper's chest.

Some or all of these explanations may explain nightmares. Hobson also observes: "Some [nightmares] are precipitated from non-REM sleep, in which case they are characterized by pure fear without visual imagery, and others from REM sleep, when they take the form of vivid and frightening dreams. In both types, dramatic heart palpitations, increases in blood pressure, and drenching sweats may occur." (Hobson, p. 187)

Yet for all the notoriety of nightmares in the arts, recent research seems to either ignore or downplay nightmares. For instance, "nightmares" are only mentioned in five pages in Hobson, two pages in Flanagan, and one page in Wolf. None refer to physical causation of nightmares.

There is another explanation for nightmares — they are scary stories concocted by the mind to force the sleeper awake because of an external stimulus. In my case, nightmares have awakened me many times because of physical danger to my body — pressure from my head resting on my arms was cutting off circulation to my hands. There also was an internal stimulus in some of the nightmares — the need to urinate.

It's the mind playing sentinel for the body.

So what's the evidence for this hypothesis? What are the ramifications if proven true?

The first question will be explored in Part 2, while the second question will be discussed in Parts 2 and 3.

The evidence for the hypothesis is found primarily in a journal of relevant dreams that I have kept since September 1999. A summary with excerpts will follow here, while additional excerpts will be examined in Parts 2 and 3. Although I do not dismiss alternate explanations for the **contents** of the dreams — e.g., sexual metaphors with dreams of snakes, etc. — I have narrowed the focus to propose the following hypothesis:

*("Nightmares" continued on page 4)*

(“Nightmares” continued from page 3)

Some nightmares are narrative stories that arouse fear to the extent that a sleeper is awakened because of a physical need that must be solved in the waking state. The mind creates a story from previously experienced fears. Because nightmares are primarily visual, they probably occur in REM sleep.

Prior to my recording of dreams, I noticed that I would occasionally wake up in the middle of the night and find that one of my hands was tingling or I had to urinate. I seemed to be dreaming and to immediately wake up from those two stimuli. What follows are some excerpts from my journal:

**9/10/99** — Woke up from a “nightmare,” discovering my left hand was tingling as I lay on it. I was cutting off its circulation. This time, I had dreams of falling again. The context involved a feeling that I was part of the making of a film that included falling stunts...

**9/20/99** — Woke up before 6 a.m. from the following part of a dream: I was walking and encountered hissing flowers. Looking at them I see several wavering “flowers” that actually look like two-dimensional snakes. They are flat. I’m disturbed by them and pluck one, holding it out between my hands. The “snake” curls its flat “body” towards my head. I try to hold it back at arms’ length. Then the curled part sticks to my forehead. I try to pull it off, but it sticks like Velcro. Then the “body” flattens over my entire forehead. I wake up, and my right hand is tingling. I’m cutting off circulation.

**10/14/99** — Woke up, about 6 a.m. from the following part of a dream: I was riding a horse down the middle of a rural road when a bull crossed my path. Then, the bull came back and started to run after me. Frightened, I tried to get the horse to go faster and I woke up. I had to urinate and I had been lying on my hand a little, giving it a slightly tingling sensation....

**11/10/99** — Woke up early a.m. having to urinate and slight hand tingle. Remnants of dream — clutching harder and harder a collection of sticks and snakes.

**1/9/00** — Woke up about 7:30 [a.m.] from nightmare. I was using an Exacto knife and my right arm jerked. The knife lightly cut across my inner right eye. My eye blinked repeatedly, and I woke up. My right hand tingled, as I was lying on it. I also had to urinate.

**5/21/00** — Woke up during night from a dream to find I had a tingling right hand from my head resting on it. The dream: I was slowly walking down a street a block from the house I grew up in Roanoke. It was darkening and I was carrying a featureless, rectangular block of something, like ice, which then split in two. I woke up shortly after.

**1/9/01** — Woke up from a dream involving dead bees with stingers coming to life as birds with stingers that kept getting larger, trying to reach my hand as I was holding a nest of them. I finally threw them away from me and into our bed. I immediately woke up and found myself lying on my right hand in an odd way, palms up.

**3/26/01** — Woke up from a dream. I was flapping my

hands very fast and beginning to fly. I woke up and my right hand was slightly tingling as I lay on it.

To briefly summarize all the nightmares that I recorded in my journal, the physical problems I experienced upon awakening include:

Tingling hand — 14  
Having to urinate — 5  
Both — 4

While the experimental evidence for this hypothesis is only my journal, the conditions can certainly be duplicated in a sleep lab. Hobson came close to confirming the urination part of the hypothesis when he observed, “As the prostate gland enlarges with age, it becomes more difficult for men to empty their bladders and the need to urinate becomes more frequent — and more urgent. This interrupts sleep as well as perturbing waking life,” (Hobson, p. 90)

All my nightmares were immediately followed by my awakening to discover a tingling hand or the need to urinate.

While common sense would seem to recognize that as a given, a review of literature does not turn up any serious consideration of what this hypothesis entails.

Which leads to the next two parts and this question: If the mind makes up scary narratives just to wake one up, how valid are the other sleep hypotheses? If the mind constructs a story based on one’s psychological fears, have some nightmares been taken too seriously in the past and caused harm to the dreamers? What, too, are the ramifications for the claims of paranormal — monsters, fairies, succubi, alien abductions — if

more mundane explanations, such as this hypothesis, are true?

Like the devil that is actually the benevolent creature in Arthur C. Clarke’s *Childhood’s End*, perhaps nightmares — or a portion of them — are actually good to have around.

*My dreams are always scary....*

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# TV Reviews: In the Land of Hope and Glory

by Bob Ladendorf

## A Question of Miracles

A documentary film by Antony Thomas shown on HBO, April 15, 2001. ★★½ (out of 4)

In *Death of a Salesman*, author and playwright Arthur Miller writes that Willy Loman was “a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back — that’s an earthquake.” Fortunately for two faith healers, the people smile back in this fine HBO documentary that examines the practices of Benny Hinn, a Palestinian, and Reinhard Bonnke, a German, as well as the healing power, however temporary, of the mind through interviews with scientists and theologians.

Anyone who has read James Randi’s classic book, *The Faith Healers*, would scarcely believe that these two “healers” would be any different from the charlatans exposed by Randi’s investigations. They are not much different, as the camera catches heartbreaking, behind-the-stage scenes of disabled Nigerians failing tests to go on stage during Bonnke’s spirited sessions in Africa. Hinn, though surprisingly admitting to the camera about his own doubts about “healings,” still takes more than three months to supply the filmmaker with just five names of some 76 supposedly healed individuals for follow-up interviews. Some had already died or the claims were found unsubstantiated. No big surprises here.

It was surprising to see that the two faith healers granted full access to the filmmaker for their shows. The filmmaker concentrated on the Prakash family, Indian immigrants in the US with a dying boy, who gave Hinn thousands of dollars in the belief in his power to heal. The boy died several weeks later, yet the Prakashes were humble and didn’t blame the “healer.”

On the one hand, I wanted to yell “fraud!” for the Prakashes, but, on the other hand, I saw what kept them going — and most of the other true believers who attend these rallies. That would be this: hope. And that’s also what made this documentary a complex one. The faith healers are showmen — salesmen — who know how to manipulate the emotions of vulnerable people in a charged atmosphere in a huge crowd. Thomas even drew convincing parallels between faith healing rallies and Hitler’s masterful use of gestures, music, sounds and rousing speeches to those avid followers.

Yet, watching the sea of faces showing bliss, possibly caused by neurochemical changes pointed out later in the documentary by scientists like Michael Persinger, I understood that people dealing with pain and despair all the time with themselves and loved ones just might be grateful for a period of time, however brief, when they could forget their misery and dream one more time about a better reality.

That’s the hope that these faith healers are selling, and it appears that their victims are willing to go along.

After an excellent examination by various scientists to explain the behavior of these afflicted individuals in the crowds, Thomas takes his camera to Lourdes where the sick and disabled constantly visit. I was reminded of Carl Sagan’s wry observation in *Demon-Haunted World* [p. 233, paperback], that because “only three of the [Catholic Church] attested 65 cures are of cancer, the rate of spontaneous remission at Lourdes seems to be lower than if the victims had just stayed at home.”

## Larry King Live

A talk show on ghosts and haunted houses shown on CNN in April 2001. ★ (out of 4)

In a 1902 song by Sir Edward Elgar, the composer writes, “Land of Hope and Glory, Mother of the Free, How shall we extol thee who are born of thee?”

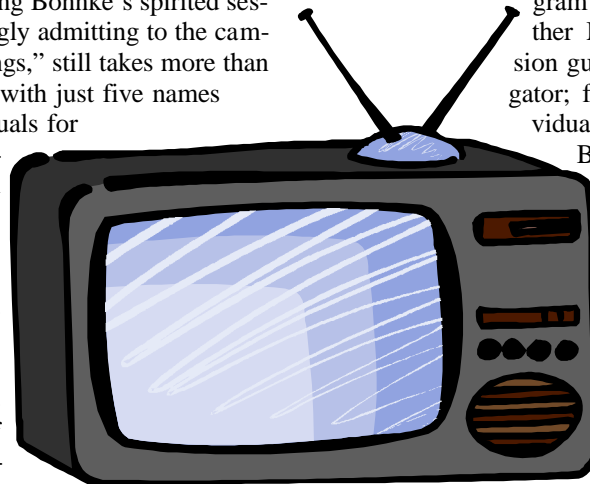
On the *Larry King Live* show, the glory went to the believers in ghosts and haunted houses as King loaded up the program with many proponents, including Father Michael Manning; two haunted mansion guides; a parapsychologist/ghost investigator; five haunted castle visitors; four individuals in two haunted houses; and Linda Blair and the producer of her new TV program on the scariest places on earth. On the skeptics side: Michael Shermer and James Randi. 15 to 2, plus Larry King interrupting and redirecting questions to others. He even plugged Linda Blair’s new show and her Web site! Nary a word about any skeptic sites. And I counted the time that Shermer and Randi got to speak — about three minutes each.

Although Shermer and Randi managed to insert some skeptical points in the conversation about the physics and psychology of hallucinatory ghost sightings, they were overwhelmed by the sheer number of proponents basking in the glory of the attention of a nationwide audience to their anecdotal stories. The most unconvincing video footage showed the five Irish castle participants screaming at every noise. Many of the scenes showed them walking through rooms followed by an extreme close-up shot, as in the *Blair Witch Project* film, where the person screams and the camera shakes. Perhaps Father Manning should have blessed the castle as he did with another house where he was shown sprinkling holy water on it.

Then at the end, King further trivializes the whole matter by cracking jokes about hauntings.

Perhaps *NBC News* should add this show to its “Fleecing of America” series.

I think I’d update Elgar’s song to this: “Land of Hype and Gory, Mother of the Greedy, How shall we exploit those who are born with gullibility?” ♣



(“Klassic Abduction” continued from page 1)

from Earth. The blue cylinder continues the conversation with them and reveals the green jelly is an ambassador from the galactic nation of Shoin. The blue cylinder is native Martian. The green Shoinite had originally been studying the evolution of intelligent life in the core of Earth, but when it was learned surface dwellers were acquiring space travel it was felt that some representative for us would be needed on Mars.

Our pair of abductees worry they weren't proper choices and warn the Martian that they are only a small-town grocer and gas station owner. There are far better and brighter folk who would love to have such a position. From the aliens' perspective, the differences would matter little. Earth is too backwards. The gulf between the aliens and all of us is far vaster than that between individual earthlings.

One is selected to go the alien city and interview for the position while the other waits by the bubble. The tour is made in a one-wheeled car. Upon the return, the chosen guy is sighing in half-breaths, “I've just been through a -- well, a *big* experience.” The alien city was what New York must look like to the members of a beehive or ant-hill. The Martians are thousands of years beyond us, but look up to the Shoins as a still more advanced world who watches and helps younger races. They are in turn part of a federation that is watched over by a still older race. “The universe is old...and we're newcomers, such terribly new newcomers! Think of what it will do to our pride when we find it out.” He also learned that the reason Man was having trouble getting to Mars and Venus was because there was a barrier out in space like the force bubble to keep our planet isolated. This is a nice parallel to ufologist Harold Wilkins' speculations in the Fifties that a ‘death ceiling’ was imposed by aliens to prevent man conquering the stars. If man does not figure out how to pass through the barrier, they'll figure we don't have enough intellect to warrant their interest. He's not sure what happens to his job if we fail. “Nobody up here cares much.” The guy chosen to be ambassador stays on Mars. The other returns home.

After a boring trip back, the bubble lands and dissolves. This robs the guy of proof of the abduction. When he tells his wife that he was on Mars during the two months he was gone, she leaves him. The local paper interviews him, distorts some facts, and the story finds its way into “one of the Boston papers as a little back-page squib with a humorous illustration... I've been going crazy since trying to get someone to believe me.” The End.

This is not a perfect Bullard-style abduction but it comes mighty close. The standard sequence is 1) capture, 2) examination, 3) conference, 4) tour, 5) otherworldly journey, 6) theophany, 7) return, 8) aftermath. This one runs 1-5-2-3-4-6-7-8. As I pointed out in “Entirely Unprejudiced” (which readers can find at <http://www.debunker.com/texts/unprejud.html>), most deviantly ordered abductions in Bullard's study involved

the otherworldly journey not staying in the place he deemed correct, so this could be called the standard imperfection. The more impressive point is that very few abductions reach the ideal of containing all 8 standard elements.

A number of aspects of the story parallel motifs often seen in UFO reality arguments. The initial sighting where the strangeness level progresses from seaweed to jellyfish to alien displays “escalation of hypothesis,” which Hynek affirmed was common in good cases. The transparent force bubble parallels the transportation bubbles seen in Andreasson's experiences. The ability of the alien to fly with no visible means of propulsion appears in many important cases and is a trait supposedly sufficiently unusual that Fowler used to argue the Andreasson case must be real. This trait long pre-dates science fiction. As has been recently observed, the founder of the Mormon religion Joseph Smith, in a visitation experience on September 21, 1823, saw a personage appear at his bedside, “standing in the air, for his feet did not touch the floor.”

The ability of eyes to undress the mind is strikingly reminiscent of what David Jacobs calls mindscan. The initially rare, but now recurrent, presence of two forms of alien of unequal rank has been spoken of as an unusual feature of modern abductions, but here it is in a 1948 tale. The abductees were chosen basically at random instead of for ability, morality, or faith as has been remarked of modern abductions. The essentially indifferent attitude of the aliens parallels the lack of emotions of the Gray, a trait that impressed both Budd Hopkins and David Jacobs.

The obvious differences – no bald BigHeads, no saucer, no breeding experiments – may come down to Tenn wishing to avoid clichés. Big-brained bald villains and metal spaceships had been done to death over the prior years and he was probably opting for something a bit more exotic. The fear that aliens might dissect the pair had already been done in some well-known stories like “Up Above.” Alien beings capturing humans to use as breeding stock was such an infamous pulp attitude that it spawned a backlash by Joseph Campbell when he became an editor. The theophany and intellectual horror of our newness is tame against modern horrors in the abduction genre. This is in the spirit of Copernican and Deep Time rhetoric and in the service of providing a sense of wonder which is the *raison d'être* of science fiction. The disappointment here Tenn does not exploit it as lyrically or as deeply as other authors.

There are two additional coincidences that are more confusing. Did you notice that quoted line near the end of the abductee's story appearing in a Boston paper? Ufologists will recall that John Fuller got to write *The Interrupted Journey* because the Hills were distressed that their story of alien abduction had been distorted by a newspaper reporter and splashed across “a series of articles in a Boston newspaper.” The first great American abduction and this fictional abduction published over a decade earlier have their abductees victimized by a Boston newspa-



per. It seems quite improbable, but what plausible chain of causation could create it?

The second odd detail: William Tenn is a pseudonym for a man named Philip Klass. This is not the famed UFO debunker Philip Klass, but a man with the same name. A near perfect abduction tale is created over a decade ahead of its time by a man with a name whose nominal counterpart made it his business to take apart abduction tales. As before, this just boggles. If this is not a random matter, what could it possibly mean?

Needless to say, Tenn's tale could not have been influenced by any real life UFO tales. Not a single UFO book had yet appeared and barely anybody beyond Ray Palmer was thinking about saucers being from outer space. Inversely, though it might not be impossible it influenced later saucer culture, the tale was plenty obscure. Most of the similarities we see demonstrate the ease with which the imagination can call up such material either because the material is so common in the cultural environment or the mind is biased in some way to gen-

erate them when it needs to construct an alien abduction experience. If someone wants to argue the Boston coincidence argues Tenn was a veiled abductee and aliens engineered these coincidences because they saw the future or planned them, be my guest. Just don't complain when I say aliens are so weird.

<sup>1</sup> Poundstone, William, *Carl Sagan: A Life in the Cosmos*, Owl, 1999, pp. 22, 393.

<sup>2</sup> Hynek, J. Allen, *The UFO Experience* Ballantine, 1972, p. 15.

<sup>3</sup> Fowler, Raymond, *The Andreasson Affair - Phase 2*, Prentice-Hall, 1982, pp. 126-7

<sup>4</sup> Fowler, Raymond, *The Andreasson Affair*, Prentice-Hall, 1979, pp. 174-5.

<sup>5</sup> UFO Updates: From: Chris Aubeck: Date: Thu, 25 Jan 2001 09:15:52 -0800 (PST) Fwd Date: Fri, 26 Jan 2001 02:47:57 -0500 Subject: Joseph Smith [was: More Pre-1947 Cases]

<sup>6</sup> Jacobs, David, *Secret Life*, Fireside, 1992, pp. 96-108.

<sup>7</sup> Jacobs, David, *The Threat*, Simon & Schuster, 1998, p. 93. & Bullard, T.E., *Abductions: The Measure of a Mystery*, FFUFOR, pp. 239-42, 253-6

<sup>8</sup> Evans, Hilary, *Gods, Spirits, Cosmic Guardians*, Aquarian, 1987, p. 161.

<sup>9</sup> Hopkins, Budd, *Intruders*, Random, 1987, p. 192 & Jacobs, David, *Secret Life*, Fireside, 1992, pp. 230-6.

<sup>10</sup> Raphael, John N. "Up Above" *Pearson's Magazine* December 1912, pp. 709-60.

<sup>11</sup> Bleiler, Everett, *Science Fiction: The Gernsback Years*, Kent State, 1998, p. 628 & Aldiss, Brian, *Trillion Year Spree*, Avon, 1988, p. 217

<sup>12</sup> Fuller, John, *The Interrupted Journey*, Dell, 1966, p. 7 ♣



David with Paul Kurtz (above) and Joe Nickell (right) at CSICOP's conference.

(*"From the Chairman"* continued from page 2)  
 think about it. I will also talk about some plans for the future of REALL.

So don't miss this meeting!

We plan to hold some social (rather than just lecture) meetings this summer, so be on the lookout for those announcements. As always, if you have any suggestions, we'd love to hear 'em.

See ya Tuesday! ♣

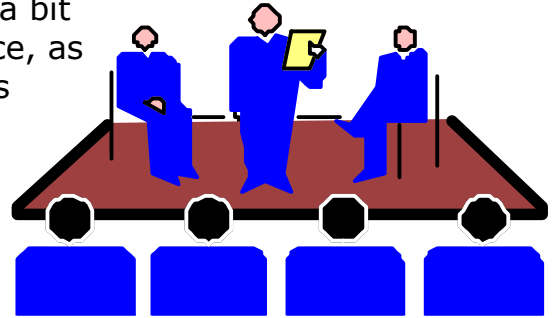


## Our Next Meeting

### CSICOP Conference Report

By David Bloomberg

Chairman David Bloomberg recently attended a conference hosted by CSICOP at which the various local skeptics groups met to discuss ways to improve what we do. David will talk a bit about what went on at the conference, as well as seek input from the members about what REALL should do in the coming months. In addition, changes to the bylaws will be voted on and elections will be held.



Springfield, Illinois  
Lincoln Library (7th & Capitol)  
Tuesday, May 1, 7:00 PM

Free and Open  
to the Public

[www.reall.org](http://www.reall.org)

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