

Introduction: The Back Story

During a hypnosis session in 2003, Bernard Davis told me an absurd story. He said he went to a Baltimore Orioles baseball game with his close friend, Eric. Yet Bernard knew nothing about Eric. He did not know his last name, where he came from, where he lived, what he did for work, or how he had met him. However, he and Eric had been close friends for more than seventeen years. Bernard even showed me a 1995 photograph of Eric—an ordinary-looking man in his thirties sitting with Bernard on a fishing boat in Brazil.

Over the years, abductees have told me about having “special friends” like Eric who befriended them in childhood and continued to visit them for decades onboard an unidentified flying object (UFO) or in strict privacy on Earth.¹ But Bernard’s relationship with Eric was different. Rather than meeting only onboard or in secret, they spent time together in public. They often met at restaurants; they drove to various places; they met in different countries during Bernard’s business trips; they went sightseeing. They also had long talks about how to live in human society. The problem is that Eric is a hybrid—a mixture of alien and human.

Just a few years before, I would have considered Bernard’s baseball story pure unconscious fabrication. This type of public human/hybrid interaction did not fit the descriptions I had heard since I

began doing abduction research. But soon after Bernard started having sessions with me, other abductees began to give similar accounts of public interactions with hybrids. They were relating something new and alarming. Not only were they engaging in activities with aliens and adult hybrids onboard UFOs; they were also having complex public interactions with late-adolescent and young-adult hybrids who were all focused on one goal—assimilating into human society. Several abductees had their own “Eric’s.” Bernard’s story about attending a baseball game with Eric was consistent with my other findings. My research had uncovered a substantial presence of hybrids living on Earth.

This book tells how I came to this seemingly ridiculous conclusion. It builds upon my previous books and on my fifty years of research in the UFO and abduction field. To have a foundation for processing the information in this book, it may help to have a brief review of my research and other books, which I have given in the appendix. This book will illustrate how hybrid aliens are integrating themselves into human society and their strategies for achieving their goals. The narrative is based on interviews with fourteen abductees—a small fraction of the 1,150 abduction events I have investigated over the years. Their testimony has led me to some surprising conclusions.

My thinking on the subject of alien integration has evolved as my knowledge has widened. I now know enough to theorize about who these beings are and what they are doing. Unfortunately, I still do not know the ultimate reason they are doing it—the “why.” At the end of this book, I provide some possible explanations. But the “why” remains the last great unanswered question in abduction and UFO research.

In this book, I will examine our current and previously unknown knowledge of the abduction phenomenon. Chapter 1 explores the testimony of abductees and how we are able to explore

their experiences. Chapter 2 redefines abductions, describes who abductees are, outlines their function within the alien program, discusses alien goals in detail, and begins to delve into the progression of their abduction program. Chapter 3 outlines onboard training and assessment for young hybrids who will eventually integrate into human society. Chapter 4 describes training and assessment for older hybrids. Chapter 5 details hybrid visits into abductees' homes to become familiar with human living. Chapter 6 shows how abductees are helping hybrids move into their apartments and training them in "real life" situations. Chapter 7 identifies the various problems of hybrid adjustment. Chapter 8 discusses how hybrids learn about the complexities of human relationships. Chapter 9 explains how abductees are trained to do aliens' work and thus gives us a glimpse of the future. Chapter 10 speculates about the alien program's meaning. Historians normally do not use conditional words like could, would, should, may, might, and probably, but I will use them throughout the book.

Ultimately, this book is not about abductions. It is about the aliens' program and the niche that abductees have within it. My research into the program has revealed it in greater detail than ever before. Though the aliens themselves are mysterious, nothing about their activities is beyond understanding. And with more evidence, we will learn more. I hope that this book will be a step in that direction.

CHAPTER ONE

Abductees and Their Testimony

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“Are they here?”
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I understand that alien integration into human society sounds ridiculous. The idea that alien/human hybrids are living on Earth is inherently preposterous. During media interviews, my favorite question has been: Do you think aliens are walking among us? I liked this question because it gave me a chance to say, “Absolutely not! There is no evidence whatsoever that aliens are walking among us.” This answer allowed me to feel sane in the world of presumed craziness in which I dwelled. In this book, however, I give evidence for aliens not only walking among us, but living here as well. By doing so, I realize that I am stepping over a line that most abduction researchers—and especially most UFO researchers—will not cross. But as an academic researcher, I must follow the evidence where it leads.

Still, I feel uneasy about relating what I have found. Believing such incredible testimony seems weak-minded and fodder for supposedly tough-minded debunkers. Writing that an abductee took

a hybrid to a baseball game embarrasses me and strengthens the debunkers' resolve. But regardless of my personal discomfort, I am confident of the veracity of the information I present here. Nevertheless, readers should be aware that no author is infallible, and that abductees may not have perfect recall.

In this book, I use edited verbatim transcripts more extensively than I have in the past because they provide compelling first-person accounts. I have pared most of the transcripts down to their essentials, removing tangential conversations between the abductee and me as well as other extraneous utterances. In all cases, I have preserved their exact meaning and context.

In understanding these transcripts' usefulness, it is important to know that when abductees describe their experiences, they often do so at great personal peril. Many abductees are successful, high-functioning individuals with advanced professional degrees who risk their reputations and livelihoods by relating their experiences. Abductees come from all strata of society. Among them are physicians, businesspeople, attorneys, psychologists, psychiatrists, scientists, university professors, graduate students, police officers, librarians, retailers, laborers, retirees, and the unemployed. They all face ridicule and scorn when they claim they were abducted by extraterrestrial beings. One abductee who talked about his experiences in his workplace was fired. Others who told their spouses about their abductions have had the accounts used against them as proof of mental instability in divorce and child-custody proceedings. Very little good can come from relating such experiences to nonabductees. For a person even to have an interest in the subject—without a claim of abduction—can make others question their mental stability. When child abductees talk about their experiences at school, they undergo relentless teasing and learn to keep their memories to themselves. Yet the need for many abductees to understand what has been happening to them outweighs the danger

of disclosure. They come to me out of desperation, driven to find a rational explanation for the seemingly irrational activities that have intruded upon their lives.

I selected most of the fourteen abductees whose experiences I use in this book because they best elucidate the end-point phase of the abduction program and demonstrate new and chilling aspects of the alien agenda. All the names given here are pseudonyms to maintain confidentiality. Table 1 presents a list of the abductees' false names, their actual birth years and places, the years when I first began to work with them, and their vocations.

TABLE 1: ABDUCTEE PROFILES

Pseudonym	Birth Year/ Birthplace	Start Date	Vocation
Sean Allen	1957, Ireland	2009	Company owner in Ireland
Bernard Davis	1948, U.S.	2003	Businessman and company owner
Peggy Friedrich	1950, U.S.	1997	Secretary
Rachel Howard	1948, U.S.	1999	Nurse
Karen Morgan	1949, U.S.	1987	Businesswoman and company owner
Kay Stevens	1965, U.S.	1993	Unemployed
Pam Martin	1944, U.S.	1994	Retired healthcare worker
Phil Nelson	1942, U.S.	2013	Retired engineer
Betsey Nicholas	1963, U.S.	1999	Computer programmer

Allison Reed	1964, U.S. (deceased)	1993	Legal secretary
Brian Reed	1986, U.S.	2007	Student, Allison's son
Clint Samuels	1963, U.S.	1993	Medical technician
Paula Richardson	1947, U.S.	2002	Retired schoolteacher and businesswoman
Gillian Williams	1973, Australia	2008	Office Manager

I had the most sessions with Betsey. From 1999 to 2007, we examined over 100 abduction events and I had the unprecedented opportunity of having sessions with her on a weekly basis or more for over a year. This access allowed me to delve more deeply into her daily life and discover unknown details of the abduction program. To the best of my knowledge, no other investigator has had such entrée to or opportunity with any abductee. She was an excellent describer of her experiences and I quote her extensively throughout this book.

Hypnosis and Evidence

The raw data of abduction research is human memory retrieved through hypnosis, often administered by amateurs. I am acutely aware of the weaknesses of this methodology. But the alien program is clandestine; few abductees consciously recall their abductions. Because of this, abductees have unique problems in retrieving detailed abduction memories, and abduction researchers rarely understand how to elicit accurate descriptions. Unfortunately, there are currently no courses on abduction hypnosis and no reliable books on the subject. Learning comes from trial, error, and experience. Becoming competent with abduction hypnosis requires a thorough knowledge of the abduction phenomenon and an

awareness of the pitfalls of retrieved memory. There are precious few people who are able to do this.

Even with competent hypnosis, abduction descriptions are still controversial. Evidence for the abduction phenomenon is anecdotal and often incomplete. And, as is to be expected with incomplete data, accounts often present more questions than answers. Furthermore, abductees may confabulate—fabricate imaginary experiences as compensation for loss of memory—and relate events that either did not happen (although they think they did) or happened differently from what they remember. In spite of these problems, the consistency of detail and narrative over time has generated an authenticity that cannot be matched by idiosyncratic imaginations. When researchers retrieve abductees' memories competently, they can give us a realistic glimpse into the extraordinary world of alien abductions.

Confabulation and Error

Abduction accounts remembered without the benefit of competent hypnosis are most often untrustworthy, no matter how much abductees are invested in their memories' truthfulness and accuracy. Even with competent hypnosis, confabulation is common in the first few hypnosis sessions and declines in subsequent attempts. Practitioners must learn how to correct for confabulated memories by using a set of controls to recognize and mitigate them. Unfortunately, inexperienced or highly trusting abduction researchers cannot identify confabulation and even encourage it through improper questioning. The result is false accounts that incompetent researchers think are true.

An example of the perils of confabulation is telepathy. Communication among beings onboard UFOs is consistently said to be telepathic. Abductees describe it as the sensing of thoughts. Thus, little prevents them from sensing their own thoughts and thinking

that they are communications from aliens. This occurs most frequently in abductees' conscious memories.

Other errors are the direct fault of abduction researchers. Some harbor agendas that they instill in abductees—either subtly or hamfistedly. Though some researchers are sincere believers in abduction phenomena, they tend to be New Age supporters who are dedicated to the idea that aliens are here to bring us into a higher state of consciousness. Aliens will do everything from spiritually enlightening us, to teaching us to heal each other or the Earth, to ending war, to stopping the despoiling of the environment, eliminating weapons of mass destruction, and preparing us to join a welcoming community of planets.

I sometimes come across accounts in which aliens talk of the environment's ruination. But if these memories are accurate—and I now have serious doubts about that—the aliens' concern about the environment is less about saving it for humans and more about on what kind of planet they themselves want to live. This is the argument I make in my book, *The Threat*.

Recall and the Emergence of Patterns

When I conduct hypnosis with abductees, I use simple relaxation techniques. The subjects are not in a trance. They sometimes tell me that they are not hypnotized, but I often tell them it does not matter. During a hypnosis session, I ask logical and chronological questions that can hardly be considered leading or suggestive. The abductee dictates what I can ask. For example, if abductees say they are on a table and then go into another room, I ask how they got off the table. After they tell me how, I ask if they are standing and what they can see now that they have a different point of view. If they begin to walk, I ask in what direction. If they are headed for a doorway, I ask about the shape of it. If they leave a room, I ask if they go straight

ahead or turn left or right. If they say they are in a hallway, I ask about its size and shape, the lighting there, and other particulars.

It is easy to overdo this type of questioning, so I try to keep it within reason. I often leave my questions open-ended so my own opinions do not influence their answers. For new subjects with whom I have had only three or fewer sessions, I try to ask subtly misleading questions to test their suggestibility. I find that people rarely can be dissuaded. After several sessions, once I am familiar with the person and no longer worry about confabulation, I become more conversational rather than interrogative. These simple and logical techniques help prevent confabulation and aid in memory recovery.²

Abduction research consists of uncovering patterns. Without those patterns, all memories would be individualistic and therefore almost certainly self-created. Different psychological phenomena would produce wildly varying abduction accounts. In fact, without patterns, there would be no abduction program to investigate.

Typically, I hear the same abduction accounts over and over. I have heard some specific events in the same detail hundreds of times—some so often that I have to force myself to stay awake. But that soporific, repetitive quality is critically important for verifying accounts. Once in a while, I hear something new, something that potentially can advance my knowledge. I am usually skeptical of these accounts and do not elevate that information to evidence until other abductees *without knowledge of the previous testimony* report the same thing. I wait for a pattern to emerge. In general, multiple descriptions of the same phenomena are the most important aspect of abduction investigation.

Of course, patterns can be elicited through inept questioning as well. Some researchers using flawed methodology have received multiple descriptions of similar events—for example, receiving messages from aliens. They then claim these events as solid evidence.

Usually, these accounts are born from leading questions and/or the bizarre practice of asking abductees to question aliens—as if the abduction were taking place at the moment. This directly calls for confabulation, and subjects unwittingly cooperate. Information from this type of questioning is useless and undermines rigorous abduction research. With competent investigation, abductees say what they know and not what they do not know.

Reproduction Procedures

A critical pattern that has persisted over years of rigorous, methodical abduction research is that of reproductive procedures. The pattern emerged with the first two abduction cases discovered—the 1957 Antonio Villas Boas case in Brazil and the 1961 case of Barney and Betty Hill in America. Villas Boas reported having sexual relations with a female being who looked human. After the sexual activity, the female pointed to her abdomen and then up, presumably toward the sky. Villas Boas said he thought he was being used as a “stallion to improve their stock.” No hypnosis was used with Villas Boas.

The Hill case was the first to be investigated through hypnosis, but the hypnotist, though talented and experienced, did not know about abduction phenomena and its attendant memory problems. Barney reported that sperm was taken from him; Betty said an alien pierced her navel with a needle, telling her it was a “pregnancy test.”

The Villas Boas case was not published until 1966, and neither the 1966 book nor the 1975 television movie about the Hill case discussed Barney’s sperm sample. Consequently, the cases had little influence on future abduction accounts of reproductive processes. Nevertheless, since the late 1970s, the reproductive aspects of abductions have grown in importance as researchers began to realize their ubiquity. Indeed, the prevalence of reproductive procedures in abductee accounts has led us to understand what renowned

abduction researcher Budd Hopkins first uncovered in 1983—that aliens were using human sperm and ova and adding alien biological material to create a mixture of the two species. He called these partially human/partially alien beings “hybrids.”

The gestation of these hybrids begins with an insertion procedure. Female abductees report that aliens inserted a hybrid embryo into the uterus and removed a fetus nine to eleven weeks later. During subsequent abduction events, these abductees saw the offspring (although not necessarily their own) as infants, toddlers, adolescents, young adults, and adults. (Oddly, I have heard no reports of abductees seeing hybrids as elderly adults.)

Abductees report a spectrum of hybrid types, from those who look mostly alien to those who look human. Abductees also describe a spectrum of hybrid responsibilities, from escorting abductees into a UFO to conducting full abduction events without the aid of the well-known gray aliens—those with large heads, black eyes, and thin bodies. Many abductees report complex personal relationships with adult hybrids.

Messages and First Contact

Fantasies about aliens and abductions often seep into the popular culture and come out as “truths.” In some instances, certain facets of these fantasies have profoundly affected both the society at large and scientists and academics. For example, the concept of receiving a “message” from aliens was used by the infamous “contactees” of the 1950s who claimed they had met aliens, been taken on trips to Venus and other planets, and been given messages—often about the evils of communism, the atomic bomb, and other current issues of the time. The “message” is still part of flying-saucer lore, but it has never been a legitimate aspect of abduction phenomena. When one learns about abductions, the illogicality of such messages becomes evident.

Similarly, the idea of formal “contact” is squarely based in popular culture. Many people are sure that if aliens ever did “come down,” it would occur in a “take-me-to-your-leader” fashion. Aliens and humans would come together as equals, ideally on the White House lawn, with both sides showing courtesy, consideration, and a desire to teach or inform. Though the idea that aliens would reveal themselves publicly is heavily ingrained in the *zeitgeist*, it is not found in the abduction phenomenon. Furthermore, the converse of this—that aliens are here to destroy humans and take over the planet—is also a popular-culture staple. Movie producers use this idea because of its drama, horror, and violence. Again, though the abduction phenomenon has insidious aspects, there are no reports of a desire to destroy human civilization. Despite the lack of any data, however, these two conceptions of “first contact” have become powerful in a negative way; they are seen as the only options. And because these scenarios have not happened, the majority of people, including academics and scientists, jump to the conclusion that UFO and abduction phenomena are nonsensical.

Nobel Laureate Kary Mullis provides an excellent example of dismissal due to nonconformity to popular expectations. Australian UFO researcher Bill Chalker quotes Mullis: “Any culture that could conquer the barrier of space-time could have easily conquered the far simpler problems of complex biochemistry and would not need us in the manner described in the grey alien-human ‘hybrid’ agenda theories.” This confident statement has no evidentiary basis and suggests that abductions could not occur because they do not follow what he thinks should happen.³

Mullis’s statement also suggests that he knows something about life elsewhere. But if we took all the world’s scientists and academics who are not UFO and/or alien-abduction researchers or abductees, and combined all their knowledge about extraterrestrial life, the total amount would be zero. As of this writing, this is an irrefutable

statement. We must deal with the facts at hand and not say that the aliens would, could, or should behave in a manner we think is proper. Using popular culture or popular scientific speculation to explain abductions must include a chain of evidence demonstrating how cultural information entered into subjects' minds, which then transmuted it into complex personal abduction narratives. Yet competent investigation of abductions fails to reveal any evidentiary chain from popular culture to abduction reports.

Skeptics, Debunkers, and the Facts at Hand

One of the critical aspects of the abduction phenomenon is that abductees all say the same thing about what is happening to them, even though they do not share knowledge of each others' experiences. For example, it would be interesting (albeit trivial) to know where aliens come from. If the abduction phenomenon is psychologically based—and therefore, not real—some abductees would simply invent a home base for the aliens, just as they are imagining everything else. We would then have a variety of origin theories. In fact, abductees seldom describe a “home base,” because the aliens they encounter do not choose to give this information. Nor do aliens ever reveal the ultimate reason for why they are here. If the phenomenon were psychological, we would be given a wealth of reasons.

Knowing how aliens got here matters to scientists. They understand the immense difficulties of our going to other solar systems or galaxies with our technology and conclude that it is unlikely for others to travel here. They assume that we are just an insignificant planet in an ordinary solar system. Therefore, there is no reason for aliens to come here. This line of argument is, of course, nonsense. It does not matter how aliens got here or where they come from. Nor does it matter where the Earth is in the galaxy. The only important question is: Are they here? If the answer to this question is “Yes,” the next most important question is: Why are they here? The anecdotal

evidence strongly indicates that they are here; the question “why” is what I am exploring in this book.

Scientists, debunkers, and skeptics have many reasons to ignore or discount the abduction phenomenon. No one disputes that people claim to have been abducted. Thus, the phenomenon is either psychological or experiential—there are no other options. Because the experiential explanation is, for many, too unlikely to consider, debunkers and skeptics put forth myriad psychological explanations for it. They cite faulty hypnosis, false-memory syndrome, sleep paralysis, popular-culture osmosis, sexual abuse in childhood, fears of the new millennium, hysterical contagion, self-hypnosis, the will to believe, myth and folklore, and many more explanations.

I have read over thirty-five different—and, for the most part, mutually exclusive—debunking explanations to account for abduction narratives. All the debunkers have a common mind-set. They do not know the accurate evidence for the phenomenon; they ignore the evidence they do know; they distort the evidence to conform to their explanations. *I have found no exceptions to this.* Most skeptics fail to realize that competent abduction researchers are also familiar with psychological explanations and have thoroughly examined them. No serious researcher wants to mistake psychological accounts for experiential ones. For debunkers, however, any explanation—no matter how divorced from the evidence, no matter how outlandish—is preferable to the idea that abductions are real.

The abduction phenomenon does not lend itself to facile answers. Here are some aspects of reported abductions that must be accounted for in any explanation:

- When people are abducted, they are physically missing from their normal environment.
- People are sometimes abducted in groups and can confirm each others’ reports.

- Bystanders sometimes see people being abducted.
- When returned to their normal environment after an abduction, people often have marks, cuts, bruises, broken bones, and even fully formed scars (a biological impossibility) that were not there before the abduction.
- When returned, people sometimes have their clothes on inside out or backward, or they are wearing someone else's clothes. In these cases, they clearly remember dressing themselves correctly beforehand.
- Most of what abductees describe has no antecedents in popular culture.
- The abduction phenomenon cuts across all social, political, religious, educational, intellectual, economic, racial, ethnic, and geographic lines.
- The abduction phenomenon is global. People describe the same things in the same detail worldwide, regardless of cultural differences.
- Abductions occur at all times of the day and night, depending on access to the abductees and when they will be least missed. Abductees need not be sleeping.
- Abductions begin in childhood and continue with varying frequency into old age.
- The abduction phenomenon is intergenerational. The children of abductees often themselves report being abductees, as do their children.
- Abductions are unrelated to alcohol or drugs.

Of equal importance is how abductees deal with the phenomenon.

- Most abductees fear abductions and want them to stop. They do not revel in them.

- High-functioning people who report these experiences testify against their own interests, knowing that public disclosure could ruin their careers.
- Many abductees have “screen memories” that recall vivid, irrelevant events that mask abduction activity.
- Some abductees accurately remember large parts or all of their abductions without hypnosis.
- People remember what happened to them in greater precision, detail, accuracy, and completeness with competent questioning.
- Abductions are sometimes investigated a few weeks, days, or hours after they happened, minimizing memory degradation.
- Abductees often have long-standing cherished memories of seeing deceased relatives or religious figures. When they investigate their memories, they realize that they are of the abduction phenomenon and not what the abductees had desperately wanted them to be.

There has never been anything like this in human history. In the next chapter, we will explore this unique phenomenon of abductions and how they contribute to the alien program.