

## CHAPTER FOUR

### David Jacobs's Revelations

In his opening remarks and in his later discussions in *Secret Life*, Jacobs is careful to point out the problems of hypnotic confabulation, and how he tried to educate himself on proper hypnotic techniques.

SL 321: Hypnosis is an indispensable tool in unlocking the memories of an abduction. Ever since 1963, when Dr. Benjamin Simon first used it on Betty and Barney Hill, UFO researchers have employed it to learn about abductions. It is the best method available to gain detailed access to people's hidden abduction memories. Hypnosis, however, is not foolproof. Some abductees simply do not remember. When they do remember, especially details, it may be an incorrect memory that they are "filling in." This can be particularly true when the subject is asked to supply details of an event from childhood.

It is easy for a hypnotist to ask (consciously or inadvertently) leading questions that steer the abducted into an answer that may not reflect reality. This can be a problem for suggestible subjects. Confabulation, or the unconscious invention and filling in of memories, can become an easy way of providing information to the eager hypnotist-investigator. In hypnosis, even asking questions about a specific event can put pressure on the subject to invent details of that event to provide the answers to those questions. This problem is compounded by the fact that in abduction research, questions about details are routinely asked in order to gather as much information as possible.

Even the milieu of the investigation may present problems. Certain expectations are inherent in this situation. The hypnotized person might unconsciously invent information about an abduction because that is what is expected. Even the investigator's beliefs might subtly influence the subject to tell him "abduction" material. Intentional fabrication can be another problem. Even in deep hypnosis, the subject can consciously fabricate stories.

Yet, despite these potential problems, hypnosis is a valuable instrument of data collection. The abduction accounts are recalled in a surprising manner. For many abductees, once the event is tapped into, the memories seem to pour out without much questioning. When the memories are finally out and discussed, they then are contained in "normal" memory and the abductees tend to forget them as they would any other more or less traumatic memory.

His efforts were worth while, even though he became subject to the same errors he here describes. His book contains fascinating revelations that should have given him more serious pause in his pronouncements against prophetic value at the MIT conference. How could the man be so obtuse he would not understand the prophetic value of the images provided by the abductees?

The answer is simple. He is godless. He does not understand our religious history; he does not understand destiny; and he does not understand the purpose of revelation.

Jacobs's lack of education is immediately apparent in his early pages. He states:

SL 21: The only UFO reports that describe the interiors of the objects and what happened in them were the abduction cases.

This remark is patently false. He is unaware of the reports from Villas-Boas, Adamski, Fry, and Jonathan Swift, all under full conscious memory, that describe the interior of the craft. (Refer to following chapters for full details.) If the man is not educated how can he pretend to be so authoritative, a demeanor which offended many of the participants at the MIT conference?

But his ignorance is appalling in a more critical area: He knows nothing about biblical prophecy, and how the abductees fill in details of those forecasts from so long ago.

Jacobs, in a review of public reaction to UFOs, further expostulated on his condemnation of the "contactees."

SL 34: The Air Force was unwittingly aided in its attempt to prove that UFOs were nonsense by the "contactees." These colorful individuals began telling their stories in the early 1950s and fundamentally altered people's perceptions of the UFO phenomenon. Led by "Professor" George Adamski, "Doctor" Daniel Fry, Truman Bethurum, Orfeo Angelucci, and Howard Menger, the contactees claimed in ever escalating sensational accounts that they had not only seen flying saucers but that they had met the occupants of them, engaged in long conversations with them about the differences in their respective planets, and took trips in flying saucers to visit distant worlds. They claimed that the benevolent beings they called Space Brothers had given them a mission to perform on earth, which usually involved giving a message to mankind to stop atomic wars, stop atomic testing, live together in peace, and so forth.

The contactees gained adherents and in the process attracted widespread press attention with their spectacular (and often demonstrably untrue) claims. Many unsuspecting people interested in UFOs were drawn into the web of charlatanism. To complicate matters, a small but growing number of reputable witnesses were reporting small Beings seen in or near UFOs. These reports were all but disregarded in the

confusion as the contactees' media splash resulted in increased public ridicule for all UFO witnesses. The new UFO organizations were horrified at the contactees and spent large amounts of time and energy trying to dissociate themselves from them.

UFOs continued to be an "illegitimate" area of study for scientists, both because of the Air Force's debunking policies and the ridicule that stemmed from the lack of tangible evidence of their existence and the negative publicity the contactees generated. In 1952 the Air Force's UFO consultant, J. Allen Hynek, conducted a survey of forty-five astronomers and found them very frightened of ridicule and afraid of jeopardizing their careers if they showed any interest in UFOs.

Since the scientific community and the Air Force had dismissed the validity of the sightings out of hand, it was left to "lay" people to investigate the persistent UFO mystery and to deal with the contactees. In their efforts to distance themselves from the contactees, most researchers reacted negatively to all UFO "occupant" sightings, and a wave of conservatism swept the UFO research community. A split developed. Some organizations accepted the occupant reports, while others rejected them summarily, fearing that they smacked of "contacteeism."

Again, if Jacobs had properly done his homework he would know that this common view of the contactees was incorrect, the result of immature social consensus. Yes, George Adamski called himself "Professor," and yes, Daniel Fry pretended to "Doctor," but Truman Bethurum described small gray beings, "*men under five feet in height*," nearly twenty years before any abduction investigator noticed. These facts may be found in *They Rode in Space Ships*, Gavin Gibbons, Neville Spearman, London, 1957(RSS). If the abductees had difficulty describing the physical characteristics of the little gray beings, consider Bethurum's statements:

*"Their skin was stretched tight over their bones."*

*"They all wore the same uniform — blue-gray jackets like cowboys and trousers of the same color."*

*"The small men with their mask-like faces without scar or blemish, and all clean shaven."*

Recall how the investigators summarized the features, *nor any distinguishing marks like moles, warts, or discolorations with the skin described in varying shades of gray.*

While the Bethurum story was embellished to make it attractive to the general readership of the 1950's valid elements showed through the account.

Consider Jacob's report:

SL88: They are small — about three and one-half to four feet tall. These Small Beings are usually gray, tan, pale white, or colorless. They have bald, bulbous craniums.

*"Coming up to Bethurum, he grasped his right arm with his left hand, just above the elbow. Although so much smaller, Truman felt by the pressure on his arm that he was completely in their power.*

Compare with Barney Hill's report: the beings held his arms in their grasp while they semi-carried him to the object resting on the ground.

*"He looked around and was amazed at the brightness. Yet the light was diffused and he could see no source, no wall brackets, or any kind of lighting fixture. The passage was as bright as the room."*

Compare Jacobs's report:

SL88: The room lighting is diffuse, It can range from bright to dim, but the origin of the lighting cannot be seen.

Should we say that the contactee reports were hoaxes? Or is it possible some influence was at work to make those men look like fools? Did the confusion of the government, the general public, and the UFO investigators derive from some power that prevented us from coming to solid consensus until the proper time? Is such concept beyond the intellectual range of the investigators?

The heart of the problem is that the abduction investigators came to their work with preconceived notions. They were not objective; they were conditioned by personal agendas that got in the way of useful understanding. They could not recognize the heavenly forces that hampered their efforts to come to correct assessments.

Indeed, as John Mack said, we are in desperate need of a paradigm shift.

Consider how Jacobs interprets an important element of the abduction experience.

## BONDING

SL 99: During Mindscan, the Taller Being can elicit specific emotions in the abductee, such as fear and terror. Often he will create an instant rush of pleasurable emotions in the abductee that "bonds" her to him. As he stares deeply into her eyes, she may feel that the Taller Being is really a "good" individual. She wants to help him. She wants to be with him. She wants to give herself to the Beings' "program," to help in any way she can. She does not want to leave. Sometimes there is a romantic and even sexual quality to these thoughts. Some women say that they "love" the Taller Being. They want to give themselves to him fully and completely. Men have similar feelings, especially if they perceive the alien to be "female." Bonding can be a totally overwhelming experience.

Very young children undergo the same experience. But instead of strong romantic or sexual feelings, they usually consider the Taller Being to be "nice" and a "friend." During abductions they are com-

ported that their "friend" is present to protect them. With children over age ten, however, the Taller Being might induce mature bonding feelings.

I don't know about fear and terror. Perhaps that is part of the hypnotic confabulation, as imposed by the fear and terror Jacobs himself feels. From the tone of his remarks he looks upon this procedure with fear, as something that is insidious to our psychic and spiritual integrity. He does not perceive the procedure as beneficial or reflecting a relationship that knows no fear, apprehension, or suspicion. We are born into, and bred with great social misgivings. We do not trust. When a benevolent Being comes into our perception we do not trust. Jacobs does not trust.

If our Visitors have a purpose to salvage the planet, and are enlisting human beings to that purpose, should we turn in fear upon them? I would give my life for God. Why not give ourselves to that program? But if we look upon these procedures as Satanic, we become suspicious of the agents of God.

Does Jacobs not understand from common human relationships? In families it is natural for daughters to feel closer to fathers, and for sons to feel closer to mothers. If our Visitors take on an opposite sex role in this procedure does that mean they are sex creatures, or does it mean they are using natural human propensities to enhance their appeal? Then the investigators assume that this sexual appeal makes them sex creatures and suddenly we have sex where none exists.

But Jacobs persists in giving it a sexual meaning. Notice how he builds to confabulation, in spite of the reassurances he gave us about his objectivity. As twenty-three year old "Patti Lane" responded to his questions:

*"Yeah, kind of liking him. Not being really threatened by him. Kind of sympathizing with his purposes, whatever they would be."*

*"Patti, do any of these emotions seem sort of bordering on romantic feelings or anything approaching that?"*

What romantic feelings have to do with this I do not understand. Patti said nothing about romance. She merely sympathized with the purpose of the being. Apparently Jacobs was pursuing a line which fit with his foolish notions about sex and romance. Patti tried to tell him, but he had a one track mind.

*". . . Romantic is just too shallow. . . . I think you become one with this thing. You're happy. Its just like a symbiotic relationship . . ."*

*"Do you have a feeling you have a certain vulnerability in this?"*

*"Yeah, I really do. Because he's definitely the dominating one."*

*"Do you feel that you've sort of given yourself over to him?"*

*"Um-hmm. Like possession in a way."*

But Jacobs cannot resist pursuing his sexual/romance line.

*"Does this have a sort of sexual component to it?"*

*"Yeah. In a way. It's not unpleasant, though. It's like you are meant to do this."*

When he asks if these emotions border on romantic feelings he offers hypnotic suggestion.

But Patti says it is much more than that. It is a symbiotic relationship.

Then Jacobs asks if she feels vulnerable. That is another suggestion.

Again, Jacobs asks if she has given herself over to him, as in sexual surrender. Another suggestion.

Yet again, Jacobs asks if this has a sexual component. Still another suggestion.

If Patti's answers are neutral, or try to deflect the intent of the questions, Jacobs goes on his merry way, making it sexual where it wasn't, and corrupting the nature of the experience to express his own fears.

He goes on:

*"Is it embarrassing?"*

*"It doesn't have . . . no. I don't think it's embarrassing. I don't have words. It's desirable, good, beautiful, and shocking and traumatic, without having as much intensity as those words imply."*

*"Now, this feeling that's being created in you, does this feeling last very long? Do you feel it ebbing away as you're lying there, or does this maintain a high level of intensity for a long period?"*

*"It ebbs slowly. It does have a slight sexual component which I don't recognize at the time. But in another way it can never leave. It's there, as a perfect experience, and you always try to recapture those, don't you? . . . I don't think I'd want to give it up."*

Jacobs does not recognize that this is a spiritual experience, not a sexual experience. From his godless orientations he cannot grasp God's spirit power. He must force sexuality upon it. Patti was blessed with the gift of a spirit force that will carry through her life, and will bring her to great service to her brothers and sisters on this planet. And that Being was the vehicle for accomplishing that feat.

In another case Jacobs had the necessary facts to understand, but cannot bring himself to believe the truth of the purpose:

SL104: When Jill Pinzarro was ten years old in 1959, she received a strong "friendship" impulse during the bonding procedure. A Taller Being stared at her, and she began to feel positive emotions.

"It's quite reassuring for some reason. I don't know why it's reassuring. It's not love or care or anything like that, but there is a sense of connection to this Being, and it is not false. . . . I guess there's a sense of not even guardianship, but of being personally important in some way to this Being. . . . And the sense of protection too. I know I won't come to harm, I know the Being cares about me to the extent that it cares, and that . . . it's not cold, it's limited but it's not cold. In fact, in some ways it's more than human beings give because even though it's not as intense, it's unconditional."

Why is it not love or care or anything like that? Because the Being did not project "love" or "care" or "anything like that." The Being projected reassurance. He brought Jill into a spiritual relationship with him, not an emotional relationship. And that connection was not false. It was real. He showed Jill that she was more than merely guarded. She was personally important to a destiny function. The Being cared that she recognize that importance. Jill's sense of his lack of emotional caring caused her to say that his caring was not cold. It was limited. He is a Being that does not possess human emotions. But it can give of itself, for whatever it is, more than human beings can give. The giving is not intense — it's unconditional. Its loyalties are to heavenly obligations — to God; it gives them without reservation. That is more than human beings give. We hedge our devotions because we are unsure where our loyalties and our caring may end.

If Jacobs had used his head he should have sensed that these are not biological Beings.

How did Jacobs arrive at his ideas of how these Beings should behave?

He got it from Budd Hopkins.

SL22: In 1982 a friend introduced me to Budd Hopkins, an internationally celebrated artist who has been interested in the UFO mystery ever since his own sighting in 1964. Since the late 1970s Hopkins had specialized in examining abduction cases, and his first book, *Missing Time*, was published in 1981. In this pioneering work, he investigated a small group of people who he thought might have had abduction experiences. I was immediately impressed with his skillful research. Using a psychologist to administer hypnosis, Hopkins had collected data much more systematically than anyone had before. He meticulously uncovered important information about abductees having puzzling sustained lapses in time, mysterious scars, bizarre physical examinations, and screen memories (false memories masking what may have been abductions), and he even theorized a possible generational link between parents who were abductees and their children.

Hopkins's work was excellent, but I found that the overall situation was still confusing . . .

Hopkins had come to believe the Beings were biological and that they were somehow interbreeding with the human races. This was the only scenario that made sense to Hopkins. The result was hybrids of a repugnant nature. And a total perversion of reality.

Jacobs goes on to explore egg harvesting, and embryo implantation. The abductees tell him that they want to be pregnant.

*"I feel like I'm going to have a baby, and that I want to have a baby."*

Jacobs asks if that is related to something the Visitors placed inside her.

*"I don't know. I don't know why all of a sudden I would want to have a baby."*

On a subsequent visit on board they take a fetus from her.

*"I'm looking at a fetus." . . . He says, 'This is your child and we're going to raise it.'"*

Hopkins, in his fear from similar reports, thinks the Beings are interbreeding with humans, to produce hybrids. Jacobs takes that notion and places it upon his research. He and Hopkins both create confabulation in their subjects by their notions of hybrid reproduction. Jacobs then engages is the most absurd and unreal fantasy about that imaginary reproduction.

SL172: For many abductees, seeing the features of the baby can be traumatic and frightening. Many women do not want to see the baby. They may claim at first that they only saw the top of the baby's head. Others say they held the baby so close to them that they did not get a good look at it. But in fact they do see the baby. It has a very large head for its body. It has large eyes with some white showing. Even for a baby it has small ears, a small nose, a small mouth with thin lips, and a pointed chin. Its body is long and thin. Its hands and fingers are long and thin. Its pale-white or grayish skin is almost translucent. Its hair may be within the normal spectrum of hair colors, but very often it is "white" and is usually described as sparse and thin. The baby is not chubby with baby fat. It does not look like a baby alien, nor does it look like a baby human.

I am not an expert on genetic effects of cross-breeding — if there is genetic compatibility. But these summary statements are so harebrained one wonders how Jacobs could have ever entertained the idea of engaging in them. He has taken features of the Beings and transferred them to deformed biological babies. Such nonsense could only have come out of hypnotic confabulation, leading his subjects to descriptions that satisfy his bizarre imagery. (Remember, the hypnotist and the subject can engage in a silent conspiracy to go where they both think the "memories" should go, completely askew of reality. Budd Hopkins started this, Jacobs accepted it, and the abductees now follow that lead.) These include

- a. a very large head
- b. large eyes
- c. small ears
- d. small nose
- e. small mouth with thin lips
- f. pointed chin
- g. long thin body
- h. long thin hands and fingers
- i. pale white or grayish skin
- j. normal hair color but often "white." (The Beings have no body hair but Jacobs does not recognize the significance of that fact.)

Where his subjects disagree with him he slides quickly by the contradictions.

The common example is the breeding of a horse with a donkey. One gets a sterile mule. But here we have the supposition that if the Beings have humanoid shapes they must be biological creatures.

That is gross error number one.

Why can't they be machines, as someone suggested at the MIT conference, built in humanoid form?

Then, we must assume that the genes are compatible, that we would not obtain a sterile space bastard from this extraterrestrial grotesque cross breeding.

That is gross error number two.

Of course, how they reproduce, or copulate with humans, is unknown, since they do not have genitals or differences that would distinguish male from female. If the reports about the interior of the craft are correct they do not eat, (no kitchens), nor urinate nor defecate, (no toilets). Maybe they use their fingers!!

That is gross error number three.

Following this absurd logic we can speculate that perhaps they lost all their females long ago and only males remain. Then we would not see any reports on pregnant female Beings. Or maybe they left the pregnant females at home. Of course we do have reports of space females who copulate with earth men, but they are not like the Beings. They are obviously biological, with vaginas, mammary glands, and beautiful red hair. See the following chapter on Budd Hopkins.

These guys, Jacobs and Hopkins and Mack, really have it put together!

SL172: Abductees universally state that the baby does not have the normal human reactions of a human infant. It is almost always listless. It does not respond to touch as a normal baby would. It does not squirm; it does not have a grasping reflex with its hands. It is lifeless yet it is not dead. Most women think that there is something terribly wrong with the baby. They feel that they must hold the baby to help it survive. After holding the baby for a while, women report that the baby seems "better." It appears to have a bit more energy or to be thriving slightly.

I don't know how Jacobs came up with this nonsense, but it is more fear imposed upon impossible scenes. In attempt to rescue Jacobs from these preposterous realities we could suggest that perhaps the Beings imposed these appearances upon the women, causing them to perceive something that is not actually present. But why would they do such thing? That would be more terror piled upon horror. A conclusion that Jacobs is piling confabulation upon stupid assumptions is far easier to swallow.

SL172: The baby does not communicate with the woman as a normal baby would. She may speak to the baby as a mother would to her child, but the baby does not respond by vocalization or by movement. Yet the baby's eyes may have a hypnotic quality to them. Some women say that they are unable to stop gazing into the baby's eyes,

which hold a fascination for abductees far more than an ordinary infant's eyes. Some women say that the baby appears to be a "wise baby," that it has some sort of "knowledge" — that it can "communicate" on an almost mystical level.

Hopkins gave us the "wise baby." See the following chapter. Jacobs probably is summarizing from that report rather than from his own evidence. These two guys certainly are in bed together.

SL173: It is so important to the aliens for the woman to touch the baby — and to *want* to touch the baby — that they will do anything to instill a bond between the woman and the baby to facilitate that touch. But child-bonding is difficult. The woman does not have a familiar connection to the baby. The woman does not feel like its mother — she has not carried it for nine months and "given birth" in the conventional sense. Furthermore, the baby does not look fully human, and it might just as easily repel a woman as attract her to it.

Jacobs does not tell us why this is so important to the "aliens." He does not explain many irrationalities in his macabre scenarios. Perhaps the Beings know that a mother would like to hold and touch a baby which came from her. Perhaps the mothers hesitate because of the alien environment. Perhaps the "aliens" are merely trying to make the mothers more comfortable in the foreign environment. Then Jacobs reads this circumstance according to his inane understanding and imposes upon the Beings motives that are not present.

SL173: The aliens try to facilitate child-bonding in four ways. First, they try to instill in the woman the idea that the baby is a "nice" baby, a "beautiful" baby, a "good" baby. It is as if the very act of saying it can make the woman believe it. In fact, many women, because of the extraordinary qualities of the situation, feel that they *want* to hold the baby. The communication serves to reinforce what they already feel. When they do not want to hold the baby, the message makes them less hesitant.

This is one example where Jacobs admits that the women really do want to hold their babies, but then assigns that to the "extraordinary qualities of the situation" and not to a bona fide natural emotion. He must always distort the scenes to conform to his fears.

SL173: The second manner in which the aliens encourage women to hold babies is related to envisioning procedures, making the women visually aware that the baby looks "normal." Women report that they were told the baby was beautiful and when they looked at the baby, it was beautiful — at least that is what they were then seeing. They know,

however, that the baby is at the very least "different looking" and perhaps frightening. The fear is bypassed in favor of the aesthetically pleasing and less-frightening image placed in their minds. Sometimes the abductee will be horrified at how the baby looks and will watch it change into another visage before her eyes.

Again, it is Jacobs who cannot accept the babies as normal, from his absurd description of features outlined above. The women see the baby as beautiful, but Jacobs repeatedly impels them to this sight by an "envisioning" processes created by the Beings. He inverts reality from a natural beauty in the babies to a forced aesthetically pleasing image. The Beings do not induce false pictures. Jacobs induces unreality through his wild theories and hypnotic confabulation.

Jacobs does something else: He creates an "envisioning" process in the expectation that he has a description of the operating mode of the Beings, and thus is a pioneer in understanding the Beings.

He certainly aches to be "first" in classifying operations.

SL173: The third way that the aliens bond the woman to the baby is to tell her that the baby is her baby — and there is reason to believe that this may very well be true. Women report that they feel a genuine bond between them and the baby. The baby's hair might be the same color as theirs — red, for instance — or they might instantly recognize in some other way that the baby is theirs. This might be another sort of mind manipulation, but enough evidence exists to suggest that women are being shown babies that are the products of their eggs. Knowing this increases their desire to hold the baby. They want to love it and nurture it. They can become extremely depressed and anxious when the baby is taken away. They want the baby to stay with them, and taking it away can cause severe stress.

Well! Jacobs must have worked on this statement. One can hardly believe he would admit this reality — that the babies actually come from the women who hold them and that they have features which the mothers recognize. Not only do they recognize hair color — they also recognize facial and body features. That would make the cross breeding purely biological and not some monstrous mixture with machines. I am certain that any earth mother, given the baby that is her offspring, would feel natural affection. She would want to keep the baby, and would feel anxiety when the baby is taken away. Refer to the emotions of Kathy in the following chapter.

SL174: The last and even more bizarre method of ensuring the bonding between mother and child is also the rarest: the dummy birth. There have been reports, for example, of aliens arranging a "delivery." The aliens take the abducted into a room and place her on a table. The aliens communicate to her that she is about to have a baby, and she

realizes that she has been placed in a “birthing” position. Suddenly she can “see” herself giving birth in a movie like image in her mind. Sometimes she “views” another woman giving birth. She can see the head and shoulders of a baby coming out. It is a neat, uncomplicated, painless, and generally bloodless birth. While she is “seeing” these images, she is puzzled about what is going on. She was not pregnant before and she knows that she is not giving birth now. After the image of the birth stops, the aliens suddenly produce a baby from between her legs. Usually the baby that is “delivered” is not a newborn. The Beings are happy. They say, “Isn’t this a beautiful baby? Isn’t this a beautiful baby? Here is your baby. Hold your baby,” They place the baby in her arms. The woman holds the baby, but she is puzzled about what has just happened. It is as if the aliens think that the form of the act of birth has as powerful a bonding effect on the woman as does an actual birth. (This procedure should not be confused with the primary fetal extraction procedures, wherein abductees report that a fetus has actually been removed. It is also possible that this might be an envisioning procedure.)

If our Visitors will raise the baby, what will they do with it? Jacobs had answers to that question but he refused to understand them.

Other evidence militates against such malicious fantasy.

#### MEDIA DISPLAYS

SL 193: They can be presented in a large room with “screens,” or played out as an objective reality in the abductee’s mind, as in the envisioning procedures. The purpose of these displays is unknown, but one abductee had the feeling that they might have something to do with making her more psychologically receptive to the aliens’ reproductive procedures.

For “Karen Morgan,” media presentations began when she was nine years old. She was made to observe a screen from a table she was lying on just after the examination. Later, when she was grown, she was taken into a special media room with other people. The room is large and circular, with Small Beings standing at regularly spaced intervals watching the abductees. Groups of five to ten naked humans are made to stand in roped-off areas within the room. They are compelled to look up, and a series of “screens” appear toward the top of the wall around the room. The lights darken and the show begins.

Why the Beings would want everyone to be naked is not comprehensible to me. Perhaps it was too much trouble to get them all dressed after their physical exams. Perhaps Jacobs got this out of some idle remark, or a description he mistook in drawing different scenarios together. Also, why would they “rope” off

the group, when “roped off” areas don’t show in the reports? He repeatedly assigns evil motives to the Beings, illustrated by “they are compelled to look.” More likely they are given instruction to observe, and have a natural desire to do so. But Jacobs cannot offer natural reactions when he sees malicious designs.

SL194: The actual pictures are always puzzling and sometimes very difficult to remember. Usually they are moving pictures of beautiful and idyllic landscapes. A majestic mountain might appear in one scene, while another might show a flowing river, a hawklike bird, fields of grain, and so forth. The scenes are always sunny, cloudless, devoid of rain or snow or any other inclement weather. Abductees do not report seeing any cities or evidence of civilization or of artificiality. No humans or aliens are depicted in the media displays.

If Jacobs were properly educated he would know the reference to a beautiful new idyllic world. This world was forecast in our biblical prophecies. But Jacobs does not believe in revelation.

SL194: The entire scene has a slightly unreal quality to it. The colors are a little “off,” not quite natural. A voice then enters the abductee’s mind. Karen describes this as a “telepathic public address system,” assuming that the rest of the humans in the room are hearing the same thing as she is. The voice starts out by saying “Behold!” or something like that.

The scene is slightly unreal because the new world will be different from today’s world. Jacobs observation of “not quite natural” is founded on his view of what should be natural, based on our current geophysical and meteorological experience.

Again, if Jacobs were acquainted with our ancient texts he would be familiar with “Behold.” If he knew God he would be sensitive to the words of God:

Isa 13:9 — Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it.

But such holy concepts are foreign to his mentality.

SL194: Although Karen finds it difficult to recall, she gets the impression that the scenes being shown to her are of a wonderful new world that the aliens are, in some way, developing. This is a beautiful place that will some day become very important for all people. She also has the distinct impression that this place is connected with the

babies. Sometimes she thinks that the place is another planet, and sometimes she thinks that the planet is the Earth, after alien intervention — and this scares her.

Yes, indeed! This beautiful new world is directly connected to the babies. It will be very important to all people. It is the reason behind this celestial activity. This holy seed will descend from the high heavens and become one with the children of men.

Karen was scared only because Jacobs put fear into her. How many of us look forward to that bright new planet when peace and righteousness shall reign?

SL194: On three occasions between April and the end of June 1987, Karen was taken to a display room where she was forced to observe idyllic scenes. In April she also felt certain that the room that she was being led into with the other humans had something to do with babies.

Here Jacobs again must “force” observation of idyllic scenes through “envisioning.” Again the babies are connected to the new world.

SL195: They’re going to show us something . . . It’s, I saw a light, and it’s, the light’s going to show us something. They’re going to show us an image or something but I’m so bored and pissed off that I just want to get this over with . . . They’re showing us a place. I don’t know if it’s on a projector or what.

As I shall discuss in later chapters, this “light” is due to a projected scene, in full living three-dimensional color of the future Earth.

If Karen is pissed off it is because of the perversions of Jacobs.

You mean a geographic location?

Yes.

Is this inside, or outside?

Okay, let me describe it . . . I think it’s meant to look like it’s outside. And it’s a place, it’s a place. I can’t see the place.

This is an outside scene?

Yeah. I think the impression we’re meant to have is, “This is where we’re taking the babies.” I think this is the impression they’re trying to give us. But what is the light? I can’t see it. Why can’t I see it? I can’t.

A possibility exists that Karen and the others were shown not only the future of this world, but also the world where the babies are being raised. Again I shall discuss this fully in a later chapter.

Is this a city scene?

No, it looks more parklike.

There will be no cities on that bright new world. Cities are a bane to righteous living.

Is there grass?

. . . It’s green and brown and blue, maybe there’s a stream in it, maybe not. It’s meant to look very idyllic, but still symmetrical. . . . I think the deal is that we’re supposed to believe that that’s where they’re taking the kids, or that’s what we’re helping them prepare the kids for.

Exactly.

Are you just observing this in your mind’s eye, or are you actually looking at this through your eyes?

No one’s touched me. I think we’re all seeing this, kind of. I think I could be wrong.

Does it have an Earthly quality to it, as opposed to an alien quality?

Definitely Earthlike . . .

Now, as you look at this scene, is this a static scene, or is this a changing scene?

No, it’s a panorama. It holds on one thing, then it kind of goes around. I don’t like this because they know that this is what I think is beautiful. Maybe everybody is seeing something different. And I know that they never show you anything unless they’re trying to manipulate you, so I’m trying to stay detached from it. It’s . . . I can see it better. There’s fir trees. There’s a river. We’ve moved from sort of where the trees were and the grass.

By “it kind of goes around” Karen means the presentation goes from one area to another. We can see the beauty that appealed to Karen, who then rebelled against it because Jacobs induced fear into her. Unfortunately, Karen will now forever have that fear as part of her. How sad.

Now there’s a river, there’s a canyon, it’s like the Colorado River. It’s cut into the ground. It’s moving fast, but not so fast that it’s scary. I mean, you could still raft on it. And there’s a beautiful fir tree standing next to it. It’s not exactly like our aerial photos. This is different. I don’t want to look at it, because I know if I look at it then they’ll be able to do something to me. So I’m trying not to look at it.

Are you trying not to look at it by averting your eyes, or by . . . ?

I can’t avert my eyes. I don’t know why. No, I’m looking at it with my eyes open, but I’m thinking, “I will not be involved in this.”



One month later Karen once again was shown the display room during an abduction. This time she was more apprehensive about the message that was imparted to her.

Your attention is directed upward, you can't help but look up and then there's a message that comes through the PA system . . . And I think, "They're showing us something about the world," and the message, even at the time, is . . . see, I'm awake as I've ever been in this room, and the message even at the time isn't clear. There are words being broadcast like, "Look at this, here's a picture of. . ." and then you can't put your finger on what they're saying. It's a female voice doing the narration. But, David, the message is that this is the way, all of these beautiful things that they keep showing us, this is the world that will be. It's just like Big Brother. There's no difference.

This is the way our world will be?

Yes. This is the way the world will be . . . I'm really depressed by this. It's one thing to have eggs taken out of you and feel like a lab rat; it's another thing to think that they might be really up to something that involves the world.

Well, Jacobs got what he deserved. And poor Karen got more than she bargained for.

The beauty of the new world was described to us.

Isa 29:17-19 — Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. The meek shall obtain fresh joy in the LORD, and the poor among men shall exult in the Holy One of Israel.

Isa 35:1-2 — The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the rose, it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.

Zech 14:5-9 — Then the LORD your God will come, and all the holy ones with him. On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the LORD), not day and not night, for at evening time there shall be light. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. And the LORD will become king over all the earth; on that day the LORD will be one and his name one.

The idyllic new world will not have frost. Meteorological conditions will be dramatically altered. There will be no summer and no winter; there will be no seasonal cycles. All year around the seasons will be the same. The changes in the planet will cause the atmospheric light to elevate to a new mode. In that day our God will reclaim his world, the planet of his nativity.

## VISUALIZATION

SL136: Secondary mental procedures consist of having an abductee visualize scenes and objects that evoke an emotional or intellectual response.

This allows the aliens to examine human emotions, abilities, thought processes, memory, and perhaps even intelligence. During these procedures, as in Mindscan, an alien stares deeply into the abductee's eyes.

We should remember that examination of human emotions, abilities, thought processes, memory, and intelligence is a conclusion by Jacobs, not necessarily an actual fact. This proposal is part of his attempt to understand the purposes and activities of the Beings. Meanwhile, he totally misses the point of the communication. See below.

## IMAGING

SL136: In imaging the Beings bring the abductee into a separate room, there she either lies on a table or sits on a chair. A Taller Being comes over to the abductee and stands next to her. She is shown a screenlike apparatus and images begin to appear on it. The scene is often abhorrent and disturbing — death and destruction, calamity and war, atomic explosions, the end of the world, and so forth. She may see familiar people in it, such as her family suffering from the effects of nuclear war. It is extremely frightening and unsettling to the abductee, and she experiences great anxiety as the scene unfolds in front of her.

All the imaging events have one fundamental factor in common: A Taller Being stands to the side of the abductee and stares deeply into her eyes while the procedure is in progress. Once again, he might be only inches away. She observes and he observes. It is this interactive staring that provides the key to these mental procedures. The aliens seem to want to analyze the emotional effects of viewing the images. The scenes themselves do not appear to have an prescient or prophetic value.

Here we can see that Jacobs sees the introduction of traumatic events as intended to excite emotions. He does not see it as revelation of the future, and observation by the Beings of how well the abductee will be able to deal with it.

Rather than a study in human emotions and psychology the purpose is to determine if the abductee can fulfill a service to his fellows. Thus Jacobs concludes that the scenes have no prescient or prophetic value, an abysmal failure in his perception.

Imaging can be profoundly influential on the psychological well-being of abductees, who can have a difficult time dealing with these sometimes anxiety-provoking scenes in their daily lives. Lynn Miller was thirteen years old when she had a profoundly influential imaging experience. A Taller Being took her into a room and picked up a paper lying on a table. The paper contained a list of male names. The alien told her to memorize the list because "There's war and you'll need to know these names." At first this episode seemed incomprehensible until a staring procedure was revealed.

Repeatedly Jacobs shows his failure to understand. It was incomprehensible to him because he does not believe in destiny, nor prophecy, nor the ability of God to know the future, and to reveal it to man. He is godless.

In my personal opinion the list of names was not literal; it was intended again to test the ability of the individual to deal with his assignment.

They take me in the chart room.

What's the very first thing you see when you get inside? Is it light, dark?

It's light. I see the table.

And then what happens?

Although Lynn remembered nothing about the experience after it was over, she became convinced that a war was about to take place. When her parents bought canned goods she would take some of them down to the basement and hoard them in preparation for the impending war. After a while she developed an intense interest in World War II and became a "buff," studying the battles and leaders. This interest lasted throughout high school. Her preoccupation with war was quite unusual for any teenage girl, but it was all the more inexplicable because Lynn had grown up as a Mennonite and was very religious. Mennonites are not known for their interest in war.

Again, the interest of Lynn in war was inexplicable to Jacobs because of his godlessness. I can offer personal testimony that when I had my deep spiritual experience it was triggered by the knowledge that the world would suffer a nuclear holocaust. I was driven by my desire to inform others. That destiny fact has held me in its grip for more than thirty years. While life routines, and the course of time has modified that concern, now that I am resigned to it I can look upon these momentous issues with some equanimity. Nevertheless, it never goes away.

I can recall traveling the mountains of Pennsylvania, looking for a safe haven, failing to recognize at that time the awesomeness of a nuclear disaster that will offer no safety except in distant lands.

SL140: Jason Howard was working as an insurance salesman when we first began to explore his experiences. He later went back to college to get his Ph.D. in English literature. During one abduction episode, he was taken into a room and viewed a screen displaying an atomic explosion on earth.

Can you get a sense of what the purpose of showing you this picture is?

That something happens on the picture.

Okay. So it changes while you're watching it? . . .

A white fog that comes out from the upper left side of the earth.

What does that mean?

Something's wrong.

Does this fog envelop the earth, or just stay off to the side?

It grows big fast, but only around maybe a fifth of the diameter.

How does it make you feel when you see this? In other words, does it invoke an emotional reaction?

Not a strong one. I guess it's sad.

. . . Does this Being explain any of this to you?

Well, I understand what it is, and he understands that I understand.

What do you understand?

That something blew.

Something exploded, you mean? . . . What happens next?

We decide to talk about that.

Okay. Does he begin the discussion?

I do . . . I say that that's what happened in Japan in World War II.

Are you talking about an atomic explosion?

Yes.

And what does he say?

I think he's surprised that I know that because I wasn't born then, and he says that it's not like what happened then because it's much, much more.

I'm sorry, I don't quite understand what you just said.

He said it's not like what happened in Japan.

Oh, the explosion that you saw was greater?

Yes . . .

What else does he say?

Well, he says when that is.

When this big cloud is?

Yes.

Is it now, or in the past?

No, it's ahead of time. In the future?

Does he give you a date?

No. He doesn't give me years. It's measured by my life span . . .

So when he said when the first one was, he said that it was a certain amount of moments before I was born, and the second one he says is when I'm a month away from when I would be forty But he doesn't use years. It's just a measurable amount of time that I would have lived.

Then how do you know that it's a month away from when you would be forty?

Because that's the span of time that we understand.

Okay. Is this going to be a cataclysmic event?

Yes.

How do you feel when he tells you this?

I guess relieved that it will be that long.

Now, when you're talking with him, is he close to you?

Yes.

Where is he looking when you're discussing this?

At my face.

Where are you looking?

At his eyes.

Now during this entire discussion, does he ever look away from your face?

I don't think so, no.

Does he move at all?

I think he kind of inches forward a little.

A little bit closer?

Yes.

About how close does he get, then?

Pretty close . . . A couple of inches.

So he's right there?

Yes.

*(Jason Howard 17, 1976)*

I feel sad that Jacobs cannot understand. He constantly reverts to some mysterious motive of the Beings, and their "staring" or "Mindscan" when their purpose is to relay the fact that this planet will witness a nuclear holocaust, and that they have a handle on the time of the event.

I am really surprised that Jacobs did not pick up on it. If Jason was 17 in 1976 he was born in 1959. The time from the Japanese explosions to his birth was 14 years. His fortieth birthday would be in 1999. While we should not conclude that a "month" from his fortieth birthday is to be taken literally, as indicated by the symbology used by the Being, the significance is there for us to see.

The report of the "fog" is highly informative. According to Jason's report it covers about a fifth of the surface of the globe. The "fog" is nuclear debris lofted into the atmosphere. This was discussed by Carl Sagan and other scientists in

their concern over a nuclear winter. The debris will be limited mostly to the northern hemisphere because the targets are located in that zone. Even a large number of explosions probably will not directly affect the major global air currents, the so-called jet streams. Since they are confined to the hemispheres the debris will be carried around that global zone, the northern hemisphere.

The Apostle John was given a vision of this event.

Rev 6:12-17 — When he opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale; the sky vanished like a scroll that is rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great men and the generals and the rich and the strong, and every one, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?"

This is one of the most explicit prophecies of all time.

The great earthquake is the rocking of the land from the tremendous multiple explosions.

The nuclear debris will block light from the sun and the stars. The moon will look like it has turned to blood. The sky will vanish like a scroll that is rolled up.

The stars falling from the sky are the nuclear explosions. If we were to stand off from the earth a great distance, the explosions would look like miniature stars falling upon the earth. The fig tree shaken by a gale loses its fruit, striking the earth here, there, and everywhere. The nuclear stars will fall like an abominable fruit, striking the earth here, there, and everywhere.

The kings of the earth, and the great men, and the generals, and the rich and strong, and all those who have access already know where to run, into the caves and among the rocks of the mountains. Those facilities are in Fort Ritchie, Maryland, the location of Presidential sanctuary, in caves elsewhere in Maryland and Virginia, and in the national defense centers in the Colorado Rockies, and many other locations. The Russians have built similar shelters, as well as the Swiss, who have facilities for every man, woman, and child in Switzerland.

Indeed, this is the moment of God's judgment. Who can stand before it?

Isa 1:7 — Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens.

Isa 9:18-19 — For wickedness burns like a fire, it consumes briars and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke. Through the wrath of the LORD of hosts the land is burned, and the people are like fuel for the fire; no man spares his brother.

Isa 30:30 — And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones.

Joel 2:30-31— And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes.

How many times must it be repeated before we come to believe?