

The Keelian Perspective: The Integration of Ufology and the Paranormal Contact Modalities ¹

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As I detailed in my book, *John A. Keel: The Man, The Myths, and the Ongoing Mysteries* (2019), Keel was a very accomplished and respected journalist. Drafted into the U.S. Army in 1951, during the Korean War, he had served as a reporter for the American Forces Network in Frankfurt, Germany, afterwards doing a stint as a radio correspondent in Paris, Berlin, Rome and Egypt, and beginning in 1954 traveling a road less traveled through Egypt, Iraq, India, Tibet, Pakistan, and on the last leg of his long and risky journey Singapore. It was on this adventurous trip of a lifetime, that had long been the dreams and ambitions of a young boy from humble beginnings in small town Perry, New York, that his future destiny began to unfold. As his friend Rosemary Ellen Guiley wrote of him in her foreword to my book, “His career in journalism was excellent training for the true destiny of his life: to plumb the mysteries of the unknown and blaze a trail for other researchers to follow.” Keel would years later describe himself as a “reading machine,” how as a young boy he was an insatiable reader of magic, humor, science, travel and aviation, who at age 14 began to write a weekly column entitled “Scraping the Keel” for his local newspaper, *The Perry Herald*, for \$2.00 a week.

He once thought about becoming a stage magician and he had a great love and devotion to magic throughout his life but writing came to take center stage. He even dropped out of high school at age 17 and with only 75 cents in his pockets he hitchhiked his way to Greenwich Village in New York City to make his mark on the literary world. Soon he became the associate editor of a quarterly publication *Poets of America* (1947-1949) and soon other writing opportunities presented themselves, all of which was just the very early beginnings of his exciting future career in journalism.

In 1954, Keel’s adventurous trek through the Middle East, accomplished by supporting himself through stories and articles that he’d mail along the way to an editor in New York, was a journey often mired in great risks and hardships. In Iraq, he even found himself invited to playing a deadly game of Russian Roulette with a notorious desert bandit. At journey’s end, Keel would spend time in Barcelona where he would pound out on his typewriter keys details of his high adventures in his first book, *Jadoo*

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(1957). In this book, Keel exposed quite a number of fake miracle workers he met along the way who posed as yogis, fakirs, snake charmers and what he called the jadoo artists. In his travels he had learned the many secrets behind the supposed “miracles” of walking on water, the Indian rope trick, being buried alive (and surviving it) and how to temporarily cause a snake known as the naje haje to become paralyzed and temporarily rigid, until thrown down upon the ground – the same trick, Keel was told, that was used by Moses to impress the Pharaoh.

Keel, the skeptic journalist and serious magic buff didn't emerge from his adventures in the East with answers to all secrets of things Jadoo (a Hindi word for “black magic”) and mysterious. In India, a young oracle sat cross-legged before a huge Buddha statue, putting on a special demonstration for Keel on summoning ghosts. Within a short time, Keel noticed the flame of a lamp waver and then extinguish. Then something loudly thumped on the roof of the small temple they were in. Then a small stool moved toward him from one of the corners of the temple. “I passed my hands all around it,” Keel wrote. “There didn't seem to be any threads or mechanisms of any kind. It was just a plain three-legged stool. It moved on to another corner and stopped. Later I examined it carefully but couldn't find any sign of trickery.” A revered lama named Nyang-Pas gave Keel an impressive demonstration of telepathy, picking up specific things that Keel was thinking of. Keel also heard stories from the people of India of the legendary Yeti, and he even came across the creature's apparent footprints and heard what were said to be Yeti vocalizations.

It was while in Egypt in 1954, where Keel's Jadoo journey began, while exploring the Upper Nile, that he claims he observed, hovering above the Aswan Dam, a metallic looking disc-shaped object with a dome like structure on top. So here we have a skeptical journalist steeped in the craft of magic who sees and experiences things he can't explain. In fact, earlier on in his life, he even had other anomalous experiences. Going back to age 18, while staying at a room off of Times Square, Keel had a classic experience of mystical illumination. “For a few brief moments, I suddenly understood everything,” Keel told author Colin Wilson. “I was really one with the cosmos. The next morning, I could remember very little of it, but I'm sure it was all entered into my subconscious.” Furthermore, Keel revealed to Wilson that for a number of years he had intended to write a book that would delve into the experiences of “natural witches and warlocks” – individuals, Keel explained, who were born with the ability to perceive “elementals” and control them to some extent. He believed that he had this ability himself when he was an adolescent but felt that he had distanced himself from it by redirecting his attention to the study of physics and chemistry, and how by age 18 [the same age he had the illumination experience] he felt that he had lost that ability.

One night in 1937, at age seven, Keel stated that he was in a car with his stepfather and his mom when, outside the small town of Canaseraga, New York, they observed a “huge, brilliantly illuminated sphere” rise up from a hilltop. Keel even described how as a

young man during World War II, on his grandparent's farm, they seemed to have a poltergeist. He began hearing knocks on his bedroom wall. He worked out a primitive code of tapping and asked the unknown communicator questions such as, "Who will win the war?"

Thus at an early age Keel had exposure to unexplained UFO and psychic phenomena. While he had become well known for his humor and sharp wit, was a headwriter for such celebrities as Jackie Gleason, Merv Griffin, and Gene Rayburn, it was after the sale of his 1966 humorous spy and superhero spoof novel entitled *The Fickle Finger of Fate*, that sold over 800,000 copies, that he decided to use that money to delve deeply into the massive UFO wave that was sweeping the nation from coast to coast at that time. Keel visited the Pentagon to get the low down from officialdom, spending two hours with a Lt. Col. Maston Jacks, a representative of Project Bluebook. The man tried to persuade Keel that there was "nothing to it," that it was a waste of his time. Keel felt that Jacks was parroting a well-rehearsed Air Force "line" that had likely been used on other reporters seeking information on UFOs for an article. Keel however, countered that he had been carefully sifting through the Air Force data going back to 1947 and he shared that when it came to the reality of UFOs he wasn't about to be told that they didn't exist as he had seen one himself back in 1954.

At the time, Keel was working on a story for *Playboy* magazine on UFOs, though Project Bluebook's astronomical consultant Dr. J. Allen Hynek was eventually given the job. However, Keel wasn't discouraged in the slightest and went on to travel through 20 states interviewing numerous witnesses and collecting a good deal of first-hand data. Focusing on active locations like the area surrounding Point Pleasant, West Virginia, he conducted skywatches from high hilltops and reported having a number of sightings. His most dramatic one occurred on top of a high hill in Gallipolis Ferry outside of Point Pleasant, during the wee hours of the morning on April 3, 1967. He was sitting in his automobile, relaxed and chewing on a candy bar while he listened to the Long John Nebel radio show [an early forerunner of the kind of radio programming Art Bell made so popular again years later, with guests who talked about UFOs and the paranormal] being broadcast from New York. At about 1:35 a.m. Keel observed a clearly defined saucer-shaped object, an estimated 20-30 feet across, that was "glowing red with greenish upper surface" and had "red lights or 'portholes' around the perimeter." It appeared to land behind some trees a short distance away. Though Keel had been used to prowling graveyards and other spooky deserted areas alone late at night, he suddenly found himself very afraid and locked his car doors and remained inside of it for the remainder of his solitary skywatch.

Keel soon found himself immersed in the controversial UFO contactee syndrome. In a *True* magazine article published in February 1967 entitled "Never Mind the Saucer! Did You See the Guys Who were Driving?" Keel touched upon reports of entities associated with UFO encounters worldwide. He noted how back at that time most

magazines “would not touch contactee stories.” He had tapped into an aspect of ufology that the so-called “serious” UFO “nuts and bolts” mainstream had been neglecting. “A few weeks after the magazine came out, the editor called me,” Keel recalled. “He said he had something to show me. And he waved his hand towards the corner of his office and there were about six mail bags. He said, “This mail is for you, Keel.”” There were thousands of letters, many from people claiming UFO abduction and contact experiences, including “memory lapses for long periods of time.” In his book, *UFOs: Operation Trojan Horse* (1970), Keel revealed how he had, at that time, personally interviewed in depth more than 200 contactees. He made an “educated guess” that there might be as many as 50,000 or more in the United States alone.

Keel was one of the first researchers to truly recognize the full magnitude and complexity of the UFO contact experience. Early on he pointed out that ufology should be a branch of parapsychology. He noted how one major reaction on the part of the experiencer can be an “expansion of awareness and perception,” one of “higher IQ” development as well as “heightened perceptions in all areas,” including “ESP abilities.” Another pattern that he noted, unfortunately, was how following these heightened perceptions a gradual deterioration of personality might occur. An experiencer might then begin to suffer confabulation, develop obsessive-compulsive traits, and become preoccupied with the experience in a way similar to religious fanaticism, becoming what have been called “space age messiahs,” seeking to advance the proverbial “cause.”

Other researchers have attempted to follow in Keel’s footsteps and break the complex and confusing contactee syndrome down into meaningful components as well. Robert Anton Wilson, the author of *Cosmic Trigger: The Final Secret of the Illuminati* (1977), a book that dealt with UFO contact, meditation, shamanic revelations, and hallucinatory experiences, in *Second Look* magazine (September 1979), described how there were a wide variety of “brain-change experiences in shamanic-religious history” similar to what is found in the contactee experience. He strived to break them down into various categories and show their similarities and possible “neurological” connections.

“The UFO Encounter can trigger neurosomatic mutations from peace-bliss-serenity to anxiety-trauma-psychotic breakdown,” Wilson noted. “Some contactees have actually become faith healers, indicating a strong neurosomatic turn on in the positive direction, and others have required psychiatric care, indicating the other extreme.”

The highest stage or level of experience, as far as Wilson was able to discern, was what he called the Contentless Vision which he perceived as comparable to the White Light of the Void of Tibetan Buddhism, the Head in Cabala “the ‘ineffable,’ beyond time, space, matter, and all concepts.” “As far as I can make out, this experience alone seems to be totally positive,” he wrote. “Nobody seems to come out of it schizoid, paranoid fanatic, or even dogmatic. Olaf Stapledon described it as Agnostic Mysticism. It sees

normal consciousness (the consensus-reality of the tribe), neurosomatic consciousness, metaprogramming consciousness, and even the Numinous Beings of archetypal consciousness as all relative – true in their own context, but not universally true. It even sees itself as relative, in the same way.”

As a teenager, new to the controversial world of UAP research, I struck up a correspondence with Keel beginning in October 1969, after reading several of his thought-provoking magazine articles. Eventually I wrote to him seeking his advice on how I might investigate contactees myself. “Essentially, the contactee experience is identical to religious apparition phenomenon and probably is caused by the same factors,” he wrote me. “It might be best to familiarize yourself with the medical and psychiatric studies of the religious cases before you tackle the UFO variation.” I even purchased parapsychologist G.N.M. Tyrrell’s book *Apparitions: The classic study of ESP and ghostly appearances* (1963, 1969), upon Keel’s recommendation. “His study was actually very relevant to the UFO phenomenon and many UFO cases meet the criteria he established,” Keel explained to me. Dr. Jacques Vallee even referred to Tyrrell’s work in his book *Dimensions* (1988).

“Are ghosts really UFOs and UFO entities, or are UFOs really ghosts?” Keel wrote in *Strange Creatures from Time and Space* (1970). “Take your choice.” Though it was decades later before FREE came along with the term “contact modalities,” Keel was already ahead of the pack beginning back in the late 1960s. Running a close parallel with Keel’s then controversial notions was Jacques Vallee’s *Passport to Magonia*, published in 1969, the year before Keel’s *Strange Creatures* and *Operation Trojan Horse* was released. Mainstream “nuts and bolts” ufology was certainly not too pleased with Vallee’s *Magonia* either. A French born scientist, an expert in computer technology and an occasional NASA consultant, his previous books *Anatomy of a Phenomenon* (1965) and *Challenge to Science*, co-authored with his wife Janine, a psychologist (1966), pretty much touted the mainstream party-line in the beginning, and they were certainly pleased to have such a prestigious scientist onboard with their cause, but Vallee’s *Passport to Magonia* delved into fairy lore, elementals, religious phenomena, along with hundreds of reports of UFO landings and beings worldwide, heaping comparative commentary upon all of this high strangeness and reflecting on possible folkloric and archetypal parallels.

Both Keel and Vallee came to view a number of major reported Marian (Virgin Mary) apparitional events as bearing striking similarities to UFO/UAP incidents. A series of Marian apparitions reported by several young children over a two-year period in Fatima, Portugal, eventually culminated in what Keel called “the best documented UFO sighting of all time” where some estimate approximately 70,000 witnesses were present. “Not only was a flying disk or globe consistently involved, but its motion, its falling-leaf trajectory, its light effects, the thunderclaps, the buzzing sounds, the strange fragrance, the fall of ‘angel hair’ that dissolves upon reaching the ground, the heat wave associated with the close approach of the disk – all of these are frequent parameters of UAP

sightings everywhere,” Vallee wrote in his book *Dimensions* (1988). “And so are the paralysis, the amnesia, the conversions, and the healings.”

Angel hair, as many ufologists well know, is a wispy, fibrous material that has fallen from the sky in a number of prominent UFO cases worldwide. It soon disintegrates without a trace, and especially so when people try to grab it up by hand.

In Keel’s *Operation Trojan Horse* (1970) he devoted a good deal of attention to Fatima and other Marian apparitional accounts. “Fatima was a modern event, yet it is already clouded with the distortions of belief,” Keel wrote. “As the years passed, the object was turned into a ‘dancing sun,’ the angel hair became ‘rose petals,’ and the entire phenomenon was removed from the field of science and entrusted to the religionists.”

An estimated quarter of a million people are said to have witnessed Marian apparitional phenomena at the Coptic Orthodox Virgin Mary Church in Zieton, a small suburb of Cairo, Egypt from 1968 to 1970. Psychologist Dr. Gregory Little, who had actually visited the church and spoken to some of the witnesses himself, noted:

“The Zeitoun case is arguably the most credible and believable of all Marian apparitions. As such, it represents nearly irrefutable proof that some sort of unexplained manifestations can and do intrude into the physical world in a form that is recognizable and photographable.”

“The apparitions typically appeared after a brilliant series of light bursts around the church’s domes. These bursts lasted about 15 minutes followed by showers of sparkling lights and glowing globs of light floating around the domes. These globs of light often took on the form and shapes of large doves circling the domes. This display was, at times, so bright, that the witnesses couldn’t look directly at it. Then, atop or around the glowing dome a visible female form began moving. It appeared to be a young woman who had an intense, brilliant glow emanating from her. She wore a veil and full robe. She floated and moved around the dome for hours at a time occasionally bowing, holding out an olive branch, and blowing kisses. Sometimes she appeared to be holding an infant and, at times, she sat atop a dome cradling the infant in her arms.”

Keel noted that people with these experiences seemed to be wired differently, and that this made them more susceptible, more prone to these experiences. Although Rosemary Ellen Guiley wrote that Keel had never said so about himself, she felt that he too likely was as well, which probably made him susceptible to such encounters too. “I always thought that he too was one of those wired persons, for he had a great many paranormal experiences – and highly unusual ones, such as those that happened to him while he was investigating the Mothman wave,” Rosemary wrote. “From the get go, Keel had an antenna tuned to the frequencies of parallel worlds, alternate realities and

interdimensional realms. And that attunement is what led him – perhaps even drove him – into the investigation and study of all things paranormal. Who else but a wired person would travel around the world in his twenties looking into things spooky and write a book like *Jadoo*?”

Today more and more people are finding themselves traversing those strange pathways of thought that Keel had taken much criticism for delving into a few decades earlier. In fact, highly credible scientists are looking for this “antenna” of psychic attunement. For example, on November 30, 2018, two distinguished medical scientists spoke at the Harvard Medical School about their findings from an extensive investigation that they have been conducting into experiencers of UAP (Unidentified Aerial Phenomena) type occurrences. One of the doctors, Christopher “Kit” Green, had long been haunted by his memories going back to late 1972 when he was assigned by CIA director Richard Helms to be an analyst and handler for such people as Israeli psychic Uri Geller and others. Psychic abilities were being seriously studied by scientists at California’s then Stanford Research Institute. A skeptical Green found that in long-distance experiments with Geller at Stanford, with himself in Virginia, that Geller could somehow accurately see and know things that were too accurate to be explained as mere coincidence. Then in late 1974, while Geller was working with nuclear engineers at the Lawrence Livermore Nuclear Laboratory, some 30 miles from Stanford, where scientists were studying his alleged psychokinesis abilities, these same scientists began to report disturbing, frightening phenomena. They suddenly began seeing mysterious balls of light and apparitional-type appearances, like large dark birds and, in another episode, an arm floating in the air, with a hook where a hand should have been. Two scientists were so scared they expressed intentions of quitting.

Today Green and his associate Dr. Garry Nolan of Stanford’s Nolan Lab are conducting a comprehensive study of UAP experiencers, many of them from military backgrounds, some who have allegedly been injured by UAP beams of light. They’re doing detailed medical studies, MRI scans, and believe they’ve detected an area of the brain that may act as a type of antenna for such manifestations – which with MRI scanning they’ve detected a higher density of neuronal connection between the head of the caudate and the putamen that appears absent with non-experiencers.

Green learned of an audiotape made in the Livermore lab where a “peculiar, unintelligible metallic voice” was recorded, though no one had heard anything during the taping. As he listened to the audio, Green was quite alarmed to hear one recognizable top-secret codename for a high-security government project known to him but not to anyone at Livermore.

Early in 2010, a paranormal investigator and contact experiencer named Bret Oldham introduced myself and others to an instrument commonly called a “ghost box,” essentially an AM/FM digital radio whose scanner has been altered so that it goes on

continuous scan when activated. In doing so spirit “voices” are said to utilize the “white noise” in order to communicate. I admit that initially I was rather skeptical. But one night in particular proved to be my turning point, when we did two sessions with the box at the home of Sandy Nichols of Thompsons Station, Tennessee. It was July 3, 2010, the one-year anniversary of John Keel's passing. I asked the group if they would mind me reaching out to him. They thought it was a great idea.

So much happened that night I could no longer deny that something quite anomalous was occurring. We asked to speak to John Keel and a male voice quickly and clearly said, “John Keel”! (Incredibly, this continued to happen again on other dates) Bret asked the “box” what Keel now knew about Bigfoot, a subject he had been quite interested in while on this side of the veil. Again, almost immediately a male voice declared, “Smuck Bigfoot, see?” Soon this was followed by two voices that said, “See,” as though acknowledging the presumed “Keel” voice.

Just recently, on September 21, 2019, I was discussing the “ghost box” and the subject of EVP manifestations with paranormal researcher John Frick, who along with his brother Tim, had spent about eight hours with Keel at the Mothman Festival in Point Pleasant, West Virginia back in 2003. John and Tim have read Keel's works extensively, are regulars at the annual Mothman Festival, even dressing up as MIBs at the festival events and launching a Mothman model with glowing eyes on a wire over the heads of hayriders at night in the TNT Area. However, all fun aside, John and Tim are dead serious about Keel, UFOs, Mothman, MIBs, and the paranormal, Anyway, as I was sharing with John about some of our strangest EVP episodes with the “ghost box,” I told him about what I and others have heard as “Smuck Bigfoot,” at which he seemed to have confirmed something that I had long wondered about. “Back in 2003, me and my brother had many talks with John Keel,” John recalled, “and one of the times we were talking with him we asked Keel what he thought about a certain researcher (that will go unnamed). Keel's response was short and to the point – ‘He's a schmuck.’” John even felt that the EVP voice to him “even sounds similar to Keel.” Finally, I felt I had probable confirmation that Keel did talk that way!

At any rate, that same July night back in 2010, I even asked what Keel could tell us about Jadoo and a voice clearly replied back with the same word, saying what sounded like “Jadoo, eh?” All this was recorded on our digital recorders. The “ghost box” was hooked up to two stereo speakers. We obtained some nice recordings. I quickly repeated the Jadoo question. Immediately what sounded like the same voice replied, “Into the fire, into the fire.” That seemed appropriate enough if you're talking about black magic! Then a few seconds later, the same voice said, “Teach me outside.”

As I thought about it later, “teach me outside” could have referred to Keel's preferred mode of learning. He was well-known for his extensive research and his ability to devour many, many books. However, his real passion was clearly his taste for travel

and adventure. As he wrote in his 1957 book *Jadoo*, Keel had a burning desire to “go around the world, to see India and get a first-hand look at the celebrated feats of the fakirs, to explore the Himalayas, to investigate the fire-walkers of the Pacific Islands.”

I soon had my own “ghost box” and it continued to work with or without Bret being present. I was flabbergasted! We even began, when asking who our spirit guide was, we’d hear (and continue to do so) the name “Bishop,” which also was Bret’s spirit guide for the box. On February 19, 2012, here at my own home in Waynesboro, Tennessee, I clearly got “John Keel, Brent. Bert here.” We’d seemingly been picking up Bert Schwarz it seemed for months after his passing in September 2010. Bert was a long-time friend and colleague in this field, both a psychiatrist and parapsychologist, who was also a good friend of John Keel!

Bret, Sandy, and I had been getting a name with different sessions and we wondered if it was Enoch or Enik. So on May 3, 2013, I decided to do a session myself to maybe find out. After several minutes of asking which one, was it with an O or an I, a male voice came through clearly saying, “Enoch with an O.” While not everyone was necessarily convinced about the name/word from the previous sessions, certainly the response I heard and recorded was again an intelligent and interactive reply. That’s what certainly impressed me quite immensely!

At the end of each session with the box, we’d ask that the spirits needed to stay in their realm, no one get followed home or bothered afterwards, and we’d say “clear,” meaning to end the session. Then we’d wait to hear a voice agree by replying “clear” back. Then we’d shut off the radio. However, on February 25, 2012, a voice instead stated: “This cannot clear. This is energy.” Apparently that particular “spirit” wasn’t familiar with how we’d been operating.

Interestingly if these “voices” weren’t who they claimed to be, then they instead somehow had access at times to the correct information. For example, on March 19, 2011, my daughter Chandra and I spent the night with a group of “ghost hunters” at the notorious Sloss Furnace of Birmingham, Alabama. We broke up into individual teams and the young lady who was the team leader of my small group said she wanted to test the reliability of the “ghost box” I was carrying around with me. So at one point she asked, “What holiday did my grandfather and his father die on?” I certainly had no idea. She heard the answer almost immediately. I didn’t catch it, but on playback there it was – “Father’s Day.”

As I suspected, Bret and Sandy did a couple of sessions on their own and found that they could communicate with supposed “aliens” about as well as the “spirits.” “I have gotten numerous communications from entities who identify themselves as Djinn,” Rosemary told me. “Are they who they say they are? Proving so is difficult if not impossible. That applies across the board to all communicators, including the dead.” I

had shared with Rosemary a “ghost box” session [October 16, 2014] where I asked if the Djinn were pretending to be aliens and immediately got a male sounding voice replying “You’re an alien.” Rosemary remarked that that was a very Djinn type of response.

“We need to reexamine abduction experiences, as well as most (if not all) of our paranormal experiences to take into account beings like the Djinn who have been operating below our radar,” Rosemary also stated. “I cannot say that the Djinn account for everything, but I believe they play major roles, and for purposes we have yet to uncover.”

“These creatures, the Djinn of the Muslim religion and the elementals in the Buddhist religion, reportedly can materialize and dematerialize, and so can our Western culture's abducting creatures,” California's ufologist Ann Druffel explained to me a few years back. “They shape-shift in various forms, they delight in harassing and traumatizing human beings. They reportedly abduct human beings. They reportedly abduct human beings and transport them long distances in a matter of seconds. And the Djinn, the elementals, and our own abducting greys [have taken] a sexual interest in human beings down through the millennia. In every major culture of the world, and in many minor cultures, they all have these same folkloric stories, and even religious and philosophical texts in some of the countries talk about this 'third order of creation,' as the Muslims call it. They aren't angels, they aren't devils, they aren't human beings. They're something in between that share our world with us in a hidden state.”

Early UFO contactee George Hunt Williamson, a follower of George Adamski for a time, claimed that in 1952 he and others established communication with UFO beings through a ham radio operator. One night, a UFO was seen hovering over the ham radio tower. The “voices” over the radio knew things that the group was talking about in the radio shack even when reportedly the microphone wasn’t even turned on. Keel described how back in the 1950s, amateur radio operators started receiving mysterious voices that they couldn't explain over their ham radio sets. Some of these voices would claim to be from outer space. “Ham operators in flap areas have cautiously reported all kinds of manifestations, including the materialization of entities in their radio shacks,” Keel wrote in *Our Haunted Planet* (1971). Keel wrote how instead of trying to do it themselves, the vast majority of the “serious” ufologists of the time simply heaped ridicule upon the notion.

Jon Klimo, Ph.D., a co-editor and contributor to the previous volume *Beyond UFOs* (2018) and a retired professor of psychology, thanked me for the audio files and information I had shared with him and described his own deep interest in ITC (instrumental transcommunication) and the EVP (electronic voice phenomena) matters. Klimo had been funded by the Vanguard Foundation of San Francisco for three years to support his own research into this subject. In an article in *UFO Magazine* in 2001, he expressed his strong desire to initiate an effort to “record extraterrestrial as well as human

spirit presence.” He added, “At least some of these extraterrestrials appear by their feats to be inhabiting a set of dimensions, levels or kinds of reality other than our own physically-based one, and by visiting us they seem to lend a cross-world or interdimensional quality to our experience.”

To Keel, ufology should have been a branch of parapsychology. Remember how Keel questioned whether ghosts are “really UFOs and UFO entities, or are UFOs really ghosts”? Well, in hundreds upon hundreds of reports, the UAP beings reportedly can walk through solid walls [often, we are told, escorting human experiencers through walls and other physical obstructions as they do so], and the so-called alien craft can likewise be reported passing into solid ground or fly out from of it, and through trees, in a very ghostly manner, as well as appear and disappear into thin air. In some cases, part of the experiencer’s body reportedly may disappear from view. For example, a woman contactee in Illinois described an experience to me with a small “golden ball of light” that appeared a mere three feet in front of her. “As I swept my hand across the light, the ball was not blocked by my hand,” she explained. “Instead, my hand disappeared as it moved across the light.” In Clug, Romania, a young 17-year-old biology student claimed that he saw a glowing ball of light drop down into a bush. Taking a stick, he poked it into the bush to see what it was when suddenly he could no longer see the stick as well as part of his hand for a brief time.

The beings frequently communicate psychically, in a kind of telepathic manner. Paranormal phenomena is closely intertwined with the UAP enigma, though seldom have psychical researchers and parapsychologists taken the time to make a serious comparative analysis of such data. Multidisciplinary reviews and surveys of such information have, through the years, been seriously neglected by the ufological mainstream, as well as other fields that research and investigate anomalous phenomena. The ufologists tend not to become involved in any data involving poltergeists, ghosts, cryptids, angels, and assorted other paranormal high strangeness, and those various fields that specialize in those respective categories likewise tend to fail doing a comparative analysis too with UAP data, or any other categories that are outside of their specialized jurisdiction.

Many researchers early on had a very hard time wrapping their minds around Keel’s alternative theories and approach. “I simply do not understand you,” atmospheric physicist and “nuts and bolts” UAP/ET advocate James E. McDonald complained in a letter to Keel. “You just spin one mystery inside another and never get anything across in any concrete terms.” UAP author and publisher Tim Beckley, who seemed sympathetic to Keel and felt that by the mid-1970s he had pretty much proven to ufologists around the world that there was a connection to UAP’s and psychic phenomena, asked in an interview of Keel, “How does it feel?” Keel replied: “It’s a hollow victory. We have just opened Pandora’s box. Instead of solving the mystery, we’ve created many new ones.”

Indeed, this is a complex mystery, like it or not, with many very confusing and conflicting parts. Dr. J. Allen Hynek tried to make a distinction between “ghosts” and apparitions and UFOs explaining that the “great, great majority of the UFO cases, if one person sees it, they all see it,” whereas psychical apparitions weren’t so consistent with bystanders who failed to observe the apparition [the token explanation usually being some lacked psychic sensitivity]. The Swiss psychologist Dr. Carl Jung wondered if the UFO phenomenon along with psychic, religious and visionary phenomena might be something he called “psychoid,” something that seemingly exists on the fringes between what we perceive as mental and physical. He wrote: “...I was once at a spiritualistic séance where four of the five people present saw an object like a moon floating above the abdomen of the medium. They showed me, the fifth person present, exactly where it was, and it was absolutely incomprehensible to them that I could see nothing of the sort.”

I was talking to a ufologist who confessed to me that she realized a few years back that the UFO enigma was more complex and mysterious than she had initially realized when she was working on a case where four witnesses could clearly see a UFO a short distance away while others were unable to see it.

A correspondent out in Arizona met a lady named Colleen who claimed that on November 23, 1979, she and several friends were visiting an archaeological site in the desert some 20 miles northwest of Tucson, when they underwent a UFO contact experience. My contact wrote:

“...they spotted a star-like object approaching. A smaller object left the larger and approached close to their position and landed. An entity left the landed round object and he at first appeared to glow all over. A fairly mundane exchange took place in which the being reportedly said that they ‘come to this area fairly often.’ [Colleen continued to claim additional contacts soon afterwards]... everyone in the group saw the aliens differently. She perceives the aliens as being the usual small, hairless, jump-suited type with large eyes.”

“It is probable that the same ‘source’ or electro-magnetic influence which generates some psychic-type apparitions also produce most of the UFO contactee experiences,”

Keel once speculated.

“Images, sounds, and other sensory impressions could conceivably be introduced into the brain by an electro-magnetic wave which bypasses the normal channels.”

In Keel's privately circulated newsletter, Anomaly (No. 3, December 1969) he wrote:

"A great number of UFO sightings are entirely subjective. RAF Air Marshall Sir Victor Goddard [who was involved in the UK's Royal Air Force's UFO investigations back in the early 1950s - author] has suggested that such sightings are made by persons with latent or active psychic abilities, but that when non-psychics stand within the 'aura' of the psychic percipients they are also able to see objects which would normally be invisible to them."

At this point, for a concluding statement for this chapter, I'll re-use the same one I wrote for my John Keel book:

Opinions and beliefs abound. There is an obvious caveat to the UFO conundrum wherein we have many talking heads loudly proclaiming answers, whereas no single theory yet has brought us, after over seven decades of trying, to a final, sweeping and singular conclusion that covers all the bases. For the time being perhaps it is as one of Ufology's Excluded Middle proponents Greg Bishop expressed "...it's not only stranger than we think, it's stranger than we can think."

At least for the present time. Let's not forget John Keel's memorable battle cry: **Belief is the enemy!**

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Bio: Since 1985, Brent has been editing Alternate Perceptions magazine (apmagazine.info) with noted author and psychologist Dr. Gregory Little, and he's written three books: *Visitors from Hidden Realms* (2004), *On the Edge of Reality* (2009), and most recently *John A. Keel: The Man, The Myths, and the Ongoing Mysteries* (2019). Brent Raynes entered the UFO field in January 1967, at age 14, soon after reading *Flying Saucers - Serious Business* by Frank Edwards. Like most, his initial go to theory was the mainstream's "nuts and bolts" extraterrestrial one. In spite of his young age, he took a deep dive into the subject. In 1969, he was acting as part of the board of directors for a monthly magazine published out of St. Petersburg, Florida, called Saucer Scoop. One of its frequent contributors happened to be John Keel, a New York journalist who was taking a radically (for that time) alternative approach to ufology. He was traveling through many different states interviewing witnesses firsthand, finding isolated locations in active areas to observe the objects himself, and reporting on the contact cases and paranormal elements that the majority of the mainstream was turning a blind eye toward. Brent began corresponding with him in October 1969, and after reading his *Operation Trojan Horse* (1970) and Jacques Vallee's *Passport to Magonia* (1969), he was on the alternative bandwagon. By 1975, Brent spent several months traveling from Maine to Florida and even out to Indiana talking with researchers and experiencers to get the lo down. Along the way, Keel's good friend psychiatrist Dr. Berthold Schwarz, who had been diving deep into the whole UFO/PSI aspects himself, was in correspondence with him every step of the way, and even helpfully guided Brent to interesting people to meet along the way.

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