
Book Reviews



Intruders of the Mind

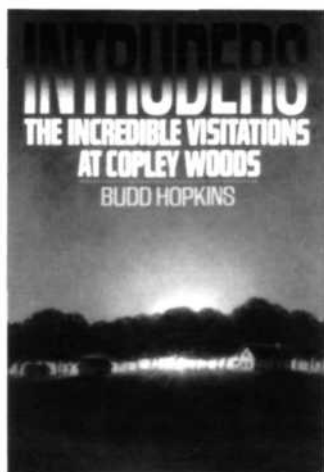
Intruders. By Budd Hopkins. Random House, New York, 1987. 224 pp. Cloth, \$17.95.

Philip J. Klass

IN COMING YEARS, when psychotherapists encounter patients who describe nightmares involving curious "sexual-medical procedures" performed by strange-looking creatures and these patients express fears that they are victims of an extraterrestrial genetic experiment, it would be fitting if their malaise were referred to as "Hopkins' Syndrome," in honor of the author of *Intruders*.

While Budd Hopkins, a New York City artist turned UFOlogist and author, did not invent "UFO abductions," with his latest book he has become the "Typhoid Mary" of this affliction and, in my opinion, one of its indirect victims.

If you yourself have ever experienced an hour or two of "missing time" when you looked at your watch and discovered it was much later than you expected (as happened to me while writing this review), and if you have ever had a nightmare—even during childhood—that involved odd-looking creatures, then, based on the criteria Hopkins uses, you almost certainly have been abducted by extraterrestrials (UFOnavts).



Philip J. Klass, a veteran aerospace editor in Washington, is chairman of CSICOP's UFO Subcommittee and author of UFOs: The Public Deceived and UFOs Explained, among other books. He is currently working on a book about UFO "abductions," to be published in early 1988 by Prometheus Books.

Further, if at any time in your life you saw a light in the night sky that you could not readily justify, then beyond any doubt you are a “UFO-abduction” victim. Thus you can understand why Hopkins believes that there are many thousands of such victims.

Early in the book, Hopkins resorts to misleading doubletalk to try to convince readers he is a skeptical, rigorous investigator. He says he is “so skeptical . . . that I find it beyond me to deny the possibility of anything.” Using this perverted definition, presumably Hopkins could not “deny the possibility” that Santa Claus exists.

Hopkins repeatedly demonstrates that he should more accurately be characterized as “credulous” or “gullible.” For example, one of his subjects, a woman he calls Andrea (a pseudonym), now in her late twenties, told him that at age 13 she became pregnant. Andrea assured Hopkins that she “hadn’t had anything to do with a boy at the time. I just dreamed this man was in my room and I was having sex with him.”

The source of Andrea’s pregnancy is obvious to Hopkins when she describes the man in her dreams as “real funny looking. He didn’t have any hair on his head and he had real funny eyes”: Andrea was impregnated by a UFO-naut. Andrea also told Hopkins that, when she was examined by a gynecologist before her subsequent abortion, he found she was still a virgin. Hopkins accepts this claim without even trying to verify it with the doctor.

Hopkins accepts Andrea’s story because it resembles the tale told him by Kathie Davis (a pseudonym), which he characterizes as his “strongest” case. Kathie, a woman in her late twenties who lives near Indianapolis, is the centerpiece of the Hopkins book. Married at age 19 and divorced three years later with two sons, she contacted Hopkins after reading his earlier “UFO-abduction” book, called *Missing Time*. She subsequently visited New York City four times to meet with Hopkins, and he visited the Davis family in Indianapolis on four occasions. Other members of the family, including Kathie’s mother, also told Hopkins of *their* UFO-naut encounters.

During one of these sessions with Hopkins, Kathie told him that she had become pregnant in early 1978, shortly after meeting her husband-to-be, which prompted them to accelerate their marriage plans. But, according to the book, two months later she discovered that “she was no longer pregnant. Yet there had been no apparent miscarriage.” Some might simply dismiss the incident as a “false pregnancy,” but not Hopkins.

During his first trip to Indianapolis, in January 1984, where he met Kathie and her two young sons, she told him: “Budd, you know I have a daughter too. . . . I never gave birth to her, but I know I have a daughter. . . . I think I’ve even seen her. . . . And I know something else. I’m going to see her again.”

One might expect that Hopkins, whose book jacket characterizes him as a “meticulous investigator,” would have explored Kathie’s extraordinary claim immediately, or become extremely cautious in accepting Kathie’s other tales. He did not.

During Kathie’s second trip to New York, in early 1985, she reminded Hopkins that she had told him earlier that she knew she had a daughter. She now added: “Well, they showed her to me. I’ve seen her.” Initially without the use of regressive hypnosis, Kathie described a recent dream in which there were “little gray guys” and two of them brought into the room “a little girl. . . . She looked like an elf, or an angel. She had really big blue eyes and a little teeny-weeny nose, just so perfect and tiny.”

Later, Hopkins hypnotized Kathie to probe for more details and employed a post-hypnotic suggestion “that she would see her little girl again, and that she would never forget her.” Whether or not Hopkins realized it, he was playing psychotherapist

without any formal training and was ensuring that Kathie would continue to dream of UFOonauts.

Although Kathie described the incident as a dream, Hopkins knows better and explains that this is only her "efficient self-protective method" to neutralize "disturbing UFO events." He adds that "Kathie nearly always chooses to refer to her UFO experiences as dreams. It is a useful, agreed-upon fiction." At least several other of his subjects do the same, but Hopkins is clever enough to recognize that their dreams are really recollections of actual events.

It is obvious to Hopkins that the beautiful little girl in Kathie's "dream" explains the mysterious disappearance of her pregnancy in 1978 and confirms his own theory that a vast extraterrestrial genetic experiment is under way: Obviously, Kathie's two-month-old fetus was removed in early 1978 and transplanted to the womb of a female UFOonaut who later gave birth to the child Kathie recently described seeing in a dream.

However, there was one "missing link"—Kathie had not so far *recalled* having the two-month-old fetus removed in early 1978. This was readily resolved during her third visit to New York, in October 1985, when Hopkins used regressive hypnosis and asked leading questions (which should never be done during hypnosis intended to probe memory).

Kathie recalled a visit to her older sister's house in 1978. It was late in the evening and she was lying on the couch watching TV when she felt "someone's touching me." Prompted by Hopkins's leading questions, Kathie recounts what might be described as a "sexual-medical procedure" performed by unseen entities. Or it could be characterized as a dreamlike fantasy of a young woman who, by her own admission, had been "sexually active" before marriage. Naturally Hopkins prefers the former explanation.

At one point Kathie becomes hysterical and screams: "It's not fair! It's mine." Hopkins brings Kathie out of hypnosis and asks if the UFOonauts have "taken her baby." She "confirmed it," according to Hopkins. "I tried to comfort her, telling her that what they had done was cruel," Hopkins writes. It never occurs to Hopkins that his own delusions are the real cruelty.

Hopkins must have been delighted, although he does not admit it, to obtain confirmation of his theory: "A central goal of UFO abductions, I now believe, is the apparent interbreeding of an alien species with our own. And that process, it would seem, is both covert and very widespread."

Hopkins claims further confirmation of his theory because three other women besides Kathie either "dreamed" or recalled under hypnosis that they had been "shown an abnormally tiny baby, *grayish* in skin color, oddly proportioned, and apparently only partially like a human infant. The women's descriptions of these tiny babies are extraordinarily alike." He forgets that only 13 pages earlier he had written that, although the "women's descriptions of the infants . . . are *somewhat different, many of the similarities are striking*" (emphasis added).

The following examples of their descriptions of the babies should suffice to evaluate the author's judgment:

Kathie: "He looked like an old man. . . . His head was real soft, like a marshmallow."

Andrea: "It looked like me, except the eyes were very shiny and they were all black. She had long, thin black hair."

Pam: "Looked like a little newborn lamb . . . with skinny little legs . . . sort of half human, half whatever it was. . . . The skin is *white* . . . so thin it's see-through"

(emphasis added).

Susan: “The skin is very thin . . . *grayish*. . . I can’t see the eyes . . . well I sorta can. . . The head goes down to a point” (emphasis added).

Because Kathie is the centerpiece of the Hopkins book, and because of the claim that he is a “meticulous investigator,” one might have expected that he would have tried to verify at least one tale she told that could be easily checked. For a relatively young woman, Kathie claims to have “suffered just about every medical anomaly,” Hopkins notes.

According to Kathie, by age 10 she was overweight and suffered from high blood pressure, and at 14 she had her gallbladder removed. She reportedly also suffered from hepatitis, almost died of pneumonia, and experienced a mysterious fusing of “two extra vertebrae” in her spine. In 1983, Kathie claimed that one of her lungs collapsed and that she later developed an irregular heartbeat. And her second son was delivered via caesarian section after she experienced a sudden kidney failure.

In addition to this long list of ailments, Hopkins reports that Kathie also had entered group therapy “to help her cope with years of insomnia and paralyzing anxiety,” which included a fear of the dark.

In the spring of 1986, Kathie telephoned Hopkins to report another dream. In this one she had seen a little baby as well as the young girl earlier described. She indicated that they were but two of *nine* of her extraterrestrial hybrid offspring. “The implication was that since 1978, *nine* of her ova had been taken, successfully fertilized and brought to term,” Hopkins wrote. (Considering Kathie’s long list of serious illnesses, one might think that the UFO-nauts would have tried to locate a healthier donor of ova for their genetic experiments.)

My own suspicions are that Hopkins’s own gullibility made him an easy victim for a lonely Midwest divorcee who enjoys the excitement of spinning tall tales to an eager listener, especially an artist from New York. At Hopkins’s invitation, Kathie made her first-ever visit to New York, which—not surprisingly—she “very much enjoyed,” according to the author. And later she made two more trips to the Big Apple to report her latest dreams to Hopkins and to meet with other “abduction victims.” Between trips there were reports by telephone.

And the Davises’ friends and neighbors could not help but be impressed that a New York City artist/UFOlogist would journey to Indianapolis on four occasions to interview members of the family. (Even Kathie’s mother recalled that *she* had had UFO encounters in her youth—some years before UFOs were first “discovered.”)

When a series of psychological tests was run on nine of Hopkins’s “UFO-abduction” victims, all of them showed “a degree of identity disturbance . . . and generally suffered a lack of self-esteem,” according to the psychologist who administered the tests. Hopkins’s avid interest in their stories must certainly have given a needed boost to their self-esteem. Additionally, all exhibited “generally mild paranoia phenomena.” Hopkins believes these traits are the result of their UFO encounters.

If Hopkins were the only victim of his overwhelming desire to believe in an extraterrestrial genetic experiment, he would have only himself to blame. But he reports that his earlier book, *Missing Time*, evoked “hundreds of letters” from persons who suspected they too might be “abduction victims”—and his new book is likely to reach a much larger audience.

Some of these earlier letters came from men who described dreams in which they were “raped” by female UFO-nauts. In one instance, the female was described as being quite voluptuous, but with a large, bald head; another “victim” reported that his partner had long black hair. Some reported dreams in which their sperm were

withdrawn by means of a vacuum device. (The last page of *Intruders* solicits reports from readers who “believe you may have had the kind of experience dealt with in this book.”)

Betty Hill and her late husband Barney—whose UFO-abduction was the first such story to achieve international fame, in the fall of 1966, through two articles in *Look* magazine and a book by John G. Fuller—were lucky enough to be treated by the late Ben Simon, a prominent Boston psychiatrist. Dr. Simon had achieved considerable fame during World War II for his use of regressive hypnosis in treating “shell-shocked” soldiers. Dr. Simon fully recognized the limitations of hypnosis, as he stressed to me when we first met in the fall of 1966. “Hypnosis is *not* a magic road to the truth,” he said.

After treating the Hills for several months, Dr. Simon assured them that, while their recollections under hypnosis—of seeing a very bright UFO in the night sky while driving through the White Mountains of New Hampshire—were based on reality, Betty’s subsequent dreams that the two had been abducted and taken inside a flying saucer for a brief physical examination were nothing more than dreams.

As a result of Dr. Simon’s sage advice, Betty did *not* suffer recurring nightmares of additional abductions involving terrible personal indignities, as do many of those who seek counsel from Hopkins. Whether or not Hopkins realizes it, in seeking to confirm his own fantasy of an extraterrestrial genetic experiment, he is playing the role of psychotherapist without any training in that field. How tragic for his victims. •

Corrections

We inadvertently omitted the credit line from the three photos accompanying Richard Busch’s special report “The Unmasking of Psychic Jason Michaels” in the Summer 1987 issue. These photos were by Cynthia Busch.

In Michael R. Dennett’s review of *The Sasquatch and Other Unknown Homi- noids*, the sentence on page 409 quoting Bil Gilbert should have read: “. . . Krantz plans to sell it—whole or in pieces—to museums for several hundred thousand dollars. . . .”