

PROLOGUE

The Stone Age

The sound from heaven was like that of thunder, but it was a clear night. They stood frozen where they walked beneath the dense tropical canopy at the rumbling growl from the sky.

The oppressive heat was a physical presence they ignored. Water dripped from the leaves of the dense foliage all around them. This was their land, a land they knew intimately. They fished, they foraged for herbs and tubers, they built huts made of bamboo and grasses. They lived, they ate, they had children. But this . . . this was not from their land. It was not even from their earth.

They became statues, wide-eyed and trembling in the moonless dark, transfixed by what they heard; afraid of what they would see. Their chief was summoned, but there was no need. He already had been alerted by the sound, the insistent thrum that descended upon them from the sky.

Then the heavens opened and the night was full of light and fire.

Above the tree line, above the roof of palms and ferns, they could see the sun shining impossibly at that darkest hour. The jungle around them shivered, the ground vibrating with the steps of some unseen being. Most fled, to the doubtful security of straw walls and old habits, but the distance they covered in an hour was only a second's work to the secret machines of the gods in the sky.

The ones that remained heard inhuman voices booming from above their heads. Lights played all around them, penetrating the branches of trees, the puddles of rank water at their feet, frightening the snakes, the rodents, the birds into taking flight. What power on earth or in the sky could turn night into day?

They crawled on their bellies, seeking the camouflage of weeds and grasses, and crept along the jungle floor towards the unholy din, the clamoring of demons, the ceaseless clattering like the shaking of dried peas in a gourd only so much louder, so many more gourds, so many countless numbers of peas. But these few had to know. They had to see the source of this light and this terrible sound. They were the elders of the People. They were the only ones who could understand the meaning of the sounds, of the lights, of the horror.

A kilometer further down a hill—a mound sacred to their fathers, for reasons no one remembered—they came upon a clearing and their hearts leapt into their throats. What they saw was impossible. What they saw no man had ever seen. What they saw had no words in the language of the People to describe.

Beings, clothed in light, descended from the skies. There were spheres turning in all directions. There were faces, like the faces of the People, shining from every direction. There was a canoe—a kind of canoe, a vessel, like a gourd—rising up from the ground and was the source of the insistent throbbing noise that had aroused them from their slumber hours ago.

The elders kept watch. In their minds, they tried on different words—like hats—for their images to describe what they saw. So they could tell the People when they returned. They were witnessing the arrival of beings with tremendous powers, beings who controlled light and sound and could fly through the air. They heard the voices of these beings—huge voices, voices that could carry through the air like the drums of the People—but they understood not a word. They saw symbols, and they had no word for symbols. They were pictures but they were not images of anything they had ever seen. The elders knew, without expressing it in words, that what they were experiencing was a moment of initiation. It was a spiritual event, a crossing over into another existence.

The lights, like little suns, like giant stars, illuminated the night.



By morning, the images became clearer. There was more color. More activity. The elders could see beings that looked like People, and they were very busy. A huge building of some kind—but a building that could move all over the ground—was the source of many wrapped packages. These packages would be distributed to various beings, who then took them to other places, other buildings, sacred shrines or gravesites.

The elders quietly discussed whether they should approach these beings. Whether it was safe. Whether they would be welcomed. But before they could make a decision, there was another terrifying sound from the sky.

A sudden, blaring, shrieking noise caused the elders to drop to the ground, prostrate, in the presence of the most powerful, most unearthly event in their ancient history. Another “building” came flying down from the sky, and came to

the ground some distance away. It crawled over the earth until it was close enough to see clearly. And from its stomach more packages were removed.

The elders took careful note of the design of the temple and its broad avenue. They noticed the lights. They noticed a high place, made of wood. At the top of that high place, the beings seemed to speak directly to the Father of the Sky.

The packages were filled mostly with things the People did not understand, but with some things they did. Some seemed to be food, for the beings ate from them. Others seemed to be implements of some kind. Clothing. Water. The elders smacked their lips at the sight of all that bounty.

They returned to their village. They told stories of what they had seen. Supernatural beings from the sky. Flying devices. Light. Sound. And the many, many packages sent from the Beings.

The People asked them many questions, over and over again. Finally, it became clear: The elders had been initiated into the mysteries of the Light Beings. They had become “illuminated.” (Only people who lived in darkness could appreciate the divinity of the Light.) They knew what to do. They knew how to summon these Light Beings so that they, too, could receive the gifts from heaven.

They made ceremonial clothing in imitation of what the Beings wore. They made implements in the same design as those of the Beings, magic devices to communicate with the Spirit in the Sky, magic devices to fly, magic devices to see at long distance, magic devices that made terrifying sounds. They found artifacts on the ground when the Beings finally left to return to their villages in the heavens, and they kept them as sacred relics of power. These machines were kept apart from the People and only revealed on sacred days. The machines contained power and knowledge, and access to that power and knowledge was the privilege of those who had seen the Beings firsthand. There were no words to describe all that had been seen, no vocabulary available to people living in the Stone Age, so the essence of these machines remained secret, wrapped around with ritual language and arcane ceremony that made sense only to those who had seen.

The People built a broad avenue in the jungle near their village. They erected a high tower like the one they had seen. They stationed their elders on top of that tower to scour the heavens for a sign that the Beings were returning.

And they created a prayer: “Spirit of the Sky, Remember!”



The People lived in the Stone Age, but in the midst of the twentieth century. In 1942. They lived in the South Pacific, on islands that had been contested by Japanese and British, Australian and American forces during the Second World War. They had never seen aircraft before, or motorized vehicles. They had never seen Japanese or European men. And the effect of all of this was the creation of a new religion based on gods who descended from the skies, bringing wisdom and knowledge, Coca-Cola and hot dogs, machine guns and medicine.

This religion is called by anthropologists and journalists a “cargo cult.” It exists to this day.

Quite possibly it has always existed. Everywhere. Quite possibly since the beginning of recorded history.

June 1947

Wright Field, Ohio

The balding, middle-aged, fifty-two-year-old German with the autocratic air and the slight mustache was not diminished, even after two years in British custody as a war criminal. Instead, he stood on the tarmac and breathed in the Midwestern air as a free man. More than a thousand of his compatriots and comrades had already made the journey from Peenemünde to America, many of whom had worked for him during the war. It would be nice to see the old fighters once again.

Major-General Walter Dornberger was to be put in charge of guided missile research, which was appropriate considering he had developed the V-1 “buzzbomb” as well as the V-2: the world’s first long-range guided missile. More than three thousand V-2s were launched during the last months of the war, against London and Antwerp, killing thousands of civilians.

He heard that his colleague, SS Major Wernher von Braun, had also made the trip to the States and was headed to White Sands Proving Ground. The Americans would not send Dornberger there, or to Fort Bliss, Texas, where the rest of his team was forming up. They were cautious, thinking that it would be unsafe to put the general back in command of his old division.

Didn’t the Americans realize that he did not have to appear physically before his men to ensure their allegiance, their loyalty? They had not become suddenly patriotic citizens of the United States overnight, with nothing more than six dollars a day in wages and what passed for food in the miserable American wasteland,

abandoning their ideals and their political and spiritual beliefs for sliced bread and a cold cot. No. They were still his. They were still von Braun's.



In three years, Dornberger would wind up as an executive with Bell Aerospace but at that moment, in June of 1947, a thousand miles away in the New Mexico desert, something had just crashed. Weather balloon, Project Mogul, or—as the Air Force initially reported—a flying disk; whatever it was, it had just ushered in a new reality.

A new normal.

Terre Haute, Indiana

Federal Prison

February 14, 1950

After eight years doing time for sedition, a crazed mystic is released from federal prison and returns to his home in Noblesville, Indiana. His theories about race, spirituality, UFOs and alien presence on the Earth have culminated in an ideology he calls “Soulcraft.”

He was in prison as the leader of a pro-Nazi organization called the Silver Legion that demonstrated unconditional support of Hitler and resistance to the government of the United States, in particular the administration of President Franklin D. Roosevelt. His name was William Dudley Pelley, and he was an intimate of such infamous American Nazis as Father Coughlin, Fritz Kuhn of the German-American Bund, and others. He was also a friend of George Hunt Williamson: the confidant of George Adamski, another crazed mystic with UFO associations. At one time, before the war began, Pelley's was the largest pro-Nazi organization in the United States. Now it had taken the same turn as Adamski: to the stars.

Pelley's book *Star Guests: Design for Mortality*, was published in 1950, the year he was released from prison. Like Andrija Puharich and his guests at a mysterious Maine estate three years later, Pelley was in communication with an alien intelligence. He had been since the evening of October 28, 1928, at nine p.m., at an apartment in New York City, where a trance medium delivered the first of many alien messages. Like Puharich and his circle, he was receiving guidance from these

“star guests.”

And like Puharich and his guests, this guidance was intended for political, spiritual and cultural change in the United States specifically and in the world as a whole.

July 1952

Washington, DC

The United States witnesses a major overflight of a squadron of UFOs over the nation’s capital. This event is recorded on film as well as by numerous eyewitnesses, to the extent that the US Air Force is pressured into giving the largest press conference in American history to date to debunk the sightings. The overflights occur on two successive weekends in July. Had this been done by a terrestrial power it would have been considered a gross provocation and an incitement to war. Instead, it was white-washed by the Air Force in official statements. Their own investigation of UFO sightings—known as Project Blue Book—had begun only a few months earlier, in March of 1952.

Privately, the US government began to explore social and cultural counter-measures in terms of propaganda and psychological warfare, such as had been used on civilian populations in Europe only a few years previously during World War II, in order to denigrate further sightings of UFOs by civilians. The Robertson Panel was established in January of 1953 for that purpose. They meet for a total of twelve hours. The panel concluded that there was no need to devote time and energy to the investigation of UFOs and that, in fact, civilian UFO study groups should be put under surveillance as possible sources of subversive activity.

The policy backfired.

The Round Table Foundation

Near Augusta, Maine

June 27, 1953, 12:15 a.m.

The night of the full moon

Less than a year after the DC sightings, a gentleman from Puna, India, is sitting in the center of a circle in a house in the woods, channeling beings from the sky. It is a dark night in the middle of a remote New England location, far from the lights of

cities and towns. He is fingering a string of beads. He is in a trance.

Then, a voice, identifying itself only by the letter R:

Tonight we want to create Brahmins in this world . . .

From out of nowhere, a lump of cotton string appears before the assembled participants in this unlikely séance. This is known as an *apport*, something that seems to materialize out of thin air. The medium gave each of the participants one of these strings. They are what Brahmins wear after a ceremony has been completed. The participants are told they *are* Brahmins.

Six months earlier, these same beings from the sky had communicated through the Indian medium a command from Above:

We are Nine Principles and Forces . . . We propose to work with you . . . Peace is not warlessness. Peace is the integral fruitage of personality. We have designed to utilize you . . .

Now, six months later, nine participants have gathered to make contact with these nine beings. To become “utilized.” To become Brahmins.

The participants are known to history. The names of these Brahmins were recorded for posterity. They are:

Henry Jackson and his wife, Georgianna Jackson. Henry Jackson would become an important and well-respected hospital administrator in California for many years.

Alice Bouverie, nee Astor. Wealthy, entitled, and with mystical preoccupations.

Carl Betz, later a Hollywood actor, famous as the TV husband of Donna Reed.

Vonnie Beck, of whom not much is known.

Marcella Du Pont, a friend of the author H.L. Mencken, who will go on to become an important figure in another channeled movement as translator of *The Urantia Book* into French.

Andrija Puharich, the leader of the group. A medical officer with the US Army at Edgewood Arsenal. A scientist and occultist. The man who wanted to weaponize ESP. The man who would discover Uri Geller, the Israeli psychic.

Arthur Young, the inventor of the Bell Helicopter. An engineer and occultist.

His wife, Ruth Forbes Young. Socialite with a distinguished pedigree. Best friend of Mary Bancroft: mistress of Allen Dulles of the CIA. Mother of Michael Paine, an employee of Bell Aerospace in Dallas. And mother-in-law to Ruth Paine

of Irving, Texas, the woman who got Lee Harvey Oswald his job at the Texas School Book Depository.



A Forbes, a Du Pont, an Astor. American royalty. American wealth.

Henry Jackson and Andrija Puharich, medical men with hard science backgrounds.

Arthur Young, an engineer with a hard science background.

Ruth Young, a mystic with intelligence agency connections and a hand-shake away from a presidential assassin.

In contact with beings who claim they are aboard a spacecraft in near-Earth orbit.

Beings who are giving them *instructions*.



This project is not intended to convince you of the reality of UFOs. If you need convincing—after all of the data that has been presented by sober, sane members of world governments, including that of the United States, as well as by military observers around the world who have gone on record concerning alien contact—then there is nothing here for you. We will not burden this narrative with the usual accumulation of dozens or even hundreds of sightings over the years. These have been covered in books, articles, television programs, and websites and are easily accessible to everyone.

Instead, this project is predicated on the understanding—not the belief, the understanding—that the UFO phenomenon is real and that there has been contact between human beings and non-human beings since the beginning of recorded history with results that can be characterized as alternately positive and edifying, and dangerous and terrifying.

This project is predicated on the understanding that there has been an explosion of this contact in the last seventy years, and that disclosure of the nature of this contact is not to be expected from the United States government or from its military or political leaders but that it is nonetheless happening every day, in every country on Earth, to the average man, woman and child.

Therefore, the time has finally come to stop apologizing for the recognition

that the UFO phenomenon exists and that it has serious implications in all areas of human endeavor. It is time to stop characterizing this recognition as a “belief system,” on a par with Santa Claus and the Easter Bunny. The tension between the authority figures who deny that this phenomenon represents anything real, and those average citizens who realize that it *is* real based on either their own experience or on the records of sightings by responsible individuals, has led to a dangerous state of affairs in which the disconnect between the state and its citizens has led not only to a crisis of confidence in government but also to a critical state of inaction in the face of what could be either a threat of universal proportions or an opportunity for dramatic growth forever lost.



Here is how this project is designed:

. . . for both intellectual and mystical reasons, I am unable to draw any sharp distinctions between the “real,” the “religious,” and the “fictional.”

— Jeffrey J. Kripal, *Authors of the Impossible: The Paranormal and the Sacred*,
(Chicago: University of Chicago Press, 2010), p. 34

Using the above quotation from Dr. Kripal’s important work on the range of the paranormal experience—including especially those experiences that fall under the rubric of UFO—as our own framework, *Sekret Machines* intends to demonstrate that by merging fictional and nonfictional approaches, including mass media and social media in a variety of strategies, something analogous to the “truth” may be discovered about the foremost challenge to global culture in the twenty-first century. This challenge we have decided to identify as “the Phenomenon.”

We use this designation in order to emphasize certain salient characteristics of what has been described variously as UFO (Unidentified Flying Objects) or UAP (Unidentified Aerial Phenomena). From the vast literature available on the subject, we have come to the inescapable conclusion that what we are dealing with is a *phenomenon* that transcends historical, scientific, and religious contexts. It involves not only actual sightings—including but not limited to still photographs, film, radar traces, etc., but at times physical contact with the Earth as well as with human beings on the Earth. It involves various forms of communication; violations of what we understand to be physical laws; impossible forms of propulsion; psychological

disorientation in observers; physical trauma to observers; religious visions; anomalies of all types; paranormal events including telepathy, telekinesis, etc., and a resulting confusion in our political, military, and industrial sectors. This is a phenomenon that has been experienced since the earliest days of recorded history, virtually without any significant deviations from era to era. Thus, to characterize it as UFO or UAP or “flying saucers,” etc., is woefully inadequate. Instead, we wish to subsume all of the above characteristics and experiences under the single rubric of the Phenomenon, and it is in this manner that we shall refer to it in the remainder of this work. It is a Phenomenon that shows no distinctions, as Kripal has noted, between the real, the religious, and the fictional. For that reason, this project consists of three works of fiction, three works of nonfiction, and associated documentary and feature film treatments as well as a comprehensive social media platform. It is hoped that by enjoying and experiencing the full range of what we offer that a deeper understanding not only of the Phenomenon but of the nature of what we call reality will become clear. It is also hoped that this approach will make it easier for those in other disciplines—such as medicine, physics, biology, chemistry, astronomy, astrophysics, engineering, information technology, psychology, sociology, anthropology, and religious studies (to name but a few)—to openly discuss and research the Phenomenon, and to create excitement and creativity in those within the educational system, both students and teachers, so that new advances in science, technology, and philosophy will result.

As the world speaks of the convergence of technologies it has not addressed the necessary psychological and philosophical mindsets that will be required by the new technological environment. We are still thinking like seventeenth-century citizens even as we use twenty-first-century technology. Our worldview is limited even as our horizons have been extended: it seems we can only see so far without falling back on old prejudices, badly informed cynicism, violence against our neighbors and against our planet, and a sense of the futility of human action to effect change. Even though Galileo proved to us that the Earth revolves around the sun, and not the other way around, we are still behaving as if the world we experience every day is the only one there is. We are constrained by our worldview: literally, by our *view* of the *world*. It is an image, a construct, a fantasy, that has outlived its usefulness.

We dare, in this project, to present an alternative.

Thus, this project is designed to inspire nothing less than a cultural revolution

in human consciousness. Once it has been accepted that alien contact is real, has occurred, and is occurring, then an overhaul of our religious, cultural, political, scientific, and military preconceptions is not only required but is inevitable. Thought leaders in each of these fields are urged to re-examine what they already know and to reframe their knowledge in light of alien contact. To do otherwise is to whistle in the dark.



We will, over the course of this and the following volumes, attempt to provide the framework for this re-examination. We will begin with the earliest accounts of alien contact—those contained in some of the core texts of the world’s religions—and go on from there to describe the effect of this contact on other areas of human life. This is not an attempt at an “ancient aliens” type of approach; we are not interested in recycling that material, or in attempting to prove that every perceived anomaly on the planet is the direct result of alien interference or guidance. Instead, we are proposing that the history of human civilization over the past ten thousand years or more is nothing other than a Cargo Cult. We will recreate the initial contact(s) as best as we can, with the data available to us, and then re-imagine our collective human history from that point on.

We call this initial contact the *ur-punkt*, the origin point: the Alien Genesis.



As we move forward, a few concepts will become important. One of these involves the very use of the word “alien.” The term has become a pejorative, a word used to demonize a people, or a belief system, or to ridicule the very idea of contact with beings from off-planet. To use the term “alien” is to telegraph a certain mindset where it doesn’t exist and to devalue the dialogue in the process: people who speak of aliens are people who wear tinfoil hats or hear voices in their heads. Unfortunately, we do not have an adequate alternative to this term and for the time being will continue to use it until a better one comes along.

Another concept is that of disclosure. We do not believe that waiting for disclosure to come from the government is a wise position to take. It implies that the government—any government—controls access to alien contact. That is manifestly absurd. While we understand we cannot fathom the motivations or

intentions of an alien intelligence—except by deducing such intentions through the evidence that we collect—we are certain that a human government would not be able to control communications, appearances, or access to alien contact the way they can over human contact, and that human governments have been demonstrably unable to do so. Further, there is no advantage to be had by any government in disclosing the reality of alien contact, because to do so would be to admit a degree of impotence in the face of their constituents that would challenge all social institutions.

Another concept that requires reframing is that of re-engineering. There have been books and articles written concerning the possession of alien technology and the efforts by governments to re-engineer this technology in order to discover its function and operation and to develop technologies of human origin based on discoveries made during the re-engineering process. While this may indeed be the case—and there is evidence to suggest that these secret machines have been developed for decades, if not longer, but that *they may not be what we think they are*—we believe it is more important to consider that it may not be alien technology that is being re-engineered.

The re-engineering may be taking place much closer to home than any of us can imagine.

It is virtually impossible to describe this project without sounding hyperbolic or deluded, a problem that is more an artifact of the current state of knowledge of what it means to be a human being than it is of the subject matter itself. We are still far away from a profound comprehension of who we are, of understanding our place on our own planet (much less in the cosmos at large), and this colors our appreciation of forms of knowledge that do not adhere to a geocentric view of human history. Galileo moved our center of gravity from the Earth to the sun in the seventeenth century; but our culture has yet to catch up to him.

It should be noted that only one of us has seen UFOs. While Tom has, Peter has not. However, Peter is convinced of the reality of the UFO phenomenon based on examination of the evidence. He does not believe that a scientific approach to the problem of UFOs should require personal contact or observation. If it did, it would be the only scientific phenomenon to do so. We routinely accept the existence of phenomena we personally do not observe, such as bacteria and subatomic particles, because the evidence is overwhelming. The same is true of UFOs.

The resistance of some members of the scientific, political and military communities to acceptance of this phenomenon is based on a desire to withhold this information from the civilian population for reasons of “national security.” The resistance of other members of these same communities to acceptance of the reality of this phenomenon is not based on science or on a logical assessment of the evidence, but on a cultural bias.

The intention of this project is to challenge all of that and to offer an alternative approach, a modern twenty-first century reboot of the old ideas, and to probe into the true nature of the mystery behind the Sekret Machines.

A Note on Sekret

We are using this unusual spelling of secret quite deliberately. For all of its street associations it also helps us to distinguish what we mean by sekret from the usual interpretations.

The spelling “sekret” is also an Eastern European allusion, and much of what we will be discussing has Cold War associations including Soviet “sekret” machines.

In some Eastern European and Scandinavian languages, as well as in German, *sekret* means “secretion.” This has special resonance for our thesis when we consider the nature of the Phenomenon as a “secreted” machine. This will be elaborated upon in the second and third volumes of this series.

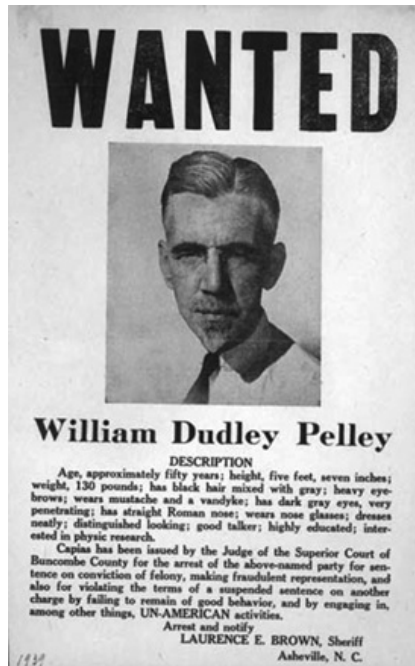
Finally, we also want to emphasize the alternative meaning of “secret,” derived from the Greek, which is “mystical.”



A shrine of the Cargo Cult of "John Frum" on Tanna Island, Vanuatu, in the 1960s. Notice that the cross is red, perhaps in emulation of a Red Cross symbol seen on the "mysterious" sky ships? John Frum is believed by his followers to be a World War II era serviceman who will come back to the islands to bring wealth and prosperity (cargo) from the sky.



Walter Dornberger (left) and Wernher von Braun (center). These were two of the many Nazis brought to the United States under Operation Paperclip after the war. Von Braun would be sent to Huntsville, Alabama and Dornberger would be sent to Wright Field near Dayton, Ohio in June, 1947: the same month as the Roswell crash debris was sent to Wright Field.



The Wanted poster for William Dudley Pelley, American Nazi who was imprisoned in the USA during World War II for sedition, and who was a believer in UFOs and benign "Star Guests" after making contact with them during a séance in New York City in 1928.



The helicopter inventor Arthur Young. Young, credited with the design of the Bell Helicopter, left that company at the end of World War II to devote himself to a study of the paranormal. His wife, Ruth Forbes Paine, was an heiress and best friend of Mary Bancroft: the mistress of CIA director Allen Dulles. She was also the mother-in-law of Ruth Paine, who was the woman who got Lee Harvey Oswald his job at the Texas School Book Depository. Both Arthur Young and his wife, Ruth, were members of "the Nine": a group of nine influential Americans – including an Astor and a DuPont – who believed they were in contact with inhabitants of a UFO during a séance in 1953.



Ava Alice Muriel Astor, socialite and daughter of John Jacob Astor (who died aboard the Titanic). She was one of "the Nine" along with Marcella DuPont, Arthur Young, and Ruth Forbes.