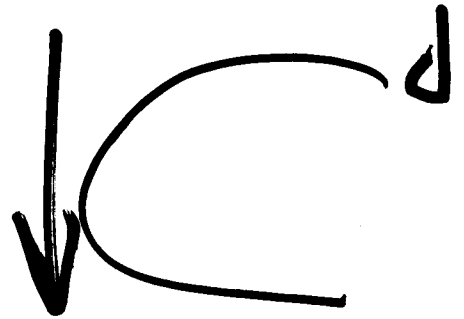




Scientists, contactees and equilibrium



Specially written for the
FLYING SAUCER REVIEW

by **TREVOR JAMES CONSTABLE**

author of

'*They Live in the Sky*'

JUST as it is quite unscientific to reject all contact stories as frauds, hoaxes or hallucinations, so is it dangerously naïve to regard all contact stories as being true. A middle ground must be found, from which a proper perspective may be gained not alone on contact stories, but on the whole field of ufology.

Why must we consider the rejection of all contact stories as unscientific? There are several reasons.

First, the philosophical foundation of existing scientific method forbids penetration of the ethical or intuitive side of man. The Kantian rules of investigation still apply, even though the UFO, amongst other latter-day phenomena, have long since called for the modification of these rules.

Compulsion of rules

It is because so many of the contact stories involve substantial subjective elements that the so-called objective scientist is compelled by the rules he follows to reject them. The presence of a subjective element, or elements, in a contact story does not invalidate it. It requires that it be approached in a different light, utilising the intuitive sciences. Furthermore, the subjective experience has to exist for the objective scientist even to be able to reject it.

Secondly, and as pointed out in other writings of mine, the observed phenomena connected with the UFO indicate quite clearly that it is in the invisible realms that some of the answers are bound to lie. The mind being part of the invisible or metaphysical nature of man, we are forced by a balanced consideration of what has been observed to conclude that objects coming from and returning to the invisible realms may well have access to the mind of man.

When we add to this fact the open, constant and energetic urge for contact on the part of the contactees, which originates in the *minds* of these men and women, we find that we have a solid case for contact on the mental level.

Just as the brain is not mind, so is it not necessary to have a physical craft to contact that part

of man that functions *through* his brain, but which exists independently of it.

When we add to these considerations some of the findings of James Associates* connected with infra-red photography, indicating life forms and constructs in a realm adjacent to but invisible to our own, we begin to attain to a *fully* scientific picture of contact stories. To elaborate this a little, we have exposed infra-red motion-picture film in the direction of radiated fields perceived by *etheric sight* in the manner described in my book *They Live In The Sky*. The developed film, exposed, mark, to invisible light only, reveals that objects radiating the fields came from and returned to a realm **BEYOND THE INFRA-RED**. Here, indeed, is food for the already harassed scientific thinker. Objects which attained tangibility only in the infra-red, never became optically visible, and which disappeared to a realm "even more invisible" than the infra-red.

Scientists fear ridicule

Thirdly, we may consider the solely objective scientific rejection of contact stories to be largely based on the low opinion of the contactees held by the scientists. Seldom are the contactees men of learning, able to meet the scientist on his own ground. The discursive logic of the scientist enjoins him to conclude, "Why the deuce would any space people contact ignorant persons like the majority of them are?" What he does not realise is that contact is not alone being made today with uneducated people. Scientists are "getting the word" from highly-advance invisible beings, but such men hold their tongues

*Trevor James, James O. Wood and Associates.

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for fear of ridicule, social ostracism, and of being hurled into mental institutions.

In the intelligent layman orbiting on the fringe of ufology, a condition of scepticism is induced by the conflicting stories of the contactees. To an intelligent man, it could not be otherwise.

Where, then, do we find the middle ground, from which we can establish our perspective?

The answer is to be found in the spiritually scientific approach, that approach which properly employs knowledge of man's own intuitive nature, knowledge which in many aspects goes back as far as human history itself, remaining essentially unmodified in all that time because of its sheer truthfulness.

One of the cornerstones of this method of investigation is the removal of the restrictions of the onlooker consciousness, the cardinal source of the illusions inherent in the objective methods of scientific investigation. The first step in removing these restrictions is the realisation and acceptance of the fact that man is a participant in, and a product of, the whole life of the physical universe. He is *not* an onlooker.

Then the application of this is taken further, as in dealing with such seemingly subjective things as contact stories, the scientist *participates*. He finds out for himself.

Dogged diehards may well chafe at the suggestion of participation by the whole man in any such investigation, on the grounds that all he will have when he is through is more subjective experience than he can shake a stick at and no objective evidence. This is incorrect.

A very real realm

The scientist who participates in this type of investigation and who prepares himself for it adequately does not find himself in possession of a plethora of uncommunicable knowledge. He will be able to discuss his findings with other scientists who have participated, and their findings will be the same. This is one of the paramount features of proper occult investigation. Everyone finds the same things to be true.

Interestingly enough, in the fringe areas between intuitive and discursive investigation, a certain amount of objectification of the intuitive findings is possible. Certainly enough to indicate that the realm of the invisible is very real, and very busy and very, very intriguing.

I refer here to what may now be recorded of the invisible with materials sensitive to the invisible and produced solely by the magnificent efforts of discursive science. At the present time, high-speed infra-red film can provide us with

indications of what lies beyond the narrow window of the human eye, and properly used it provides today concrete and irrefutable proof of the human etheric body. This body, a double of the physical, may be objectified today, on high-speed infra-red motion-picture film, with all the profound implications for humanity thereby involved.

What might be done with materials of a sensitivity suitable for further penetration of the invisible staggers the imagination. But it is the intuitive sciences, which show the scientist what it is he must investigate and if possible objectify, that provide the means of access to these realms. We are abundantly equipped to study the manifested world, the world of effects, under the all-embracing question of "What is it?" We need to balance this type of investigation with intuitive activity, investigation based on the question "How does it arise?"

Bi-polar approach needed

Relating these broad indications to the narrower field of saucer study, and to the still narrower field of contact stories is not as difficult as it seems. Just as we need a bi-polar scientific tool adequately to serve the march of mankind's knowledge, so do we need a bi-polar approach to contact stories. Let us illustrate here how polarity raises its inevitable head into contact stories.

Without raising the question at this point of the particular level or plane on which the contacts took place, we see that we already have a polar division between entities who are human, or who *appear* human or who are purportedly human, and those who are non-human. Adamski's claimed contacts with human entities of advanced type is an example of the former, the hairy dwarfs of Colombia representing the latter.

There are entities and craft which are aggressive by nature, design and activity. This facet is abundantly dealt with in my book *They Live In The Sky*. The polar manifestation of entities and craft is non-aggressive or friendly.

Turning now to the other aspects of polarity involved we find craft which are of our order of matter, optically perceived by hundreds of people. We also have craft which are not of our order of matter, the etheric vehicles and constructs which we have recorded dozens of times on infra-red film as *transparent forms* in the emulsion of the film.

Amongst the contactees, there are those who do not know the difference between a contact on a superphysical level and one on the physical plane. There are also those who do. In the cases of those

who do not know the difference, seldom if ever do the entities they contact seek to advise them. In the case of those who do know the difference, a far more coherent type of information is offered.

Amongst the entities manifesting here or who can communicate with us from other planes are those who are of the anti-Christ, and avowedly so. I speak here from personal experience, having involved myself in intuitive investigation through telepathy. There are also those who represent the Christ forces, and who serve the Christ Spirit.

It is significant that the entities who are of the anti-Christ, those who never seek to enlighten their contacts as to the particular plane on which contact is occurring, seem quite intent on obscuring from their contacts the fact that man is a spirit.

The entities who serve the Christ, polar opposites of the anti-Christ forces, seek on the other hand to make their contacts aware of the fact that they are embodied spirits, and thereby to launch them on the pathway to their own emancipation. The Christ forces seek to emancipate, the anti-Christ to enslave.

The eternal struggle

When we now review the contact stories with this in mind, we begin to see the eternal struggle between light and darkness taking place in the UFO phenomenon.

Entities who insist adamantly and constantly, through their contacts, that they are physical beings from other planets, that their intentions are purely scientific, that we ought to stop exploding atom bombs, are likely to be servants of darkness. It is a certainty, that entities who serve the Powers of Darkness will not come and present themselves as they are. If we had more "come-as-you-are" parties for spacemen, we would have far less delusion, far less misunderstanding, and elimination of the naïve viewpoint that all who come in spaceships are angels.

From considerations such as these, we are able to develop a careful discrimination regarding contacts and contactees. Perhaps there is some contradiction to be found in my position, as one who had and then discontinued telepathic contact with invisible beings, in questioning the experiences of others. It may seem so but it is not the case.

I do not question the fact that persons have had contact with saucer entities. On the contrary, all the evidence of reason and logic rests on the side of these beings having the ability to contact humans. Furthermore, my own experiments verified that such contact is possible.

It is because the considerations of polarity en-

sure that there will be two sides to the question, and evidence bears this out, that contact stories must be reviewed not so much in the light of their possibility or validity, but in the light of *WHO IN THE INVISIBLE CONTACTED THESE PEOPLE*. Were they in the hands of Light beings, or the Powers of Darkness? This is the only way to evaluate these contact stories, rendered necessary by the fact that those who are of the Left, or Darkness, come as Angels of Light. It is for this reason that in *They Live In The Sky* readers were warned not to trust appearances in connection with other world astronauts.

There is always the allegation made, when all reason fails, "James lost contact, and is jealous of those of us who maintain it." What is the answer to this then? It is that James did not "lose" contact, he *shut it off*. It was an act of will on my part, performed with excellent reasons, all of them connected with the outline of the potentials of intuitive science given in this article.

For awakened minds

It is possible for technical information to be obtained from spacemen, even as the suggestion to use infra-red film came from the etheric beings with whom we had dealings. However, once the mind is awakened to the glittering potential of knowledge that lies waiting for a man willing to *retrain* his powers of observation and thought, the mere dabbling with telepathic contacts becomes quite secondary.

Furthermore, the danger is very great that such contact will upset one's own independent evaluation of the realms of spiritual science. One step firmly in the right direction is greatly to be preferred over a blundering rush into realms wherein one is not orientated. It is precisely this situation that presents us with a lunatic.

An unwitting service

It is upon this very matter of orientation, and the maintenance of equilibrium that many contactees have gone adrift. It is evident in many cases of which I have knowledge. The "spacemen," so called, often cause well-meaning but psychically-disturbed people to leave their homes, move to another city, set up organisations with no coherent financial basis and generally seek to sever them from all their earthly anchorage. It is when these people have cut the ties that bind them, and which orientate them in their earth life, that the "spacemen" finally begin to emerge as coterries of unethical invisibles, exerting a psychic despotism over innocent and well-meaning people.

Beware the lunatic fringe!

by GAVIN GIBBONS

THE mystery of the flying saucers is now twelve years old, and no final solution to the problem has been reached. Theory after theory has been put forward about their origin and their reasons for visiting our skies. Most of these theories are balanced, and give solutions based on the evidence available. The only possible approach to the problem of flying saucers is the scientific one, they appear in our skies as objects which break most known scientific laws, their silence and sudden accelerations and decelerations are evidence of this. It is evident from their behaviour that those who pilot them are far in advance of us technically and many people think that they have discovered how to put the force of gravitation to their own use by being able to reverse it or neutralise it at will.

Dangerous extremists

All these are scientific questions, as are the bigger ones mentioned, and the whole subject should be approached in a critical and rational way. All emotion should be rigorously excluded from flying saucer research.

Unfortunately, since the drop in the number of sightings in Great Britain and the almost

In our November/December issue, we printed an article by Trevor James putting forward the psychic point of view. Because the FLYING SAUCER REVIEW welcomes controversy as a method of arriving at truth, it prints Gavin Gibbons's rejoinder in the same spirit. Readers are referred to Mail Bag, where the issue is also joined.—Editor.

complete disappearance of reports of sightings in the national Press, the more moderate elements in the flying saucer movement have tended to become overwhelmed with the vociferous extremists of the lunatic fringe. These people are dangerous as they confuse the issue by bringing irrelevant subjects into the problem of flying saucers. None of them is balanced, and none of them can approach the subject impartially; they ignore any fact that does not fit into their own warped theories. Few of these people have had any education. The following three remarks, made to me by sincere people who call themselves saucer enthusiasts, are typical of the lunatic fringe:

"I am not interested in whether he believes in Saucers, but whether or not he is a Christian."

Such contact stories as these remain in obscurity, because they tend to upset the free-wheeling appiecart of other contactees who seem to be doing all right, making hay from the ignorance of men and women and earning for themselves an undue fame and adulation.

The scientist in the regular objective sense has performed an unwitting service to humanity in protecting people from contact stories that are not seen in the right light. Unaware for the most part of the things I have developed in this article, the scientist has, nevertheless, through his discursive viewpoints, prevented a serious incursion of spurious psychic experience on the scientific field.

The scientist who has behind him a solid

education in the physical sciences certainly has to overcome many illusions, and to supplement his training with proper use and development of the intuitive. However, a purely discursive scientific training is better than none at all, and provides one pole of the necessary two.

Contact stories do not need to be impugned on the basis of the intellectual levels of the participants. They need to be properly evaluated by scientific skills that are based with equal footing in the discursive and in the intuitive. Then we shall have a *fully* scientific viewpoint on such things, we will know who is who and what is what, and not be dependent upon spirit beings of questionable integrity for our knowledge of the truth.

"They think . . . that saucers portend the near end of the world"

"You know not the day nor the hour that the Son of Man comes."

"The saucers made a pattern in the sky of great mystic significance, which our spiritualist group felt ought to mean. . . ."

The lunatic fringe can be divided into two main groups, the religious and the spiritualist. In both groups emotion plays an important part, hindering rational and critical thought.

The religious lunatic fringe is dangerous because (unlike the average Welshman) the average Englishman is acutely embarrassed at any mention of religion. (I write this though I am a communicant member of the Church of England myself.) His relationship with his God is something intensely personal which he is rarely prepared to discuss with even his closest friends. If he has no religion he is equally unwilling to admit it. So the man who goes up to him, saying, "The time is short, be saved while there is yet the opportunity" will meet with concealed, if not open, hostility. When the man goes on to mention saucers, is it surprising that the person spoken to is repelled from the subject for life?

Invention of the Devil

There is a strong lunatic fringe group who think that saucers belong to the devil and that they portend the near end of the world. We can call them the "Armageddon-Round-The-Corner Brigade." They quote yards from the Bible to show that saucers are "The Great Deception" which is coming just before the end of the world. They do not realise that the idea that the world was about to end was held by religious groups among the ancient Egyptians and Persians and has been found through the ages down to our present Jehovah's Witnesses. Nor do they understand that the battle of Amageddon has already been fought—on September 19, 1918, at the place now known as Megiddo, when Allenby finally drove the Turks out of Palestine in the First World War.

Another variant of religious Saucerer takes as his Gospel Trevor James' book *They Live In The Sky*, which says that some flying saucers are good while others are evil, but that they are not inhabited by human or human-like beings, but are all spirits, both craft and those inside. That this is nonsense is proved by the many instances of marks on the ground, ash, or metal, being left by flying saucers, things spirits would be quite unable to do. Some of these people claim to have had revelations which cannot be told, or which

are too horrible to be given to others. Yet they base their theories on such revelations, and because they are not allowed to repeat them, take on a "holier-than-thou" attitude to other mortals, not a way to attract people to the saucer movement.

Spiritualist mumbo-jumbo

The spiritualist lunatic fringe is dangerous as it repels the ordinary man who detests its mumbo-jumbo. Some spiritualists agree with the Trevor James group that saucers are spirits or piloted spirits. The logical mind is exasperated by remarks like "it ought to mean," "it might mean," or "we'd like it to mean." I feel that the stricture of the Church on spiritualism is wise; it is something of many dimensions, the human mind is limited to three—so is it surprising that occasionally a spiritualist finds himself in a mental home? Even more dangerous are attempts to communicate with those who pilot the space craft by methods such as automatic writing. I have tried this myself and soon gave it up when the so-called "space" men began to debunk Christ and the Bible and urge me to read books where this was done. I am quite convinced that spirits exist and that the entity who was making contact with me was evil.

I have since found out that several other people who tried these methods were given exactly the same, or very similar, teaching. In order to overthrow Christianity the evil spirits are cashing-in on the flying saucer movement just as several well-known human figures are doing the same thing—if for somewhat different motives! The only man who, I think, has succeeded in making contact like this with genuine space people is Mr. Philip Rodgers, of Grindelford, near Sheffield. The reader can dismiss most other stories, including the absurd "Space" baby lunacy, as irrelevant to saucer research.

Misplaced zeal

It may be objected that every man has a right to his own opinion of the solution of the flying saucer problem. Of course he has, but it is important to recognise the weaknesses in the emotionally-impregnated theories of the uneducated lunatic fringe. By their misplaced zeal, these people do more than anything else to drive the ordinary rational thinking man out of the flying saucer movement. That is why the reader should beware of the lunatic fringe.



THE CASE FOR CONTACT

Part Two

BY TREVOR JAMES

In our November-December, 1961, issue, Trevor James made the suggestion that the contact claims were not being taken seriously enough and suggested reasons for the neglect. The author now concludes his controversial approach to this difficult problem. The *Flying Saucer Review*, in line with its policy of open-mindedness, invites the views of its readers.

THERE is grave need today to see the various claims for actual contact with UFO intelligences in the right light. The necessary light is to be found in the first part of this article, which reveals why mankind must assume it is on the verge of epoch-making discoveries in the field of communications. These discoveries, we may assume by powers of logic immanent in the human mind, are already in the possession and under the control of the intelligences behind the discs. If the so-called "contactees" are looked at as tools, victims or instruments of these methods, their claims assume a different form. And in examining the claims, we are ourselves armed with a new conceptual tool and a vital alteration of our perspective.

The mind is involved

First, let us look at the contactee claims without ourselves employing a working knowledge of occult science. Study each contactee claim on the basis that the human being involved has come in contact with an instrumentation system capable of getting in touch with his mind directly, without any intervening material instruments in the possession of the contactee. In all these contactee cases, is it not a fact that the mind of the individual seems to have been so involved? Where faking and fraud are not alleged, is not the only weapon of the discreditor that the "contactee" is hallucinated?

Has it not been alleged, published and pounded upon without surcease that the "contactees" are "imagining things"? Do not these allegations themselves infer abnormal or subnormal functioning of the "contactee's" mind?

And is it not again and again asserted that there has been no reliable third or fourth party observation of the physical departure of a "contactee" in a flying saucer? And this in turn has supported the claim that "it all took place in his mind." All this points to that vast unexplored realm of the human mind, in the investigation of which the best-known psychiatric and psychological methods are still exceedingly primitive.

When the "contactee" is subjected to conventional psychiatric or psychological examination, the whole thing may be stamped a "myth," as it was by the late Dr. Jung. Well it might be if these examinations are confined to psychology. But out in the fields of astronomy, photography, radar and aviation, where the psychologist is but another ignoramus, stands a vast corpus of evidence of the presence of these objects. And these objects are relating themselves to the "contactees" in a way that will for some time elude study by the scientists of today. The relationship is being established via the *mind*.

These happenings represent a direct confirmation of the reasoning that permits us to conclude that contact will be by *advanced methods*. Consider the consequences of what has gone on with the "contactees," so bitterly abused and misunderstood by so many otherwise intelligent people. They report flights in spaceships which they have never been physically observed to take, and which therefore probably involve the mind and not the body. The physical sightings of strange objects are so prolific, as is their physical recording, that we are not permitted the luxury of considering the whole thing a "myth."

The photographer, radar operator, airline pilot

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and jet jockey tell of an objective phenomenon, which descends in some way to the minds of a few individuals, giving them direct experience which contains mutually correlative points. The scientists, no matter what phase of science they work in, are all forbidden to make firm statements about the UFO, not by higher authority or governmental edict, but by the rules of scientific evidence under which they labour. The scientist dealing with outer observations does not say they are ships from other planets, because the observed phenomena will not let him. The phenomena will not jib with such an assertion. The psychologist is hamstrung because the "contactee" is not talking about an illusion or an hallucination in the ordinary sense, but about a phenomenon that is real and objective when it manifests to human senses and instruments. With this phenomenon, the "contactee" claims direct experience.

A new tool

All these things point to the need for a new tool of investigation to supplement those that we already have. This tool is occult science, in the highest meaning of the term. A working knowledge of occult science, the acquisition of which requires the prolonged direction of the highest powers of a human being, is indispensable to UFO investigation. With it, the "contactee" phenomenon assumes a different proportion and an altered meaning. What, then, does occult science add to physical science in this field? Due to space limitations, we shall have to content ourselves with a few examples given in more or less dogmatic form. There is no enmity between the true occult scientist and natural science as we presently know it. In intelligent association, the two aspects give man formidable power to understand the Cosmos of which he is a part.

One of the more strident objections to most of the "contactees" is their low level of intelligence and their paucity of orthodox education. Occult science overcomes this by pointing out that the closer a human being is to the purely primitive state, the more likely he will be to have perceptions and experiences with things unseen that are denied to the highly developed intellect of civilised man. Thus, natives in remote parts of the globe speak of and deal with "evil spirits" as though they were objective realities. Modern science rejects this, but the trained occult scientist, who has equipped himself with the necessary additional organs of perception, is able to confirm that unseen beings do afflict primitive peoples.

The legends of Mexico, for example, contain

folk-tales about giant serpents in the atmosphere of the earth. An absurd notion to contemporary scientific thought. Yet the writer, with a specialised use of high-speed infra-red film, and methods stemming from occult science, recorded such a creature twice in succession in the heart of a California business district at noon. The creature was physical and objective, the photographs proved that. Yet it was quite invisible to the perception of dozens of factory workers who walked twenty feet beneath it as the photographs were made.

Thus, the occult scientist finds no grounds to objecting to contactees because they are people who live close to the soil and who are relatively uneducated. On the contrary, the occult scientist will approach the reports of such a person with some assurance that the "contactee" would be likely to have unusual experiences involving his perceptions. The occult scientist will also be careful to approach what is offered as not necessarily being the way it seemed to the "contactee."

In the works of Dr. Alexander Cannon extensive references may be found to the "astral" body of a human being. This body, made of very tenuous substance and not normally visible to human sight, leaves the physical body during the hours of sleep and "goes about its own business" according to Dr. Cannon. As the seat of consciousness, and a vehicle for consciousness, this body is able to have experiences, to travel and to undergo education while separated from the physical body during sleep. In the normal person, no memory of these activities remains upon awakening.

On the other hand, relatively uneducated people, close to the soil, without too great an intellectual development, are quite likely to bring back their experiences. And it is known to the occult scientist that certain beings in the unseen can arrange for this memory or recall, at will, if they so desire. This further reinforces the necessity for the occult scientist not to object to the uneducated or rough "contactee."

The element of sleep enters into practically every honest account of contact that we have in UFOlogy. This factor cannot be ignored by the occult scientist, and should not be ignored by the orthodox scientist. There are instances in the "contactee" cases of men sleeping on the desert and "awakening" to find ships descending, or of men dozing in various ways when the dynamics of astral experience can manifest according to occult science.

Occult observation by trained persons of the "contactees" frequently reveals a slackness or looseness of association between the physical

body and the astral body. In lay terms, a tendency to "slip out" is observed.

The Biometer

With the Biometer, used for psychological testing, a test has been devised which establishes the "threshold line" of any given person being examined. This is the capacity of the person to distinguish between an "astral experience" and one which takes place in the physical world. One "contactee," internationally famous as the author of several books, was tested in this way and was found, in the words of the distinguished doctor carrying out the test, to have "absolutely no threshold line whatever." By such things do we begin to clarify the nature of these experiences.

To the occult scientist, the purpose of the "contactee" is quite different to that which the "contactee" himself imagines. The "contactee" is one who is willing to talk of his experiences. He tells others. He repeats over and over again that there are real beings and real ships and that he has been aboard them. Hundreds of persons are given, by this instrumentality, a new concept of the Cosmos. They are introduced to things of which they previously knew nothing. In short, their consciousness is expanded. This is true no matter how humble the intelligence of the listener.

The more intelligent the listener, the more powerfully will he be driven to find out the "truth" about the whole thing. If he is a scientist, the chances are that he will react by thinking, reasoning, researching and experimenting. The more intelligent the person, the more he will be aroused to investigate. In other words, he too, in his own way, will undergo an expansion of consciousness which may well revolutionise his whole life and outlook. The humble "contactee" has started all this.

How easy it is to see, in the light of what we have brought forward here, that "contactees"

could possibly begin by talking about, say, the astral body. No-one would understand, nor would they give him the time of day. The "contactee" presents things in terms that persons in normal life today can understand. From this point the real search is triggered off in those for whom the time has come. Others who hear the "contactee" will continue to believe the experience as related, and will not undergo development of their own. Others will reject it all outright.

The occult scientist must also be wary of unseen beings whose purposes are not the education of mankind, and whose presence in the phenomena is all too evident to the occultly learned person.

In conclusion

We might say, in conclusion, that the physical, objective phenomena undoubtedly infer advanced technology and with it advanced communications method. The "contactees" confirm this, not necessarily in what they relate, but in the manner in which they acquire their experiences. Viewed as a whole, the discs and the question of contact with them point firmly to further investigation of the human mind as an instrument of communication.

This investigation, if pursued along the lines indicated by the unfolding of the UFO phenomena, leads the investigator to explore the extra-physical energies and powers possessed by every human being. From their latency, these powers are due to be aroused by methods which in their turn are indicated by the nature of the UFO phenomena. Thus in due time by the proper methods, we shall attain the capacity to communicate in a way that is but dimly realised at present. Mankind at the moment is being pushed into a special kind of an educational programme, just as mankind, in its higher, civilised development, pushes education on its own primitives. The case for contact rests.

The Open Letter to the Prime Minister

We would like to thank all our readers who wrote to their M.P.s pointing out the danger that a misinterpreted UFO might cause in these days of acute international tension. We received a prompt acknowledgment from the Prime Minister's office and we expect to hear more

about this matter in the near future. When we are in a position to do so, we shall make a full report to our readers. In the meanwhile, we suggest that it is still opportune to write to your M.P. referring to the open letter which we printed in the November-December, 1961, issue.