

# Scientists, contactees and equilibrium

*Specially written for the  
FLYING SAUCER REVIEW*

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**J**UST 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<sup>o</sup> 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

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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 coteries of unethical invisibles, exerting a psychic despotism over innocent and well-meaning people.