

LET'S TAKE OFF OUR BLINKERS

Dan Lloyd

FEW would deny that among the multitude of theories advanced to account for the UFO enigma, one predominant idea appears to run like a connecting thread between them. This is that the earth is somehow or other being subjected to some kind of surveillance by entities other than human, this basic theme being elaborated according to whether the theorist is disposed more to a material or non-material interpretation of the phenomenon.

The material view would appear to consist in asserting that we are being visited by inter-planetary spaceships, powered by some form of magnetic force field and piloted by a motley assortment of corporeal beings whose activities range from active hostility to unctuous benevolence. The literature that deals with this aspect is already enormous and a vast amount of ingenuity has been expended in spreading this particular form of gospel, even the Bible being enlisted as supporting proof.

From a "fourth dimension"?

On the other hand, there is the view that UFOs are manifestations from some kind of hypothetical "fourth dimension" of space, and to those who are not satisfied with the material interpretation this theory makes a powerful appeal. Again, an enormous amount of brain-power has been expended on metaphysical arguments seeking to demonstrate the validity of a postulated fourth dimension on the basis of higher mathematics. Those UFO theorists who invoke the fourth dimension can not only point to abstract philosophy in support of their contentions; they can, and do, assert that many behavioural patterns of UFOs are consistent with "another dimension" being the source of the manifestations—e.g. sudden appearances and disappearances attended by phenomenal speed and other gravity-defying characteristics.

Link with psychic phenomena?

There is beginning to emerge yet another viewpoint, which sees in UFOs something intimately linked with such kindred "damned facts" as poltergeist phenomena, hauntings, precognition, telepathy, and many other "aberrations" of the human psyche.

It is, perhaps, symptomatic of the feeling that a new understanding of the human being must arise that a new look is being directed towards the ancient wisdom of the East in the belief that it can provide some key with which to unlock the door to the mystery of man's relation to the Universe. Those UFOlogists who thus turn their gaze backwards to the storehouse of oriental wisdom feel that by equipping themselves with concepts taken from that great treasury of spiritual knowledge they will be able to shed some light on the UFO problem which, in their view, is incapable of being understood by the materialistic concepts of modern science or the abstractions of metaphysics.

Now it could be argued, and I will attempt to do so, that those who borrow their concepts from the past, however "spiritual" those concepts may appear, are simply opposing one abstraction with another—using abstraction in the sense that a particular view is abstracted from the total picture and held up as the truth, whereas the truth must surely be many-sided and embrace all abstractions.

Western and Eastern abstractions

For consider the position. The materialist asserts as his abstraction that intelligent life can only arise through the agency of a physical body which has undergone an evolution from lower to higher forms, culminating in the perfection of man. Therefore, he argues, if intelligent life exists elsewhere in the Universe, there must have been a similar process of physical natural selection in operation, as matter is considered to be the primal stuff from which intelligent life is born.

In opposition to this purely materialistic abstraction, the "non-materialist" who is steeped in the terminology of the East points to the existence of "pure spirit" as being the sole reality, at the same time asserting that matter is simply an illusion which only owes its apparent reality to the fact that our senses are bewitched and cannot perceive the true reality lying behind the senses.

So on the one hand we have the Western abstraction which asserts that matter is the sole reality and psychic activity simply an emanation from it; and on the other hand we have the Eastern abstraction which denies any ultimate reality to matter and concerns itself solely with inner experience. In the East, matter is an illusion; in the West, spirit is an illusion.

Since the impetus given to the development of logical thought by the Greek philosophers, almost every shade of philosophic opinion between these two polar extremes has been expressed. In every direction the intellect of man has exerted itself in order to comprehend the world; almost every metaphysical abstraction it is possible to construct has already been pursued to its logical conclusion. And yet, with our libraries bursting at the seams with catalogued erudition, man continues to pose the age-old question: Who am I and what is my relation to the world?

Philosophy powerless

In what direction can he turn to find an answer to this question? Man feels with a sure instinct for truth that philosophy as such is powerless to help him. Materialistic science is simply the result of the abstract thinking which has dominated the Western world since the fifteenth century, and although magnificent achievements have been made in this domain, nowhere has it been able to grasp the reality of man's being. The situation that has developed whereby knowledge of the physical world, gained through the physical senses, has been held up as the only form of cognition of which

man is capable has inevitably led to an immense enslavement of thought in the opposite realm, that of the dogmatic confessions, which have increasingly taken upon themselves the role of spokesmen for the domain which transcends the physical. Man is required merely to believe as opposed to know. On the one hand he is required to worship materialistic *knowledge*; on the other hand dogmatic *belief*.

This contradiction can never be resolved at its own level—the level of abstract thinking. For just as assuredly as modern science can be said to be materialistic as a result of abstract thinking, so too can the various Western religious confessions be said to be materialistic, for they, too, in the form in which they are presented today, deny reality by maintaining an authoritarian structure which opposes the development of free creative thinking, and this, in turn, works over into the lifeless concepts that are brought to bear on natural science.

The key lies in the phrase *free creative thinking*. In other words, thinking itself must undergo a radical transformation in both *knowledge* and *activity*. How is this to be achieved? By what means can man bring about a science that is fully rooted in spiritual reality and a religious life that unfolds in genuine creative freedom? And what has all this to do with flying saucers?

The supreme importance of Steiner

For the answers to these questions, I would refer the reader to the works of Rudolf Steiner. I maintain that no other figure of modern times can equal the importance of this man as a historical personality whose mission it was to impart impulses for a complete regeneration of our cultural, scientific and religious conceptions. Space does not permit me to do more than sketch in the tremendous significance of this great Austrian teacher for the future of mankind. Suffice it to say that he was as at home as an investigator in the spiritual world as the average scientist is in the physical, and was at great pains to express himself in terms that could be grasped by the healthy reason. Nebulously mystical statements were anathema to him, for what could not be grasped by clear thinking was not worth communicating. But what he gave forth as a body of teaching concerning the spiritual world and its beings and their connection with mankind throws the present situation regarding the UFO problem into sharp relief. Against this background of spiritual knowledge, it becomes apparent that certain sub-conscious faculties in man are beginning to stir. A new form of clairvoyance is beginning to emerge from the depths of the human soul, a clairvoyance not dependent on bodily functions, as in certain forms of mediumship, but one which is *free* of the physical organisation. This clairvoyant perception will enable man to recognise his true connection with the planets of our solar system and the other heavenly bodies, for man is in truth a microcosm of the Universe and is intimately united with the forces and beings of the extra-terrestrial world.

What is manifesting today as a longing to explore the solar system in spaceships is nothing but a distortion of this sub-conscious awakening. The idea of spaceships

from Venus, Mars or beyond can, likewise, only be seen in its true light when it is recognised as a distortion of what is occurring beneath the threshold of consciousness.

For the spiritual beings of the other planets *are* coming to earth—but not in spaceships. They are appearing on earth in a form consistent with their inner nature and are relating themselves to the faculties dawning in human beings in order to ensure that man's evolution proceeds in accordance with the intentions of the spiritual hierarchies who lie behind this evolution.

What, then, it may well be asked, are the physical manifestations of UFOs that are so widely reported, which appear to be anything but etheric in their effect, in that they leave physical impressions, interfere with electro-magnetic apparatus, and so on?

Ahrimanic, or Satanic beings

In order to answer this question, it should be known that there are on this earth other spiritual beings whose intention it is to prevent mankind following its true evolution. Known as the Ahrimanic beings, they are actively engaged in furthering every form of materialistic concept, for this will lead to a one-sided development of man's intellect and prevent spiritual knowledge flowing into him and thus being applied to such vital human activities as education, medicine, science, art and religion. These beings, also known as the "lying spirits", are in the service of the cosmic being who has been known since ancient Persian times as Ahriman. In the Bible he is known as Satan.

These beings have the ability to perverting the clairvoyant perceptions that are beginning to unfold in

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The Editor is very happy to announce that his old friend Aimé Michel has accepted an invitation to join the FSR panel of consultants. Needless to say, M. Michel has already been "consulted" on a great many occasions, so the recognition of his valuable advice and assistance on the page 1 "masthead" is long overdue.

The best known of all researchers in our field, and a journalist by profession, M. Michel is a *Licencié en Philosophie*, with special degrees in mathematics, logic and general philosophy, history of philosophy, psychology and sociology at the Universities of Aix en Provence, Grenoble and Marseille. Students of our subject know him best for his two brilliant books, for his articles in *Flying Saucer Review* and for his work in *Planète*, of which journal he is a director. However, he has an even greater audience by virtue of his articles in scientific journals, and of other books, the most recent of which is *Histoire de la France Secrète*, written in collaboration with J-P. Clébert (Editions Planète).

man. There could be no greater distortion of what is actually happening at the present time in man's relation to the spiritual world than to spread the delusion that physical machines are coming to earth with physical beings from outer space. In this way the march of materialism is maintained beyond the earth and a hallucinatory picture is held up before men's eyes. The fact is that the etheric world is beginning to unveil itself in this century, and to slumber away this supremely important event in human development by elaborating fantastic theories based on the present materialistic concepts of outer space will only lead man farther into the abyss which has been planned for him by the Ahrimanic beings.

Conclusion

It is not from some hypothetical "fourth dimension" that what we call UFOs are manifesting. It would be

truer to say that they are deliberately distorted etheric effects, and it should surprise no one to learn that such effects can influence physical matter and create, in turn, physical effects, for the spiritual forces which stream through the Universe are, in their interaction, the creators and sustainers of physical matter.

It is high time that science took off its blinkers and began to investigate the connections between the earth and the other planets of our system by comprehending the nature of these etheric forces in plant, animal and man.

The enigma of flying saucers will, I maintain, only be resolved when man's spiritual perception enables him to discriminate between truth and error here in the physical world, and man's reason is raised from the sub-human to the human level. And the enormous life's work of Rudolf Steiner is the beacon pointing ahead to man's truly human development.

Casualty on Réunion

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and on pebbles, where they detected up to sixty thousandths of a Roentgen.

This figure is in fact extremely low from the point of view of dangerous contamination. It is recognised that a rescuer can be exposed for a few moments to a radiation of 25 Roentgens. Up to as much as 100 Roentgens, the damage to the organism is not irreversible, but it becomes so at 200, and at 600 Roentgens death is certain.

But all the observers have pointed out that this enquiry into the radioactivity only took place ten days later, after the abundant rains that occur in those tropical regions, as well as the high altitude, had permitted the terrain to get well washed down. So the level of radioactivity would surely have been much higher than that on the day of the occurrence.

However that may be, the radioactive grass and pebbles are now in a laboratory.

These are concrete findings regarding which there can be no expression of doubt.

The sketch which accompanies this article is reproduced from the drawing made on the spot by the artist Gérard Piednoir of the *Journal de l'Île de la Réunion*, in collaboration with M. Fontaine himself, and the report was written by M. Claude Huc.

Since the receipt of the first

report, dated August 28, we have written to the *Journal de l'Île de la Réunion*, as well as to our correspondent there, to express our concern as to the fate of the witness after his exposure to an unknown but radioactive irradiation. We told them of what had happened here in France, at Brazey,* and asked them to inform the Service de la Protection Civile.

There have been other sightings too in Réunion and in the neighbouring island of Mauritius. On August 11, a cigar-shaped craft was seen over Réunion, while, at Curepipe, in Mauritius, a craft was seen in flight in June. It is described as similar to the one seen by M. Fontaine.

FSR Editor's Postscript

Since the appearance of the first sketchy newspaper accounts of this case, rumours were circulating that not only had M. Luce Fontaine fallen victim to the radiation, but that the effect of this was so severe that he had been flown to Paris where he had been admitted to the Curie Foundation. A "Stop Press" item in *Lumières dans la Nuit*—November 1968 edition—stated that this, according to their Réunion correspondent, had indeed happened. M. Aimé Michel, however, after advising me that his information was that the witness had been irradiated, had counselled the utmost caution while we awaited the

results of further enquiries which he was making. This was before the publication of the *Lumières dans la Nuit* article.

We have now learned from M. Michel that friends of his in the medical profession had learned that M. Fontaine had **not** been flown to Paris, and had **not** been admitted to the Curie Foundation. Subsequent enquiries in Réunion by M. Michel's correspondent in the island had revealed that the false story had been circulated by the Fontaine family to obtain peace and quiet by putting investigators off the scent. Nevertheless it seems that Luce Fontaine had suffered some effects from exposure to radiation, but not of the degree of severity suggested in the rumours.

NOTE (by Gordon Creighton)

* The case referred to occurred at Brazey-en-Morvan in France, and the Editor of *Lumières dans la Nuit* mentions it briefly elsewhere in this same issue, and says there will be a full account of it in the next issue (December 1968).

Meanwhile, it can be stated briefly that the case concerns a machine which landed not far from a flock of sheep. The result was: two sheep missing, one sheep dead (of causes which the veterinarians are unable to explain), while two more died over the course of the next few weeks. Another result discovered at the landing site was that hundreds of slugs were found to have undergone a mutation, and changed colour; all of them soon died.