

# TRUTH *and the* TROGLODYTES

by

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IT IS NOT inconceivable that the future progress of the human race, if it survives the next decade, lies downward and inward towards the heart of the earth, rather than upward and outward towards the moon and other planets of our solar system. Man's physical explorations of the Cosmos may be switched; at no very distant date, from centrifugal to centripetal penetrations.

Those of my readers who have picked up stones may perhaps let me live a little longer when I explain that I do not exclude the possibility of outer-space exploration. Millions of people of this generation believe that man will conquer the moon, Mars, Venus, a percentage of the inhabited asteroids, Proxima Centauri, and the peopled planets of other suns in our own galaxy, before jetting off to other galaxies and their worlds. I am simply suggesting that a spiritual principle may be exemplified in man's future progress, and that he may have to go down before he goes up.

My suggestion has factual and scientific justification. Our moon is waterless. So are Mercury, Jupiter, Saturn, Uranus, Neptune and Pluto. That leaves us Mars and Venus (and any undiscovered planets) as the only ones likely to possess water. Dismissing the undiscovered planets as almost certainly waterless, and accepting the very latest scientific pronouncements regarding Venus as destructive of any "world like ours" hypothesis (for the "clouds" are now held by some authorities to be dust-clouds concealing a desert-like surface) we are left with Mars. The probability is that water exists on Mars (I believe in the reality of the "canals," and that they are artificially constructed), but it may be water quite different from our own. We have many kinds of water—not merely the one consisting of H<sub>2</sub>O molecules, which are kindly to the human constitution, but other kinds—and we cannot be sure that any water that exists on Mars is suitable for our use, either internally or externally. Man himself, like the surface of his world, is mostly water. It may be that he will have to take

enormous quantities of water with him in outer-space explorations. Devices may, of course, be used to overcome the water problem and all other problems.

The day may indeed come when a crew of 15 or 20 humans will take off for the moon. Men may go to Mars later. They may find that Proxima Centauri has planets, and set off for *them* at some future time, taking several years for the journey and travelling at the speed of light. Your forecast of humanity's future is as likely to be as true as mine.

One thing I cannot understand. Why do numbers of people who accept space-travel as something more than a probability find it difficult to believe that intelligences from other worlds are visiting us? There is no evidence that anyone from our world has gone to the moon, much less to another planet. Despite all that has been said by scientists and science-fiction writers there is no *evidence*, no *factual proof*, that man will ever reach the moon. He may overcome the formidable difficulties which face him, or he may not.

But the question whether intelligences from other worlds or dimensions are visiting us is no longer a matter for speculation. Thousands of factual sightings provide evidence that they—whoever "they" are—have overcome the difficulties of space-travel, or anti-gravity movement, or mat and de-mat emergence into and disappearance from these terrestrial dimensions.

Yet we ufologists are up against a brick wall in our endeavours to establish practical two-way communication with such intelligences, even as scientists are up against brick walls in all directions in their endeavours to penetrate beyond three-dimensional matter. Their brick walls are composed of atoms (the building bricks of the universe) seemingly solid until a century or so ago, when they began to dissolve: bricks which are now found to be immaterial. Our own brick wall is analogous. Yet we are slower in realising its immateriality: that is the amazing fact. We still cling to "explanations" of the UFOs based upon eighteenth-century science.

Writers in some of our flying saucer magazines still believe that the parent ships and discs and other phenomena are material—three-dimensional. They will remain baffled in their attempts to communicate with the intelligences who control the UFOs as long as they cling to their three-dimensional explanations. Conventional scientists are compelled to seek new geometries: we are reluctant to discard that of Euclid. Our own brick wall remains solid, substantial and thick.

We who believe in the reality of the UFOs are at the crossroads with the conventional scientists: that is the crazy, incredible truth. For we should have made our decision years ago, and have explored fourth-dimensional and *spiritual* explanations of the phenomena, seriously and to such an extent that we should now be some way along the road *which world scientists will be compelled to take if the world is to survive*. For unless a spiritual, fourth-dimensional explanation is accepted regarding nuclear energy—an explanation which sees it as a creative, benevolent force proceeding from a Divine Being, rather than a destructive, malevolent force blindly and accidentally “happening,” then, as Whitman puts it, “we have come to the rats and dung at last—*alarum*, we are betrayed!”

### The Choice

Man is now faced with a choice. If he is prepared to turn inward, in humility, he may be able to go outward towards the distant galaxies—but he will always remain physically earth-bound, even as he is at this moment spiritually earth-bound, unless he is willing to learn from intelligences higher than himself. I believe that such higher intelligences are now here with us, ready and willing to teach us, not merely the secrets of interplanetary space travel but (which is far more important) *how to live at peace with ourselves*.

There we have our first paradox—that man must turn inward to go outward. It is utterly useless to seek an explanation of the UFOs in three-dimensional, materialistic terms. The answer to all the problems concerning them lies in man's spiritual consciousness.

What is the alternative to seeking a spiritual explanation of the thousands of sightings which we have accumulated in recent years—inexplicable incidents which are being supplemented by hundreds and hundreds more as time passes?

Standing at the crossroads with conventional scientists—where we should most certainly not be—we may take the non-spiritual road, the road of no return, the road hedged by sensory limitations. We may remain—as many conventional

scientists remain—stubbornly opposed to spiritual explanations, and content with materialistic ones. That choice *seems* to be one which leads outward towards the stars, in its implication that man will conquer the moon, then Mars, then the galaxies—always, forever and forever, in a *physical* sense. Dismissing spiritual explanations and implications; ridiculing the suggestion that there are spiritual dimensions, and that man has a spiritual destiny beyond the grave, the materialistic conception of the Cosmos promises man ever-widening physical explorations—but *as long as man refuses to accept spiritual explanations of his problems no such promise can ever be fulfilled*. Even as we, as ufologists, will find no answer to our problems as long as we hold stubbornly to materialistic conceptions, so with our world scientists.

### Unteachable

And so we come to our second paradox. If scientists persist in their attempts to explore the Cosmos outwardly, believing in the reality of matter and of physical space yet rejecting spiritual realities, they will sooner or later be forced downward and into the earth. Human beings will become troglodytes physically, even as the vast majority of them are now spiritual ones.

But immediately we realise that we are cave-dwellers in a spiritual sense we have come down to earth at last.

For that is our first requirement in our search for an explanation of the UFOs, and of the baffling fact that (after ten years of factual sightings, in this most recent phase of world visitations) we are still not in two-way communication with the higher intelligences *who are quite obviously continually and intimately interested in all we are doing*. What other explanation is possible but this—that we are debased, and ignorant and bestial compared with them, yet spiritually arrogant and prejudiced, so that we are virtually *unteachable*?

Millions of people who have heard of “flying saucers,” and whose attitude towards them is at best tolerant of them and at worse contemptuous, fondly imagine that if they saw a spaceship land, and beings emerge from it, then they could walk up to one of them, slap him on the back, and ask him into the nearest pub for a drink. Any conversation which followed would, of course, be on equal terms. The Martian, or whoever he might be, would have to explain himself. In simple language, of course—saying where he came from and what he was doing, mucking about in our atmosphere.

So might a spider, if it could communicate with a human being, ask him to explain himself *in spider language*. What would he be doing, poking around a spider's web—what kind of a web was he living in himself, as a super-spider? Why was he, the man, concealing his spinnerets and doing nothing with them? *What*, did the man imagine he could teach *it* anything about web-making or fly-catching? If he, the man, wanted to be friendly, why wasn't he ready to join it, the spider, in a little drink of fly's blood?

If a spider asked me to prove my existence I might do it in either of two ways. I might crush it with my foot. Or (feeling compassion towards it, even as higher intelligences feel compassion towards us, knowing that God made angels, men and spiders) I might simply ignore its silly questionings and continue my study of it.

The analogy fails, of course, in this vital respect—that spiders have no conception of men, as men, and no means of communicating with intelligences higher than themselves. We humans, however, *can* conceive higher intelligences, and can communicate with them if we are ready to fulfil the conditions of communication.

### A New Geometry

Dr. Holmberg, of the Army Operational Research Group, West Byfleet, writing in the *June World Science Review* on "Gravitation and Radiation," said: "One of the stumbling blocks to progress is that whereas space in Einstein's theory is continuous the effects connected with the electro-magnetic field are discontinuous or, as we say, quantal. In order to handle electromagnetic effects a number of special rules to do with quantization have to be introduced and presumably these would have to apply to any unified theory."

One might paraphrase Dr. Holmberg's words appropriately—for, as he explains, he is seeking a way out of his difficulties by suggesting a new geometry, even as we are considering our need of a new geometry to solve our own problems as ufologists. One might say that *we* need special rules, which would have to apply to any unified theory regarding the intelligences who are coming to our world. And we also are concerned with the nature of space.

Plato's image of the creatures in the cave, in his "Republic," should be read again and again by ufologists seeking an explanation of the apparent reluctance of the higher intelligences to communicate with us. Let there be no confusion of the issue. I am concerned with caves, not public houses. I am not criticising anyone who likes a glass of beer: I am suggesting that

the man who visualises having one in a public house with a spiritual being, who may have come from a planet *a million years ahead of our world* in evolutionary development, needs to dismiss any such imaginative concept and picture himself meeting such a being not inside an inn but outside it (the inn having no room for him).

That was the position of One who came from the skies to our world 2,000 years ago. It has been the position of millions of people since—numbers of them cave-dwellers because they sought spiritual, four-dimensional solutions of the world's problems.

The creatures in Plato's cave, chained and confused, believed that the shadows they saw, of people and objects, were real, and that the people and objects outside their cave were fanciful shapes. Yet the world outside the cave was closer to absolute reality than their own restricted world of shadows.

### Plato's Cave

It may be that this world's humans will not be driven underground by the horrific bombs of a nuclear war. It may be that there will be no world-wide conflict, massacring millions and leaving a remnant living in holes in the ground, afraid to emerge because of the vast volumes of radio-active dust released. It may be that humans a century hence will still be surface-livers and not troglodytes. The world of our children's children may be one of continued material and physical "progress." They may be using micro-film in place of printed paper. They may be smoking harmless, or even beneficial, cigarettes. They may be speeding along safe roads at a thousand miles an hour, yet killing only one in a hundred of the numbers of people we kill on our roads today. They may be flying around the world in a few minutes and running excursions to other planets. They may be wearing nothing but two-way colour-television wristlets and seven-leagued boots, and taking their caviare and cocktails intravenously in glass houses. They may feel they have conquered the world, *but they will still be living in Plato's cave, chained and bemused and blinded, if they have not, by then, established spiritual communication with the higher intelligences who are so intensely concerned with our world, and if they have not, by then, learned the discipline of discipleship.*

This question of our need of a new non-Euclidean geometry is intimately related to two-way communication with intelligences in other dimensions. Meade Layne and his fellow workers of the Borderland Sciences Research Associates of America have done invaluable

spadework in preparation for such two-way communication because they have always called a spade a spade: Meade Layne and those with him are not afraid to incur undeserved misunderstanding and prejudice—they accept truth wherever it may be found.

Why should we dismiss trance communications as though all mediums are necessarily liars? The Proceedings of the Societies of Psychic Research, here and in America, are packed with fully-authenticated cases which prove that extra-sensory communication is possible, and that intelligences who are clearly extra-terrestrial *have* communicated and *do* communicate. We do not need to open our mouths like fledglings; but this does not mean that we should bury our heads like ostriches.

Einstein's theory predicted that energy and mass should be equivalent. Before proof was afforded by the collisions of positive and negative electrons (which simply vanished and were replaced by radiation) his prediction was about the maddest, most illogical and most unscientific that had ever been made by a world scientist. It completely upset, not merely Newton's apple theory, but the whole apple-cart of physics.

### We Must Decide

Science has turned her face from the shadows within the cave to the light of day, streaming down from other dimensions beyond the cavern's entrance. *We ufologists cannot remain much longer with our backs to the light.* If we do not make up our minds soon we may be buried alive—relegated to obscurity by a world which will have grown tired of our vacillation and *half-belief* in the reality of the phenomena we are recording.

Had I attempted to outline a new non-Euclidean geometry without these preliminary dissertations on subjects which may perhaps have seemed—though they are anything but—irrelevant, I should have risked scornful dismissal of my conceptions. But I hope I have made it quite clear already that any attempt to describe other dimensional principles or conditions *must* seem ridiculous and illogical to us; for we are creatures conditioned to our three-dimensional cave. We are troglodytes using cave-logic, interpreting outside conditions in cavern terms, even as any spider would distort any "communications" which might come to it from our own world into spider-logic and spider-reality.

We can now summarise the prerequisites of an elementary system of non-Euclidean geometry

which might serve as a basis of understanding and communication between higher intelligences of other dimensions and ourselves. Such a system must:

- ... express the spiritual principles underlying, and inseparable from, Euclidean geometry: this requirement being in accord with the truth that all physical phenomena and the laws which govern them conceal such spiritual principles, which are the only possible links or paths between such phenomena and the realities of other (extra-sensory) dimensions;
- ... pay particular regard to (a) the spiritual implications of Plato's cave imagery and similar attempts to relate our physical world to other realms of existence, (b) the psychological implications of Professor Dunne's serialism, with its basic concept of "the recessional observer," and (c) the scientific implications of Einsteinian relativity; and, lastly, it must:
- ... reconcile (or indicate a way of reconciliation between) the "continuous effects" of world religion and the "discontinuous, or quantal effects" evidenced in conflicting religious and philosophical beliefs.

The first requirement arises from the fact that we are seeking an extension of knowledge, *not from a physical and visible world to a similar one but to one which is essentially invisible and spiritual*—the extension must therefore combine both physical and spiritual principles.

### Baffled

The second requirement is indicated by significant correspondences between the imageries and "other world" concepts of the three thinkers, which we shall consider in due course.

The third requirement is implicitly demanded by the fact that higher intelligences from other dimensions are very probably baffled in their attempts to communicate with us *because we are spiritually and philosophically in conflict with ourselves as a race of intelligent beings.*

In our sensory, three-dimensional cavern, we ufologists are only a small minority of its prisoners. How can we establish communication with beings out there in the light of day, beyond the mouth of the cavern, if we do not believe in their existence? And how can we learn from them, even if we believe in their existence, if we continue to argue amongst ourselves? Here, in our chains, semi-blind and pitifully ignorant, we must remain alert, listening reverently for their voices to break the silence.