

UFOs and ESP

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IN recent years, several researchers have become intrigued with the theory that most, if not all, Biblical visions, strange incidents, and *miracles*, belong to ufology. Citing the vision of Ezekiel, and that of Zechariah, they go on to discuss the Star of Bethlehem, the Transfiguration, the Ascension, the Day of Pentecost (Acts II), and the book of Revelation. Even *Fátima* is brought into this strange family, to the consternation of Roman Catholics who have been repeatedly informed that *Fátima* was a visitation by the Blessed Virgin.

In all young fields of research, one sees trends of this kind; for, in their enthusiasm, students of the phenomenon are eager to bring to bear on their argument as much evidence as they can muster. And it is good that they do this, for it stimulates thought and discussion.

I have for many months, even years, brooded on the question of ESP (extrasensory perception) in connection with numerous reported outbreaks of poltergeist activity in UFO flap-areas. Of course, it is not possible for one who is not financially independent to travel to those areas to witness the flap, and the alleged accompanying outbreak of poltergeist activity. One has to take the word of researchers who are either financially or geographically better situated, and who are fortunate enough to have witnessed both phenomena personally.

The poltergeist phenomenon

The poltergeist phenomenon is a widely studied problem, and we have come a long way towards understanding why it occurs. We do not yet know, however, in what way it functions. Charles Fort devoted some space to it in his intriguing writings; later, many a writer has published heavily documented accounts for our entertainment, and instruction: the literature of the poltergeist has assumed considerable proportions, so that anyone who wishes so to do, can acquaint himself with the overall history and nature of the problem merely by visiting an average, good library. (The word *poltergeist* is actually a German term, and as such it should be written, as all German nouns, with a capital P; it has, however, become so much a part of our own language by now, that one feels entitled to write a small, or minuscule *p*, and to regard the term as an integral part of the English language; it means a "mischievous spirit". The *g* is, of course, pronounced "hard".)

But the literature of ufology already contains a great many incidents which smell strongly of poltergeist, and others of plain ESP. We cannot honestly shrug them off, and sweep them under the rug: they should be examined. In an article "Manner of Speaking", in the *Saturday Review* of June 2, 1962, J. Ciardi wrote: ". . . It takes courage to engage . . . confusion deeply. It is at least a ponderable proposition that the courage to engage it is a better, because a more humane, act of mind than is that

order of conviction that can survive only by refusing to consider seriously those questions an inquiring mind must find unavoidable."

The "language" of UFO occupants

In another article,* I mentioned the strange fact that several witnesses of UFOs and occupants reported that:

- (1) The occupants spoke the witnesses' language either fluently, or haltingly.
- (2) The occupant spoke in what *sounded* like the witnesses' language, but they could not understand them.
- (3) The occupants spoke a strange language, yet the witnesses were able to get their meaning, without knowing how they managed this.
- (4) The occupants spoke an incomprehensible language, so that no communication was possible between them and the witnesses.

Anyone conversant with the literature of ufology to-date, can recall instances illustrating each of the above categories. We here, however, are interested only in categories 2 and 3.

In the case of category 2, it may be possible for a *bemused* witness, in his fear and astonishment, to imagine (in his dream-like condition) that familiar sounds are being uttered, yet he is unable to decipher their meaning. In my personal experience, I remember being administered a general anaesthetic prior to surgery: evidently, the drug acted slowly, or too little of it was given at the outset, so that I clearly recall hearing voices, sounding far off, in familiar speech, yet I was unable to understand what it was they were saying; the surgery, of course, had not yet begun at that time. It is my belief that, at certain times, UFOs can surround themselves with a force-field of electromagnetic energy; and this field has probably to be blamed for causing witnesses, in category 2, to imagine that the sounds were familiar; yet, the effect of the EM force-field on their brains prevented them from *filtering the sounds normally*, hence they failed to identify them as *unfamiliar* sounds. This is only a theory, but it appears to explain a puzzle that I have been unable to elucidate in any other way.

It is possible that more competent readers will feel induced to reply to this by a letter to the REVIEW, or by an article; and this will be welcome.

Regarding category 3, this is a very different problem. In my previous article on the speech of the aliens (Case No. 2), I wrote: "The question as to whether an hypnotised subject can understand commands given in an, to him, unknown language, is apparently still an open one. My attempts to obtain definitive information on this

* *Speech of the Aliens* (Pts. I & II) in FSR, Vol. 16, Nos. 1 and 2 (Jan./Feb. and Mar./April 1970).

score have all been unsuccessful; presumably, the matter has not yet occurred to most hypnotists. I vaguely recall having read, somewhere, a story where a subject did obey commands given in a language which she did not know; however, in the absence of the reference, I am obliged to leave this question open, for the time being." The crux of the matter is, whether in "hypnosis" there can be thought-transference (i.e. telepathy) which transcends the language barrier. Moreover, if this can happen, is it universal, or does it only occur between a restricted number of people? The question is important, as well as intriguing. We all know that the armed forces of several countries have been conducting very illuminating experiments in ESP and telepathy; it should now be coupled to *linguistic* perception, or lack of such perception, under those same conditions.

Effects of UFOs on the brain

Be that as it may, we already strongly suspect that UFOs can affect human brains; moreover, certain ufonauts have allegedly hypnotised human beings; they have also temporarily paralysed people utterly, *without affecting their heart-beats*.

Schizophrenics are known to feel EM waves and "influences", and there is good reason to think that they do not "hear" these through their ears, but directly in their brains. Now this is exactly how many witnesses describe certain strange (ufological) sounds that have been reported: directly in the brain, and not *via* the ears. There is, moreover, strong evidence that EM force-fields affect the brain, and produce hallucinations, per-

sonality changes, and even speech alterations, visions, inspirations, psychic phenomena, and—perhaps—accentuated awareness parallel to the effects of the LSD and allied psychedelic drugs. We also know that changes occur in the behaviour of animals when a UFO is in the neighbourhood; and Doctor J. Allen Hynek recently suggested to me that in-depth study of such animal behaviour *could* yield valuable results. It is as well to remember, however, that no two sentient beings are exactly alike; and, just as some folk are "psychic" and others are not, so some people may react violently to an EM force-field, whereas others may show only a mild effect, if any.

It is my theory that much, if not all, of the "bizarre" in witnesses' accounts may later be quite easily explained in terms of ESP and the brain's reactions to EM force-fields. As I have just said, some reactions cause hallucinations and visions, and so on, and this could account for some of the strange statements and descriptions that we all have read. Similarly, when a witness claims that the ufonaut spoke "perfect English", or "perfect Spanish" or "perfect French", this could be because he possibly understood the alien words and their import due to his heightened state of awareness.

Parapsychology now respectable

The literature of psychic phenomena and of occult matters is fast making inroads on western thought; Spiritualist churches are booming; so-called "meditation" groups are fashionable today; hundreds of ESP parlour games have recently been placed on the market;

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and erstwhile sceptical scientists are now beginning to regard ESP and allied subjects as a legitimate field of enquiry. Parapsychology is becoming respectable at long last, and the New York School of Social Research even has a degree-credit course in it. There is no longer the same accepted demarcation between that which is "natural" and what we used to call the "supernatural". The word, today, for the latter, is "paranormal", instead.

The Latvian-born psychologist, Doctor Karlis Osis, Director of the American Society of Psychical Research, was quoted (in *Maclean's Magazine*, September 1968, p. 28) as saying that the researchers hope to find out *how to activate and produce ESP, at will*. Our view of reality, he continued, will be changed, if we ever find out what it is, in nature, that governs this phenomenon. Mystics have always held that living beings (including animals, of course) are surrounded by an "aura"; this aura is visible to "psychic" persons only, and may be some kind of force-field. If a person is under great tension, the electrochemical activity is intensified, and his system is totally affected. Man is, as we know, sensitive to all frequency ranges, from Sound up to Light. In fact, even plants show enhanced development when subjected to music, or sounds of various pitches. According to Aldous Huxley, the new frontier, where we may expect a break-through, is in the realm of Sound; he also questioned whether the mind was productive, or merely transmissive; if transmissive, it might be possible to explain the "inexplicable" case of Edgar Cayce, by positing that, in trance, his mind dipped into a reservoir, or a "universal mind". We simply do not yet know the answer.

Of course, all this virgin territory is a happy hunting-ground for kooks and opportunists; but we must not let kooks obscure the *fact* that the scientific community is stirring, and that the "paranormal" is only a projection of universal science beyond our present frontiers of knowledge, and may not be spiritual, or psychic, at all. One need not quote the many proofs of mental-power displayed by mystics: the fact is that the powers of the developed mind can be staggering—in fact, unlimited, in every sense of that word.

As further evidence that some form of radio-activity exists in and around living beings, we bring forward some interesting cases from Robert Crookall's *The Study and Practice of Astral Projection* (University Books, Inc., New Hyde Park, New York, 1966). The author was a most serious and erudite scientist, working for the British Government; evidently, this book was the fruit of his research in a totally different field, and the latter was actually an avocation. I shall give only a brief account of certain case histories in this informative book:

Case 51, p. 50; concerning Doctor Paul Brunton: Some experimental evidence exists of the radio-activity of the "human double", or astral body. If a subject was exteriorised (in this case, by hypnosis), screens coated with calcium sulphide glowed in his proximity. Another experimenter found that a female subject had no influence on the electroscope, but when in trance, she *could* affect it. Moreover, if her exteriorised hand touched photographic plates that were wrapped in opaque paper, finger-like impressions appeared on the

plates. Therefore, it is possible that some radio-activity is observable in the trance state.

Case 97, p. 99; concerning Mrs. I. M. Joy: Before being temporarily released from the physical, this subject reported that much telekinetic or poltergeist activity occurred in her home.

Case 98, p. 101, concerning Mr. A. J. Wills: Numerous instances are on record where a "double" of a medicine-man, a witch, or even of a medium, was assaulted; and it was later found that the physical body of the person bore marks of injury in the same place(s). (There is even an alleged were-wolf case of this very nature, reported by a British Colonial Government agent, in Burma.)

On p. 187, a communicator is quoted as describing the *psychical* body as "a magnetic area of creative thought—a vibrating, always circulating system of electric currents flowing up from the solar plexus, crossing behind the neck, and emerging at the feet—a glowing whorl."

And, on p. 191, we read of the proverbial "silver cord" which links the psychical body to its physical counterpart, until death. This "cord", we are told, is symbolic; it is more of an electric or magnetic nature.

Ithaca

In *Science and Mechanics*, Vol. 39, No. 7, July 1968, on p. 96, we find a story which alleges that Mrs. Rita Malley, of Ithaca, N.Y., had her car stopped by a hovering UFO. As she sat there in fear, she heard voices talking in chorus, saying that her friend's brother had been killed. She claimed that these voices were not impressions; they were external; she also reported that her young son sat on the rear seat, looking straight ahead as if in a hypnotic state; and when questioned immediately thereafter, he affirmed that he had neither seen nor heard anything. The point is: would ufonauts trouble to cross Space in order to tell us of the accidental demise of a mere acquaintance? This is one of the very many seemingly "absurd" items in ufological literature. (And, we recall that both Aimé Michel and Jacques Vallée have admonished us that we must expect "the absurd" when dealing with an alien intelligence.)

The questions are: Did Mrs. Malley really hear those voices, and did they convey the alleged message?

With due respect to Mrs. Malley's intelligence and undoubted integrity, I submit tentatively that those voices *were* impressions, and that they *were not* external—Mrs. Malley's feelings notwithstanding. I further submit that the ufonauts did not inform her of anything whatever. I believe that (in the words of our Latvian friend, Doctor Karlis Osis) Mrs. Malley's extrasensory perception was inexplicably *activated* by a force-field emanating from the UFO, so that she "became acutely psychic" all of a sudden, and had a clairaudient impression that some acquaintance had just been killed: who knows, perhaps the victim was even thinking of her in his last agonising moments . . . and this could bring us to the previously-mentioned "universal mind" concept, which might explain many cases of precognition.

Finally, in J. H. Pollack's excellent book on the work and clairvoyant gifts of the well-known Dutch paragnost,

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