

# THE 'PARALLEL UNIVERSE' MYTH

A rehabilitation of the UFO as a method of interstellar exploration by the extraterrestrials of our universe

Dr. Jacques Lemaître

(Dr. Pierre Quérim)

Our contributor, author of *A Plan for Valensole* in our July/August issue, is a well-known physicist from Paris who has requested, with regret, that we do not reveal his identity. Hence "Jacques Lemaître" is a pseudonym. His article has been translated by Gordon Creighton.

IN a recent issue of *FLYING SAUCER REVIEW* (Vol. 15, No. 4, p. 27) John Keel emphasised—and very rightly—the high proportion of UFO sightings relating to more or less transparent or translucent "objects" capable of changing shape or size at any moment, appearing luminous by night, and contrary to the idea that we have of space-craft—even of space-craft of a revolutionary type. On the other hand, the proportion of solid, apparently metallic, UFOs, obviously structured, having the appearance of machines and capable in some cases of leaving palpable traces upon the ground, is much lower than is the proportion of those of the first-mentioned type. Keel points out that the majority of Ufologists have tended however, until the present, to place the emphasis on the craft of this second type since these alone could furnish a rational backing for the extraterrestrial astronauts theory. As a result, these same Ufologists have been led to attribute the changing and at times immaterial seeming appearances of the "objects" of the first type to secondary effects (air ionisation, and so on) caused by the structured material machines assumed always to be located at the centre of the phenomenon.

Now, according to Keel, this interpretation is erroneous. The "objects" of the first type ("soft" sightings) are in the majority, and they are always described in the same way by witnesses in all parts of the world, while the machines of the second type ("hard" sightings) are in the minority and they are never exactly the same, in their details, from one case to another—despite the fact that they can be classed into three broad categories: (1) "saucers"; (2) egg-shaped objects, and (3) cylindrical or conical objects. Furthermore, the wave of 1897 in the USA was marked by the appearance of objects falling within neither of these categories and more reminiscent of dirigible balloons and craft with wheels similar to those of the 19th century human technology, while the waves of 1909 and 1934 produced UFOs reminiscent of aeroplanes. According to Keel, then, the "soft" sightings would thus seem to be the basic or fundamental phenomenon, and the "hard" sightings would be occasional materialisations—with forms varying from one case to another and in their degree of advancement over our own technology—of the first-named category. From this to claiming that the UFOs are *not* interstellar space-craft, but materialisations of psychic "forces" emanating

either from Man himself and auguring the future of Humanity, or from beings belonging to a "Parallel Universe", is but a step, and this is a step that a considerable number of Ufologists, like Keel himself, are beginning to take.

Generally speaking I agree with Keel as regards the facts, but not as regards the interpretation. It is perfectly correct that the primary phenomenon is the "soft" sighting. A typical example of this "soft" sighting category is the "great cloud cigar" ("grand cigare de nuées"), capable of changing from the cylindrical shape to the banana shape and vice versa, and lit up from within by night. It does not come from Interplanetary Space, and it takes shape *here*, in our atmosphere, just like those little isolated clouds which appear in a totally blue sky and which have sometimes been mentioned as dispersing again after a few minutes, and giving rise to a silvery disc accelerating and vanishing in a certain direction (see the case at Graulhet in the wave of 1954). The "great cloud cigar" too can give rise to classical types of structured machines that fly off, each on its own, over roads and farmsteads, and, when they find it necessary, land and permit paralysed witnesses to see their occupants.

The structured craft themselves can "vanish" on the spot, at low altitudes, as at Valensole in 1965. In at least one case, on November 2, 1968, in the Haute-Provence region of France (see *FSR Special Issue No. 3*), the "dematerialisation" on the spot occurred as though by a transfer of energy along a vertical luminous "force tube". Thus, the "hard" sightings unquestionably would appear to be temporary "materialisations" at the terrestrial atmosphere level, and the "soft" sightings can be regarded as one of the phases (perhaps not obligatory) in this materialisation. However it may be, if the UFOs were space-craft always retaining their solid material structure, we would observe them regularly when they were approaching or leaving the Earth, at the altitudes where our own artificial satellites are orbiting, and when they were caught by the light of the Sun. In fact, however, *such sightings have proved to be extremely rare*, despite the fact that UFOs have at times approached inhabited satellites or capsules. This absence of UFOs in the terrestrial exosphere has often been advanced by professional astronomers as ground for refuting the reality of the craft.

We can consequently conclude that *it is impossible to interpret the UFO phenomenon in terms of material space-ships as we conceive of the latter, i.e., in terms of manufactured self-propelled machines retaining their material nature and their mechanical structure to travel from one solar system to another by traversing the distance separating these systems in the Einsteinian Continuum.* (Four-dimensional Space-Time:  $x, y, z,$  and  $t,$  as revealed to us by our normal senses and by our measuring instruments, the Space-Time in which electromagnetic waves are propagated, the Space-Time of the astronomical universe.) Is this to say then that the UFOs are purely a creation (material or immaterial as the case may be) due to the psychism of Man or the psychism of entities belonging to some Parallel Universe? Is it to say that they are not the "means" for interstellar exploration used by the extraterrestrials of *our* Universe? I do not think so, and I shall now give my reasons for so doing. They can be reduced to a number of independent statements. It will suffice for us to link them up together.

(1) So far as I know, Parallel Universes are principally a creation of the authors of Science-Fiction and the latest discoveries in Physics have produced no concrete support for their existence.

(2) Everything leads us to think that, unless we are to parade the most obdurate form of Anthropocentrism—and incidentally one that is damned by all the successive discoveries of Science—our Earth is not the only place in the Universe possessing the attribute of Life, and that Life has appeared, is appearing, and will appear, on a considerable number of planets outside of our solar system. Modern Astrophysics teaches in fact that planetary systems are a natural by-product of the formation of Dwarf Stars, such as our Sun, which represent over 90 per cent of the total star population of our Galaxy.

(3) The Sun and the Earth have existed for  $4\frac{1}{2}$  thousand million years, and the evolution which, on our planet, has led to the emergence of Man has taken at least 4 thousand million years. Certain stars—and, consequently, the planets around them—are much older than the Earth, possibly by as much as several thousand million years. If, as an alternative to falling back upon Anthropocentrism, we accept that the evolutionary process of *all* life towards forms that are ever more complex and are endowed with the faculty of thought is a general law, then we perceive that there must exist, on certain planets beyond the Solar System, intelligent species that are as far ahead of us in the power of thought as we ourselves are ahead of the most elementary of terrestrial vertebrates. It goes without saying (though generally we find it excessively difficult to admit) that such a mental superiority as this over us must not at all be comprehended as a mere multiplication or extrapolation of our own present intellectual faculties, *but as an addition of "something else"*. Something else at a level about which we shall never be able to be explicit, and which we shall never be able to analyse until such time as we ourselves shall have mutated to a point beyond the species *Homo Sapiens*, since our present brain has not been conceived for such a task, just as the brain of a dog has not been conceived for propounding

(and, *a fortiori*, for solving) the problem of how an electric motor works . . .

(4) *Interstellar* journeys by means of space-ships retaining their material nature and their structure for travelling from one solar system to another by traversing the distances separating those systems in classical Space-Time, are a *physical impossibility* by reason of the immensity of the distances—incomparably vaster than the distances involved in interplanetary journeys. It is not a question here merely of a factitious impossibility, such as the impossibility of making something "heavier than air" fly at a time when aviation had not yet been born. The laws of Physics known in the 19th century (which are still true in the 20th century and will still be true in the 21st century) were not opposed to flight by something "heavier than air". What was opposed to it was simply the insufficient degree of development of our technology. But, on the other hand, what definitely *are* against interstellar journeys across Einsteinian Space-Time are the laws of Relativity, which are, *and will remain*, true in this Space *to which they apply*, and this will be so, whatever our future progress in Physics may be. No material object in movement in the Einsteinian Continuum can pass or even reach the speed of light, and it can be calculated that the energy required to take a space-craft to anywhere near this speed is far beyond the possibilities permitted by the theoretically most efficacious nuclear fuel, namely one that would effect the transformation of the total mass of the craft into energy, i.e. a combination of matter and anti-matter (in any case totally impossible in the present state of our technology and doubtless equally so for any future technology).

Now, to travel between solar systems tens or hundreds of light-years apart, it would be necessary to approach the speed of light, at the very least, so that the duration of the journeys, *measured aboard the craft*, would be sufficiently "contracted" (Langevin's paradox) to be carried out within the course of a human life. No source of energy obtained from the annihilation of mass will ever permit us to obtain this result. Even if entirely new sources of energy were found (at the sub-atomic level?) *there would still remain the insurmountable handicap of the limit set to the speed*, which would indeed permit the astronauts to perform their round-trip in a few years of local time (measured aboard the space-ship), but would cause them to find the Earth hundreds or even thousands of years older on their return!

(5) It thus appears clearly that the practical establishment of shuttle-journeys to and fro between the stars and exempt from the constraints of duration and power, *implies the crossing of a scientific stage that we have not reached yet*. This stage is the stage of taking a *short-cut* across another dimension of Space-Time, which would enable us to free ourselves from the need to traverse the measured trajectory in the Einsteinian Continuum. Such a solution might seem to smack of sheer utopianism were it not that, on the one hand, the study of *Psi* phenomena has already suggested to us long ago that such "short-cuts" exist and were it not that, on the other hand, present-day theoretical physicists have been led to postulate that the three dimensions of

Space, x, y, and z, are insufficient to account for the observed facts at the level of the elementary particles. The very fact that we are in a position to propound the problem (without being in the least bit capable of solving it) implies almost necessarily that Extraterrestrials in advance of us in the domain of thought have solved it long ago. Such is the stage to which we must reach in order to be able to "join the Galactic Civilisation".

(6) Such an intermediary passage through "another" dimension of Space (impossible to represent concretely with our senses) would obviously entail numerous consequences. As perceived by our senses and our physical receptors, it would be expressed at the outset by a disappearance (either progressive or abrupt—we do not know which) of the space-craft. This would be a disappearance out of regular Space-Time, comparable in fact to a dematerialisation. The reintroduction of the space-craft at another point in this Space-Time would appear as a materialisation. Naturally the machine thus materialised would have to be conceived equally for the purpose of travelling from one point to another by covering the whole of the trajectory between the two points, and it could use either of these two methods, according to the particular case, when flying near the surface of a planet. The study of UFOs has familiarised us already with behaviour of this kind.

On the other hand, we have stated above that *Psi* phenomena seem to involve short-cuts outside of the usual Space-Time. In fact, it has gradually become evident that *Psi* phenomena are not propagated by means of electromagnetic waves, and in order to interpret them we have sometimes been induced to postulate a flow of Time in two directions. So it would not be surprising if entry into another dimension for the purpose of exploring the Universe were to involve, at least in part, the controlled use of what we call *Psi* phenomena, and were consequently to imply a degree of mastery over the flow of Time of which we can have no conception.

The mention of such a mastery over Time leads us to the comparison of certain phenomena connected with mysticism, and in particular with belief in the immortality of the soul. The arrival on Earth of beings from the Cosmos, beings who, in order to do this, will have had to solve the problem of passing into another dimension of Space-Time, should logically be accompanied by a parapsychological interaction with the witnesses, with *Psi* phenomena linked with the functioning of the craft and manipulated by its occupants. In certain cases such an interaction might, at the level of the human psyche, involve implications of a religious or para-religious character. Here, again, the study of the UFOs has familiarised us with such very situations.

If someone were to describe the UFOs to me as manufactured rockets retaining their material appearance in all circumstances, I should find it extremely difficult to believe the witnesses, for such objects cannot, and never could, fly to the stars. But the UFOs that we are seeing are something quite different from that: *they are precisely what we ought to see if we were being visited by Extraterrestrials who had solved the problem of interstellar communications.* And it is for this reason that I

see absolutely no necessity for bringing in, in order to explain them, either the concept of an action by the human psyche on matter, or the idea of an interaction with hypothetical Parallel Universes.

Will we, ourselves, ever reach that stage that will enable us to be incorporated into the Galactic Civilisation? That is to say: shall *we* ever reach the point of mastering Space-Time and "building" UFOs? Some Spiritualists think so, though in general they admit that it could only be at the price of a veritable mutation in the human species. The fact that we should possess embryonic *Psi* faculties leads them to think that, by some form of training, we might be able to develop these faculties and so gain biological access to a higher level which would put us on an equal footing with the visitors from Space. As far as I myself am concerned, I should be inclined to think that such a mutation does not lie in any near future, unless it were surreptitiously imposed upon us, out of the night of time, by means of some sort of "manipulation" due to these visitors—a "manipulation" of which the UFO landings are merely the visible manifestation.

But my dignity as *Homo Sapiens*, conscious of his own greatness and at the same time assuming responsibility for his own carnal nature, makes an imposed mutation of this kind profoundly repugnant to me—even if it were in the name of some higher, cosmic, or indeed "Divine", "Truth".

I would rather have a wild wolf than a domesticated dog.

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# IN DEFENCE OF THE "E.T.H."

*Aimé Michel*

IT seems to me that certain English-speaking Ufologists have for some time been devoting particular attention to the irrational and "magical" aspects of the UFO Phenomenon and then concluding from it that the Extraterrestrial Hypothesis (ETH) ought to be abandoned.

For me this is astonishing. In fact, the irrational aspects have been known since the beginning of the 1950s. Not only is there nothing about these absurdities that should surprise us, but I have indeed always thought them to be inevitable if one accepted the extraterrestrial origin of the phenomenon. Any supposed exploration of Stellar or Galactic Space successfully achieved by a non-human race must in fact necessarily present *to our eyes* the appearance of magic, since such an exploration is itself impossible according to the code of our own Science and since any scientifically impossible fact is, if it occurs, bound to be miraculous. If, then, "they" are here, it is bound to be by means, and within a phenomenological framework that, *for us*, pertain to the enchanted realm of Fairyland. If the eye-witness accounts did *not* present this Phantasmagoria with which we are so familiar, I should not hesitate to become a disciple of Condon and Menzel, for I would not believe the witnesses. It is this irrationality in the eye-witness accounts that, around 1952, set me thinking for the first time that it was perhaps all true.

Of course, you can do without the ETH, just as you can do without any other theory. What Ufology needs is not theories, but correctly observed and correctly

described facts. Theorising is the easiest part of all, and the cheapest part of our research. Is it not however interesting to note that, among all the possible theories (and there are as many of them as you like), there is one, the ETH, whose end-result is the foreseeing of a body of evidence which precisely corresponds with the facts observed? Unless man is the only being in the Universe interested by the infinite mystery of space, and no science and no technology can ever go beyond the terrestrial science of 1969, it is inevitable that we should see flying saucers and that we should see them precisely as they are described, that is to say, absurd, elusive, fairy-like. As Jean Cocteau said to me in 1954: "What *would* be unbelievable is that they should **NOT** exist".

Having said which, I will not venture to deny that the UFOs can *also* come from a parallel universe, from the Kingdom of the Dead, from Magonia, or from the reservation where Santa Claus keeps the rows of toys that he puts in John Keel's shoes and in mine at Christmas-time. They must have something of the sort which they use for transit, since continuous movement through the Geodesics of Space-Time cannot explain their presence. I note merely, however, that, no doubt in order to cover up his tracks, Santa Claus always remains strictly faithful to the disguise anticipated by the ETH. And this reminds me of the solution proposed long ago for the Shakespeare problem by Jacques Bergier: in reality, he used to say, all the works attributed to Shakespeare were written by an impostor named Shakespeare.

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# THINKING ALOUD

An exercise in recapitulation designed to jog a few memories

Charles Bowen

FREQUENTLY I am asked—and quite often by people who read FSR—if I have any idea where UFOs come from and, indeed, if I can suggest what is happening. Not unexpectedly, and with a shrug, I reply to this: “Your guess is as good as mine.” Then, when they look puzzled, perhaps I relent by adding: “After more than twenty years of interest, and five years of very close association with the subject, I have tried to express my speculations in the columns of the REVIEW. If you have read FSR over the last three years or so surely you must have an idea what I suggest *could* be happening.”

Some have looked nonplussed at this, so I think the time has come for a short recapitulation of the instances when I have indulged in a little “thinking aloud”, especially since the publication of the first edition of *The Humanoids* in October, 1966. As far as I know, these speculations, and those of FSR consultants, have been read with interest by many readers. However, we must accept that there are those who may have missed certain items, or who may have failed to grasp the sequence of the build-up; there are also many new readers for whom I hope these words will serve as a useful guide.

The topic of UFOs is controversial for some folk, so it is not surprising that a few things that I or an occasional contributor have ventured have caused one or two eyebrows to be raised. It would be a dull world if everybody accepted everything that has been written, or said, without question.

It seems that the principal objections to so-called “unorthodox” views and ideas are aimed at suggestions that UFOs could come from some other unseen, barely sensed world of another level, alternate reality or “parallel universe”.

Discussion about this possibility has been entirely speculative, and has been recorded as such. Puzzled by the seeming inadequacy of a “bus-stop” extraterrestrial theory, I for one have sought to find pointers to any other theory. Needless to say, newly emergent *ideas* have never been laid down as a hard line to be followed unswervingly, for my view is that FSR readers, being capable of thinking for themselves, would use new ideas merely as guide lines or talking points.

Furthermore, we have never abandoned old (although unproven) ideas: for any one of us to feel uneasy about the possibility that a cherished theory may not “fill the bill” does not constitute abandonment.

## A technology like “magic”

The main problem that I have been discussing with my colleagues and friends C. Maxwell Cade, G. Creighton, R. H. B. Winder, B. E. Finch and D. Lloyd,

is not simply where “they” come from—a fruitless quest—but *how* they make “contact”, and the apparent results of these activities. Naturally we can contrive to make such an assessment only in known physical terms. Nevertheless it is an interesting exercise, provided we do not forget Aimé Michel’s advice that an advanced technology would appear like magic to us, and therefore incomprehensible.<sup>1</sup>

With the recent human space exploits in mind, what of the dear old extraterrestrial visitation (“bus-stop”) theory? I find myself at one with those sceptics who cannot easily accept the idea that the “visitors” just hop into a “saucer” and pop down to planet Earth, only to hang around awhile, mapping the territory, collecting samples, and frightening the local inhabitants, before returning whence they come. Our collective studies have shown that UFO manifestations have been cropping up pretty regularly down the decades. Now, in common or garden Earth terms of time and space, the credibility of this “bus-stop” theory takes an even bigger knock from Aimé Michel’s persuasive suggestion that “they” may well have been plaguing our Stone Age ancestors (see pages 3 to 11) probably every bit as frequently as they do XXth Century man.

It seems to me to be stretching things beyond the limit to suggest that for 10,000, 20,000 or even 30,000 years “they” have been taking trips in this direction to keep an eye on us, but—and a big *but*, this—we must remember that those thousands of years are expressed only in *our* terms.

## Psychic-type projections?

One summer weekend in 1966, when I was preparing my contribution to *The Humanoids*,<sup>2</sup> my daughter Pauline and I were discussing features of the assembled British cases, and were comparing them with other well-known overseas incidents. We hit on the idea of “psychic-type projections” (into the minds of witnesses) generated by the interloping objects, perhaps either with a view to deterring human beings who happened upon them, or to experimenting with them. The idea was set down.

The arrival at this idea may have been a little haphazard, but once it was there, and long before the first issue of *The Humanoids* was even typeset, discussions on the feasibility of such projections were being had with Maxwell Cade. I was very encouraged by the things he had to say, and furthermore, he set about the planning of his excellent five-part series on possible alien intelligence and the ways in which it could have impact on the human race.

In the fourth part of the series<sup>3</sup> Mr. Cade alluded to our discussions, and looked ahead from the concept

that extraterrestrial visitors could have radars (like ours) which “. . . can listen out for our emanations and send back false signals to confuse our tracking stations.” He asked if it could not be possible that “. . . they have equipment which can track our thoughts. The landing vehicle receives from a nearby group of humans some confused thoughts and emotions (‘a flying saucer . . . FEAR . . . perhaps they are giants, or hairy monsters . . .’). No sooner received than the reflected thought image is on its way. The human observers are met by just the type of alien creature they feared to meet.”

It was encouraging to have a scientist of Mr. Cade’s calibre writing this, but although I expected to dig among the records to find cases to illustrate the idea, it wasn’t necessary, for the “waves” of 1967-68 provided incidents which enabled thoughts to range farther afield. In fact it was remarkable how easily the “parts” fitted together—so easily that, perhaps, one should have been wary! These ranged from reports in my locality of ghostlike, monster apparitions<sup>4, 5</sup> to reports of humanoid creatures appearing in houses,<sup>5</sup> and one with a near-landed UFO reported outside the house.<sup>6</sup> Flimsy evidence when considered alone, but clues which, with diligent research, could without doubt be substantiated time and time again among the tens of thousands of recorded cases.

#### The ins and outs of entities

The reported methods of egress and ingress of the alleged entities with relation to their vehicles makes an interesting study: it was a little thought on this aspect of their reported behaviour which provoked the idea of psychic-type projections. The news of the Pilar de Goias case<sup>7</sup>—and here I am concerned not with the death of one of the witnesses, but merely with the manner of appearance, behaviour and subsequent disappearance of the creatures—caused me to harken back to the description of the departure of Monsieur Masse’s little acquaintances on the morning of July 1, 1965.<sup>8</sup> Instances of psychic-type projections from solid objects (probes?) otherwise engaged?

When one browses through the whole gamut of creature cases, contact reports, and even “contactee” cases,<sup>9</sup> the impression is conveyed that there is often a strange dreamlike quality about the alleged incidents, a quality very much present in the weird incident at Mendoza on September 1, 1968.<sup>10, 11</sup> May I reiterate the conclusion I appended<sup>10</sup> to my account of the case: “It is conceivable that the witnesses’ car could have been stopped by the presence of a ‘solid’ object—the UFO—and that the rest of the story could have been implanted in the witnesses’ minds by hypnosis, radiation, or some other form of induction. It is equally conceivable that the sighting of the object as well as of the creatures, and of all that transpired, could have been induced from afar, or from one of those enigmatic ‘other levels’. Induced, too, with such intensity that the witnesses could be forced to inflict minor injuries on themselves, to damage their (prized?) vintage car, and to imagine the touch of the entities.”

#### UFOs, psychic phenomena and the like

In the fifth, and concluding part, of his Alien Intelligence series,<sup>12</sup> Maxwell Cade demonstrated that UFOs

and poltergeists “. . . could be ‘experienced’, with completely convincing realism, due to the effects of electromagnetic fields . . .” He went on to suggest that we should be prepared to accept that: “UFOs and poltergeists have something in common with other scientifically disreputable entities like werewolves, angels, ghosts, elementals, etc. Rather than discard all of these as ‘unproven’, why not admit the subjective reality of them?”

Mr. Cade concluded: “. . . there is evidence for both subjective impressions and objective physiological changes being produced or triggered by radiation in the decimetric or centimetric regions. This radiation could be either terrestrial or extraterrestrial in origin. It could be either a stochastic natural process or the planned product of an alien intelligence . . . Perhaps anyone who has sought messages from other worlds than ours has been wrong only in that they were looking for messages of the wrong kind. Unfortunately, if communication is possible by the direct stimulation of minds with radiation, it is very difficult to see how we are to distinguish between messages and mania.”

Views that the same author has brilliantly underlined in his most recent article for FSR, *Crypto-Sensory Response*.<sup>13</sup>

I have already made attempts to compress my version of our various ideas in *Interesting Comparisons* in the new version of *The Humanoids*,<sup>14</sup> and in *UFOs and Psychic Phenomena*.<sup>15</sup> It transpired that my allusion to the possibility (one among several) that UFOs could be reflections from another unseen “Parallel World” caused some fluttering in the dovescots. So perhaps we may look at this matter in another way.

#### Control?

As, after a fashion, I am thinking aloud, what are the chances that all UFO phenomena, psychic phenomena, poltergeists and ghosts, and even the legends of fairies and other elementals which have caused some of us to pause—the most recent, Dr. Jacques Vallée, in his new, and remarkable book *Passport to Magonia*<sup>16</sup>—are caused by the same thing . . . radiation? Maxwell Cade, one of the top specialists in radiation medicine, has indicated not only that it can be done by means we are beginning to understand, but also that we ourselves are capable of doing it.

That being so I will pose a few highly speculative questions. Is the force that is the prime cause of all the kinds of phenomena which we observe, hear, or otherwise experience, located at a distance while—in order to control us “hypnotically”—it bombards us with a form of radiation? Is this why and how people all over the world see strange things and observe weird creatures, from little men to “mothmen”? Is this why they listen to verbose outpourings of cosmic philosophy, or to great dollops of gobbledygook, and contrive to remember them in minute detail? Is this why they see ghosts and creatures which walk through walls, hear things that “go bump in the night”, converse with fairies or other elementals, and see clairvoyantly into the future? Is this how a very few people become psychic healers? Are just a few, for reasons unknown, permitted to glimpse beyond the veil? We may never know the answers to these questions, but if we are

prepared to accept that this *could* be happening, then our chances of understanding the problem will be far better.

This may not be so far-fetched as it sounds. We have long been aware of regular radio emissions from the regions of Jupiter, while much attention is being paid to the emissions from the enigmatic quasars. Other mysterious radio signals from beyond this planet's immediate vicinity have been discussed in FSR's pages by an active radio "ham".<sup>17</sup> Are these, or something like them, being used as a blanket control by alien entities?

In addition to the blanket control, it could also be possible for messengers, or "scout ships", or probes, to be sent here, covering their approach from radar's eagle eye, for example, by arriving as it were, through some tempic back door. (Such a thing, if it happened, could well be a vestige of the "magic" Aimé Michel writes about: I, in my unguarded way, have wondered if such a thing could be possible, and if so would it involve the fanciful magic of materialisations and dematerialisations, and even give rise to notions of "parallel universes" and the like<sup>6</sup>)

Once they have arrived in our airspace, robot (or "occupied") probes could deceive as to their intentions by projecting "all in the mind"-type manifestations in multitudinous forms. They could also go about their activities of making demonstrations to "receptive" humans, healing some of them and being kind to others, while deterring chance intruders upon their activities with reversed-beam type nightmares, or projected apparition of "little men". Elsewhere they could close the minds and harden the hearts of other humans (how well we know them!) while ensuring that the rest go unsuspectingly about their business.

One member of the FSR team once pondered the fact that most UFO visitations appear to occur during the hours of darkness. He asked: "Could the blighters be getting at our minds when they pass overhead while we're sleeping? Keeping their tabs on us?"

It was dear old Charles Fort who once posed the question: "Are we property?"<sup>18</sup>

Property? Control by radiation? A form of long-range hypnotism activated from afar, with or without

extraterrestrial visiting probes? May not this have been known by some other name down the ages? Here I suggest I stop thinking aloud before I find I'm venturing where "angels fear to tread".

However, I will make one final observation . . . that the very existence of the possibility of these ideas underlines the need that *every* aspect of this subject should be studied, that every fact should be recorded, that nothing—not even the most lurid or laughable contactee case—should be rejected without consideration. Everything may have its part to play in this perplexing subject, and although our chances are remote of ever getting to grips with it, and of understanding something wished on us by the possessors of a "magical" technology, we should at least try.

#### Notes

- <sup>1</sup> Michel, A. *The Problem of Non-Contact*. See *The Humanoids*, both FSR Special Issue No. 1, and the new, revised edition published by Neville Spearman Ltd., London.
- <sup>2</sup> Bowen, C. *Few and Far Between*. See *The Humanoids*, both versions.
- <sup>3</sup> Cade, C. M. *A Long Cool Look at Alien Intelligence*. Part IV, *Possible significance of Parapsychology* in FSR Vol. 13, No. 6, November/December 1967.
- <sup>4</sup> Bowen, C. *The Spectre of Winterfold*. FSR Vol. 14, No. 1, January/February 1968.
- <sup>5</sup> Bowen, C. *More Unusual Humanoids*. FSR Vol. 14, No. 3, May/June 1968.
- <sup>6</sup> Bowen, C. *Strangers about the House*. FSR Vol. 14, No. 5, September/October 1968.
- <sup>7</sup> Bowen, C. *A Fatal Encounter*. FSR Vol. 15, No. 2, March/April 1969.
- <sup>8</sup> Fouéré, R. (Ed.) *Phénomènes Spatiaux* G.E.P.A. investigator's account. September 1966 issue. (69 rue de la Tombe Issoire, Paris 14e, France.) See also *Interesting Comparisons* in the new Neville Spearman edition of *The Humanoids*.
- <sup>9</sup> The name *contactee*, in common usage in the literature of ufology, denotes the type of witness who claims to have had close, friendly contact with alleged UFO entities ("Spacemen") who give him messages, lecture him on cosmic philosophy, and take him for "rides", etc.
- <sup>10</sup> Bowen, C. *One Day in Mendoza*. FSR Vol. 14, No. 6, November/December 1968.
- <sup>11</sup> Bowen, C. *Softly, Softly in Mendoza*. FSR Vol. 15, No. 3, May/June 1969.
- <sup>12</sup> Cade, C. M. *A Long Cool Look at Alien Intelligence*. Part V, "It's all in the Mind", FSR Vol. 14, No. 2, March/April 1968.
- <sup>13</sup> Cade, C. M. *Crypto-Sensory Response*. FSR Vol. 15, No. 5, September/October 1969.
- <sup>14</sup> This section appears only in the Neville Spearman new version of *The Humanoids*.
- <sup>15</sup> Bowen, C. *UFOs and Psychic Phenomena*. FSR Vol. 15, No. 4, July/August 1969.
- <sup>16</sup> Vallée, J. *Passport to Magonia*. Published by Henry Regnery Co., Chicago.
- <sup>17</sup> Elliott, G. *Mysterious Radio Signals*. FSR Vol. 15, No. 2, March/April 1969.
- <sup>18</sup> Fort, C. *Book of the Damned*. Ace Books paperback version, p. 157. (Item quoted in full in FSR Special Issue No. 2, *Beyond Condon* . . .)

## NEW BOOKS

### A Surprise <sup>from</sup> for Dr. Vallée

GORDON CREIGHTON

FEW will realise what is in store for them when they take up the latest UFO book: **Passport to Magonia: from folklore to flying saucers**, by Jacques Vallée, published by the Henry Regnery Co., Chicago, October 1969.

Written by a scientist and astronomer, I imagine that this delightful book will come as quite a shock and a surprise to a good many people. Dr. Vallée is however careful to emphasise at the very outset what kind of work it is:

"This book is an attempt to build a bridge—a tenuous and fragile one—between a fancy and a myth.

It is not a scientific book. It could be called a philosophical book, if there were a philosophy of nonfacts. It is not a documentary, unless the dreams of children at play and the cries of women burned alive can be documented. Yet many lives have changed (secretly, unnoticeably sometimes), and, indeed, many innocents have been burned alive because of that fancy. This book is a tribute to all the people who dared preserve a dream."

*Passport to Magonia*—I will not spoil it for the reader by revealing where Dr. Vallée got his delicious title—is in fact a comparative study of the mediaeval myths and legends about sylphs and fairies, succubi and incubae, the "modern myth about flying saucer entities", and he has succeeded admirably in his purpose which was to indicate that these two bodies of myth and legend are in fact *one*. He has even shown precisely where A.V.B.'s story fits in!

Although Dr. Vallée does not mention this in the book, I know that the hint which set him off rummaging in realms so different from those dealt with in his previous books was a passage in my own section of *THE HUMANOIDS* where (p.30 of the original FSR edition, p.83 of the newly issued book) I wrote as follows:

"We pride ourselves nowadays on our enlightenment but, as Gurdjieff was always pointing out, it looks as though, *for every new piece of knowledge that Man acquires, ten pieces of old knowledge are lost.* I hope one day to show that there is much evidence that *some* of what we nowadays call "beings from flying saucers" are much more probably creatures who share this Earth with us; creatures who are totally unknown to most of us; regarding whom Science has not a single word to say; but about whom our own written and oral traditions, in all our civilizations, speak volumes."

Dr. Vallée at once perceived to what I was referring and mentioned it in a letter to Charles Bowen, and he has used his recent sojourn in Europe to hunt down some truly remarkable material from mediaeval ecclesiastical and monastic sources and from the strange twilight world of Celtic myth and legend.

*Passport to Magonia* is thus in large measure the book that I would have hoped to write had I the time and the opportunity, but it is a very good thing that not I but Vallée has done it, for I confess that I doubt very much whether I should ever have had the luck to find such gems. He has done a wonderful job.

From what I have said it will be clear, I hope, to all those UFO buffs whose strict predilection is for hardware that has travelled X light-years in its anxiety to seek us out, that the traveller embarking for Magonia bears no ticket stamped for any destination in Outer Space. His journey, rather, is towards that other bourn that lies just behind Alice's looking-glass—the "Alternate Reality" so dear to the hearts of Allen H. Greenfield and John Keel.

Maybe because he is a scientist and has his reputation to think of, Dr. Vallée does not seem to go so far as I personally would have done towards drawing all the logical conclusions, and some may think that he breaks off and leaves matters very much in mid-air. But his book is a marvellous new addition for our shelves, and I predict that it will become a classic in its own way.

Moreover it closes on a very practical note, with *A Century of UFO Landings*, Dr. Vallée's most valuable résumé of no less than 923 cases that he has found in the century running from July 1, 1868, to November 22, 1968. This list too is destined to become a classic and a most handy compendium for any serious student of our maddening subject.

The price of this book is \$6.95

### What's Good for Spacemen

**W**AS God an Astronaut? That question roared from the headlines of the *Sunday Mirror* when that newspaper serialised a book which has now appeared on the bookstalls: *Chariots of the Gods?* by Eric von Däniken, published by Souvenir Press, 190 pages, price 30s.

The book is illustrated, and FSR readers will recognise some of the photographs at once, for they have on occasion appeared in the pages of *FLYING SAUCER REVIEW*. Indeed, Mr. von Däniken speculates along a line which is all too familiar to ufologists. His line thrusts its way through Biblical sources, archaeological records, ancient writings and folklore, and prompts him to imply that extraterrestrials landed here frequently in the dim, prehistoric past. It is even suggested that they may have controlled human beings, and conducted breeding experiments with them.

Many interesting mysteries crowd their way into Mr. von Däniken's text; much of what he says has been said already by, among others, W. Raymond Drake, both in this *REVIEW*, and in his books *Gods and Spacemen* and *Spacemen in the Ancient East*, which have been accorded no publicity. As for some of those illustrations I mentioned earlier, these accompanied Gordon Creighton's article *A Russian wall painting and other 'Spacemen'* (FSR July/August 1965) in which he brought the big guns of his scholarship to bear on the wild claims of many who enthusiastically misinterpreted ancient representations of sun gods as "helmeted spacemen" and so on. Perhaps some of Mr. von Däniken's suggestions qualify for similar criticism: what's good for certain ufological "spacemen" should also be good for a few godlike astronauts. Nevertheless there are many other engaging ideas in this book, and also a short, objective presentation of the UFO mystery, knowledge of which the author seems to have acquired without any reference to the serious literature on the subject. So, unhappily, hundreds of thousands remain in ignorance of the existence of that literature, although we have the satisfaction of knowing that Mr. von Däniken has made them pause, and think. What's more, he will captivate many thousands more, which is a good thing.

CHARLES BOWEN

## AAAS SYMPOSIUM ON UFOs

Dr. J. Allen Hynek, who, until his contract expired in the summer of 1969, was US Air Force Civilian Scientific Consultant on UFOs for more than 20 years, writes to say that an important meeting on the subject of UFOs will be held in Boston, Mass., on December 26 and 27. The Symposium has been arranged by a Special Committee of the AAAS under the chairmanship of Dr. Thornton Page.

Speakers will be Messrs. Walter Orr Roberts, Thornton Page, Franklin Roach, William Hartmann, Robert Hall, Douglass Price-Williams, Lester Grinspoon, J. Allen Hynek, James E. McDonald, Donald H. Menzel, R. M. L. Baker, Jr., Kenneth R. Hardy, Carl Sagan, Frank Drake, Walter Sullivan and Philip Morrison.