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CONTENTS:

PAGES:

The Antiquity of the Ether Concept . . . . . 1 - 2  
 -(by physicist C.F. Krafft)

Nikola Tesla - and The Chain Of Silent Sparks . . . . . 3 - 6  
 -(an Anniversary piece, by Gaston Burridge)

New Science and New Faith . . . . . 7 - 11  
 -(Excerpts from St. George's Bulletin) - and -  
 -- UFO Review --

The Haunted Decade . . . . . 12 - 19

Two Physicists and The Ether . . . . . 20 - 21  
 -(by "Lindy Millard")

On The Advantages Of Being Lunatik . . . . . 22 - 26

Cicero De Senectude . . . . . - 27

Memo to Associates - and - . . . . . - 28

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INSERT: (book notice-)  
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THE ANTIQUITY OF THE ETHER CONCEPT

by  
C.F. Krafft

The existence of a single universal substrate for all different substances has been vaguely suggested in the Homeric poems, dating as far back as the ninth century B.C., in which doubt was expressed as to whether there were really as many different kinds of matter as the endless variety of substances that we find in nature. In the Homeric poems, and also in the subsequent teachings of Thales during the sixth century B.C., water was considered to be the universal substrate from which all other substances were produced. Although water is definitely not the ether, still the underlying thought of having a universal substrate is almost as old as recorded history itself, and it is therefore not surprising that the relativists have not been successful in their efforts to abolish the ether.

A closer approach to the modern ether theory was made by Anaximander (611 - 547 B.C.), a pupil and successor of Thales. Anaximander did not recognize water as the primary substance, but postulated a substrate, namely the "Infinite", which he described as being more rarefied than air and different from any of the elements, but from which all elements (namely, air, water, fire and earth) were produced, and to which these elements would return when destroyed.

Anaximander's Infinite was commented on by Aristotle with the remark that "it is not necessary to prove that the Infinite should actually be matter that sense can perceive," and similarly we are today told of the ether that it is not a form of matter that we can perceive, but is nevertheless the source of all subatomic particles of which matter is composed. Anaximander declared that the Infinite is in perpetual motion, and that if its motion ever ceased, the world would also cease to exist. This is nothing else than a paraphrased version of the modern ether theory with its vortex protons, electrons and neutrons which owe their very existence to their motion.

The Infinite of Anaximander, like the ether of today, was without any beginning in time or any limit in space. Thales did speak of the eternity of water, but seemed to think that there was a time when no world existed. It was Anaximander who for the first time definitely abandoned the idea of a world with a beginning in time. According to Anaximander, nothing was permanent except the Infinite, which was the source of all matter and all motion. A

more sublime concept of the world has not yet been presented, unless it be the modern ether vortex theory. The later Greeks with their more detailed cosmology strayed farther from the truth.

The immediate successor of Anaximander was Anaximenes (588 - 524 B.C.) who was soon followed by Heraclitus (535 - 475 B.C.) with his "Fiery Ether" or "Divine Fire" as the ultimate substance which seems to have meant about the same as lightning and which was first changed into warm air, then into moisture, and finally into earth, only to be transformed again into the original "Fiery Ether" by a continuous cyclic process.

The term "ether" does not occur in any of the surviving works of Heraclitus, but with the role that he assigned to fire, it would seem permissible to interpret his "fire" as the ether of today. Thus according to Hippolytus, Heraclitus taught that the thunderbolt directs all things, and Aristotle stated that Heraclitus interpreted fire as the soul. Also according to Aetius, Heraclitus called the soul a "fiery substance". This fiery soul was further interpreted by Heraclitus as the world-ruling wisdom, and was sometimes symbolized as Zeus or the Deity which directs all things. By interpreting the ether on the one hand as primitive matter, and on the other hand as divine intelligence, Heraclitus laid the basis for both panpsychism and pantheism, both of which have survived in one form or another until the present day.

CFK

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VOICE OF THE YADA:

The Space you now see and seem to feel to be outside of yourself was once a black Void that stretched out into all, and endless eternity. There was neither wind nor elements of any kind whatsoever. All was in utter quiescence, or a kind which no human can even faintly comprehend. And yet within that incomprehensible void there was a vast world of life and ceaseless activity that far surpassed in beauty and grandeur anything Earth-people have ever known. Let me pause here and now to tell you, that you people of earth will know of this world again in the great distant future of time; you will all come home.

This world I speak of is Man's True Consciousness. It needed no external light, for it was a light unto itself. The same goes for Sound, and for all things you know of now in your physical world. If this were not so, where then do you think all that you now have and love could have come from? We do not ask this - we state it \*\*.

(Opening paragraph of the Story of Creation, dictated by the Yada and the Maharajah Natcha, Probert Controls. 18 pgs. BSR Hdqrs. \$1.00).

NIKOLA TESLA -- and THE CHAIN OF SILENT SPARKS

- an Anniversary Piece, by  
Gaston Burridge -- (July 1856-1956).

Man is the most complicated machine on Earth. Man's mind, without doubt, stands next to Earth's creation itself as the most wonderful accomplishment here. One of the greatest -- and the strangest -- of all human minds, was that of Nikola Tesla. If Tesla's was not the greatest inventive mind our time has known, then surely his was one of the five most brilliant. Probably, Tesla's fathoming of the "rotating electro-magnetic field" principle, and his application of it to the alternating current electric motor, did more to put mankind on wheels than any other single invention.

Thirty years ago I was pulling 14-inch long sparks from the end of an index finger, thanks to previous experiments and inventions of Tesla with alternating electric currents of high potential and high frequency. In a small basement laboratory my father, Charles Burridge, and I were performing experiments which literally made our hair stand on end. Earlier in my father's career he had been associated with the old Thompson-Houseton Electric Company, one of the concerns merged to form the present great General Electric Company. Therefore, I feel rather near to the subject of electricity and to one of its great exponents, Nikola Tesla.

At midnight, between July 9 and 10, 1856, Nikola Tesla was born. Now, 100 years later, the world is to celebrate his birthday with tributes and honor. This is highly proper. All of today rests upon yesterday, as tomorrow will rest upon today. As great as today is - and we hope tomorrow will be - it would not be possible had it not been for yesterday. Nowhere is this more true than in the field of electricity. And there can be few names in this field greater than that of Tesla's.

Nikola Tesla was no "cut and try" inventor. Neither was he a great draftsman. Tesla worked out his inventions to the most minute detail in his head! His mind was photographic and encyclopedic. Whatever he saw he remembered, not for a few days but for years. He built his inventions completely in his mind first - before he ever began them in the flesh. As unbelievable as it may sound, once Tesla had completed an invention in his mind, all parts of it fit together when the time came for their assembly! There were no mistakes - if his instructions had been carried out fully. Tesla "saw" his inventions as a whole, but a whole made up of individual parts which were also seen as a whole in themselves.

The U.S. Government granted Tesla 115 patents. Other foreign governments granted him many more. Most of these inventions came into being in Tesla's mind at night. He would lie on his bed in the dark and "think" them out. Next day, at his laboratory, the work of the night before would take shape in metal and wire. Certainly, Tesla was 'In Tune with the Infinite'. However, he would have been the first to deny it. Several times Tesla seemed anxious to make clear he believed that the Soul was part of the body, and at death died with the body. What he may have truly believed is difficult to know - or surmise - for Tesla left very few written records of any sort. He could remember. He forgot most men could read writing but not minds.

Tesla fully intended writing his memoirs. He just never got around to them. He believed he would live to be between 130 and 150 years old, and he would have more than time enough for them later in his life. Time played a trick on him - and on us.

Fortunately, much has been written about Tesla during his long life, both in this country and abroad. He gave many interviews early in his career. Tesla also wrote articles for scientific and engineering magazines about his work. He gave several lectures which were recorded. All available Teslaiana is now being collected by "The Tesla Society", P.O. Box 135, University Station, Minneapolis 14, Minnesota, - Mr. Leland I. Anderson, Director. Any person having any sort of material on Tesla, or about him, or who may know of others who may have such material, are urged to please contact Mr. Anderson. Should anyone wish to become a member of "The Tesla Society", thus to help carry on its excellent work, they may do so by writing Mr. Anderson.

Tesla was never of robust health, but he never employed medical men. When he was a boy of twelve he learned deep rhythmical breathing, which over-ventilated his lungs. This over-ventilation drove out all the carbon dioxide and rather upset the chemical balance of his body. It was a sensation he did not wholly dislike! This process also set his brain to producing experiences known to occult practitioners. While there are no records Tesla produced levitation in himself - and if he had done so he probably would have then credited it to an orthodox reason - there are such records where other workers are concerned.

Tesla was a keen observer of Nature as well as an original thinker on his own. It has been often noted, man has never done anything which Nature has not done first - and long, long before. We think the hydrogen bomb is something very new - and something very fearful. It is - to us this close. But if we should collect all the H-bombs and A-bombs together in one place, and detonate them at one time, the result would compare with that which goes on all over our sun's surface, all the time, like dropping a pin in the center of the Pacific Ocean. The only difference between man and Nature is that Nature is smart enough to carry on her fission

experiments some 93 million miles away from where she is carrying on other experiments with protoplasm! Man is not that smart by many million miles!

Tesla learned early Nature plays rough sometimes. On a mountain hike one day he was caught in a wet snow-storm. Boys and snow-balls go hand in hand, so Tesla sphered some of the wet snow between his palms. He enjoyed tossing these snow-balls down hill and watching them grow as they landed and rolled a short way in the thickening white. Always they stopped against some stone, fallen branch or stump. The fun disappeared with the last snow-ball thrown.

Nature was set to teach the young inventor a lesson he would never forget. Conditions, time and place were all right. Nikola Tesla tossed a snow-ball. It alighted and rolled, then struck a stick. This stick was not large enough to stop it. The rolling snow-ball picked up the stick as it rolled over it. Next time around for the stick it picked up a gob of snow and the snow-ball was twice its original size and moving faster. Down hill rolled the ball, growing fantastically both in size and speed. The hillside was long and steep. The snow-ball snapped off a bush in its path. It grew like a balloon. It began picking up large rocks, snapping at young trees or pulling them up by the roots. It rumbled the earth like a herd of running elephants. Young Tesla stood transfixed, spellbound, horrified.

As the huge sphere of snow sped down the slope it snapped off full-grown trees, winding them into its ever-increasing trampling, crushing path of destruction. Finally, the valley below thrust a rugged cliff before the giant. It crashed against the cliff with earthquake proportions. Tesla learned his lesson well. He was always interested in the "force of gravity" and developed a new dynamic theory for this mysterious energy.

One of the best biographies of Tesla was written by Mr. John J. O'Neil. Its title, "Prodigal Genius, The Life Of Nikola Tesla". O'Neil knew Tesla personally for years and wrote many articles about him for the New York Herald Tribune. O'Neil's book is considered quite authentic and covers Tesla's 86-year life rather fully.

Tesla was credited with having perfected a "Death Ray Machine", which he himself said could stop an army of 100,000 men 200 miles away, or pick out one or a fleet of aircraft as far. When Tesla died in 1943, agents of the F.B.I. are reported to have opened Tesla's large steel safe and taken from it many papers for "examination and classification". There never has been any report as to what those papers may have contained. Speculation has been wild at times. As Tesla had no immediate family, his effects were turned over to the Yugoslavian Ambassador for disposal in that country. This because Tesla's only support the last few years of his life had come from a "pension" of about \$7,000 a year granted him by

the Jugoslavian government.

Whether the physical remains of Nikola Tesla's life in this country finally made their way into the hands of the Russian government is not known. Whether the papers taken from Tesla's safe by the F.B.I. agents were included among those things turned over to the Jugoslavian Ambassador is not known. Whether Tesla actually had perfected a device as potent as a "death ray", or whether it was still in the great vaults of his mind, we cannot be certain.

It would seem quite contrary to Tesla's nature to have written anything down concerning such a device. There is some question whether even if he knew his time was short on earth, he would have written such information. Of course, there is always the chance he did. Indications are, however, such a device did not exist in actuality, for if it had would there have been a need for such frantic development of the atomic weapons? What a travesty on human-kind if such proves not to have been the case!

Many of Tesla's discoveries have never been applied or used -- even though the protection of the patents on them ran out years ago. This can well be a commentary on orthodoxy. The U.S. Patent Office is a morgue full of broken dreams. Without a doubt more good ideas lie buried there unused, than those for which royalties are being paid. Tesla owned 115 patents, yet he died practically penniless. It may be quite true this condition came about in some part through his own nature, but it can hardly be denied that during his later years Tesla was shunned by the Electrical Industry because of his unorthodox views on many items pertinent to it. He was too far ahead of them. He was too far ahead of his times.

As Tesla's 100th birthday approaches, from several quarters comes gathering impetus for some concrete expression to be made in America with respect to this great man. Several Electrical and Engineering Societies and Associations are planning such expressions. There is a movement afoot to have the Post Office Department issue a commemorative stamp in honor of Tesla. A statue may be erected - or at least a few plaques set. But as fine and deserving as all these things may be, by far the greatest tribute which can be paid to Nikola Tesla is to have every American take the trouble to learn something of his work and his life, then hold in their hearts a deep respect for one of their kind who truly worked for their betterment.



IMPORTANT PUBLICATION: Chart & synopsis, 34 x 22", of UFO situation and data. Order from KEZIAH, 916 - So. 21st, Arlington, Virginia. Price \$1.00.

Highly recommended: Flying Saucer Review, esp. May-June issue. # 1 Doughty St., London W.C. 1, Eng. \$3.50; single .50

NEW SCIENCE AND NEW FAITH

(An address delivered at St. George's Church in the City of New York by Dr. Donald Hatch Andrews, Professor of Chemistry at Johns Hopkins University. Excerpts, from St. George's Bulletin).

You and I, living in these middle years of the 20th century are members of an unique generation of mankind. Through the discoveries of nuclear physics there has been placed in our hands the key to atomic power, the basic power of the universe. For good or ill we have at last brought the eternal fire of the stars down to earth. And all too clearly we discern in this event the elements of Promethean tragedy. Now, for the first time in the history of this planet, there can rise at our command power gigantic enough to change the entire face of the globe. It is power which, if controlled, can be used to create a new world order, eliminating all poverty and want, but which if uncontrolled can result in a world utterly destroyed . . . From now on material power must be controlled by something higher than itself. Our one hope lies in the control of the world's material power by the power of the human spirit. . .

This may seem like a pessimistic answer, yet there is a new element of hope with us today. Through the microscope, the spectroscope and the telescope we are getting an entirely new view of the basic realities. We find that the materialistic philosophy of nineteenth century science is no longer tenable. We are not yet quite sure what the new philosophy of 20th century science is, but we see that the most fundamental concepts appear to be based on relationships of harmony and resonance rather than on mass and mechanics. And from this new basis we see emerging an entirely new philosophy, a revolutionary set of basic concepts which put science into a new relationship with religion and the spiritual way of life. . . As a start in understanding the new concept of our universe it is well to get an idea of the magnitude of the power we are releasing. . .

The Hiroshima bomb was small and inefficient compared with the bombs with which we may have to deal in the near future. Uranium is scarce . . . but hydrogen is abundant. There are difficulties in the way but the general opinion is that hydrogen bombs are a real potentiality. There is every reason to believe that before long some one will succeed in fusing the heavier isotopes and . . . widespread hydrogen bombing might produce an increase in the radio-activity of the atmosphere which would threaten the existence of life on the entire planet. . .

If I only knew the secret of converting the energy of the hydrogen nuclei in my body into controlled electrical energy, I could rent myself out as a power plant for the public utilities companies, and could operate all the factories and light all the lights of the entire United States for many weeks. . . It is clear that we can, if we will,

reduce the cost of power so that it is practically as free as air. There is no reason why in another fifty years all of us should not be lighting and heating our houses for a total cost of less than one cent per month. We know that the power is all around us ... we can eliminate all want and poverty, have everyone in the world well-housed, well clothed, well-fed, well-educated, the good life for all mankind.

Is not that a goal to be sought at almost any price? Economically the cost is low, almost nothing. But the price must be paid not in dollars, but in discipline. Somehow we must learn how to control ourselves before we can control our power. The crucial question is: Will our new science help us to achieve a new wisdom of the spirit, a new sense of destiny? ...

In order to illustrate some of the points of view of our new science let me take you on a short trip inside an atom, say an atom of calcium from the bone of my finger. This atom is, of course, very small. There are more atoms in my hand than there are grains of sand on all the beaches of the entire world. In order to make this atom big enough to look at I will eat an Alice-in-Wonderland growing pill. This makes me shoot up through the roof, through the clouds, past the moon, past the sun and some of the planets until I am enlarged by a factor of a trillion. If you don't know how big a trillion is, it's about what the national debt will be in a few years.

Enlarged by this factor of a trillion, our atom of calcium grows into a great ball about a hundred yards across, so you can step in and take a look around. You will see, first of all, moving in great circles up over your head, down at the sides and under your feet, some twenty luminous spheres about the size of footballs, swinging around you like planets around the sun. These are the electrons, the particles of negative electricity which make up the outer part of the atom. Some of them occasionally swing out and circle around neighboring atoms like dancers in a square dance and this motion provides the forces which tie the atoms together into a chemical structure. If you try to find what the "sun" is, about which these planetary electrons are circulating, you have to look at the center of this calcium atom, and there you see a tiny whirling point of light, smaller than the head of a pin. That is the atomic nucleus which contains practically all the mass of the atom, as well as its atomic energy. Even with the atom enlarged to a diameter of a hundred yards, the nucleus is still smaller than the head of a pin, so you see how small it is.

If you ask what else is there in the atom, the answer is nothing. From the material point of view there are just the few electronic footballs and the pin-head nucleus and the rest is just empty space. And since we are made of atoms, we, too, are nothing much but empty space. If I could put my body in an imaginary atomic press and squeeze these atomic holes out of it, just as the holes are squeezed out of a sponge, I would get smaller and smaller until finally when

the last hole was gone, my body would be smaller than the smallest speck of dust which you could see lying on a piece of paper. That is how little I amount to in a material sort of way.

Thus, the first lesson we get from our new science is that seeing is not believing. My hand looks solid and feels solid, but I know now that it is actually more full of holes than a wire fence. And, of course, we are all familiar with the fact that with x-rays I can actually see right through my hand. If, then, my hand in the older material sense is so tenuous and empty, why does it look and feel solid? If materially I don't amount to much, what am I?

During the last twenty years, studies with the spectroscope and particularly with diffraction apparatus have given a startling answer to this question. To illustrate this, suppose we return inside our calcium atom but this time have new "glasses" and a "hearing aid" which enable us to see and hear more than the whirling planetary electrons and the nuclear sun. As we look and listen, we see first of all ripples and waves moving around with the electrons, like the ripples and waves on a pond when a stone is dropped in it. We hear a humming like a hive of bees, and if we turn up our hearing aid we become aware of overwhelming music all around us, the tones of the waves which we see surrounding us on every side, although hitherto we had been completely unaware of them.

We realize that we are listening to a vast symphony. The range of tones extends many octaves beyond anything we have ever heard in a concert hall. We detect chords which are sometimes familiar, but yet part of a vaster pattern, complex, rich in texture beyond any music ever dreamed of in a human brain. As this music surges around us, we come to realize that it is here in these patterns of harmony melody and counterpoint that we have the true reality, the essence of what it is that creates what we see, what we feel and what we are. Thus by the magic eyes and ears of science, we behold the vision of this hitherto unseen and unheard realm in which we all constantly live and move and have our being. We are tuned to the music of the spheres.

Our new science thus teaches us both that seeing is not believing, and that we must believe in much that we do not see. What these mysterious waves of harmony are is still too early to say, if indeed the question is itself meaningful. But we can say that the basic concepts, by means of which we have to interpret ourselves and our universe, must now be recognized as necessarily of a very new and different kind. In brief they pertain to music rather than matter. And we soon recognize that the basic philosophy or structure of music is very different from that of the materialistic nineteenth century "universe" constructed on the pattern of cause and effect.

First of all we see that the essence of reality or existence in musical pattern, is the quality of invariance. We know that a chord or melody can be transposed, metamorphosing through many keys and

timbres, while still retaining its identity. We have to recognize that in the interpretation of all physical phenomena this property of invariance is specially significant, particularly so in the phenomena of life.

In a simple life-cycle like that of a seed, we see how a relatively small collection of atoms somehow possesses in its corporate structure a power to go through metamorphosis and retain invariance and reproduction.

When the seed is planted, there is somehow power in that music of life within it which can reach out and compel the surrounding oxygen and nitrogen and moisture to do its bidding. We have the roots going down, the shoots springing up until finally through growth unimaginably complex, there emerges the great tree and the seed reproduced thousands of times.

Now in music it is the whole rather than the parts which has the greatest significance. If you take a single note from a symphony it may be pleasing or it may be harsh but it has little meaning by itself. It is only in the whole structure of the symphony with its melody, harmony, counterpoint, symphonic pattern that we get the real symphony. And we recognize the reality as being something that transcends the black marks, notes on paper, or the beating of air on the ear drums, or wavy grooves on recording discs. None of these latter are the symphony.

In the same way, the mysterious music of life in a seed or in a human being transcends the vehicle of its functioning. We recognize that in this innermost essence of life -- the soul, the spirit -- we have the supreme reality. It is to this conclusion that we are led by the pattern of thought which our new science compels us to accept.

The acceptance of reality as transcending points of space and time and matter is difficult, especially to us of this generation who have been reared in the nineteenth century tradition of thought. Although most of us never face the problem, the coordination of the quintillions of atoms that compose each of our bodies seems at face value like an impossibility. Yet we do live and move, reasonably coordinated and coherent most of the time. Somehow the integral quality, the great symphonic pattern in our combined atomic music, does have the power to give us coordinated and coherent lives. And within the "island universe" of atomic suns and planetary electrons which each of us composes there exists the integral pattern and power of unity of the human spirit. It is an unthinkable miracle, but here it is happening a billion times over right here on this earth of ours.

Now still another branch of modern science, astrophysics, permits us today to compare the atomic universe within us to the stellar universe without. As in the atom, we find that in our cosmos the concepts of time and space must be changed from those of a century ago. We believe that our cosmic universe is not infinite, but that it actually has something like a diameter, the diameter of space curving

back upon itself. You ask what is beyond, and I have to say, if anything, the unimaginable nth dimension. Now here is the striking fact. It appears that the size of the human body is about as great compared to the smallest particle contained within it, as the size of the entire universe is to the human body.

In the "island universe" of the body there is the unified and integral symphony of the spirit; it is an amazing miracle, but we know that it happens, we know that we live. Is it, then, a greater miracle than there should be throughout the universe without us a unified and coherent spirit, the spirit of its Creator? As the life of the body extends throughout every part, an all-pervading symphony, why should we wonder that in the music of the spheres there is a pattern equally coherent, equally personal?

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U F O AND THE BIBLE: by M.K. JESSUP. Citadel Press; 222 - 4th Ave. N.Y. 3, N.Y. 126 pgs; \$2.50. "An original interpretation of biblical phenomena which shows that miracles, prophets, and mystical aspects of biblical lore are directly related to UFO" (Jacket). First Edition. . . Professor Jessup points out that neither the religious nor the scientific manner of thought can give the new approach which is desperately needed. The problem (of the UFO) is as broad as the study of ethnology. And 'nothing but the admission of life and intelligence inhabiting the space around the earth-moon system will provide the common denominator.'

'Scientific methods of investigation must be extended to include the phenomena of the immaterial. . . I am trying to separate the physical from the occult, but if both have reality they must in some way blend - so that nothing is purely physical, or purely occult or psychic.' The book is in effect a literal interpretation of the biblical miracles, made possible and plausible in the light of the UFO phenomena. It repeats here what has been achieved by spiritualism when it interprets the bible as a record of psychic and spiritistic phenomena.

Professor Jessup does not mention spiritualism, but the long struggle of this belief toward a grudging acceptance is a close parallel to the haunted decade of the aeroforms. Professor Jessup explains that he is not dogmatic one way or another about psychic or occult matters, but says simply, "I do not understand such matters". He believes (and with good reason) that scores of mysterious biblical passages and events become lucid and indicative against a rational background of an accepted space life and space-intelligence.'

The UFO & the Bible is thus a very simple, plausible and direct exposition of a very important thesis, which will NOT please the bigots of either religion or science - and which we strongly recommend,

ML

THE HAUNTED DECADE

(M.L.)

**THE TRUTH ABOUT FLYING SAUCERS:** by Aime' Michel, French mathematician and engineer (v. biographical data at end of this article.) 256 pages, with photos, drawings, and index, and including several pages on 'Flying Saucers and Theology', by a Catholic theologian. Published by Criterion Books, Inc., - 100 Fifth Ave., New York 11, N.Y. (\$3.95) (1956).

(Note: Reviews of "Saucer" books in B.S.R. publications emphasize their bearing on the "etheric" or "4-D" interpretation - to the neglect of hundreds of pages of other material. The book by Michel is admirably written and full of interest. Recommended to all Associates.

mél.

Haunted DecadePart A: The Plantier Theory.

Perhaps the most important material in Michel's book, The Truth About Flying Saucers (at least for the BSR Associates) is to be found in Part III - page 192 ff., and particularly under the heading 'Lieut. Plantier's Theory'. It first appeared as an article in the official publication of the French Air Force, and is summarized in some 15 pages of Truth About Flying Saucers. It seems that Lieut. Plantier was bored with the inactivity of the Forces Aeriennes Francaises and began certain speculations:

'Conscious that he lacked material resources for practical research, and also that the absence of experiment might launch him on the sterile slopes of science fiction, he confined himself to a few well-chosen hypotheses - unverifiable at the moment, but plausible and in no contradiction to anything now known. From these he deduced a series of mathematical consequences which led to the conception of the ideal planetary vessel as the goal for astronomical research' (198)

'What are these remarkable hypotheses? Briefly they are as follows: (1) There exists throughout space an energy of unknown form, not yet detected by instruments except in the guise of cosmic rays. The existence of such rays (writes Plantier) 'lends weight to this hypothesis. These particles represent condensations of cosmic energy ranging up to about 100,000 times the energy furnished by the hypothetical evaporation of a uranium nucleus. . . Nothing has been found in space that can explain these bundles of power.

(2) A way exists to liberate this energy by transforming it into energy of a more degraded kind (as kinetic energy is transformed into heat.)

In the engine which will do this there will be a local difference of potential due to liberation or absorption (as in the Crookes radiometer.)

(3) The liberation of this cosmic energy makes it possible to create at the point where it operates, a local field of force that can be varied and directed at will (cp the magnetic field between the poles of a magnet or in a solenoid)

'Clearly' (says Michel) 'these are only hypotheses. . . but, after all, it is only the first that presents a problem. If the cosmic energy were actually to be revealed, we would eventually succeed in liberating it and in creating the motor postulated by the force - field of the third hypothesis.'

Plantier's next step was to envision the practical application of this supposed cosmic energy. He found that this could be done, and in quite a definite way. Assume that the engine liberates energy much as nature liberates the cosmic ray. The resulting corpuscles 'would radiate through the engine in the direction of propulsion in the form of a corpusculo-undulatory (wavicle?) fluid moving at a velocity close to that of light. One would thus have a sort of continuous cosmic jet traversing the engine. This jet would follow the engine in its movements, propelling and supporting it.

This 'cosmic jet' would be a force field, not artificial rays. Throughout the six or seven pages dealing with these force fields, Dr. Michel is careful to furnish us with a series of surprising diagrams and comments. 'His (Plantier's) reasoning is strictly by analogy with other known force fields (electro-magnetic fields, and it enables him to define the character of his imagined ideal 'space-ship'. (1) It should have the form of a disc (2) It would move at great speed without noise; the air is drawn along at a distance by the engine, without shock. The frictional heat would be dispersed by the air drawn in by the force field, and not concentrated on the skin of the vessel.'

(3) 'The most frightful accelerations would be imperceptible to passengers - for the passengers themselves would be subject to the force field. Every atom of their bodies would be equally affected; 90-degree or 180-degree turns would not be felt by them.'

It was at this point that Lieut. Plantier suddenly realized that his hypothetical space-craft was already in existence, in the form of the 'flying saucers'. "I discovered that all the supposed extravagances denounced by the saucer skeptics were normal consequences of

this propulsion system. I was able to explain, for example, the silence, the thermal resistance, the changes of shape, the maneuverability ... even to foresee certain characteristics later confirmed by eye-witnesses, such as the off-center spot and the turbulent cloud."

Lieut. Plantier - or perhaps his translator, does not seem too successful in explaining the changes of shape, except by the obvious factors of angle of vision, distances, and color; but the prediction of the off-center spot is a remarkable and brilliant feat of scientific deduction. Almost as much can be said with regard to the formation of the cloud, the green and red flames, the 'falling leaf' descent, the zigzag movements - and even the "Angel-Hair". The last named phenomenon results from the ionization of the atmosphere, the production of ultra-heavy positive particles, and the reaction of these with the air molecules.

'It is clear (says Michel) that Plantier's force field, if it could be achieved, would completely solve the problem of space flight ... it would solve the problem of danger from meteorites... accidents would be rare but not unknown ... on occasion accompanied by terrific sounds and immense flashes of light ...'

'In the present state of knowledge'(Michel continues), Plantier's theory is a purely intellectual construction ... It is very general in terms and has had only a limited mathematical development.' And he quotes Plantier himself as writing: "We do not know of any force fields that are controllable with equal ease in space and time. Even if these be granted, the laws of classical mechanics require a system of reference for the field to react upon, and classical physics gives us no such reference system. Cosmic energy, differing in potential from place to place, could well furnish it, but this cosmic energy is likewise very hypothetical. If cosmic radiation can be attributed to it, how does it happen that it has not revealed its effects before now by other electromagnetic effects."

In concluding the section from which I have been quoting, Michel writes: "It is true that Plantier's hypothesis is, as of now, at least 99% speculative ... if we did not need it, we would be tempted to leave it to the poets. But it happens to be the only theory that explains the mystery of the flying saucers. If the flying saucers exist, there are 99 chances out of 100 that the speculative hypothesis is correct ... and this is the attitude adopted by Plantier himself ... (Underscore by R.R. Ed.)

**So - the Plantier theory EXPLAINS THE MYSTERY!**

To me, this theory is one of the most brilliant constructions of contemporary speculative science. Once the premises are granted, it is logical, consistent, "saves " all major aspects of the

phenomena - and has no rival interpretation worth mentioning. There are indications on all sides that it moves with the stream of the science of the future.

But when physicist Michel uses the phrase just quoted above, he is speaking (deliberately) the patois of the commons. The "mystery" to him means, what energy is used, how is propulsion effected, and how are we to explain the remarkable phenomena of flight. Granted the single postulate of an unknown but available cosmic energy, these questions can now be answered - this mystery can be solved.

With Michel and Plantier one can go so far - and neither of them asks us to go further. But do not philosophers, metaphysicians, and many scientists who do not disdain such an approach accept as a postulate (as a necessary assumption) the existence of a "cosmic energy" - formless and latent to our perceptions, but always moving into manifestation in the space-time categories? Is there any way to avoid such an inference - to write a cosmic equation without X values?

What one might call the mystere entier of the aeroforms or 'saucers' remains untouched - but not simply because we cannot weigh and measure the cosmic energy. Here is a world-wide, decade-long (and history-long also) 'invasion' by aircraft or space-craft, made and controlled by intelligences in some or every way superior to our - selves. Now at long last we have enough clues to enable us to guess closely at the mechanical secrets of these craft. But all the human-too-human questions remain. Who and what are these 'intelligences'? Whence do they come - and why? What is their purpose and attitude toward our planet - and us? What incommunicable news is being whispered about, in our environs of stars?

We can make good guesses (probably) about some answers to some of these questions too, just as physicists Plantier and Michel have done, about the aeroforms, granted the available existence of a cosmic energy. And we can hazard the guess with considerable confidence that these Discs or saucers, in fact the whole family of the aeroforms are not products of terrestrial manufacture. And in spite of their apparently material construction and probably elaborate mechanism, it is not likely that they 'traverse space' at all, in the usual sense of that phrase. But we can plausibly assume that machines and devices are used for the same reason that we use them - as a matter of convenience - we do not walk if we can ride. Further, if they wish us to know of their existence they must appear here in visible and tangible forms and conveyances. The ingressions of 'spirits' of the dead is a case in point; they probably come and go among us incessantly but their presence means nothing, since very few of us can see, hear, or touch them. And the fact remains that no traverse of space over astronomical distances is practicable in any kind of craft - unless the speed be far in excess of that of light; and such speed cannot be sustained by matter as we know it, but only (possibly) by projection in

some form of etheric construct, responsive to the energy of thought.

I have no space here to argue the case, but only suggest that we move with great caution, in asserting that the Plantier theory or any other "explains the mystery" of the aeroforms, or goes further than the A-B AB of its alphabet.

Part B - -

One of the most surprising publications ever issued by the BSRA was entitled THE STORY OF THE AEROFORMS, by Karl Heinz Wichodil, translated from a German periodical, and appearing in our ROUND ROBIN Vol. X -No. 2, - July-August, 1954\*. It is a matter of no small interest, to compare the Plantier theory, as expounded by physicist Michel, with the ideas of Dr. Walter Lewetzow, developed by him in 1922, that is, 34 years ago - and much ridiculed at that time. Concerning the possible indebtedness of Lieut. Plantier to Lewetzow I have no information and hence no comment save the obvious one - that the former's "cosmic energy of unknown form" certainly has much in common with the "unknown ray" postulated by Dr. Lewetzow and mentioned in the following paragraphs. (I quote from the BSR brochure by Wichodil):

"Lewetzow's theory contradicted the accepted laws of gravity. Why does a brick fall to the ground? Because the earth attracts the brick. Physicists call this mass-attraction - but Lewetzow has other reasons:

'Space is filled with a still-unknown type of ray, the waves or particles thereof, coming and going in all directions, create a condition of balance as the particles seek to neutralize each other. (Einstein later formulated the same thought differently; space should be looked upon as a field that affects all masses within.) Each ray (so says Lewetzow) exerts a sort of pressure on every body in space - but the pressure being equal on all sides, every body in free space is practically weightless. This balance is disturbed as soon as two

bodies oppose each other, for the rays that have penetrated a body are greatly weakened. Therefore one body will be 'pressed' toward the other one ... each body is surrounded by its ray shadow. A body much smaller than another will be pressed into the larger one. Near larger masses the plumb-bob is deflected because it is hit by weakened rays only from the side of the larger mass. If man could artificially weaken these rays he would have a tremendous, inexhaustible source of energy at his disposal. If an instrument performing this task were attached to one end of a car, this car should run forever, since the driving rays work only from the opposite end. The same is true for an aircraft, if the rays coming from space above could be neutralized. A combination of instruments on different planes of the

craft would serve to raise, to propel, to steer.'

These basic concepts of Lewetzow were developed by his friend Horst Pinkell, a German professor working in Russian laboratories. By about 1936 the existence of the Lewetzow ray was established, as well as its 'wavicle' nature, and its exact wave length was measured. A machine was built that could run steadily without a supply of energy from our earth - from an earthly standpoint, a perpetual motion machine... "About the middle of 1952 the Lewetzow ray began to dawn in scientific circles"....The existence of a "gravity screen" has been asserted by Professor Hermann Oberth ... and others ...

So, without detracting from Lieut. Plantier's achievement, it is evident that his theory has a complex and rather long background. It is not likely that he was unfamiliar with this, and his claims are modest; but it is a little surprising that physicist Michel takes almost no account of the 'pre-dawn' developments, the spade-work prior to 1952. Well, no matter! But let us remember Professor Lewetzow as a first-rising star on the new horizons of science. As to "explaining the mystery" of the aeroforms, of course we shall not find it by this digging at the roots of the cosmic energy concept - and our brief comments on the UNexplained mysteries remain completely valid. En passant, Michel's book title, *The Truth About Flying Saucers*, is hardly felicitous - and probably (one hopes) was selected by the publishers.

A more confident and more rash stroke at elucidation of the "mysteries" is offered by James W. Moseley, editor of *Saucer News*, Fort Lee, N.J., in an article entitled *The Solution to the Flying Saucer Mystery* (June-July issue). He believes that the U.S. government - or rather a powerful organization sponsored by it - has been constructing various forms of the disc-shaped craft since 1946; these are powered by atomic radiation converted into electrical energy, are highly successful, can perform all the feats of the "saucers", and operate from "a super-secret underground base in one of our southwestern states" - from which they are sent over the whole world.

The reason for this (says Editor Moseley, who claims to have the proof) is that these craft are able to absorb excess radioactivity from the atmosphere. One or more of the bomb tests involving atomic energy got out of hand and the atmospheric pollution reached the danger point. This is said to be the true reason for governmental secrecy and the perplexing tactics of the Air Force. These 'saucers' are guided by remote control and also by internal automatic devices. Editor Moseley points out that his revelations do not apply to ALL flying saucers, that other types are being made and used by the "Organization", and these may account for most of the "UFO's". Space

craft from other planets may also be present, but the true "Key" to the complex puzzle is in the facts just stated. Editor Moseley himself obviously expects his publication to be suppressed as a result of the article here referred to.

This explanation can be allowed a certain merit, and may acquire much more if or when the matter is ever cleared up - or if editor Moseley and his Saucer News unfortunately disappear from the scene entirely. Many points naturally occur to one. The antics of the Air Force become partly intelligible - but only on the assumption that the "Organization" keeps the AF also in mental darkness; else why would they send their fastest jets in frequent pursuit of legitimate and harmless craft made in their own underground hide-outs? And it seems at least very improbable that so vast and novel an enterprise could be carried on in secrecy for a near-decade. And what about the losses of planes and pilots in attempted interceptions? What about the mass of historical data, for years and even centuries back?

Since the presence of unknown and powerful aircraft in the skies of any nation must be regarded at first as a potential menace, measures against them will naturally be taken. After (say) the year 1946, a huge program of research and experiment would normally be obligatory on public Authority. Such authorities would obtain if possible several specimens of these strange visiting craft and try to construct something equally potent against them. For the sake of this program, and ultimately of the nation, it would be best to keep the facts secret as long as possible. When the menace of radioactivity was realized, and the fact that the 'saucers' could counteract it, these home-made craft would have to be constructed in great numbers and sent to all parts of the world. All this and more can be conceded to editor Moseley's thesis.

The thesis is highly improbable - but what meaning is to be attached to the word improbable, in this "haunted decade"? And correct or incorrect or merely plausible, this thesis will add to the confusion -(not, of course, that simplicity spells truth). It is far from being the Key (as its author calls it) to anything except Pandora's box and the strange conduct of the Air Force. It does not clear the skies around the world of lights and sounds, 'angels' and swarming hobgoblins, incredible shapes, velocities beyond comparison. In short, "the theory does not save the phenomena". One has only to pick up, say, the 375 - page U F O ANNUAL for 1955, of M.K. Jessup, the 250-page Truth About Flying Saucers of Aime' Michel, the 350-pg. Flying Saucer Conspiracy of Major Keyhoe, the Flying Saucers Uncensored of H.T. Wilkins - to find hundreds of events on which the supposed earth-manufacture of discs or UFO's sheds no light at all:

"The jets are taking a real beating - bombers, fighters, trans - ports. They disappear practically at the end of runways ... are being kidnaped right out of the air." (Jessup pg 97)

"(Dr. H.P. Wilkins, astronomer) calculated that each object seen by him must have been nearly five hundred across..." (J. pg 177)

"One of these colossal space ships was computed at the naval base to have been a mile long ..." (H.T.W. pg 117)

Items like these go on and on for hundreds of pages. My comment here must perforce be like that on the theory of Plantier, so enthusiastically championed by physicist Michel. The mystery as a whole, the basic questions remain unanswered. We now have in our mental furnishings the postulate of a cosmic energy which can be drawn upon and controlled, and we can foresee how a 'saucer' would look and behave. This is all trappings and adjuncts, mathematics and physics, very necessary but a small light in a vast darkness. Lewet-zow seized upon the basic principle, and Plantier developed its im-plications. James Moseley believes that all this theory has been transmuted into facts, and that the saucers and most of the UFO are manufactured in our own underground laboratories - and insists that he has conclusive proof.

Editor Moseley sees with a single eye. He seems to feel that the true and important mystery is the attitude of the Air Force and of officialdom generally - and that this has now been solved. Aime' Michel seems to think that it has been solved by the theoretical physics of Plantier. I must repeat, with all deference, that even if all this thinking is sound and the inferences correct, hardly the first tottering step has been taken in the matter of understanding the Visitation.

M.L.

NOTE: \* This issue now O.P., but the article was issued separately as a mimeo brochure, of which we have a few remaining copies (9 pgs., \$1.00 each).

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COMING OF THE GUARDIANS: The third mimeo printing of this should be ready by the middle of August. BSR Hdqrs. \$3.00 --- A new descriptive list of BSR publications, about 10 pgs.; end of August. -

Now on hand: an enlarged issue of THE RESULT; Dr. A.O. Ostby & F.R. Bartholomew. Christianity as a symbolic rather than a historic religion. Popular; recommended. \$1.00 --- Spiritism & the Beginnings of Christianity; J.R.L. Morrell. Plus Thy Kingdon Come; pocket size.

BSR Hdqrs. \$1.00.

Two Physicists and The Ether

by  
Lindy Millard

It is undoubtedly ungracious of me in my Unitary Field Theory brochure to have created the illusion that Mr. Krafft had made a mistake. What I had intended to do was to point out the theoretical contrast in interpretations without fixing either of the two as infallible.

I hold with Krafft that the ether flow in the outer "skin" of a wire transports ether past the metallic atoms in a direction opposite to that of the migration of electrons, and that the two different polarities of magnetism are mirror-images of each other.

It must be emphasized that the vectors E and H are not velocity vectors at all. They are both intensity vectors, but as vectors they have a mathematical significance in the sense that a vector sticking out of a surface perpendicularly can be used to represent a certain area of that surface or in some other purely abstract sense. In my brochure I regarded the ether drift velocity vector V as entirely distinct from the electric intensity vector E as to dimensions of C.G.S. units, although they happen to point in the same direction as symbolically abstract arrows. It is certain that Krafft's idea of the longitudinal magnetic field of a wire is different from what nearly every electrical engineer has been taught, and the majority view is firmly entrenched in the mathematical theory of radar operation. They have a right to their conventions. Let the engineering professors do this debating for me. I will go along with Krafft in saying that a coil of wire has an ether-flow which rotates like a drum or cylinder on its longitudinal axis. He can call that cylindrical ether rotation a magnetic field, and the engineers can call the same thing a "pre-relativity aspect" of a field of electric intensity vectors, while I shall stand by my brochure in trying to harmonize the two viewpoints in some workable fashion.

I was glad to see in one of Krafft's letters that he is not opposed to my view regarding the creation of "roller-bearing eddies" in a tapering field of ether drift, as in the space surrounding a radio transmitting antenna which is broadcasting ether wave pulses. I believe that individual electrons as well as wires can be enveloped by a family of hoop-like roller-bearing eddies in the ether, as soon as there is an increase or a decrease in the speed of the electrons. This necessarily follows from the ether's slip-stream viscosity wherever a change in the flow-pattern or in the speed of flow permits such viscosity to make its presence known. The spinning or rotating

of the ether in such eddies has what is called angular velocity and a definite sense of rotation which is either clockwise or counter-clockwise. Viewing an eddy at one "end" we find a north magnetic pole, but viewing the same eddy at the opposite "end" (as though we had already cut off a segment of a hoop-like eddy and examined this segment) we find a south magnetic pole. But which is which? One end is a mirror-image of the other end. A short segment of an eddy filament is very much like the ether-rotation field which Krafft visualizes in and about a coil of wire. If this comparison holds, then the north end of a roller-bearing eddy of ether is the end with the counter-clockwise sense of rotation.

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WAVES OF FORM - PYRAMIDS AND CONES: by Verne L. Cameron.

To Round Robin Editor: . . .

I find you have made a reasonably good summary of most of my findings, but would like to make a correction or two on your article in Clips & Quotes. The cones are illustrated as being very narrow as compared to their height. But in order to have their maximum effectiveness they should fit inside a carpenter's square; i.e., the slopes are exactly at right angle with each other. This I worked out very carefully and found that to be the most effective - 45 degrees on each side or 90 degrees included angle.

The pyramids have a ratio of 25 to 24, as has often been mentioned in articles about them. 25 base, if reduced to inches, would mean 25 inches on the side along the bottom, and 24 inches to the apex on the corners; or, if one wants to make a small one, carry this ratio on down to 8th of an inch, 25 eighths being  $3 \frac{1}{8}$  " around each side of the base; and 24 eighths or 3 inches on the corners. A wire may be attached to the aluminum metal pyramid, and I find a very powerful energy is imparted to the wire which lends itself to all sorts of experiments; and this energy with the pyramid as with the cone is enhanced by having the base closed with a metallic cover.

I find there is no difference in the effectiveness of a cone or pyramid if they are made of cardboard and covered by a conducting surface such as aluminum foil, though it is more difficult in the case of the cardboard cone to get a good electrical connection. I found that with an open-base pyramid, merely setting it over my feet when they were aching badly almost immediately neutralized the ache. Energy from the cones, applied to the body, changes the entire metabolism (according to tests made by Dr. Wilson of the Spears Sanitarium . . .

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V.L.C.

(Note by RR Ed. The effects of pyramids on razor blades, and on all kinds of foodstuffs, formerly described by BSR publications, has since been tested and is now widely known among European investigators. ml)

ON THE ADVANTAGES OF BEING LUNATIK:

On the last page of his admirable "Saucerian Review",\* for January 1956, under his Wild Rumor section, Editor Gray Barker remarks: "Not all of Einstein's theories have reached the public. Some are so packed with dynamite they are being treated by the Pentagon as top secrets. Don't know why all of them should be under wraps -- the BSRA has been publishing essentially the same information for a long time." And on page 25, (Op. cit.) Mr. Barker has the welcome temerity - not to say unbelievable gall (!) to print a four-paragraph statement entitled "Are The Green Men Elementals?", quoted from our "Clips, Quotes, and Comments" of November 1, 1955.

To this I could add, from extensive correspondence both here and abroad, and sometimes from distinguished sources, many comments showing interest, qualified approval, sometimes very full endorsement. As the days unfold, as paucity, poverty, and empty contention of opinion among the 'experts' increase, there is for us of the 'lunatic fringe' 'a sound of a going in the mulberry tops'. 'Things', like the watchers of the skies, are 'looking up'. I mean, of course, that the interpretation of the aerofoms and their incursion of our planet, received and given by us nearly ten years ago, steadily gains ground. I mean that intelligent, informed and liberal-minded people recognize that there is, as yet anyhow, no alternative explanation of real worth. None which covers ('saves') the diversity of the phenomena. None which makes 'good' science (or is fast doing so) and sound metaphysics, except this 'etheric' or '4-D' interpretation.

The people who (however hesitantly) accept this approach, are NOT those who emit startled yelps of alarm at the despised words occult and metaphysical. They can accept in principle the thesis, that between the occult of today and the science of tomorrow there is no gulf fixed or even the most shadowy line of separation, save that which we ourselves arbitrarily impose. They are aware that the keynote, so to speak, of our day - the time-spirit, the Zeitgeist - is the progressive integration of all phases of study and knowledge. They are not angered or alarmed or disgusted by spirit communications (excarate humans), though they may "try" them (as the Good Book says - and otherwise) with pitfall and with gin, but listen with at least a critical receptivity. Toward the pronouncements of mathematicians and scientists ('innumerable as leaves'), they hold respectful but reserved opinions. Does not every concept of science end in metaphysics? Is there such a thing as 'absolute' truth and 'final' answers to any question? Is it not possible, probable, believable, that the universe swarms with life in every part -- even with minds, intelligences equal, inferior, vastly superior to our own? Do such concepts offend a 'right' religion or (\* - see end of this article)

the true integrity of reason?

Is it impossible, improbable, unbelievable that life forms from innumerable cosmic levels of existence should frequent our own plane at will, either seen or unseen -- ot that they should communicate with us, not only in some one special way, but in ways many and many? T h e whole history of humanity is replete with tales and records of such con- tacts. And I am thinking now not only of the revenants of the seance room, of trance mediumship, excarnate humans, but also of those who are not human in the usual sense of the word, who have never lived on this earth, whose ideas and ideals and cultural attainments are NOT close kin to ours. Better and worse can have no meaning here, since all moral values are relative to what you, I, and another personally believe. What seems worst for us and this planet earth is perhaps best from the standpoint of the Etheric Guardians.

Now the visible incursion of these Etheric people, and in lesser degree of entities of various kinds (good and bad, wise and foolish), and our confused and reluctant acceptance of their presence, repeats da cappo but in more rapid tempo of events the history of psychical re - search in modern times -- the last 80 years or so. The same incred- ularity, contempt, and bitter hostility, and the same gradual and hated yielding to the pressure of accumulated facts. All the major phenom- ena of spiritism, and of survival and communication, are proven and provable as fully as reason can demand -- as fully as is the multi- form visitation of the UFO. The time is coming, and I think close at hand, when blind denial of both these areas of experience will seem more incredible than were the strange facts rejected by it.

At the moment, however, the millions of our fellows who 'know bet- ter' are said to belong to the 'lunatic fringe'. And it is an odd- ity of historic import, that the true nature of the aeriforms, of the space visitors and their craft, should first be clarified by these other 'delusionary' and 'non-existent' folk -- that is, by excarnate human beings.

How annoying this fact must be -- and is -- to those who exclaim - "you are 'explaining' one mystery by another! Consider the razor of the Occam - that entities must not be multiplied unnecessarily. And how and why should we trust these anonymous ghosts, these bodiless voices from the Neant?" -----

But always one mystery is 'explained' by another. Combine a metal with a gas and behold an emergent -- the salt has the properties of neither. Command your finger to point or write, and the phenomenon of motion and change emerges. Light the candle and extinguish it, and a process emerges, and ceases, and returns to its cosmic latency. If any voice comes from anywhere with offerings of knowledge -- and if our own science, religion and philosophy have not a single sen - tence worth uttering -- then it seems the part of wisdom and common

sense to listen, even to the whispering of 'incommunicable news'.

"The history of the twentieth century", writes a brilliant historian, "will be the story of the Light from the Other Side." Nearly a decade ago the interpretation of the aerofoms was given us from that 'otherworld' source.

Do we ask anyone to believe or even respect factual statements because they come from a 'supernormal' source? Certainly not! Do they derive authority in that way? By no means! All depends on the content of what is told. And this content must be judged by reason and knowledge -- not by ignorance and prejudice. Discrimination is our word -- and right judgment is its meaning, and its symbol is the keen dividing sword.

"Critical receptivity" is our word -- and critical here means evaluating -- not hostile, not credulous.

What is the drift and substance of what our invisible friends told us? In ten years we have repeated this a hundred times, with addition and elaboration, but of details only. The Etherships and their operators are emergents, from another time and space 'frame of reference'. They are etheric constructs, and the ships are of every imaginable form and size. They are wholly real and tangible on their own plane, and also when they materialize on ours.

To materialize means only (for our present purpose), to convert their frequency rates into those to which our senses respond. Nearly all that we know of them comes from momentary glimpses. And a change of frequency is equivalent to a change of location.

The ships do not "cross" the vast abysses of free space. The speed of light is not the maximum speed obtainable. But in fact light in free space has no velocity and no transit. It has finite velocity in the fields of celestial bodies.....\*\*

This and many pages more was told us, back in the Fall of 1946. I here point out only, that all subsequent data, all the variety of reported phenomena can be subsumed under this etheric or "4-D" interpretation. There is no other hypothesis of which this can be said. But it is not to be understood in a moment. It involves physical concepts not yet acceptable -- and metaphysical ideas taboo to the general. So, the cards are stacked against it. The Western mind is almost hopelessly preconditioned, adversely. If you cannot understand 'how we got this way', the only answer is in history -- say, of the last 100 years. The contemning of the 'etheric theory' is prompt, contemptuous, a priori and unintelligent. Not without exceptions, certainly. M.K. Jessup, Arthur Constance, H.T. Wilkins, a dozen others, give explicit or qualified welcome to 'our' approach. But despite these and such other gains as are mentioned in our second paragraph, this remains for the public and its mentors, the press and radio, a terra incognita et ridicula -- and will doubtless long continue to be so.

(\*\*Cp. The Ether-Vortex Concept:Unitary Field Theory, by Lindy Millard. BSR Pub., pg. 13)

What then are the 'advantages', if any, implied in the title of this article? Perhaps our Associates, dour from experience, think that there are none. But there are entities in this world and its environs, and persons in high places, and VIP's who should not be such, "who speak privately with one another, saying" - (how mistakenly!) that people who speak of the occult, and of metaphysics, and of converse with the dead, and of materialization and apports -- are all fools because even if right they will never be believed. Harmless because they will not be understood. Helpless because the minds of the people are closed against them. 'If we ignore them, so they will remain. . . . . And all the nonsense about "ethers", and Etherian worlds and peoples and cultures and vast impossible 'flying ships' huge as a city or a continent -- all this will remain in the limbo of lunatic imagination where it belongs.'

This 'set' and crystallization of the Western mind fits like hand to glove with greed, and fear, and lust for power, and the worship of all false Gods -- i.e., of 'values' which are valueless. The easy and obvious point is this, that silence is the better part of knowledge. If you are unable to keep silent, if you knew that our earth is squash-shaped, if you believed that we dwell inside of it, and there hold converse with the sheeted dead -- then to be tarred with lunacy would be a safe and happy lot.

And 'truth', like space, is limitless, like Time it is formless or multiform, like Causation it is a web and windblown play of dream-stuff -- but this is not talk for the market-place, nor for those 'goblin markets' called laboratories and lecture rooms; and like Nature itself, natura naturans, it is an offense to every school of logic. But if the wares of goblin market do not please, still the 'lunatic', protected by his folly, can stray there unmolested.

If for twice a decade many of us have written about 'absurd' and 'impossible' things, that is because lunacy, like the helmet of Perseus, confers invisibility. Unhappy lunatics, brothers under your scars, do you not realize that this immunity is ended? 'Flee at once, all is discovered.' And why is this? Because of the 'transvaluation of all values' - (impending, certain as the sunrise). Because by some devilish machination (accidental, black-magical, shears of Atropos) you and Something have upset the Hesperian apple-cart. Because the Great-Day-Meet-With-Us in some sensu insano is visibly impending -- the essence thereof being, -that from him that hath shall be taken away-----

What is it that shall be taken, from the rulers of men, even in the hour it is given to all. I think the word here is energy or power -- by which I mean all prime movers, of transportation, machinery, and manufacture. On this trinity-from-unity the world of human society is builded. On the control of these the economic

hegemony is founded and maintained. In the single eye of science-and-philosophy these applications of power derive from a basic cosmic energy -- the free energy of space, of the Ethers, of the omniverse.

Let us assume now -- repeating the thought of believed-in communicators from Etheric worlds -- that this 'free energy' of space becomes free in another sense -- to all men everywhere, by the simplest of devices, impossible to "corner", to monopolize, pervert, and exploit. With this dream comes another, of economic and social reconstruction -- and with this another, of the last desperate stand of the old order.

For the moment I believe there is only this to be added: that this 'old order' is in essence the same everywhere, and there is not on our earth any power superior to it. But there are powers and beings not of earth -- yet now earth visitors -- who by knowledge and wisdom are superior. In what they can do and desire to do, lies probably our one most reasonable hope.

M.L.

-(\*\* Cp. "The Ether-Vortex Concept": etc.- page 3-) --

"What of the so-called gravitational bending of light? A 'ray' of light is actually not bent by the sun's gravitational field, but is bent rather by a steep gradient of mass density of the secondary grades of turbulent ether there. Near the earth the mass-density gradient is not so steep as to bend light in any measurable degree. At every point along a ray of light a sink-velocity field alone would possess only a steady velocity condition to confront the optical waves with; but acceleration and/or deceleration in the ether flow is what would have to provide the ether-eddies necessary for viscid interaction with light waves in a pondermotive manner. At any fixed point in the gravitational field, there are no changes in flow-velocity other than those which the optical waves themselves contain, or those which a very intense barrage of cosmic ray particles could induce by churning up the ether currents, as in the sun's corona."

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(\*- page 1): "Saucerian Review": Vol. 1, No. 1, Jan., 1956; page 99. Pub. by Gray Barker, P.O. Box 2228, Clarksburg, W. Va.)

CICERO DE SENECTUDE

I am in my eighty-fourth year. . . As you see, old age has not quite enfeebled me or broken me down; the senate-house does not miss my strength, nor the rostra, nor my friends, nor my clients, nor my guests. For I have never agreed to that old and much-praised proverb which advises you to become an old man early if you wish to be an old man long. I for my part, would rather be an old man for a shorter length of time than be an old man before I was one.

Life's race-course is fixed; Nature has only a single path and that path is run but once, and to each stage of existence has been allotted its own appropriate quality; so that the weakness of childhood, the impetuosity of youth, the seriousness of middle life, the maturity of old age -- each bears some of Nature's fruit, which must be garnered in its own season. Each has something which ought to be enjoyed in its own time. . . .

We must make a stand against old age, and its faults must be atoned for by activity. We must fight, as it were, against disease, and in like manner against old age. Regard must be paid to health; moderate exercises must be adopted; so much meat and drink must be taken that the strength may be recruited, not oppressed. Nor, indeed, must the body alone be supported, but the mind and the soul much more; for these also, unless you drop oil on them as on a lamp, are extinguished by old age. . . . Our minds are rendered buoyant by exercise.

As I like a young man in whom there is something of the old, so I like an old man in whom there is something of the young; and he who follows this maxim will possibly be an old man in body, but he will never be an old man in mind.

Intelligence, reflection, and judgment reside in old men. . . . Age, especially an honored old age, has so great authority that this is of more value than all the pleasures of youth. . . .

Old age is the consummation of life, just as of a play. . . . The harvest of old age is the recollection and abundance of blessings previously secured. . . .

To those who have not the means within themselves of a virtuous and happy life, every age is burdensome.

Marcus Tullius Cicero -- Circa B.C. 48

TO ALL BSR ASSOCIATES:

The next issue of Round Robin, which regularly would be mailed on August 1, cannot be sent out until August 15. The next issue of Clips & Quotes, "F-10", will be mailed August 1.

These changes are due to two main causes. First, a great increase in "Saucer" activity is expected for this fall, and our office work will have to be reorganized in order to handle it. Second: the price of paper and other office supplies has increased three times in the last two months. And the pay of office help will have to be increased. Important news in the offing, but increased expenses inshore! The change in schedule is for reasons of economy - and any financial help will be deeply appreciated.

New subscribers, renewals, and donors - please take note. Please do not send us funds in any amount, small or large, without releasing it. That means that we cannot guarantee the continued publication of either of our periodicals, nor the refund of membership fees or subscriptions if we are forced to discontinue them. Few of our friends would ask for such refunds, but we must not permit this liability to arise. Please write the word "RELEASED", or simply "R" after any amount sent.

During the last ten years we have been forced to ask for financial help three or four times, but this is not a bad record for a non-profit type of publication; nevertheless I greatly regret the present situation. This memorandum is sent you "for your information" - and, of course, for any assistance you feel able to give.

Cordially

Meade Layne

Director.

Approximate mailing dates for Round Robin will be:

RR XII - 2: August 15 -- XII-3 - Oct. 15. XII-4, Dec. 15.

Approx. dates for Clips, Quotes, Comments:

"F-9" - July 15 -- "F-10" - August 1 -- F-11 -Sep.1  
 "F-12" - Oct. 1 -- "G-1" - Nov. 1 -- G-2 -Dec.1

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