

LA QUESTION DU CONTACT AVEC

par Aimé MICHEL

Assez souvent des lecteurs nous posent des questions concernant le contact avec des êtres extra-terrestres ; pour répondre à leur désir, nous publions avec l'accord de l'auteur, le chapitre traitant de ce sujet, extrait de son bel ouvrage, hélas épuisé : « Mystérieux Objets Célestes ».

Comment une morale supérieure pourrait-elle intervenir dans ce processus, qui semble évident de la vie terrestre ? Il suffit de jeter un coup d'œil sur quelques aspects de notre présent combat pour le soupçonner. C'est un fait impossible à nier que l'une des formes essentielles du progrès est actuellement une mainmise de plus en plus extensive de l'humanité sur les autres êtres vivants, animaux et végétaux. Sommes-nous certains qu'une morale supérieure approuverait la transformation quotidienne de millions d'animaux en boîtes de conserves, de forêts entières en papier et en produits divers, et en général le mépris total montré par les hommes à l'égard de tout psychisme non humain sous prétexte qu'il est infra humain ? Quel homme pense à la somme de souffrances quotidiennes que représente un abattoir ? Cette question peut sembler burlesque. Comment voulez-vous, dira-t-on que l'homme subsiste s'il ne mange pas, s'il ne se vêt pas ? Eh oui, c'est bien là le drame. Au point actuel de sa technologie, l'homme est encore totalement et sans recours tributaire des lois antiques de la vie, qui sacrifient le faible au progrès du fort. Nous devons tuer ou mourir. Dans mille ou dix mille ans, peut-être serons-nous libérés de cette servitude. Mais pour arriver à ce mieux, nous devons survivre et faire ce qu'il faut pour cela. Quand ils auront franchi ce fossé de sang, sans doute nos descendants penseront-ils aux abattoirs de la Villette et de Chicago avec la même horreur que nous inspire l'esclavage antique, qui nous a faits ce que nous sommes. Une masse infinie de souffrances sépare encore la vie terrestre de son plein épanouissement moral, et parce que nous voulons cet épa-

autant de rêves, autant de joies que la terre en contient.

Or, cinq cent mille ans à peine après son apparition, l'homme déjà s'apprête à envahir l'espace interplanétaire. Il faut donc en déduire, puisque l'esprit (représenté à son sommet sur terre par l'homme) est l'aboutissement automatique de la vie, que tous les systèmes évolutifs plus avancés que l'homme ont déjà réalisé cette invasion en une infinité de points du ciel. Quels mondes nouveaux aurons-nous conquis ou visités à travers l'espace dans mille, dans cent mille ans ? Mais un nombre immense de « civilisations » ont déjà atteint et dépassé en d'autres mondes ce point inimaginable où nous en serons alors. C'est pourquoi la question essentielle à propos des Soucoupes Volantes n'est pas de savoir si elles existent, puisqu'il semble certain que l'esprit créateur de véhicules spaciaux n'est pas un privilège terrestre, mais de savoir si elles ont visité notre planète, et si on les a vues. Et pour mieux dire, le mystère est, si on les a vues, qu'on les ait si peu vues. L'espace devrait grouiller d'engins comme la mer grouille de navires. La solitude (au moins apparente) de l'espèce humaine dans l'espace, qui épouvantait Pascal — « le silence éternel de ces espaces infinis m'effraie » —, est peut-être la plus inquiétante de toutes les énigmes posées à notre esprit.

Si l'on essaie d'envisager toutes les explications possibles à cette énigme, on n'a guère le choix qu'entre les hypothèses suivantes, que je donne dans l'ordre :

1° La vie terrestre est réellement la seule vie de l'univers ;

2° De toutes les vies sidérales, la vie terrestre

présent, tous les progrès de la science ont marqué un recul des conceptions anthropocentriques. On ne voit pas pourquoi il n'en serait pas de même dans l'avenir, mais qui peut le dire ?

— La troisième hypothèse (aucune vie sidérale n'a dépassé le stade actuel de l'humanité) peut s'entendre de deux façons, soit que l'on suppose que l'humanité terrestre est à la pointe extrême de l'évolution sidérale, tous les autres systèmes biologiques étant en retard par rapport à nous (incontrôlable, et, comme ci-dessus, anthropocentrique), soit que, terrifiante supposition, la vie ne puisse jamais et d'aucune façon aller plus loin que l'homme, et que l'homme du XX^e siècle.

Cela revient à affirmer que l'aboutissement automatique de toute évolution est l'apocalypse et l'écroulement total trois mille ans après l'apparition de la science. La montée de la vie, puis de l'esprit, puis de la science, serait ainsi limitée vers le haut par un seuil infranchissable, et le fait que nous préparions actuellement les premières tentatives astronomiques nous avertirait que nous sommes précisément sur ce seuil de l'apocalypse, puisque tout dans cette hypothèse devrait s'écrouler avant la réussite de l'aventure astronautique. On voit où conduit une telle pensée : à l'idée que le progrès porterait en lui-même sa propre destruction. La vie ne monterait si haut que pour se suicider. C'est là un rêve d'un grandiose pessimisme, et pour l'appréciation duquel nous ne disposons que de vagues idées morales.

— Sur la quatrième hypothèse (impossibilité ou limitation de l'aventure astronautique), la science actuelle ne jette encore aucune lumière. Pour beaucoup de savants, la conquête de l'espace par des

nouissement, nous provoquerons cette souffrance. Là aussi le mieux passera par le mal. Et si quelque chose interrompait brusquement notre lutte au nom d'une morale dont les conditions n'existent pas encore sur notre planète, ce serait la fin de l'humanité.

3° Enfin, la même explosion totale devrait être prévue sur le plan religieux. Il suffit de voir combien les religions ont évolué depuis trois mille ans pour mesurer les conséquences d'un contact avec un psychisme en avance sur nous de seulement quelques millénaires. Que subsisterait-il de nos religions actuelles ? Dieu seul le sait, c'est le cas de le dire.

Nous entrevoyons ainsi le chaos qui naîtrait d'un contact intersidéral. Si tout cela s'était produit, on le saurait. Encore n'avons-nous envisagé que l'hypothèse d'un contact avec des êtres en avance sur nous sur une ligne d'évolution semblable. Cette hypothèse, la plus simple de toutes, est aussi la plus improbable. On peut même prévoir qu'elle est d'une impossible simplicité, et que la réalité est bien plus mystérieuse encore.

Nous arrivons ici au seuil d'idées encore plus déroutantes, et que nous devons pourtant examiner. OMBRE ET SILENCE. Les plus récentes acquisitions de l'astronomie donnent à penser que, contrairement aux opinions antérieures, c'est par milliards, et même par milliards de milliards que des planètes plus ou moins semblables à la Terre sont semées en poussière dans l'immensité de l'espace sidéral. D'autre part, les plus récentes théories sur l'origine et l'évolution de la vie nous apprennent que celle-ci apparaît et évolue vers l'esprit pour ainsi dire automatiquement quand les conditions de son apparition existent. Pour reprendre une expression de Teilhard de Chardin, la vie est une « dérive » aussi essentielle à l'« étoffe cosmique » que toutes les autres propriétés de la matière décelées de façon uniforme dans les laboratoires terrestres et dans les plus lointaines galaxies. La vie et l'esprit son aboutissement, seraient ainsi semés à travers l'infini de l'espace avec la même profusion que la matière elle-même. Ce fourmillement des étoiles sur nos têtes, ce serait donc en chaque point du ciel autant de luttes, autant de drames,

est la seule qui ait évolué jusqu'à l'esprit ;

3° De toutes les vies ayant évolué jusqu'à l'esprit, il n'en existe aucune qui soit assez en avance sur l'humanité pour avoir envahi avant elle l'espace sidéral ;

4° L'invasion de l'espace sidéral est limitée à un rayon d'action inférieur à la distance qui nous sépare du plus proche système biologique extra-terrestre ;

5° Au cours des voyages sidéraux, le contact entre espèces d'origine différente est impossible ;

6° Ce contact, quoique possible, est systématiquement ou provisoirement évité ;

7° Il est secret ;

8° Il est invisible, ce qui, nous le verrons, est tout à fait différent.

— La première hypothèse (solitude absolue de la vie terrestre, qui serait un phénomène sans autre exemple d'un bout du ciel à l'autre) semble déjà démentie par les faits, puisque tous les astronomes sont actuellement d'accord pour reconnaître sur Mars la présence hautement probable d'une forme au moins élémentaire de la vie. C'est ainsi que l'astronome français Audoin Dollfus a montré que les plages sombres visibles à la surface de la planète sont recouvertes de petits granules opaques d'origine très vraisemblablement organique et possédant les mêmes propriétés optiques que certaines algues microscopiques terrestres. Plus récemment (1956), l'astronome américain William Sinton, de l'université de Harvard, a décelé dans le spectre infra-rouge de Mars, vers la longueur d'onde 3,45 micron, la bande de la liaison chimique CH, caractéristique exclusive de toutes les molécules organiques terrestres, et en particulier de celles des végétaux (1).

Il existe donc une vie élémentaire sur Mars. Mais la vie subsiste-t-elle sans évoluer ? Sur terre, les espèces qui n'évoluent pas (dites panchroniques) sont l'exception...

— La deuxième hypothèse (solitude absolue, non plus de la vie, mais de l'esprit) est incontrôlable. Tout ce qu'on peut en dire, c'est que son allure anthropocentrique n'est guère satisfaisante. Jusqu'à

êtres organisés serait éternellement bornée aux limites de chaque système solaire, car, disent-ils les étoiles sont trop éloignées les unes des autres pour permettre à quelque technologie que ce soit d'aller d'une étoile à l'autre. Et il est vrai : a) que la théorie de la Relativité prouve qu'il faudrait une énergie infinie, donc irréalisable, pour communiquer à un corps quelconque une vitesse de 300.000 kilomètres/seconde ; b) qu'à raison de 100.000 kilomètres/seconde « seulement », l'aller et retour du Soleil à l'étoile la plus proche prendrait un quart de siècle ; c) et que par conséquent de telles entreprises excèdent la durée d'une vie humaine (2).

Ce qui frappe dans cette manière de voir, c'est l'énormité des problèmes qu'elle suppose résolus. Certes, la Relativité est une acquisition définitive de la Science. Mais au nom de quoi peut-on affirmer quelle en est le dernier mot ? De même que, sans les battre en brèche, la Relativité a réduit les théories newtoniennes à un cas particulier, ne doit-on pas prévoir que des systèmes plus généraux engloberont un jour la Relativité en un ensemble plus vaste, rendant possibles des phénomènes aussi inconcevables dans le cadre de la Relativité que les phénomènes relativistes sont inconcevables dans le cadre newtonien ? Un jour — c'est la foi de tout savant — les phénomènes de la vie et ceux de l'esprit par exemple seront rattachés au même système d'explication que ceux de la Physique. Et comme le montrait Langevin dans son admirable préface à l'Evolution humaine (3) cette suprême conquête de la science ne se fera pas sans bouleversement.

(1) Sky and Telescope, vol. XVI, n° 6, avril 1957 p. 275.

(2) Notons toutefois que, d'après la Relativité restreinte, l'équipage d'un engin effectuant un semblable aller et retour à 100.000 km/sec vieillirait de vingt-trois ans et sept mois environ alors que sur Terre vingt-cinq ans se seraient écoulés. A 270.000 km/sec, il ne vieillirait plus que de dix ans et onze mois à peine, ce qui ouvre peut-être des perspectives... (C'est l'exemple célèbre du « voyageur de Langevin »).

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DES ÊTRES EXTRA-TERRESTRES

(suite et fin)

D'autre part, que sait-on sur les limites temporelles de la vie ? Pour l'éphémère, qui vit quelques jours, vingt-cinq ans, c'est l'éternité. Pour le séquoia, qui vit des dizaines de siècles, c'est peu. Que sait-on des limites temporelles des autres systèmes organisés ? Rien.

Et nous arrivons aux quatre dernières hypothèses, les plus intéressantes.

LE CONTACT EST-IL IMPOSSIBLE ? Il s'agit ici, bien entendu, du contact intellectuel. Si un objet est supposé exister physiquement, cela signifie, par définition, qu'il peut être perçu de quelque manière par nos sens ou par nos instruments. Autrement, c'est qu'il n'existe pas physiquement.

A première vue, l'impossibilité d'un contact intellectuel entre êtres doués d'intelligence paraît un paradoxe.

« Qu'ils descendent jusqu'ici, ces Martiens, qu'ils se montrent seulement, ai-je cent fois entendu dire. Nous apprendrons leur langage, ou eux le nôtre. S'ils ne parlent pas, nous nous écrirons. Hélène Adams Keller était aveugle, sourde, muette à l'âge de dix-neuf mois. Cela n'empêcha pas Anna Sullivan d'entrer en rapports avec sa conscience intérieure pourtant emprisonnée dans les ténèbres et le silence. Et Hélène Keller devint un être humain ouvert à toutes les subtilités de ce monde dont elle était coupée. Pourquoi serait-ce différent avec un être extra-terrestre ? »

Pourquoi ? Tout simplement parce qu'Hélène Keller était un être humain, d'un niveau psychique humain.

Il existe ou il a existé sur la terre une infinité de niveaux psychiques depuis la bactérie (ou même selon Teilhard de Chardin, depuis la particule) jusqu'à l'homme. Il y a un niveau humain, un niveau du chimpanzé, un niveau du rossignol, un niveau de la truite, et ainsi de suite jusqu'au néant ou à l'infime.

— Erreur : il s'agit d'une loi générale. Un autre naturaliste est capable de faire la cour à un escargot, de lui conter fleurette.

— Et ça réussit ?

— Parfaitement, dit Jacques Lecomte. Nous pouvons entrer en rapports avec tous les êtres vivants à leur niveau, à condition que ce niveau soit inférieur au nôtre, ou plutôt que le nôtre les cumule.

— Alors, si ces messieurs des Soucoupes, à supposer qu'ils existent, se mêlaient de nous « parler », ils devraient pouvoir ?

— Je n'ai pas dit cela. Qui prouve qu'ils cumulent notre niveau humain ? L'aspect « cumulatif » du psychisme terrestre, qui fait le niveau humain cumule le niveau du singe, celui du poisson, celui du batracien, etc., s'explique peut-être par le fait que nous procédons tous d'une même évolution, que pour être des hommes nous avons dû être des anthropoïdes, pour être des anthropoïdes quelque chose comme des lémures, et ainsi de suite depuis la bactérie. Le corps de l'homme résume tout le passé de la vie terrestre, et l'esprit de l'homme résume tout le passé psychique de cette vie. Mais l'un et l'autre ont ajouté au passé quelque chose qui fait que nous sommes plus que la somme de tout cela. Nous pouvons nous mettre au niveau de tout ce par quoi notre lignée est passée depuis l'origine de la vie terrestre. Mais un être procédant d'une autre lignée évolutive, que serait son psychisme ? Nous n'en savons rien. Cependant, personnellement, je serai porté à croire à une espèce d'universalité des niveaux psychiques. Dans tous les mondes, on passe peut-être par le niveau humain.

— Et après ce niveau ? Au-delà ?

— Après... Peut-on savoir ? »

De cette conversation et de beaucoup d'autres, comme de la lecture des ouvrages les plus récents sur le psychisme animal et humain (5), on peut donc tirer avec vraisemblance l'opinion analogique

contact entre eux et nous s'établit à leur niveau, et non au nôtre, il est et demeurera, quoi que nous fassions, indiscernable à nos yeux. Ici encore, le raisonnement analogique nous permet de nous faire une idée de cette chose inconcevable. La plupart de nos rapports avec les bêtes sont rigoureusement et définitivement indiscernables pour elles. Les moutons ne sauront jamais qu'on les élève pour leur prendre leur laine et les manger. Ils ne voient que la tonte et l'abattoir, et ne peuvent en aucune manière prévoir ni l'une ni l'autre, parce que ce genre de prévisions ne peut exister dans le psychisme d'un mouton. Les chiens ne savent pas et ne peuvent pas savoir qu'on les piquera quand ils seront vieux, car ils ne peuvent savoir ce que c'est que d'être d'un autre âge, ou même concevoir l'idée d'âge. Toutes les « connaissances » portées par le jappement et le bêlement s'arrêtent à des millions de lieues de telles conceptions, ou plutôt, puisqu'il s'agit d'évolution, des millions d'années avant. Nous manœuvrons les bêtes notamment par notre sens du temps, qu'elles n'ont pas. Elle pourront cohabiter avec nous jusqu'à la fin des âges sans soupçonner jamais que leur destin s'est constamment joué dans des régions indiscernables pour elles, quoique leurs yeux n'aient jamais cessé de les voir.

Et disons-nous bien ceci : il y a quelques millions d'années, notre propre lignée à nous hommes, les propres ancêtres de Platon, de Newton, d'Einstein, en étaient exactement au même point que les chiens et les moutons. Où en sera-t-elle, cette lignée pour le moment humaine, dans quelques millions d'années ? Y a-t-il une limite supérieure à la montée du psychisme ? Pourquoi le croirions-nous, et pourquoi croirions-nous, si ce sommet existe, que nous l'avons atteint ?

Dès lors, la réponse à la question : « Pourquoi n'y a-t-il pas de visiteurs de l'espace ? » est peut-être celle-ci, d'une prodigieuse simplicité : il n'y en a pas parce que nos yeux seuls les voient, et pas notre esprit, qui ne peut pas. Leur absence pourrait

Dans la jungle ou dans la forêt, où tous les animaux vivent en liberté selon les lois de l'équilibre vital, les chasseurs et les naturalistes savent bien qu'il existe un continuel échange d'informations entre animaux de même espèce et aussi entre espèces. Combien de fois, en montagne, ai-je entendu le coup de sifflet strident de la marmotte avertissant ses commères de mon arrivée, c'est-à-dire du danger ! Et souvent, une harde de chamois était-elle aussi avertie par le même coup de sifflet, et détaillait aussitôt. Ou bien c'était l'inverse. Ou encore, c'est un oiseau qui donnait le signal, repris par la marmotte, et compris par le chamois.

Mais voici la première intervention d'un « niveau » : j'imité le cri de la marmotte, elle s'y trompe. me répond, et, si elle ne me voit pas, engage une sorte de « conversation ». Mais que puis-je dire à la marmotte ? Evidemment, uniquement des « idées » de marmotte : « danger », ou bien : « je suis un mâle », etc. J'aurai beau affiner tant que je voudrai ma pratique du langage de la marmotte, jamais je n'arriverai à le charger, pour ma gentille interlocutrice, d'autres messages que ceux de son niveau. On ne peut expliquer en marmotte le théorème de Pythagore. En revanche, je pourrais, à la limite, connaître intégralement les « idées » de son niveau. C'est d'ailleurs ce que font les naturalistes.

« Pourquoi ces Martiens ne nous parlent-ils pas ? me dit un jour l'entomologiste Jacques Lecomte (4).

— Pourquoi n'êtes-vous jamais entré en contact intellectuel avec les vaches ? répliquai-je, croyant l'embarrasser.

— Apprenez, me dit-il, que c'est chose faite : à condition de se donner la peine d'apprendre, un homme peut dire à une vache exactement tout ce qu'une vache peut dire à une autre vache. Le naturaliste autrichien Konrad Lorenz parle si bien oie sauvage qu'il peut faire manœuvrer un vol d'oies aussi docilement qu'un adjudant ses recrues : les faire courir, s'envoler, se poser, etc.

— Un vol d'oies non-dressées, qu'il n'a jamais vues ?

— Qu'il n'a jamais vues.

— Mais insistai-je, les oies sont des vertébrés, nos cousines en quelque sorte. Lorenz joue sur la parenté.

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(suite page 10)

Dans la jungle ou dans la forêt, où tous les animaux vivent en liberté selon les lois de l'équilibre vital, les chasseurs et les naturalistes savent bien qu'il existe un continuel échange d'informations entre animaux de même espèce et aussi entre espèces. Combien de fois, en montagne, ai-je entendu le coup de sifflet strident de la marmotte avertissant ses commères de mon arrivée, c'est-à-dire du danger ! Et souvent, une harde de chamois était-elle aussi avertie par le même coup de sifflet, et détaillait aussitôt. Ou bien c'était l'inverse. Ou encore, c'est un oiseau qui donnait le signal, repris par la marmotte, et compris par le chamois.

Mais voici la première intervention d'un « niveau » : j'imité le cri de la marmotte, elle s'y trompe. me répond, et, si elle ne me voit pas, engage une sorte de « conversation ». Mais que puis-je dire à la marmotte ? Evidemment, uniquement des « idées » de marmotte : « danger », ou bien : « je suis un mâle », etc. J'aurai beau affiner tant que je voudrai ma pratique du langage de la marmotte, jamais je n'arriverai à le charger, pour ma gentille interlocutrice, d'autres messages que ceux de son niveau. On ne peut expliquer en marmotte le théorème de Pythagore. En revanche, je pourrais, à la limite, connaître intégralement les « idées » de son niveau. C'est d'ailleurs ce que font les naturalistes.

« Pourquoi ces Martiens ne nous parlent-ils pas ? me dit un jour l'entomologiste Jacques Lecomte (4).

— Pourquoi n'êtes-vous jamais entré en contact intellectuel avec les vaches ? répliquai-je, croyant l'embarrasser.

— Apprenez, me dit-il, que c'est chose faite : à condition de se donner la peine d'apprendre, un homme peut dire à une vache exactement tout ce qu'une vache peut dire à une autre vache. Le naturaliste autrichien Konrad Lorenz parle si bien oïe sauvage qu'il peut faire manœuvrer un vol d'oïes aussi docilement qu'un adjudant ses recrues : les faire courir, s'envoler, se poser, etc.

— Un vol d'oïes non-dressées, qu'il n'a jamais vues ?

— Qu'il n'a jamais vues.

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(suite page 10)

OBSERVATIONS

Sensationnelle observation d'astronomes argentins

Les astronomes argentins ont aperçu l'autre soir un engin non identifié, de couleur rouge, qui a traversé le ciel d'ouest en est puis d'est en ouest, à une vitesse à peu près quatre fois et demie supérieure à celle des satellites ordinaires.

Les astronomes de l'observatoire de San Miguel, près de Buenos-Aires, ont repéré ce mystérieux objet — de forme allongée, aplatie et de couleur rouge — à 20 h. 35. Il a traversé le champ d'observation du télescope en 4 minutes, alors qu'un satellite met environ 18 minutes à couvrir la même distance. Il est repassé en sens inverse 5 minutes

plus tard, puis une troisième fois d'ouest en est, à 21 h. 05.

Les astronomes estiment qu'il ne peut s'agir d'un satellite, car il est passé dans les deux directions. D'autre part l'engin ne ressemblait à aucun type de satellite connu.

Mardi dernier, deux hommes circulant à bord d'un camion près de Parana (province d'Entre Ríos), ont signalé à la police qu'un engin, lançant des éclairs bleus et blancs et se déplaçant rapidement, avait survolé à plusieurs reprises le camion. (« La Dépêche de la Haute-Loire » du 16-11-1964)

LA QUESTION DU CONTACT

AVEC DES ETRES EXTRATERRESTRES

(suite de la page 7)

d'abord rêvées : ne refusons donc pas de rêver, sans oublier que nous rêvons. Et voici, en questions et réponses, un rêve que nos connaissances actuelles rendent tout à fait vraisemblable :

— La biologie nous permet-elle de croire qu'à tout phénomène dit « psychique » correspond un phénomène physique bien déterminé ? Autrement dit, qu'à toute pensée humaine, si fugitive, si subtile et si abstraite soit-elle, correspond une modification de l'encéphale (influx nerveux, mise en série ou en parallèle des neurones, infimes phénomènes chimiques ou électriques, etc.) ? Oui, la biologie permet de croire cela. Et même il n'existe plus aucun savant pour supposer le contraire. C'est là, peut-on dire, une certitude de la

Observations rapportées par la « New Illustrierte Wechenschau », journal de Vienne, concernant des observations ayant eu lieu récemment en Autriche.

« Le 16 octobre 1964, à 10 h. du soir je vis de ma fenêtre qui donne à l'Ouest, par-dessus le toit d'une maison voisine, un objet lumineux et qui avait l'apparence d'une étoile. L'objet monta soit en se balançant, soit en faisant des cercles et d'un mouvement saccadé, en perdant de temps à autre son intensité lumineuse, et partit vers le Sud.

Le dimanche 18 octobre 1964, je vis de nouveau le même objet. La durée de l'apparition laisse supposer qu'il ne s'agissait pas du satellite « Echo » qui passe d'un horizon à l'autre en quelques minutes.

Paula KUNZL, WIEN 8.

« Des U.F.O.S. sur la région de WIEN ? Je considère qu'il s'agit d'une plaisanterie, car d'autres personnes l'aurait vu, ne s'agissait-il pas des « souris blanches » ? »

de semblables observations. Il existe bien entendu des « souris blanches » dans la stratosphère.

Justement à Goital, en janvier 1961 un objet volant non identifié qui illuminait les montagnes environnantes, a été observé par des milliers de personnes. Peut-être l'auteur des lignes ci-dessus s'en souvient-il encore ?

Le 31-8-1964, à 23 h. 00 un grand disque arriva du Nord-Nord-Ouest. Le disque obliqua vers l'Ouest et perdit de l'altitude de sorte qu'il apparut cinq fois plus gros, et l'on vit des lumières vertes, rouges et bleues, après quoi la lumière disparut.

Boris SAMOS, Wasserburg.

Il pourrait s'agir du même U.F.O. que celui qu'ont vu deux groupes de personnes à Wien, une heure auparavant. Il disparut vers l'Est et aurait été susceptible d'être réapparu plus tard au-dessus de la Styrie, qui se trouve dans cette direction.

En août 1963, j'ai vu à Brunn-am-Gebirge, dans le ciel nocturne de 22 h. à 24 h. deux disques UFO, qui étaient stationnaires l'un à côté de l'autre, et au-dessus, deux plus petits.

En septembre 1964, j'ai aperçu un grand disque, et au-dessus de celui-ci, un plus petit ; l'ensemble était très brillant, mais pas autant que la première fois. Les objets montèrent lentement. En octobre 1964, j'ai vu la même chose qu'en Août 1963, et d'autre part en 3 jours, trois fois la même chose, et toujours de 22 h. à 24 h. Les apparitions brillaient d'un vif éclat, se déplaçaient de temps à autre, et montèrent finalement dans les hauteurs où elles disparurent.

Feliodora MATUSCHZIK, Brum-am-Gebirge.

UNE INTERESSANTE OBSERVATION

science.

— Notre technologie actuelle nous permet-elle d'espérer que tout phénomène physique pourra un jour ou l'autre être étudié et analysé expérimentalement ? Oui encore. C'est même là l'article de foi n° 1 de tous les savants du monde.

De ces deux questions, et de leurs réponses, on doit donc déduire qu'il sera possible un jour ou l'autre, grâce au progrès de la science, d'enregistrer expérimentalement toutes les variations concomitantes de la pensée, aussi abstraite, subtile et fugitive soit-elle. Ce n'est pas là une certitude mais enfin c'est une foi très raisonnable. En tout cas, si jamais on y parvient, il suffira d'un peu de patience pour déchiffrer dans des enregistrements expérimentaux toute espèce de pensée et recueillir toute l'information contenue dans cette pensée.

Supposons alors qu'une technologie disposant de telles possibilités se promène dans l'espace sidéral : comment prendrait-elle contact avec la pensée d'une planète nouvelle ? La science-fiction l'imagine fort bien : une armada d'enregistreurs de pensée « arrive sur cette planète, parcourt en long et en large un périmètre choisi, et ratisse en un clin d'œil, ou en quelques mois, toute la pensée répartie dans ce périmètre ! Pourquoi les animateurs de cette fantastique moisson prendraient-ils un contact personnel avec les hommes, par exemple ? A quoi bon ? Nous serions aussi nus devant leurs machines qu'un croyant devant son Dieu. Ils nous connaîtraient mieux que nous-mêmes, puisque nous poursuivons en vain, notre vie durant, le rêve de savoir qui nous sommes, ou ce qui s'agite au fond de l'être le plus aimé, le mieux connu.

Tandis que j'écris ces lignes, le soir tombe sur Paris. Peut-être rien de tout cela n'est-il vrai, mais de tels rêves ne sont pas frivoles : ciel aux secrets innombrables où l'avenir peut-être accueillera notre espèce, premières étoiles pointant sur les toits de la ville, je les regarde avec respect.

Quelques points scintillants qu'un nuage parfois efface, qu'est-ce pour nos yeux ? Mais, pour notre solitude, peut-être un regard.

Esth Dellach, Gailtal (Carinthie)

A ce sujet, la Société Interplanétaire (G.F.I.) fait remarquer :

D'après une communication de Moscou datée du 21 octobre 1964, l'astronaute Feokdistov a raconté qu'il avait observé par les hublots de la capsule un accompagnement de « particules lumineuses ». Les astronautes américains ont fait pour leur compte

LES LUMIERES D'OUTRE-CIEL

(Suite de la page 9)

car on a retrouvé, à la porte de la crypte, les ossements de 5 jeunes gens et d'une jeune fille qui l'accompagnerent dans le chemin de la mort.

Sans la fureur iconoclaste de Diégo de Landa, l'évêque espagnol du Yucatan (1549-1579) qui « détruisit 5.000 idoles, 15 pierres d'autels gigantesques, 22 plus petites, 27 manuscrits sur peau » de chevreuil, 197 autres de toutes figures et « grandeurs », nous aurions pu depuis longtemps recueillir le secret d'un millénaire de littérature et d'art et d'authentiques savants modernes n'eussent pas nié la parenté indéniable des tombeaux théocratiques et autocratiques d'Afrique et d'Amérique.

Il n'est nullement question de traiter, dans ce livre documentaire, toutes les questions de Cosmogonie, de géologie, de paléontologie et de psycho-physiologie, mais plutôt de faire une série d'excursions dans le domaine préhistorique, et tenter de comprendre le plus scientifiquement possible le panorama et la philosophie des âges disparus, depuis l'époque où naquit à la surface de la Terre, la vie intelligente, laborieuse et active.

Il n'est certes aucune épopée, ou événement majeur de l'histoire des peuples anciens, aucune passion de l'être humain, aucun aspect de la psychologie instable ou puérile de l'humanité qui n'ait eu son roman, écrit dans toutes les langues et en différentes époques.

(à suivre)

A CARNON-PLAGE (Hérault)

le 20 Août 1964

Je venais de dîner et je commençais une petite promenade. Le ciel était couvert de nuages et opaque.

Soudain mon attention fut attirée par un objet lumineux, se déplaçant horizontalement d'un mouvement uniforme, la lumière avait quasiment la même importance que celle émise par une lampe électrique ordinaire se trouvant à environ une centaine de mètres. La première hypothèse à laquelle j'ai pensé pour attribuer cette apparition, était celle du satellite artificiel. Ce mouvement uniforme cette luminosité (bien qu'un peu forte pour celle d'un satellite artificiel) ce silence aussi, m'ont fait penser aussitôt à l'idée du satellite et non à celle de l'avion. Mais je me suis rapidement repris et jugé que l'idée était impossible, le ciel était très couvert et ne laissait percevoir aucune lumière. Je dus trouver une autre explication sans toutefois envisager celle de l'avion, tant ce mouvement me semblait insolite. Je continuais à observer et constatais que l'appareil avait fait une rotation d'environ 90° sur la gauche et venait dans ma direction, (dans ce changement de route je n'ai pas remarqué le rayon que l'appareil aurait dû faire pour effectuer ce virage et semblait être un angle franc, ce qui me semblait en être ainsi pour tous les autres changements de direction). Au deuxième virage, l'appareil ne passait pas très loin de la verticale de ma position et c'est là que je l'ai observé le plus distinctement. L'appareil semblait avoir une forme toute en longueur et aucun feu de bout d'aile était apparent, à l'arrière une petite lumière rouge était visible. Mais voici le plus intéressant, sur l'appareil on pouvait distinguer une rangée de hublots qui étaient beaucoup plus lumineux que ceux de n'importe quel appareil conventionnel. A ce moment, je percevais un faible bruit sourd semblable à celui d'un avion volant à très haute altitude. En s'éloignant cette précision de luminosité s'estompait pour redonner naissance à une lumière de même intensité que celle de l'apparition. A ce moment l'intensité lumineuse commençait à perdre de son uniformité et prenait de très larges variations, quelques fois il s'agissait de clignotements, de brusques changements d'intensité de la lumière et j'ai constaté à deux ou trois reprises une augmentation lumineuse progressive et courte dépassant l'intensité normale et ressemblant à l'éclat d'un puissant projecteur, pour reprendre ensuite et suivant le même processus, son intensité initiale.

DIRECTOR'S MESSAGE

by
Walt Andrus

Nov 1980

Marvin Taylor and Paul Cerny are the recipients of an accolade from the Mutual UFO Network for their work in sponsoring "A Mother Lode UFO Symposium" on Saturday, October 11, 1980 at the Mother Lode Fairgrounds Main Building in Sonora, California under the auspices of MUFON. The speakers and their subjects were: J. Allen Hynek, Ph.D., "The Coming Age In UFOlogy"; Paul Cerny, "California Report and Ancient Sightings"; Tom Gates, "The Effect of UFOs on Society"; Marvin Taylor, "Society's Reluctance in Accepting UFOs"; Richard Boylan, "The Use and Abuse of Psychology and Hypnosis in UFOlogy"; John Dunlap, "UFO Propulsion Theories"; Phil Haydn-Myer, "International Sightings Since 1947"; Bill Lundgren, "Government Intervention and Response to UFO Phenomena"; Dick Morris, "UFO Movie and Slide Presentation"; and Larry Stanley, "Field Investigator's Practices".

On October 16th, MUFON under the direction of Paul Cerny, Western Regional Director, sponsored a UFO lecture at the Civic Auditorium in Redding, California featuring Dr. J. Allen Hynek and Tom Gates. Between speaking engagements, Dr. Hynek was introduced to steelhead fishing by Mr. Cerny in northern California. Dr. Hynek's public appearances in the "Golden Bear State" under the auspices of MUFON is indicative of the fine cooperation that exists between CUFOs and MUFON.

George D. Edwards, MUFON Director, was honored at the Heel U MUFON Conference on 21 and message for his director, Walt Andrus, was given by Stanley D. Director

authoritative control over an extraterrestrial contact. One of the concerns discussed by the group was how to control a "potentially panicky public reaction to the first evidence that humankind is not alone in the universe." In July 1989, NASA referred to this group in a report as "the special post-detection committee." At the recent Malta summit, President Bush and his Soviet counterpart Mikhail Gorbachev discussed the strategic defense initiative — star wars — in both offensive and defensive terms.

In *Genesis Revisited*, Zecharia Sitchin comes to an inevitable conclusion which he believes "some consider too incredible to accept and others too awesome to face."

Zecharia Sitchin was born in Russia and raised in Palestine, where he acquired a profound knowledge of modern and ancient Hebrew, other Semitic and European languages, the Old Testament and the history of archaeology of the Near East. He attended the London School of Economics and graduated from the University of London, majoring in economic history. He was a leading journalist and editor in Israel for many years. He now lives in New York. He is a member of the Israel Exploration Society, the American Oriental Society and the Middle East Studies Association of North America.

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on page 18)

Binding Forces

Sir,—Wilbert B. Smith writing on *Binding Forces* (see March-April, 1961 issue) states that "some years ago, following several rather bad crashes for which there was no satisfactory explanation, the people from 'elsewhere' were asked through 'contacts' if these crashes were possibly due to our craft flying too close to their craft."

Might I ask Mr. Wilbert Smith to elaborate? Where is elsewhere? Who were the contacts? It is not that I doubt Mr. Smith, for he is one of the most distinguished names in UFOlogy, but it is rather tantalizing to be offered so much and given so little. What Mr. Smith is, in effect, saying, is that he has the solution to the mystery of the skies which has puzzled us for so long. I wonder how many other of your readers noticed the sentence from Mr. Smith's article which I have quoted.—Mrs. H. M. Murchison, Jersey, Channel Islands.

UCU

Danger from the Stars

Sir,—In your May-June issue you say that most governments could suffer a complete collapse if the truth about the saucers were to break unexpectedly. Is this not rather an extreme statement? Would it not be possible for the news to be accepted much more calmly than you appear to think? After all, other startling discoveries have been made in the past which have hardly affected the government at all. Scientific reputations may be shattered, but even that has

happened before without disturbing the man in the street or his elected representatives.—J. D. Lang, Wembley, Middlesex.

(The warning that civilisation might collapse if the news that we were not alone in the universe were to break suddenly came from the National Aeronautics and Space Administration in the U.S.A. It is true that other revolutionary discoveries have not in the past upset us to this extent, but nothing quite so startling has ever before confronted humanity. Russian and American achievements in space travel—on which so much national prestige depends today—would shrink to insignificance. Instead of being leaders we should overnight have to become learners in nearly every branch of science. Much, of course, would depend upon how the news was actually broken, but the warning we quoted assumed that it would be sudden—Editor.)

43, 1211 (U) N. Leo. D. Stan has accepted

Giuseppe Lazzeri
UFO OPERAZIONE TERRA
SEID, Viale Ca' Granda 2, Milano, prezzo L. 7.000.

L'autore è stato per diversi anni segretario del Centro Italiano Studi Aviazione Elettromagnetica di Roma, più noto sotto la sigla CISAER, di cui è stato fondatore e presidente il dott. Alberto Perego, autore in Italia di pionieristici rapporti ufologici. Giuseppe Lazzeri è altresì noto per aver diffuso dal 1969 al 1976 il periodico mensile ufologico "Cielo e Terra", di cui è stato fondatore e direttore. In quest'opera di 260 pagine, presentata in un'ottima veste editoriale, affronta, com'egli scrive al nostro direttore Giulio Brunner in una sua lettera di presentazione di questo suo primo volume, esclusivamente l'aspetto militare del fenomeno ufologico. «Amici, nemici, o giuristi? L'interesse degli extraterrestri per le basi e le manovre militari sono un ammonimento contro un eventuale conflitto nucleare», scrive l'autore come sottotitolo sulla copertina. L'opera presenta un excursus che parte dalla più lontana storia fino al 1979 e conclude con una serie di interrogativi e di fatti ostili da parte degli alieni per concludere con il dubbio: «Attacco alla Terra?». A conclusione del testo figura una nutrita bibliografia.

BN-81

Arlan K. Andrews, Sr., Sc.D., a Consultant in Mechanical Engineering to

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on page 18)

DIRECTOR'S MESSAGE

By Walt Andrus

JULY 1991

1988 has been greeted with exciting gusto for UFO sightings. Part II of "The Mundrabilla Incident" in Australia, NIMSLO camera recorded an image

SCANNER Gobiernos y ovnis

El investigador Stanton Friedman, quien asegura que los ovnis son «naves extraterrestres controladas inteligentemente», cita cinco razones por las que, según él, los gobiernos ocultan la información OVNI:

- porque antes desean saber cómo funcionan para usarlos como sistema de defensa
- por el miedo a que alguien lo averigüe antes que ellos
- porque, frente a los alienígenas, nosotros nos sentiríamos terrícolas y no españoles o alemanes y eso cuestionaría la existencia de los gobiernos nacionales
- por el interés de ciertas religiones que niegan la existencia de otros mundos
- por el temor de que esto provoque el caso económico

T1, 15-11-97

Actualidad

Un viaje con rumbo al espacio

Una empresa norteamericana ofrece a sus clientes la innovadora posibilidad de viajar al espacio exterior, a unos 100 km de altura, para experimentar sensaciones sin gravedad y observar la Tierra desde arriba. Este itinerario turístico, que durará apenas tres horas, cuesta la friolera de 15 millones de pesetas.

Cada vez son más las personas que no se conforman con los típicos itinerarios y destinos turísticos. Para hacer precisamente frente a las nuevas exigencias de sus clientes, las agencias de turismo proponen viajes más originales, fascinantes y alocados. Quien sin duda se lleva la palma es una empresa turística de Seattle (Estados Unidos), Zegrahm Voyages, que ha comenzado a aceptar reservas para una serie de viajes espaciales que se inaugurarán el 1 de diciembre del 2.001 y que conducirán a los intrépidos viajeros a 100 kilómetros de altura para que puedan experimentar la vertiginosa sensación de moverse sin gravedad.

Para convertirse en «viajero del nuevo mi-

lenio», los clientes deben pasar previamente tres días de entrenamiento en un centro espacial y desembolsar la preciosa cantidad de 15 millones de pesetas por pasaje para formar parte de este privilegiado viaje «extraterrestre» de tres horas de duración.

Sólo seis personas, más un piloto y el copiloto, formarán parte de este selecto grupo de viajeros. El plan previsto es el siguiente: primero, despegarán en un avión convencional que al alcanzar cierta altura soltará la lanzadera (donde viajarán los turistas) que, con la fuerza de sus propios motores, se elevará hasta los 100 km a una velocidad de 4.000 km/h. A esa altura, la tripulación experimentará los breves, pero intensos, dos minutos sin gravedad. Luego, descenderán y aterrizarán en el aeropuerto.

El ingenio que debe protagonizar esta fantástica aventura, el sistema Space Cruiser System (SCS), está en fase de diseño avanzado. Sin embargo, desde los sectores oficiales de la aeronáutica se duda de que la iniciativa esté lista para el 2.001. De momento, unas 20 personas ya han hecho su reserva para este vuelo espacial.

sis" is the theme for the MUFON 1988 UFO Symposium to be held June 24, 25 and 26, 1988 at the Nebraska Center Hotel, University of Nebraska in Lincoln. The speakers presently scheduled and the titles of their papers are the following: Key-note speaker, **Marge Christensen**, "Hynek's Last Wish for Ufology"; **Jerome Clark**, "The Fall and Rise of the Extraterrestrial Hypothesis"; **Walter N. Webb**, "Encounter at Buff Ledge: A UFO Case History"; **Raymond W. Boeche**, "Public Reaction to Extraterrestrial Contact" (A survey of psychologists and psychiatrists); **Budd Hopkins**, "The Abduction Experience"; **David M. Jacobs**, Ph.D., (A preview of his new book on abductions); **Bruce S. Maccabee**, Ph.D., "Analysis of the Gulf Breeze, Florida Photographs"; **Walt Andrus**, "The Gulf Breeze, Florida Case."

Special hotel rates will be \$35 for single occupancy and \$38 for double occupancy plus tax per night. Reservations should be sent to Nebraska Center Hotel, 33rd and Holdrege Streets, Lincoln, NE 68583-0901 or telephone (402) 472-3435. Registration information will be provided in the May 1988 issue of the *Journal*. Meetings will start on Friday, June 24th at 6:00 p.m. and extend to 5:00 p.m. on Sunday, June 26th. The package price will be \$35 for all sessions. A meeting for State and Assistant State Directors will be held on June 24th from 11 a.m. to 5 p.m. If you plan to fly to Lincoln, please make your airline reservations now so that you may take advantage of the special reduced fares.

★★★

As MUFON membership continues to increase in healthy strides, the need for leadership in every state must compensate accordingly for this growth. It is a pleasure to confirm that volunteers are stepping forward to accept these responsibilities. **Anna**

mine the identity of the object photographed. All ten exposures contained

"Abductions and the ET Hypothe-

Continued on page 23

APR 88

REPERCUSIONES DEL CONTACTO DE LA HUMANIDAD CON UNA CIVILIZACIÓN DEL ESPACIO EXTERIOR

EL DÍA QUE ELLOS ATERRICEN

Doctor
Roberto Pinotti

X Roberto Pinotti es profesor de Ciencias Políticas y Sociales en la Universidad de Florencia (Italia). Es fundador y presidente del *Instituto Futuro*; co-editor de la revista *UFO* y presidente del C.U.N. (Centro Ufológico Nacional). El profesor Pinotti fue ponente en la reunión preparativa de la NASA para el Proyecto SETI (Búsqueda de Inteligencia Interraterrestre), además de organizador de congresos de ovnis para el gobierno de San Marino y autor de varios libros, algunos de ellos traducidos a varios idiomas.



El mundo moderno se siente orgulloso de sus avances científicos. A pesar de que Copérnico demostró hace siglos que la Tierra no era el centro del Universo, el ser humano ha seguido creyendo que, si no es el centro geográfico, es al menos su centro esencial. Esta creencia común se vendría abajo estrepitosamente y las masas se llenarían de temor ante la certeza de que existe una inteligencia extrahumana, aun cuando ésta no se manifestase hostil a nosotros.

Desde un punto de vista psicológico, como Carl Gustav Jung dijo: "Nos arrebatarían las riendas de nuestras manos y encontraríamos nuestras aspiraciones intelectuales y espirituales tan desfasadas que nos veríamos paralizados por completo". La historia nos muestra muchos ejemplos de esto. De hecho, el contacto con los europeos castró a muchas sociedades africanas y americanas precolombinas destruyendo la mayoría de sus originales y antiquísimas características; desde sus costumbres en la vida cotidiana hasta su visión general del mundo y de la existencia. Fue una con-



Como bien señala el autor, en nuestro propio planeta sobran ejemplos de como las culturas menos favorecidas técnicamente son asimiladas y destruidas por las "evolucionadas", aunque no haya por parte de éstas intención alguna de sojuzgarlas.

frontación o un "shock cultural" tan grande con otro mundo tan diverso que su tecnología, su ciencia, su economía, su religión, su filosofía y su ética se desintegraron ante las estructuras de la civilización europea.

EL "SHOCK CULTURAL"

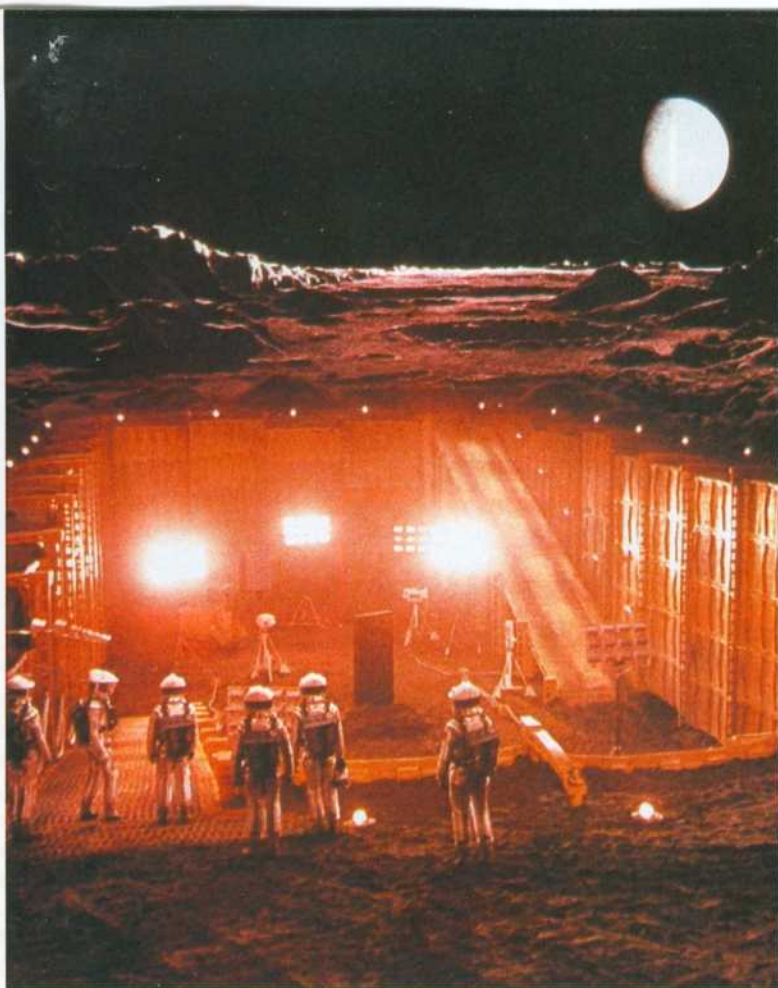
El efecto que produce en un visitante no preparado la inmersión en una cultura diferente suele ser de "shock cultural". Se trata de una expresión que ya ha comenzado a filtrarse en el vocabulario popular. Dice **Alvin Toffler** que "el shock cultural causa una ruptura en la comunicación, una falsa percepción de la realidad y una incapacidad para superar las dificultades". Y sin embargo el shock cultural es suave si lo comparamos con algo mucho más grave: el llamado "shock del futuro". El "shock del futuro" no es otra cosa que la desorientación producida por una prematura llegada del futuro. Es un fenómeno del paso del tiempo, un producto de la aceleración repentina de los cambios sociales. La consecuencia de la rápida imposición de una nueva cultura sobre otra antigua es el shock cultural en la propia sociedad.

El malestar social, la neurosis de las masas, la irracionalidad y la violencia sin sentido que vemos por todas partes en la sociedad moderna, es sólo un anticipo de lo que nos espera. Es evidente que nuestra



cultura está en una constante efervescencia, con unos valores en perpetuo cambio y un sentido general de desorientación que se extiende también a los más débiles, menos inteligentes y más incultos miembros de la sociedad que, por desgracia, son los más abundantes. La resultante de todo ello es una bomba de tiempo que puede estallar en cualquier momento, ya que este proceso está afectando a las masas a escala planetaria; no sólo a los países más civilizados de Occidente, sino también a los del Tercer Mundo, y a los menos desarrollados.

Ante esta situación global, el conocimiento de la existencia de otras inteligencias extraterrestres podría resultar devastador. De hecho, lo que en este preciso momento necesita la Humanidad es un equilibrio psicosociológico y unas reglas o normas estables que seguir. La imposición inesperada de la presencia y la cultura de una inteligencia extraterrestre en la crítica situación social y anímica del mundo causaría lo que



Sólo la épica película "2001, una odisea espacial" planteó de forma inteligente la posible actuación tutelar de una supercivilización sobre otra en el inicio de su desarrollo.

ordinariamente sucede cuando a un individuo le quitan repentinamente las referencias familiares y psicológicas que le hacen funcionar normalmente en la sociedad y se las reemplazan por otras nuevas extrañas e incomprensibles.

Desde un punto de vista sociológico esto significa una crisis de valores y, muy probablemente, una falta total de reglas o anomia; y la anomia está asociada normalmente a una desintegración de la estructura social. La primera consecuencia de la presencia entre nosotros de una Inteligencia Extraterrestre sería una crisis de autoridad en todo el mundo que se extendería, no sólo a la ciencia, a la religión y a la filosofía, sino también a las estructuras socio-políticas, en un intento global de "romper con el pasado", ante un hecho que todo el mundo consideraría como lo más importante en la historia de la Humanidad. Seguramente se iniciaría un "proceso de revisión" que se extendería a todos los niveles de la actividad

La ciencia ficción se ha planteado frecuentemente la llegada de culturas alienígenas, pero lo ha hecho enfatizando aspectos bélicos o protectores, sin analizar las consecuencias sociales que el simple contacto llevaría consigo.

humana, a la luz de lo que se consideraría como la "Segunda Revolución Copernicana". Se criticaría a la ciencia y se pondría en ridículo a todos los científicos conservadores; aparecerían nuevas escuelas filosóficas y habría grandes discusiones teológicas en todas las religiones; se estimularían las artes, y los medios de comunicación expresarían todas las facetas de esta crisis general del "establishment"; al mismo tiempo, las estructuras socio-económicas, políticas y militares, tal como existen en la actualidad, se derrumbarían.

Algunos piensan que tal conocimiento e intervención no traería grandes cambios en el progreso de la Humanidad a no ser que ésta perdiese su individualidad. Pero es evidente que la más atrasada de las dos sociedades nunca volvería a ser lo mismo después del "impacto del contacto". Y, lo más probable, es que nuestro planeta esté mucho más atrasado que otras civilizaciones del





Universo en torno a nosotros. Ya C. G. Jung dijo en la década de los cincuenta que un contacto con seres superiores a nosotros sería estremecedor para nuestra sociedad. Haciéndose eco de la idea que Giordano Bruno tenía de la vida extraterrestre, Jung repetía que el caer en la cuenta de que para esos seres no somos más de lo que los animales representan para nosotros, y descubrir repentinamente que todas nuestras aspiraciones son infantiles podría, no solamente paralizar nuestra cultura, sino dejarnos completamente desmoralizados. Seguramente esto sería el principio del fin de nuestra civilización.



Visitas esporádicas de alienígenas como las recogidas en el cine de ciencia ficción actual sólo representarían un problema para aquellos con los que se establece el contacto; en nada serían equiparables a la conmoción que entrañaría un encuentro masivo con toda la Humanidad.



zas entre la reacción de algunos contactados por los ovnis y la reacción de pánico de la sociedad ante el famoso programa de Orson Welles en 1938, en que anunciaba la llegada de los marcianos. Otros astrónomos como Donald Menzel, Anthony Hewish, Zdenek Kopal y Clyde Tombaugh han expresado el mismo punto de vista. Kopal escribió: "Si existe vida en otro sistema solar, sería peligroso para nosotros que nos descubrieren... Una civilización

más avanzada podría tratarnos como a hormigas y ponernos en tubos de ensayo. No tenemos más que ver lo que nosotros hemos hecho con humanos de civilizaciones más atrasadas, y cómo tratamos a los animales". Por su parte, Clyde Tombaugh resumía así su pensamiento en un Congreso en 1970: "Podría resultar un desastre el encontrarnos con otra civilización".

Desde entonces ha habido más manifestaciones en el mismo sentido contra el entusiasmo manifestado por algunos hacia el SETI (Búsqueda de Inteligencia Extraterrestre). En la actualidad, las ciencias sociales confirman cada vez más tal diagnóstico: la Humanidad no está preparada para el contacto, pero la realidad es que las inteligencias extraterrestres pueden contactarnos en cualquier momento directa o indirectamente, y esta "espada de Damocles" podría convertirse en un estado de confusión general y de crisis para el orden del mundo. ¿Cómo hacer frente a esta amenaza?

FIN DEL "ESTABLISHMENT"

El "establishment" como tal sería la primera víctima del choque frontal de las dos civilizaciones. Ya en 1928 Konstantin Tsiolkovsky, uno de los precursores de los viajes espaciales, escribió que "probablemente la civilización terrestre no está todavía preparada para el encuentro con seres extraterrestres, debido al desarrollo presente de los habitantes de este planeta... Probablemente este encuentro produciría peligrosas consecuencias en la Humanidad actual... Hasta ahora no nos hemos imaginado la relación con otras inteligencias porque creemos que los humanos somos los únicos seres inteligentes. Esta visión tan miope explica por qué no admitimos ni imaginamos la interferencia de otros seres inteligentes en nuestras vidas".

El capitán E. J. Ruppelt, director del Proyecto Blue Book en Estados Unidos, admitió que había comenzado

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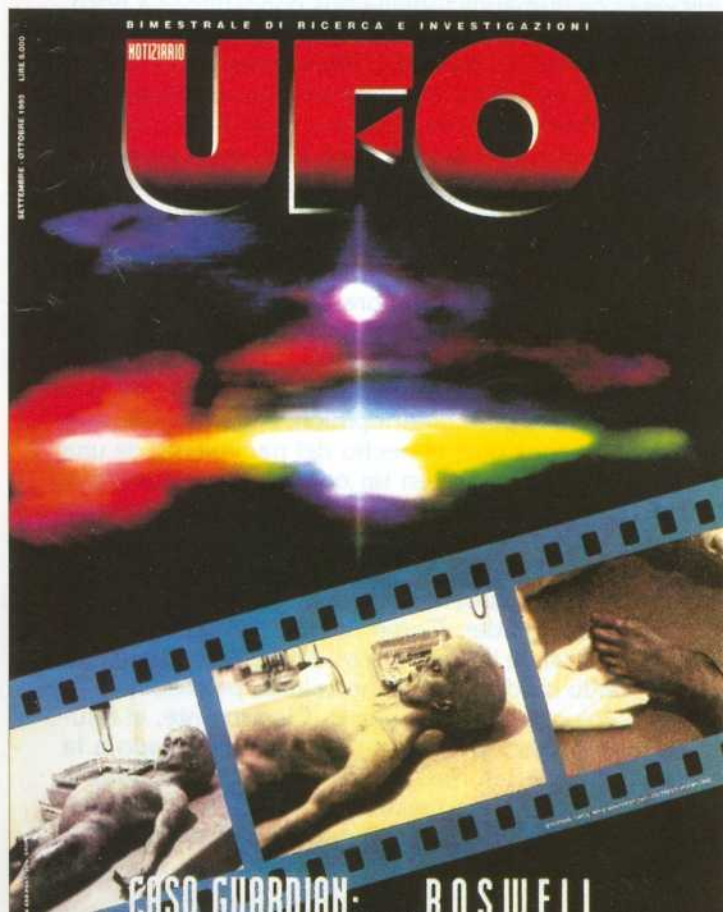
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ESTRATEGIA A LARGO PLAZO

Por supuesto, a los humanos nos es imposible escondernos en el Universo y existe la posibilidad de que otras inteligencias extraterrestres nos descubran. En otras palabras, siempre está presente la amenaza de un shock cultural y por lo tanto debemos estar preparados para ello. Como dice el refrán "guerra avisada no mata gente". En realidad el verdadero peligro no está en el contacto en sí, ya que éste incluso podría resultar estimulante, sino en la falta de preparación. E, indudablemente, los habitantes de nuestro planeta no están preparados en la actualidad para enfrentarse a un hecho tan trascendental. Haría falta una toma de conciencia mundial y sólo así se podrían minimizar, de alguna manera, los resultados de tal encuentro. Dicho de otro modo, el SETI debería iniciar un programa de educación global para concienciar a las futuras generaciones de que los habitantes de este planeta compartimos este Universo con otros seres inteligentes. Y, sobre este particular, hay mucha más "consciencia cósmica" en los niños actuales, que en el respetable y teórico conocimiento que los científicos tienen acerca de una posible existencia de otras inteligencias extraterrestres.

Portada de la revista italiana UFO dirigida por el doctor R. Pinotti.



Corrado Malanga - Roberto Pinotti
I FENOMENI B.V.M.
LE MANIFESTAZIONI MARIANE
IN UNA NUOVA LUCE



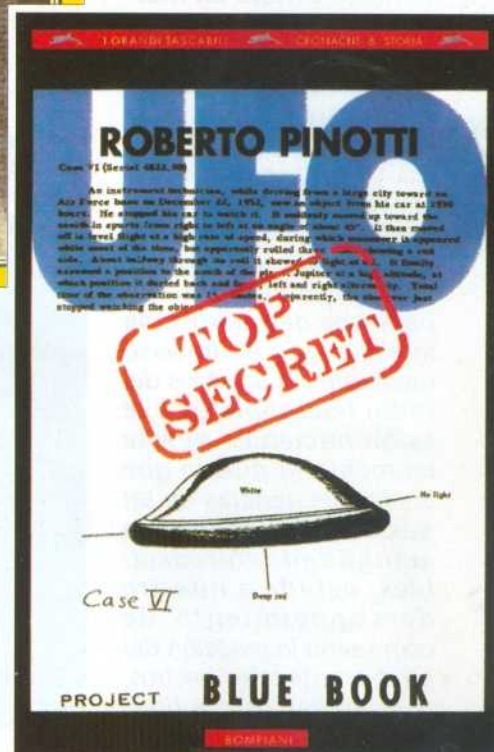
Portadas de varios libros de Roberto Pinotti.

Ciertamente el SETI tendría que ser más conocido y ayudado en todos los países y así se podrían conseguir tres fines de suma importancia: una información científica correcta, una educación popular para en caso de contac-

to y la consecución de más fondos para el SETI. Esta estrategia educativa y de una "nueva consciencia científica" del SETI debería ser llevada a cabo no sólo por las organizaciones científicas de los diversos países sino también por periodistas y medios de comunicación junto con políticos e intelectuales. La presencia de científicos afectaría positivamente a la opinión pública y esto atraería el interés de los políticos que, a su vez, colaborarían con fondos públicos.

A principios de la década de los cincuenta, el gobierno norteamericano creó un "Comité científico de consulta sobre los ovnis" para estudiar el impacto de un posible contacto. Este Comité recomendó que las Agencias Nacionales de Seguridad tomaran las medidas necesarias para distraer la exagerada atención del pueblo hacia los ovnis y atenuar el aura de misterio que, desgraciadamente, estaban adquiriendo. Asimismo, aconsejó que las Agencias Nacionales de Seguridad instituyesen medidas para la información, entrenamiento y educación pública a fin de preparar al pueblo material y moralmente de modo que reconociera y fuera capaz de reaccionar de manera rápida y eficaz ante cualquier signo de hostilidad.

Aparte de esto, el Comité reconocía la existencia de grupos privados dedicados a la investigación de los ovnis y añadía que "estas organizaciones deberían ser sometidas a vigilancia pues tienen capacidad para ejercer gran influencia en la opinión de las masas en caso de que hubiese muchos avistamientos



de ovnis...” Este documento no sólo confirma que ya en 1953 el Gobierno de Estados Unidos estaba preocupado por la posible presencia de una inteligencia extraterrestre entre nosotros, sino que entonces se había puesto en marcha un programa educativo con relación al tema.

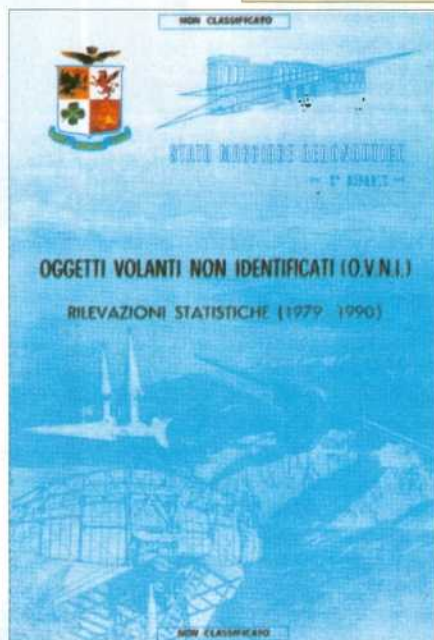
Desde un punto de vista psicosociológico, todo esto no difiere mucho de las recomendaciones expresadas en un informe de 1959 de la NASA. Según éste, “puesto que en cualquier momento podemos descubrir vida inteligente en el Universo mediante los sondeos del radio telescopio que se están haciendo en este momento, y puesto que las consecuencias de tal descubrimiento son en la actualidad impredecibles, debido a nuestro desconocimiento de cómo sería la reacción del pueblo ante tales hechos, recomendamos dos tipos de investigación:

1) Continuidad en los estudios para determinar cuál es la posibilidad de descubrimiento de vida inteligente extraterrestre y cuál sería su aceptación y consecuencias si las hubiese.

2) Un estudio histórico y empírico de la conducta de los pueblos y sus líderes cuando se enfrentan a situaciones dramáticas y desconocidas, y a presiones sociales”.

Tales estudios, continuaba el informe, deberían tener en cuenta las reacciones a pasados engaños sobre ovnis e incidentes como el famoso programa de radio de 1938 sobre la invasión de los marcianos. La influencia en las relaciones internacionales, concluía el mismo, podría ser revolucionaria, por-

Documentos del Estado Mayor de la Fuerza Aérea Italiana sobre la desclasificación ovni.



que el descubrimiento de seres extraterrestres “puede conducirnos a una mayor unión de los pueblos de la Tierra, debido a la ‘igualdad esencial’ de todos los humanos o a la vieja creencia de que todo lo extraño es peligroso”.

Y aquí sería conveniente recordar el controvertido Informe de Iron Mountain sobre la posibilidad y las aspiraciones de paz de 1967. En él se menciona el interés del Gobierno de Estados Unidos en experiencias destinadas a conocer la credibilidad

del pueblo ante la posibilidad de una invasión desde el espacio exterior, usando incluso para ello ovnis artificiales para conocer las reacciones de las masas ante la invasión de una inteligencia extraterrestre hostil.

En 1955, el general **MacArthur** en una visita a Italia habló con **Achille Lauro**, alcalde de Nápoles, sobre la necesidad de que los pueblos del mundo se uniesen ante una posible futura amenaza procedente del espacio exterior. Treinta años más tarde el presidente **Ronald Reagan** expresó la misma idea a **Mikhail Gorbachov** en su reunión en Islandia. ¿Es esto sólo palabrería política o es un síntoma inconsciente de xenofobia cósmica debido a

nuestro ancestral antropocentrismo, y a nuestros prejuicios? Los humanos todavía nos concebimos a nosotros mismos y a nuestra cultura como “el centro” y “lo mejor de todas las posibles civilizaciones”. Pero puede ser que nuestro futuro dependa de que podamos cambiar rápidamente estos prejuicios. Esta podría ser otra razón para que los científicos del SETI colaborasen en esta estrategia educativa que estamos proponiendo. De hecho, ellos son los consultores y “catalizadores” ideales para esta tarea de educación general que tienen que llevar a cabo los medios de comunicación. Seguramente los periodistas colaborarán positivamente para desarrollar nuevas ideas e información estimulante, ya que esta es su actividad normal.

Y en cuanto al mundo político, aparte de sus muchos medios para crear opinión, seguramente verá con muy buenos ojos el hecho del nacimiento de una conciencia de masas –en un contexto de estabilidad psicosocial– impermeable a los peligros que pueda conllevar el contacto con una civilización extraterrestre. Esta estrategia educativa a largo plazo podría ser la adecuada respuesta para cualquier eventualidad que pudiese suceder. Como herederos de Copérnico, el deber moral de los científicos del SETI es completar en el mundo moderno, y en un sentido psicosociológico, la revolución iniciada por él. Ciertamente, el futuro de la civilización humana está condicionado a la manera en que las masas estén preparadas para la noticia oficial de que existe una inteligencia extraterrestre. Es un deber histórico que todos tenemos. ■

El SETI (Búsqueda de Inteligencia Extraterrestre) debería iniciar un programa de educación global para concienciar a las futuras generaciones de que los habitantes de este planeta compartimos este Universo con otros seres inteligentes.

AÑO CERO

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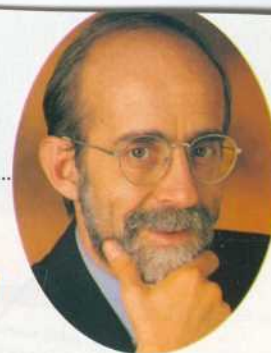
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EDITORIAL

ENRIQUE DE VICENTE

OCT - 97

CONTACTOS



NINES MINGUEZ

Son las eternas preguntas que inquietan a quienes estudiamos los OVNIs con un mínimo sentido crítico y justifican el escepticismo de quienes cuestionan lo que no entienden: si éstos son realmente naves extraterrestres, ¿por qué no toman contacto con nosotros públicamente o —al menos— no dejan nunca pruebas incontrovertibles de su presencia en la Tierra?, ¿por qué habrían de limitarse a realizar contactos privados con individuos o grupos de poca relevancia socio-política, sin facilitarles informaciones que nos convenzan de su identidad? Si es que desean mantenerse en el anonimato o no quieren interferir en nuestra existencia, ¿por qué se han dejado ver en ocasiones de forma tan espectacular y persistente, dejando tantos rastros de sus aterrizajes, secuestrando seres humanos, mutilando animales o haciendo tantas cosas incomprendibles que muchos les atribuyen?

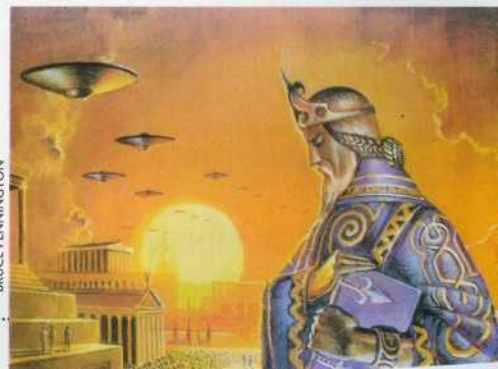
¿A qué razones obedece este comportamiento de los OVNIs, tan absurdo e ininteligible como su propia esencia? ¿Acaso forma parte de algún plan que un día llegaremos a entender, o nos resulta —por definición— tan incomprendible como lo sería nuestra conducta y naturaleza para un insecto, debido a las abismales diferencias existentes entre nuestros psiquismos? ¿Estará próximo el contacto abierto? ¿Es realmente deseable para la mayoría de nosotros? ¿Cuáles serán sus consecuencias para nuestra civilización, para nuestras concepciones e ideologías, para nuestro sistema socio-económico, para nuestra forma de vivir y para cada parcela de nuestra existencia?

¿Qué ocurriría si descubrimos que —como ya afirman algunos científicos— tanto la vida como la inteligencia fueron sembradas en la Tierra por seres extraterrestres que habrían guiado nuestra evolución hasta el momento actual? ¿Seríamos realmente capaces de dar el salto de conciencia que nos pondría a la altura de formar parte de la familia cósmica y responsabilizarnos de nuestro destino y de las consecuencias de nuestras acciones, o bien nos derrumbaríamos abrumados por semejante peso o —como a fin de cuentas hemos hecho siempre con

nuestros dirigentes— entregaríamos las riendas de nuestro mundo a estos visitantes, cuya superioridad «indiscutible» haría que les venerásemos como a verdaderos dioses? ¿Podría ser este peligro la razón fundamental del no-contacto? ¿Es posible que alguna legislación universal regule la intervención en planetas subdesarrollados, para evitar su aniquilación o esclavitud, o que la Tierra esté sometida a una suerte de «cuarentena» por algún acontecimiento negativo que ocurrió en el pasado y al que harían referencia nuestros libros sagrados? ¿Y si existiesen facciones, implicadas en una «guerra en los cielos» a la que se refieren todas las tradiciones, que no estuvieran dispuestas a cumplir esas normas y que, de hecho, hayan venido interviniendo veladamente en nuestros asuntos, guiados por sus propios intereses? ¿Han podido éstas entablar contactos e intercambios secretos con algún grupo de poder terrestre, cuya participación necesitan? ¿Cuáles serían las consecuencias de esta hipotética posibilidad?...

Sea cual fuere la respuesta a todas estas preguntas, la mayoría de quienes nos hemos enfrentado al problema estamos convencidos de que, antes o después, entraremos en contacto con otras inteligencias. Por ello, resulta fundamental reflexionar profundamente sobre el tema, ya que se tratará de un acontecimiento sin precedente alguno en toda la Historia conocida.

¿Acaso está preparándose a nuestro psiquismo, individual y colectivo, por medios diversos e indirectos, para ese Momento? Si así fuera, películas como *Contact* o *Encuentros*, y series como *Expediente X*, serían medios óptimos para ayudar a que las masas se aclimaten a esa idea. ■



BRUCE PENNINGTON

¿Hay **a**lguien ahí?

SEGÚN LAS ENCUESTAS, UNO DE CADA VEINTE NORTEAMERICANOS LLEGARÍA AL SUICIDIO

¿Qué ocurrirá el día del contacto?

La mayor parte de los estudiosos temen que un hipotético contacto abierto con civilizaciones de otros mundo pudiera provocar el colapso de nuestra humanidad. Una encuesta efectuada en Estados Unidos procura dar respuesta a este asunto.

El Instituto para el Avance de las Ciencias de Las Vegas ha hecho pública una encuesta efectuada a petición de este colectivo de expertos. Ha sido confeccionada por el Instituto Roper, una de las empresas de sondeos de opinión más fiables de los Estados Unidos. De las múltiples lecturas que se extraen del trabajo –en el cual han sido interrogados 1.971 norteamericanos– hay una que llama poderosamente la atención: el 5% no descarta que el trauma que supondría un contacto abierto con seres de otros mundos le condujera al suicidio. En realidad, algo así ocurrió en 1938, cuando el cineasta Orson Wells retransmitió por radio para Nueva York, tal cual se tratase de un informativo en tiempo real, la novela *La Guerra de los Mundos*. La emisión, en la que se narraba la llegada a la Tierra de seres procedentes de Marte en actitud violenta provocó, entre quienes creyeron que aquello estaba sucediendo en realidad, escenas de pánico y decenas de suicidios en la ciudad de los rascacielos.

Anfitriones cósmicos

En cambio, un 32% de los encuestados asegura que se siente perfectamente preparado

para momento tal. Sin embargo, casi la mitad de los norteamericanos creen que enfrentarse a ese instante no será nada fácil y se preguntan hasta dónde podrían llegar en su temor. Pero algo tienen claro las personas que han participado de este estudio: en caso de tener que establecer contacto abierto con visitantes de otros planetas debería organizarse un panel de expertos que representara a la Tierra como anfitriones nuestros. En lo que ya no coinciden todos es en determinar quiénes deben integrar el grupo. Una gran parte –hasta el 30%– piensa que deben ser científicos, o en todo caso –un 21% de los norteamericanos así lo piensa– un colectivo homogéneo de representantes terráqueos. Pero hay temor: uno de cada tres ciudadanos estima que lo más prudente sería que militares o políticos de Washington dieran la ca-

ra por la humanidad.

En temor ante un posible contacto abierto con otras formas de vida es un asunto que

han explorado hasta la saciedad numerosos expertos. Uno de ellos fue Carl Gustav Jung, que en la década de los cincuenta afirmó lo siguiente: “Un contacto abierto arrebataría la riendas de nuestras manos y encontraríamos nuestras aspiraciones intelectuales y espirituales tan desfasadas que nos veríamos paralizados por completo”. A tenor de su opinión, podría considerarse que el actual pa-



vor manifestado por los norteamericanos está justificado. Nada ha cambiado desde entonces. Además, por esas mismas fechas, más exactamente en 1959, un estudio encargado por la NASA al Instituto Brookings concluyó que las previsibles consecuencias de tal contacto “son impredecibles”. Aún con todo, el trabajo que redactaron respira cierto aire pesimista: “Sociedades seguras de su propia situación se han desintegrado cuando se han enfrentado a una sociedad superior”.

“Sí, los ovnis existen”

La “encuesta Roper” es el estudio referente a la problemática extraterrestre más inquietante que se ha efectuado hasta la fecha. Gracias al mismo sabemos que las estadísticas vuelven a confirmar que más de la mitad de la población acepta la existencia de los ovnis, inde-

La opinión de los investigadores de los ovnis

- ✓ J. J. Benítez: “Las apariciones de ovnis denotan que estas civilizaciones están preparando al mundo para un lejano e ineludible contacto cósmico”.
- ✓ Ignacio Darnaud: “Los ovnis parecen estar domesticando la recalcitrante mente humana, que acabará aceptando el fenómeno como algo normal. Es como un vasto plan educativo a largo plazo”.
- ✓ Jacques Scornoux: “Los ovnis presentan prueba precisas para ganar la convicción de quienes les estudian pero sin que esas pruebas sean suficientes para su reconocimiento oficial”.
- ✓ Antonio Ribera: “Si alguna vez se saben las razones del ‘no contacto’, pueden ser tan imprevistas, tan sorprendentes, que ahora nos resultan inimaginables”.
- ✓ Aimé Michel: “Evitan la comunicación, porque entre razas de diferentes orígenes biológicos es imposible”.

FE, JUNIO 2.003

Todos los resultados de la encuesta efectuada en Estados Unidos

■ ¿Cuál crees que es el origen de los ovnis? (A esta pregunta, un 32% de la población aseguró no tener una respuesta clara). Del resto, estos son los resultados:

- Extraterrestres: 35%
- Naves militares secretas: 16,4%
- Otras dimensiones: 9,3%
- Fenómenos explicables: 26,8%
- Alucinaciones: 12%

■ ¿Cuál debería ser la representación de la Tierra ante un contacto con extraterrestres?

- Comité científico: 30%
- Comité militar: 21%
- Comité político: 15%
- Comité de líderes religiosos: 12%
- Una organización variada: 21%

■ ¿Cambiaría su modo de vida ante el eventual anuncio del descubrimiento de vida extraterrestre?

- Mi vida no cambiaría en nada: 27%
- El cambio sería mínimo: 43%
- Habría un pequeño cambio: 11%
- Sufriría un gran cambio: 3%
- Desconozco cómo afectaría a mi vida: 16%

Investigación Instituto Roper. Margen de error +/- 3%.

■ ¿Cómo crees que reaccionarían las autoridades ante el descubrimiento de vida inteligente fuera de la Tierra?

- El hallazgo se clasificaría como secreto: 47%
- Se iniciaría un lento proceso de concienciación: 22%
- Un comité científico estudiaría antes el asunto: 7%
- Un comité político plantearía qué hacer: 13%
- Se daría a conocer la noticia abiertamente: 9%
- Desconozco cómo se actuaría: 2%

■ ¿Cómo le afectaría psicológicamente el descubrimiento de vida extraterrestre?

- Me siento preparado para aceptarlo: 32%
- Me obligaría a replantearme muchas cosas: 17%
- Me resultaría muy difícil adaptarme: 16%
- Desconozco cuál sería mi reacción: 30%
- Podría llegar incluso al suicidio: 5%

■ ¿Cómo crees que reaccionaría la sociedad ante la noticia?

- Se tomaría con calma y de manera racional: 13%
- Provocaría preocupación: 37%
- Asistiríamos a reacciones extrañas: 14%
- Se registrarían reacciones peligrosas: 10%
- Se desataría el pánico: 26%

pendientemente del origen que tengan. Según la encuesta de Roper hay gran cantidad de indecisos, pero entre quienes lo tienen claro hay un 57,8% de la población que dice "sí, los ovnis existen". La referencia es muy similar en España, en donde la última gran encuesta al respecto —efectuado por el diario *La Vanguardia*— arrojó un resultado positivo en el 56,9% de los entrevistados.

Precisamente, quienes investigan el misterio de los ovnis consideran que las propias características del enigma inducen a pensar que existe un lento proceso de concienciación. De este modo, los presuntos tripulantes de estos artefactos buscarían que la humanidad, poco a poco, fuera admitiendo su presencia.

Curiosamente, el estudio al que nos referimos aquí induce a pensar que la población norteamericana considera que debería actuarse así; y es que hasta un 47% de los entrevistados cree que de descubrirse que no estamos solos la información no se daría a conocer de forma abier-

ta, sino que tras el descubrimiento se iniciaría un pausado proceso de concienciación.

A tenor de lo que opinan los estudiosos, bien parece la postura más adecuada. Un destacado teórico del asunto como es el sevillano Ignacio Darnaudé, autor del libro *Las razones del no contacto*, afirma que "si esto ocurriera... la sobreexcitación produciría disturbios y multitudes huyendo alocadas. Las vías de comunicación quedarían bloqueadas, y las fuerzas de seguridad se verían impotentes ante la ola de vandalismo; la oligarquía financiera se aliaría con la mafia; se instauraría la ley marcial... Proliferarían los suicidios". Otro reflexivo estudioso, el italiano Roberto Pinotti, prevé que en caso de un contacto, tal cual lo imaginó la ciencia ficción de los años cincuenta, "llegaría la anonía: la falta total de reglas provocaría la desintegración de la estructura social". Investigaciones como las efectuadas por el Instituto Roper no ayudan a descartar —en absoluto— que ocurra algo así.

APUNTES



Espectacular secuencia

Las imágenes fueron tomadas el pasado 11 de septiembre de 2002 en la costa este de los Estados Unidos. Se trata, posiblemente, de una de las mejores series de imágenes obtenidas en los últimos años. Han sido divulgadas por el investigador Jeff Rense, que ha descubierto otros casos similares en diferentes partes del mundo. Los análisis efectuados de las imágenes que recogen tan peculiar ovni concluyen que podría tratarse de fotografías verídicas.

1.000 avistamientos

Se movía muy lentamente y en completo silencio: "Era un triángulo negro inmenso con diversas luces", asegura un vecino de Seattle (EEUU), que hacia las



Dibujo del testigo del caso de Seattle

23.00 horas del pasado 16 de febrero observó como un ovni de forma triangular se paseaba sobre una zona habitada a no más de 30 metros de altura. De acuerdo al "Centro Nacional de Informes de Ovnis" en Estados Unidos, éste es uno de los más significativos casos ocurridos durante el año 2003. Los expertos de este colectivo han recogido ya más de 1.000 casos en lo que va de año.



¿Por qué no nos contactan?

MA, ENERO 2004



Enrico Fermi

La Paradoja de Fermi y la búsqueda de civilizaciones extraterrestres

Cincuenta años después de que el físico italiano Enrico Fermi planteara su famosa Paradoja sobre la existencia de civilizaciones extraterrestres, la humanidad sigue preguntándose: ¿dónde están ellos? ¿por qué no tenemos pruebas irrefutables de su visita? Quien busque una respuesta a esta incógnita se encontrará con una sorpresa: existen decenas de ellas entre las que elegir.

por Víctor Arenas

Los Álamos, verano de 1950. Enrico Fermi era célebre por su particular forma de afrontar las incógnitas científicas. Solía formular a sus alumnos preguntas aparentemente imposibles de responder, pero lúcidamente les demostraba que todo podía ser resuelto si se aplicaban correctamente las reglas del cálculo y la lógica. Sin embargo, cierto día, mientras se dirigía a comer con sus amigos Edward Teller y Herbert York, tuvo que enfrentarse a una pregunta aparentemente sin respuesta.

La conversación de los tres científicos, a los que se unió Emil Konopinski, derivó hacia los avistamientos de platillos volantes. Fermi no otorgaba demasiado crédito a ta-

les observaciones, y en poco tiempo el cuarteto empezó a discutir sobre si tales aparatos podrían exceder o no la velocidad de la luz. Una vez iniciada la comida, y habiendo cambiado ya de tema, Fermi preguntó de pronto: "Where is everybody?" ("¿Dónde se han metido?").

Sus compañeros de mesa comprendieron que se refería de nuevo a los OVNI y sus supuestos ocupantes. Súbitamente atrapado por la cuestión, el italiano realizó rápidos cálculos mentales y llegó a la conclusión de que tales objetos deberían haberlos visitado en muchas ocasiones, desde hace mucho tiempo. No sabemos qué ecuación utilizó, aunque es probable que empleara algo parecido a la famosa

ecuación de Drake, que permite estimar el número de civilizaciones avanzadas capaces de comunicarse con el exterior.

En todo caso, Fermi se preguntaba lo mismo. Si el resultado final de este cálculo no es cero, ¿dónde están estas civilizaciones? Ésta es la Paradoja de Fermi. Desde entonces, seguimos esforzándonos por hallar respuestas.

El físico Stephen Webb, de la británica University, en su trabajo de recopilación *Where is Everybody?*, ha organizado las posibles soluciones a la Paradoja de Fermi en tres grandes grupos: los extraterrestres están aquí o nos han visitado alguna vez, existen, pero aún no se han comunicado con nosotros, o estamos solos en el Univer-



Posibilidad 1. “Ellos” ya están aquí

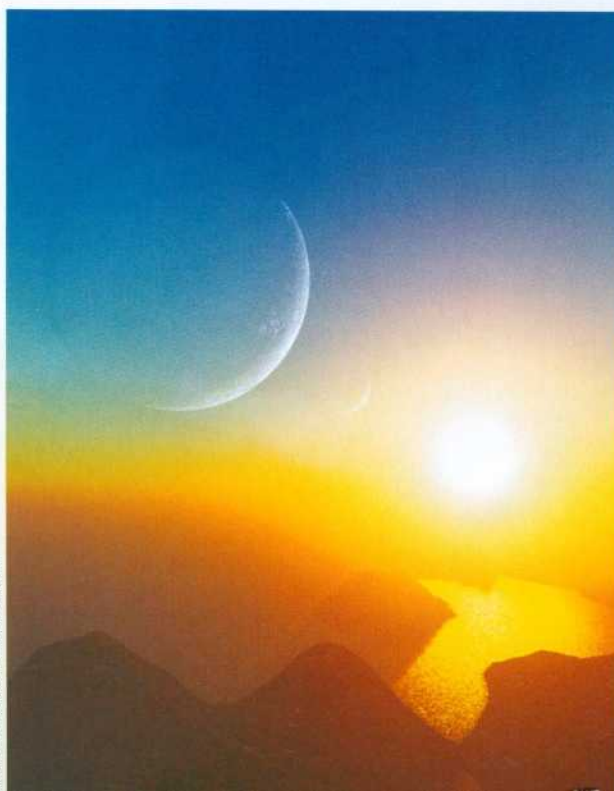
La primera contestación que recibió Fermi estuvo precisamente en la línea que encabeza este apartado, y procedía de su buen amigo **Leo Szilard**. El científico dijo, medio en broma, que los extraterrestres ya tenían un nombre: húngaros. Szilard, que había nacido en Budapest, compartía ciudad natal con sus colegas **Eugene Wigner, Edward Teller, John von Neumann** o **Theodore von Kármán**, todos ellos auténticos genios en sus respectivos campos de la ciencia. Tan brillantes eran (Neumann fue considerado el hombre más listo del mundo) que sus colegas los llamaban a menudo “los marcianos”.

La “era dorada” de los avistamientos

La siguiente solución aportada resultaba bastante más obvia. En el apogeo de la histeria provocada por la aparición de platillos volantes, parecía claro que éstos procedían del espacio exterior, que nos estaban visitando



Martyn Fogg propone que nuestro planeta podría estar bajo la esfera de influencia de alguna civilización muy avanzada que no desea que la esencia de la Tierra sea contaminada por el exterior.



Universo Matrix

En una línea muy “matrixiana”, **Stephen Baxter** sugiere que la Tierra y sus inquilinos viven en una especie de simulación de realidad virtual, que

nos proporciona una impresión artificial del Universo semejante a la que tenemos cuando entramos en un planetario. Nos inculcarían así la

ilusión de que estamos solos en el Universo, y nos alejarían de cualquier influencia que cambiara nuestra línea evolutiva natural.

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Recreación de un planeta en otro
sistema solar más viejo que el
nuestro. Abajo, fósiles de vida
marciana en ALH84001. En la otra
pág., un paisaje en otro mundo.

siles de vida marciana en un meteorito caído y recogido en la Antártida. Si existió vida en la historia remota del Planeta Rojo, y ésta consiguió llegar hasta aquí hace mucho tiempo, para después evolucionar, podríamos llegar a una nueva conclusión: los extraterrestres (marcianos) existen, pero somos nosotros. Algunos científicos, de hecho, insisten en que la vida terrestre procede del espacio (teoría de la panspermia). Si la "plantación" fue, además, deliberada, tendríamos otra prueba de que ahí afuera hay alguien que ya nos ha visitado, al menos una vez.

También resulta curiosa la propuesta de **John Ball**, que nos habla de la Tierra como un "zoológico" preparado por los extraterrestres. Civilizaciones muy avanzadas aparecerían y desaparecerían en la galaxia, destruidas por sus enemigos o por sí mismas. Algunas de ellas podrían haber deseado establecer una reserva en este Planeta Azul, alejada del "ruido galáctico", donde la vida pudiera desarrollarse sin verse afectada por los dramáticos acontecimientos del exterior. Así, nuestro mundo sería sólo un ente para ser observado, ajeno a todo lo demás.

Una variación de este escenario "zoológico", ideada por **Martyn Fogg**, propone que la Tierra podría estar bajo la esfera de influencia de alguna civilización tan avanzada que, no necesitando de sus recursos, no desea que su esencia sea contaminada por influencias exteriores. La última solución de este grupo de propuestas nos acerca a la teología. Si creemos en su existencia y otorgamos un carácter omnipotente a Dios, es posible que, ante nuestros ojos, las civilizaciones extraterrestres más avanzadas no se distingan demasiado de este ser supremo.

En este sentido, **Edward Harrison** propone que nuestro Universo, con sus leyes físicas y constantes particulares, habría sido creado artificialmente en un laboratorio, dentro de otro universo mayor. ▶



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con frecuencia y que incluso se atrevían a entrometerse en nuestros asuntos. Si los famosos OVNI's estaban además tripulados por extraterrestres, la Paradoja de Fermi quedaba resuelta de inmediato.

Suponiendo que no nos convenza demasiado el origen de los platillos volantes, aún no podemos renunciar a la existencia de civilizaciones extraterrestres (CETs). Quizá nos visitaron en un lejano pasado y dejaron pistas sobre su presencia en nuestro planeta. Investigadores como **Erich von Däniken** han escrito mucho sobre ello. En todo caso, dichas señales podrían encontrarse en la Tierra, la Luna, Marte o cualquier otro planeta de nuestro sistema solar.

Los ETs somos nosotros

En 1996, la NASA anunció la posible -y polémica- existencia de fósiles de vida marciana en un meteorito caído y recogido en la Antártida.

11 DE ENERO 2006



Posibilidad

2. No quieren responder

El segundo grupo de soluciones a la Paradoja de Fermi sigue otorgando visos de realidad a la existencia de civilizaciones extraterrestres, pero si bien deben estar ahí fuera, todavía no se han comunicado con nosotros.

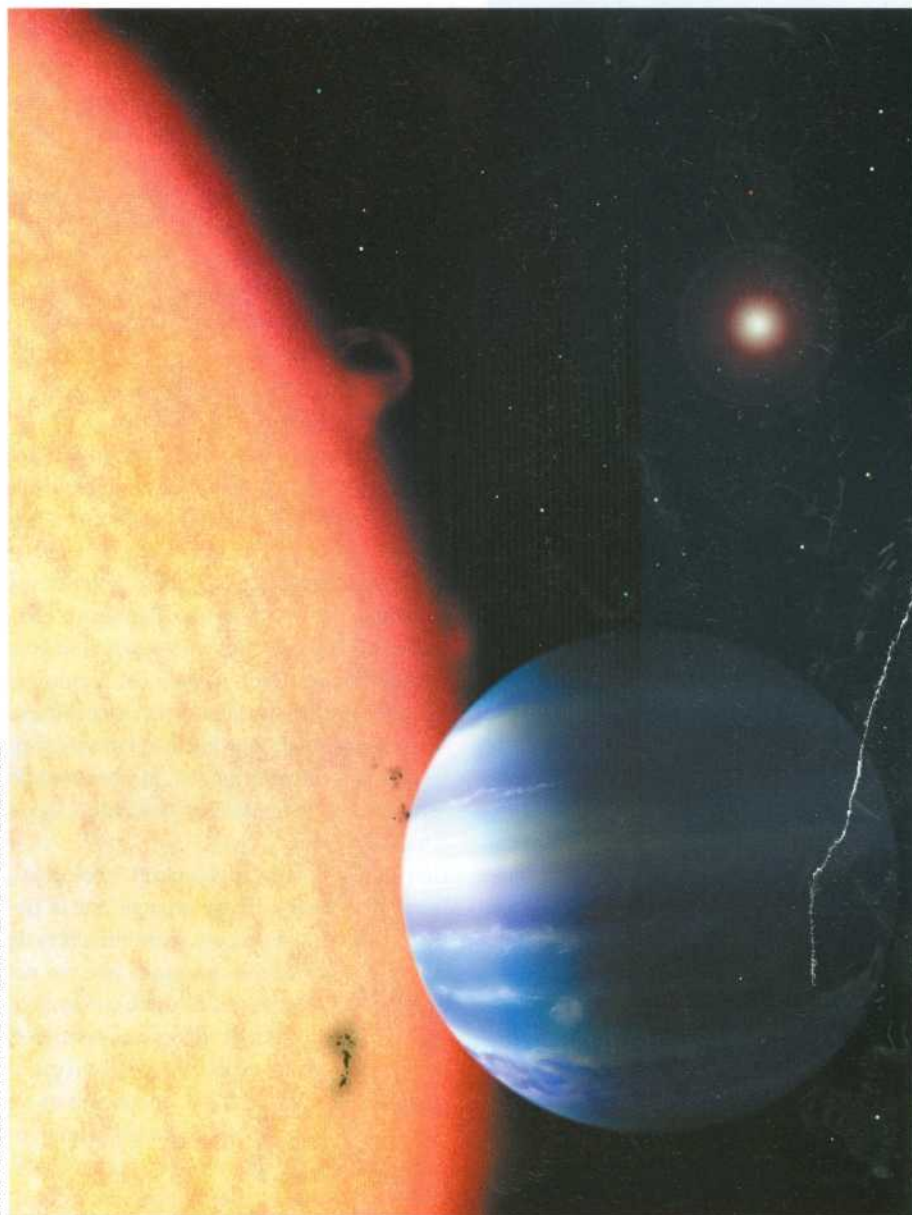
¿Cómo justificar esta falta de contacto? La forma más directa es aquella que afirma que, dada la lejanía de las estrellas, el viaje interestelar podría no ser posible, por lo que, aunque quisieran, los ETs no podrían visitarnos.

¿Se encuentran en camino?

Pero también cabe la posibilidad de que estuviesen ya en camino, aunque no habrían tenido tiempo de llegar. Tengamos en cuenta que, a la velocidad de la luz, tardaríamos más de 4 años en alcanzar la estrella más próxima a nosotros, o millones de años si nos dirigiéramos hacia otras galaxias.

Pero incluso si la colonización de la galaxia estuviera ya muy avanzada, la Tierra podría haber quedado al margen. **Geoffrey Landis** opina que algunas civilizaciones podrían encontrar más atractivas unas zonas que otras, y que tal vez por eso hayamos sido ignorados. Otra posibilidad es que los extraterrestres consideren que viajar personalmente a otros mundos constituye un desgaste biológico, por lo que enviarían sus máquinas, en especial aquellas capaces de auto-replicarse y asimilar la materia prima que encuentren en el camino. Tampoco hay que desdeñar las peculiaridades de estas civilizaciones. Algunas podrían haber decidido quedarse en su mundo. Su sofisticación tecnológica les habría hecho edificar una realidad alternativa mucho mejor y más placentera que la real, renunciando así a la exploración espacial.

DAVID A. AGUILAR / HARVARD-SITSONIAN CENTER FOR ASTROPHYSICS

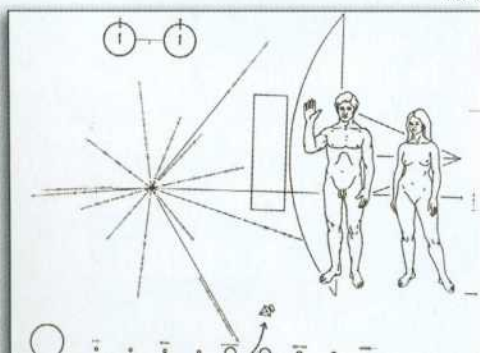


¿Y si pasan de nosotros?

Las civilizaciones extraterrestres podrían, simplemente, no querer comunicarse con otros mundos. Su psicología se nos escapa,

y no podemos esperar que cumplan con nuestro código de conducta. Quizá tienen miedo de ser descubiertas y

colonizadas, o puede que sean tan avanzadas que no encuentren interés alguno en entablar relaciones con seres inferiores.





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Disco con información de la Tierra que viaja en las sondas Voyager. En la otra pág., el planeta más lejano conocido y gráfico a bordo de las Pioneer. Abajo, la lejana galaxia NGC 4414.

Estamos muy atrasados

Algunos científicos creen que es culpa nuestra no haber detectado civilizaciones extraterrestres. Ellos podrían estar intentando un contacto, sin que nosotros dispongamos de las herramientas precisas para oírles. Las comunicaciones podrían hacerse no sólo a través de ondas de radio, sino también mediante ondas gravitatorias, partículas exóticas o sistemas desconocidos.

Siendo más optimistas, imaginemos poseer ya las herramientas. ¿Bastaría con ello? No. Deberíamos saber dónde buscar, lo que podría suponer millones de años. Hay quien cree que la señal ha sido ya capturada por nuestros radiotelescopios, pero somos incapaces de identificarla. Otros piden paciencia: a pesar de que hemos observado el cielo con detenimiento, lo hemos hecho durante muy poco tiempo.

Además, tal vez debamos plantearnos si es posible convertirse en civilización avanzada sin

autodestruirse en el proceso. Existirían muchas civilizaciones tan desarrolladas como la nuestra, pero igual de imposibilitadas para viajar o comunicarse. Ninguna alcanzaría ese umbral, porque todas acabarían destruidas por su propio potencial o sus defectos. Como ejemplo, consideremos el crecimiento exponencial en la capacidad de nuestros ordenadores. **Vernor Vinge** considera que hacia 2030 estas máquinas habrán alcanzado un estado de inteligencia sobrehumana capaz de hacerse con el control y provocar nuestra desaparición. Teniendo en cuenta que la computación es un requisito para mirar hacia las estrellas con ambición, este desastre podría estar ocurriendo ahora mismo en todo el Universo. Pero aún deberíamos preguntarnos: ¿dónde están esas superinteligencias mecánicas?

Para cerrar este grupo, conviene mencionar la propuesta de **Michael Hart**, que concede que existen muchas civilizaciones extraterrestres, pero ninguna en nuestro horizonte visible. Dada la velocidad finita de la luz, si el Universo fuera infinito, sólo podríamos tener acceso a una parte de él. Aunque estuviera lleno de vida, ésta quedaría fuera de nuestro alcance. ►

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Posibilidad 3. Solos en el Universo

De forma similar, la vida precisa de elementos químicos muy concretos, algunos de los cuales son el producto de las reacciones nucleares de estrellas viejas. Si la vida ha tenido que esperar tanto para reunir sus ingredientes, nosotros podríamos ser los primeros en gozar de este nivel de evolución.

Un paraíso llamado Tierra

Hay más limitaciones. En un sistema solar, la zona habitable es estrecha y depende de su estrella y de la distancia entre ambas. La clave se encuentra en mantener el agua, el elemento más esencial para la vida, en estado líquido. En nuestro sistema solar, esa zona se reduce a una franja que va desde la órbita de Venus

MAYER, QUINN, WADSEY, STADEL



Arriba, proceso de formación de planetas similares a Júpiter, que ha jugado un papel fundamental en el desarrollo de la vida en nuestro planeta y su protección. Abajo, simulación de otra "Tierra".



JULIAN BAUM / ROYAL ASTRONOMICAL SOCIETY

Los hombres de Neandertal también tenían herramientas y eran listos, pero se extinguieron. Los extraterrestres también podrían haberse extinguido antes de ser conscientes de su presencia en el Universo.

a la de Marte, siendo la mejor región aquella donde se encuentra la Tierra. Pero en otros sistemas, las zonas habitables no siempre estarán ocupadas por planetas ade-

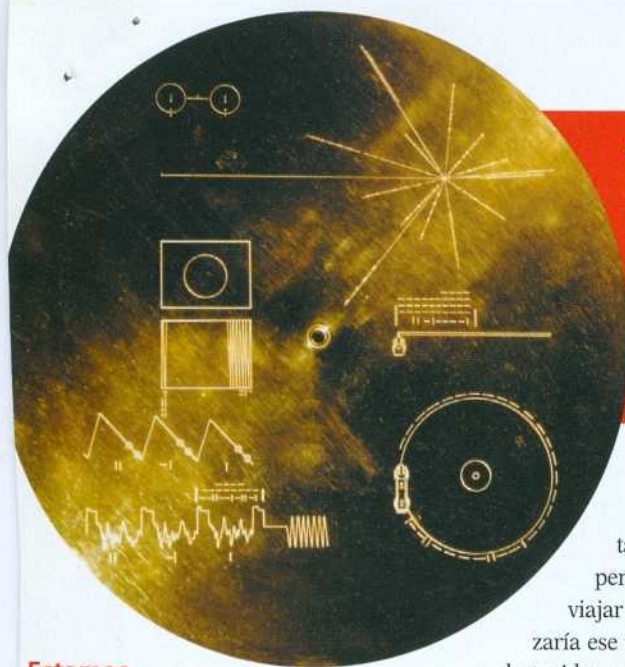
cuados. Y cuando lo estén, la variabilidad (variación en el brillo) de la estrella podría desplazar periódicamente dicha región a muchos millones de kilómetros de distancia, exterminando cualquier ser vivo que quedara atrás.

Cultura y lenguaje

Alcanzar nuestro nivel de inteligencia no ha sido sencillo. Han sido precisas muchas generaciones de pensadores e inventores.

Otorgando a nuestro gran invento, el lenguaje, un papel central en el desarrollo de nuestra inteligencia, comprenderemos que, sin este ingrediente, una civilización extraterrestre

podría no aparecer jamás. Seres conscientes de su existencia, pero sin lenguaje, no podrían compartir el conocimiento necesario para lograr la creación de una tecnología que permita



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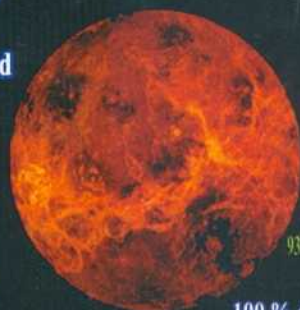
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tege de las radiaciones procedentes del Sol. También la Luna influye en la inclinación del eje de la Tierra, que a su vez es la responsable de la existencia de estaciones, un motor biológico inigualable.

El milagro de la evolución

Incluso la propia génesis de la vida es una incógnita. No es fácil explicar qué hizo que las células procariotas (como las bacterias) evolucionaran hacia las eucariotas (que componen a plantas y animales). Sin sistemas multicelulares no hay complejidad, y sin ella no se puede avanzar hacia la inteligencia.

Pero concediendo que este salto evolutivo es posible, aún estaremos lejos de obtener seres capaces de construir herramientas. El hombre lo consiguió "pronto", pero sólo porque sus antecesores eran primates que vivían en los árboles y que poseían extremidades (manos y pies) adaptados a ese entorno. Un día, algo les hizo bajar de los árboles y se convirtieron en bípedos. Liberadas sus manos, aprendieron a construir herramientas. Un proceso que proporcionó mejores medios para cazar, para cambiar su alimentación y para desarrollar su cerebro.

Sin embargo, esta evolución no era en absoluto inevitable. Los hombres de Neandertal también tenían herramientas, eran listos y cazaban, pero se extinguieron. Los extraterrestres también podrían haberse extinguido antes de ser conscientes de su presencia en el Universo.

uestro sistema solar, la acción gravitacional de Júpiter elimina escombros—como asteroides y cometas— que de otra forma podrían chocar más frecuentemente sobre nuestro planeta y producir extinciones masivas. Si otras estrellas no poseen planetas similares a Júpiter, podría ser difícil que la vida prosperara en su entorno.

Aspectos más sutiles de la constitución de nuestro planeta han influido en el éxito de la vida, como su sistema tectónico de placas, que transforma los continentes y renueva la superficie, o su núcleo activo, que provoca un campo magnético que nos pro-

intentar un contacto.

Son tantos los obstáculos en el camino hacia el desarrollo de la ciencia, el único mecanismo que conocemos para convertirnos en una civilización avanzada, que no es extraño que haya tanta gente que opine que somos los únicos seres inteligentes en el Universo.



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INFORME

CONTACTO EXTRATERRESTRE

¿Cuáles serían sus consecuencias? ¿Por qué no se han manifestado públicamente?

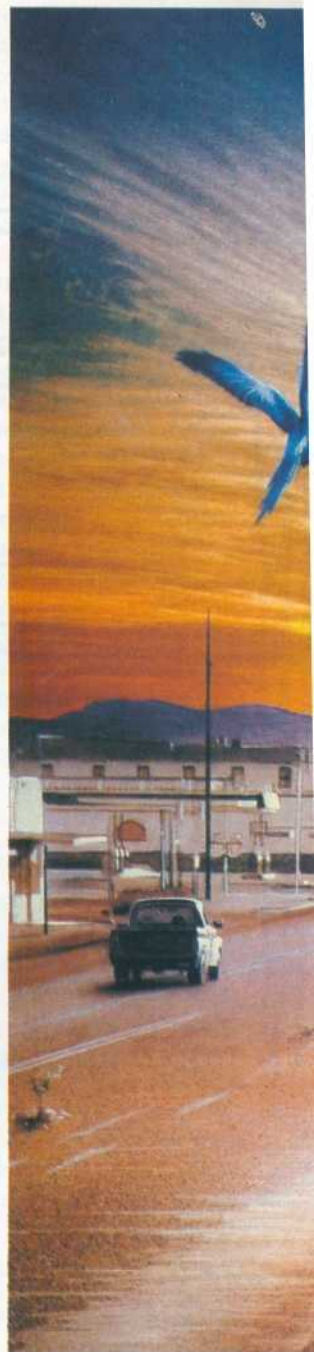
BRUNO CARDEÑOSA

Imaginemos que un día los extraterrestres deciden entrar en contacto abierto con nuestro planeta. Desde ese momento, ya nada sería igual. Deberíamos revisar todas las estructuras socioculturales. ¿Avanzaríamos entonces hacia una nueva forma de convivencia cósmica o, por el contrario, nuestra civilización se vería abocada a su destrucción? Los estudiosos son más bien pesimistas. Tal vez por éste o por motivos similares aún no haya tenido lugar el contacto abierto. Pero muchos piensan que ese día llegará antes o después. Y tendremos que enfrentarnos a las consecuencias.

Una voz profunda y firme atravesó los aparatos de radio de millones de ciudadanos norteamericanos la noche del 30 de octubre de 1938. Aquella impactante emisión comunicaba al mundo entero, entre explosiones y gritos, que el contacto con los extraterrestres se estaba produciendo y que estaban arrasando todo lo que encontraban a su paso, reduciendo a escombros ciudades enteras. Una ola de pánico comenzó a recorrer el país. Miles de personas se lanzaron a las calles gritando; otras saltaron al vacío desde los rascacielos neoyorkinos. Y, sin embargo, todo era una representación radiofónica del libro *La Guerra de los Mundos*, dirigida por el entonces joven actor Orson Welles.

Ahora, seis décadas después, seríamos incapaces de responder a una inquietante pregunta: ¿qué ocurri-

ría si los extraterrestres entraran en contacto con nosotros? ¿Cómo sería su actitud, hostil o pacífica? ¿Entraríamos en una nueva era o seríamos presa de un «atasco» evolutivo que acabaría con nuestra civilización? Lo cierto es que nueve años después de aquella emisión, los *platillos volantes* comenzaron a aparecer en los mismos cielos que Orson Welles imaginó cubiertos de agresivos marcianos. A esos objetos, más tarde llamados OVNIs, se les atribuyó un origen ajeno a nuestro planeta. Aún hoy siguen surcando los cielos, dando pruebas parciales de su existencia, pero sin manifestarse abiertamente, generando la gran duda: ¿entrarán en contacto con nosotros? Y así mismo, levantando sospechas: ¿responde su extraña actitud a un lento plan de concienciación de la humanidad hasta que llegue el día en que se manifiesten abiertamente?



tal y otras conspiraciones, aparecen recopiladas en un fascinante amasijo de fotocopias titulado *The Matrix*, al que pronto le seguirán nuevos volúmenes y una publicación mensual de tono altamente conspiranoico. El problema es que no tardará en descubrirse que el compilador de todas estas informaciones es el capitán John Grace, de la AFOSI...

EL «GOBIERNO INVISIBLE»

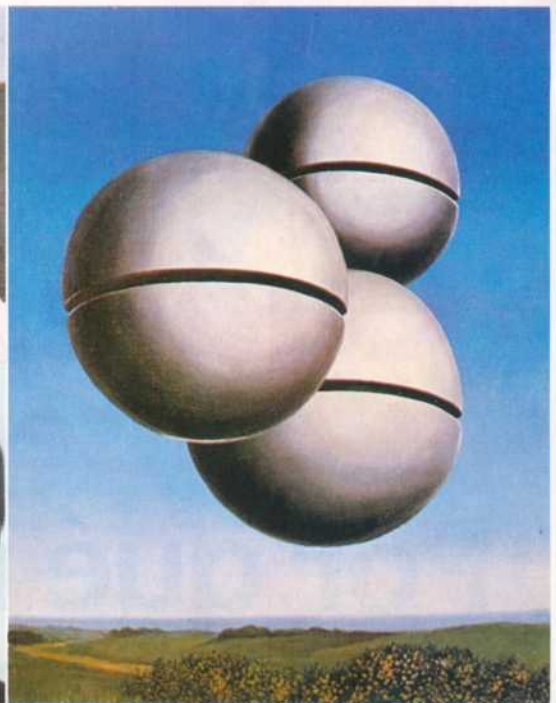
Desde un primer momento denuncié como delirante la versión del *pacto* que propagaban estos rumores y como excesivamente sospechoso el hecho de que casi todos los propagadores de estas ideas sean miembros, aparentemente retirados, de agencias de inteligencia o de grupos paramilitares con ideas extremistas. Y creo que no hay razones de peso para admitir que realmente se trata de «arrepentidos» deseosos de denunciar la terrible manipulación de la que seríamos objeto, sin encontrar la menor oposición. Por el contrario, sobran motivos para sospechar que nos enfrentamos a una nueva maniobra manipuladora.

La cuestión es saber cuáles son los objetivos de la misma. ¿Se trata de ocultar bajo la cobertura extraterrestre una serie de experimentos, desarrollos tecnológicos e incluso de conspiraciones políticas puramente humanas, de paso que se siembra la confusión y el desprestigio en el terreno de los OVNIs? ¿O bien nos enfrentamos a un juego de desinformación, en el que se han mezclado hábilmente algunos hechos auténticos junto a informaciones falsas y poco creíbles, de forma tal que si alguien llega a descubrir pistas que conduzcan a la existencia de alguna eventual forma de colaboración con extraterrestres, sus investigaciones queden automáticamente desacreditadas por la falsedad demostrada de las anteriores historias y documentos?

No faltan motivos que apoyen esta última posibilidad. Como, por ejemplo, la extensa y fascinante investigación realizada por Bob Oechler y otros sobre una serie de extraños incidentes centrados en torno a la bahía de Chesapeake (cercana a Washington), que les llevó a descubrir la existencia de una verdadera élite política, financiera y cultural que —orbitando en torno a un mítico Club de Campo y a organizaciones como el Instituto Brookings o un centro que los soviéticos poseen en la zona desde hace tiempo— podría estar directamente implicada en el ocultamiento de una colaboración con extraterrestres.

¡EL «GRUPO 54/12» EXISTE!

Pero lo más interesante es descubrir que hay una verdadera élite superpoderosa, cuya existencia y manejos podrían haberse intentado ocultar mediante «la patraña del MJ-12» y que —de existir el citado «Pacto» y encubrimiento— muy probablemente habría sido la responsable política de los mismos. Se trata del «Grupo Especial», creado en diciembre de 1954 por la ordenanza secreta 54/12 y encargado de dirigir «operaciones especiales». Tras la puesta en marcha estuvieron varios miembros del *equipo secreto* (como lo denomina el teniente-coronel Fletcher-Prouty), encabezado por Allen Dulles, todopoderoso director de la CIA y arquitecto —junto a su hermano, el secretario de Estado— de lo que Bowart llama «criptocracia» o gobierno oculto. Aunque oficialmente reciben el nombre de «Comité Consultivo de



De arriba abajo: Bob Lazar, el físico que asegura haber trabajado con naves extraterrestres; Oechler, que hizo una seria investigación sobre el tema; el ufólogo Paul Bennewitz, a quien volvieron loco para embarullar sus descubrimientos; y el ex-militar Cooper, que mezcla en la conspiración a los Rockefeller y ¡hasta a los Sabios de Sión!

Información» (IAC), dependiente del NSC, son más conocidos como «Grupo 54/12», y también como «Grupo 303» o «Comité de los 40». Su existencia fue divulgada públicamente en 1964 por Wise y Rose en su libro *El gobierno invisible*, del cual aseguraban que el 54/12 era el centro motor. Este Grupo fue identificado posteriormente por el ufólogo C.W. Fitch como aquél al que se refirió Wilbert B. Smith, jefe del proyecto *Magnet* del gobierno canadiense para el estudio de los OVNI, cuando afirmaba que el verdadero responsable en EEUU de este tema altamente secreto era «un pequeño grupo a un altísimo nivel gubernativo...». De ser cierta esta sospecha ¡su divulgación era demasiado peligrosa para los manipuladores como para no embarullarla adecuadamente hasta convertirla en absolutamente increíble!»

Personalmente considero curioso que todos estos rumores comenzasen a circular públicamente como un verdadero alud a fines de 1987, cuando el fenómeno de las abducciones empezaba a intrigar a las masas tras la publicación de dos best-sellers, pero también el año de la *Convergencia Armónica*, en el que parecieron dispararse una serie de cambios planetarios y de experiencias individuales en la Tierra, cuyas consecuencias parece que podrían acabar transformando notablemente la conciencia humana y acelerando su avance hacia la libertad. Una posibilidad muy poco apetecible para cualquier clase de manipuladores terrestres o extraterrestres.



LA POLÍTICA DEL «MÍRAME Y NO ME TOQUES»

Veamos lo que piensan algunos ufólogos... Juan José Benítez piensa que «estas civilizaciones quizá estén preparando al mundo para ese lejano pero ineludible apretón de manos cósmico». Carlos Ortiz de la Huerta, un investigador mexicano, opina que el objeto de la aparición masiva de OVNI en nuestro planeta «es derribar las barreras psicológicas y culturales, abriendo la mente humana a otras realidades». Ignacio Darnaude considera que semejante cantidad de apariciones de OVNI son parte de «un espectáculo para domesticar la recalcitrante mente humana, que acabará aceptándolos como un fenómeno rutinario, algo así como un vasto plan educativo a largo plazo». Pero si algo nos llama la aten-

Las investigaciones de campo del fenómeno OVNI han llevado a algunos investigadores –incluyendo a quien escribe estas líneas– a la conclusión de que el fenómeno juega a un irritante «mírame y no me toques», como lo definió Enrique de Vicente, convirtiéndose todo en un absurdo teatro en donde naves y tripulantes tienen formas y comportamientos inexplicables. Pero, en cincuenta años, el fenómeno OVNI ha impactado tan fuertemente en el psiquismo colectivo que cualquier cosa puede ocurrir, como si hubiéramos entrado en lo que Javier Sierra definió como «punto de no retorno». Aunque lo que se ha conseguido es que asimilemos como posible la idea de que el contacto puede producirse.

PLAN DE CONCIENCIACIÓN MASIVA

Numerosos investigadores sospechan que estos seres, a los que presumimos una inteligencia superior y avanzados conocimientos, saben cuáles serían las repercusiones culturales y sociales que un contacto brusco podría causar en la humanidad. ¿No estamos, por lo tanto, preparados para ese día del contacto? Así piensan algunos estudiosos, quienes sospechan que ese «apretón de manos cósmico» precisaría de una fase previa en la que ese lazo terrestres-extraterrestres se administraría en pequeñas dosis, con el único fin de evitar las nefastas consecuencias que podría tener, por buenas que fueran las intenciones de los tripulantes de los OVNI. Carlos Ortiz de la Huerta cree que ese plan de concienciación se realiza por dos vías diferentes: por un lado, a través de las continuas apariciones de OVNI en el mundo y, por otro, estableciendo comunicación con determinados individuos. Pero, si tomamos en consideración lo que los contactados nos explican, llegamos a la conclusión que ese mensaje que transmiten los presuntos extraterrestres es más bien inmovilista, aportando poco o nada que no sepamos y haciéndonos dudar de que dichos personajes formen parte de plan alguno. Aunque lo cierto es que si analizamos y estudiamos el comportamiento de los OVNI llegamos a la conclusión de que lo que ellos parecen pretender es manifestarse tal y como lo hacen. Cabe suponer que «si lo desearan –explica Scornaux–, podrían esconderse totalmente de nosotros», aunque existan encuentros del tercer tipo en que los tripulantes de los OVNI rehúyen o evitan comunicación alguna con los testigos, que a veces son repelidos de forma agresiva, sin olvidar que sí se produce una comunicación con el presunto tripulante que, sin embargo, en la mayoría de los casos tiene un carácter decididamente ridículo e infantil.

Eso sí, todo apunta a que la presencia de los OVNI es mucho más real de lo que parece, ya que en muchas ocasiones los ufólogos nos hemos encontrado ante fotografías de OVNI tomadas por personas que no pretendían fotografiar nada anormal, sino paisajes o personas. Fotografías que, tras el revelado, han delatado la presencia, invisible antes para nuestros ojos, de humanoides o de objetos de apa-



Orson Welles sembró el pánico en EE UU al anunciar en un espacio radiofónico de ficción una invasión marciana.

¿ES POSIBLE EL CONTACTO?

Aimé Michel, uno de los más destacados filósofos de la ufología, argumentaba que «la ausencia de contacto es uno de los elementos del magno festival del absurdo extaterrestre y el problema número uno que nos plantea el fenómeno». Ignacio Darnaude escribió hace unos años una documentadísima obra, aún inédita, titulada *Las razones del no-contacto extraterrestre*. Ahí analiza una por una las razones por las que estos seres no entran en contacto con nosotros. Explica que el primer motivo es «obstaculizar nuestra autodestrucción», ya que los nuevos conocimientos que acarrearía el contacto «se aplicarían con seguridad a fines bélicos; las naciones se atacarían mutuamente con sus flamantes superbombas y nuestra raza adámica habría acabado». Por otra parte, sugiere Darnaude, los extraterrestres evitarían de esta manera un colapso cultural y la atrofia mental de nuestra civilización. Aimé Michel, en busca de una respuesta al no-contacto, llegó a escribir que «el contacto entre razas de diferentes orígenes biológicos es imposible. Los insectos perciben el con-



tacto con un naturalista, pero sólo a su nivel, y no están capacitados para participar en un voluntario *feedback* de información». Jacques Scornaux y Christine Piens se plantean la probabilidad de que estos extraterrestres sean científicos interesados en el asombroso desarrollo técnico alcanzado por la humanidad después de la Primera Guerra Mundial, lo que explicaría su masiva presencia en nuestros cielos, «justificando de forma excelente la ausencia de contacto».

Antonio Ribera es quizá más práctico y explica que «las razones del no-contacto, si alguna vez se saben, pueden ser tan imprevisibles, tan sorprendentes, que ahora nos resulten inimaginables», por mucho que los contactados insistan en que «no estamos preparados». A este

respecto, resulta significativo un episodio de contacto protagonizado por el científico Andrija Puharich y el dotado Uri Geller —quien piensa que sus *poderes* paranormales tienen un origen ajeno a la Tierra— con una nave extraterrestre. Sus tripulantes les contaron que «buscamos que la humanidad se acostumbre a nosotros, porque aterrizaremos en la Tierra... Conocemos a la raza humana desde hace miles de años y sabemos cómo se aterroriza, cómo cunde el pánico y cómo nos adoran de forma abyecta. Por todo ello hacemos que se acostumbren a nosotros de forma gradual».

¿ESTAMOS EN CUARENTENA?

Otras fuentes piensan que la humanidad sufre algo similar a una «cuarentena cósmica». Según esta tesis, los extraterrestres nos crearon y guiaron hasta el momento en que la humanidad se desvió del camino adecuado. Cuando reconduzcamos nuestra situación, esos dioses de otros mundos volverán a dar la cara, abandonando las «nubes del engaño» en las que se manifiestan hoy, según la acertada metáfora de Andreas Faber Kaiser.

Una línea similar fue la marcada por Dante Minazzoli en su obra *¿Por qué los extraterrestres no se manifiestan abiertamente?* Este investigador argentino analizó la cuestión desde el punto de vista del materialismo dialéctico de Marx, dando por hecho algo que nadie se atreve a negar: el Universo es un hervidero de vida. Según Minazzoli «es imposible acceder a la comprensión del fenómeno OVNI sin analizar la naturaleza contradictoria del mundo en que vivimos: un contraste evidente y aberrante entre su desarrollo tecnológico y científico y su atraso social y espiritual, lo que convierte a la Tierra en un lugar poco recomendable para establecer contacto con los humanos». Sólo cuando ese desequilibrio desaparezca, podríamos optar al contacto cósmico... Pero existe un problema aún mayor: los múltiples y diversos tipos de naves y humanoides observados a lo largo y ancho del globo terráqueo sugieren que los OVNI's podrían tener una diversidad de orígenes tal que implicaría diferentes intenciones, siendo el problema del contacto aún mayor.

CONSECUENCIAS ECONÓMICAS

Tras el contacto, una vez normalizadas las comunicaciones con los extraterrestres, se generará una transferencia de ciencia y tecnología de signo revolucionario, que arrinconará como inservibles nuestros actuales procedimientos industriales. Sectores enteros desaparecerán, barridos por nuevos y flamantes inventos, y en poco tiempo florecientes negocios quedarán como recuerdos de museo. Se desatará una depresión de tal calibre que el «crack del 29» se rememoraría como algo deseable. El petróleo perdería su valor estratégico.

La producción aeronáutica se colapsaría en cuanto salieran de montaje los nuevos modelos de platillos volantes, ante los cuales nuestros ingenios más sofisticados parecerían cometas motorizados. Ni que decir tiene que la carrera de armamentos cesaría *ipso facto*, por lo que dejarían de facturarse decenas de miles de millones de dólares... Las actividades empresariales y económicas desaparecerían de la faz de la Tierra tras una frenética ola de venta de acciones en la Bolsa.

Nuestra prosperidad se basa en el consumo creciente de bienes y servicios, la mayoría innecesarios. Si unos seres de otra dimensión nos obligaran a usar lo imprescindible y

repartir lo demás, la superproducción y el desempleo masivo harían naufragar en cuestión de meses la riqueza que Occidente ha acumulado desde la Revolución Industrial. El contacto traería una miseria social y una oleada de quiebras que nos conducirían a la bancarrota mundial y al más espantoso caos financiero. Para decirlo en lenguaje bíblico, disfrutaríamos —cómo no— del contacto, pero éste aparecería escoltado por un apocalíptico Anticristo cósmico.

Ignacio Darnaude
Ufólogo y economista

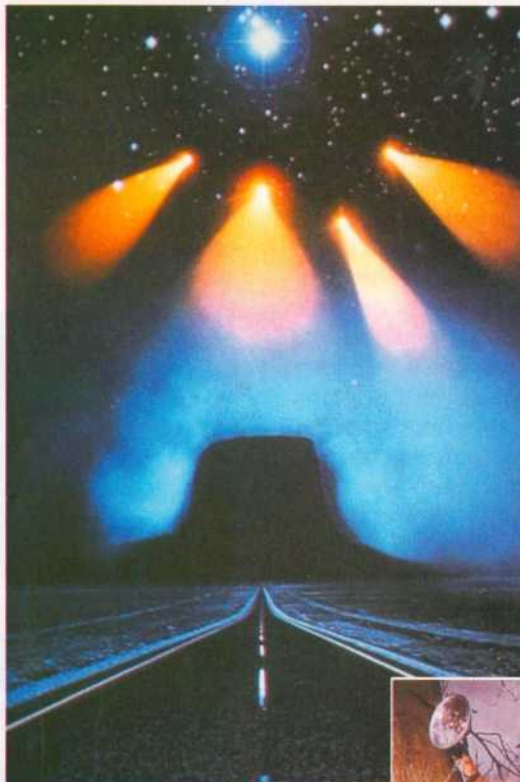
¿QUÉ PASARÍA EL DÍA D?

Carl Gustav Jung, gran explorador del inconsciente colectivo y fascinado por el enigma de los OVNI, se planteó la posibilidad del contacto definitivo con los extraterrestres. Las consecuencias, según él, serían nefastas: «Nos arrebatarían las riendas de nuestras manos y encontraríamos nuestras aspiraciones intelectuales y espirituales tan desfasadas que nos veríamos paralizados por completo». Y todo ello suponiendo que no exista actitud hostil por parte de los extraterrestres. Los precedentes históricos son reveladores: cuando una civilización entra en contacto con otra de mayor adelanto tecnológico, la primera se colapsa e incluso desaparece, como ocurrió con las civilizaciones precolombinas tras el descubrimiento de América.

Scornaux es de esta opinión: «Surgirían relaciones de dueño a esclavo, e incluso sin desearlo, la civilización exterior nos destruiría». Roberto Pinotti predice que tras el contacto «llegaría la anomia, una falta total de reglas que desencadenaría la desintegración de la estructura social». Igual de pesimista es Aime Michel, para quien «nuestra sociedad estallaría en mil pedazos, hundiéndose nuestra cultura, nuestra moral, nuestras religiones...», entrando en un caos

del cual ninguna catástrofe histórica podría darnos ni siquiera una idea». Nuestra ciencia, que es a fin de cuentas la que hace progresar al ser humano en busca de un profundo conocimiento de la cosas, quedaría estancada y reducida a simple curiosidad: bastaría con preguntar a esos extraterrestres y tendríamos respuesta o soluciones para casi todo. Por no hablar del choque que dicho contacto supondría para las diferentes religiones del mundo: ¿qué ocurriría si descubrimos que ellos practican otras creencias? ¿Y si han tenido sus propios «Hijos de Dios»? El Padre Antonio Felices y otros sacerdotes que han estudiado el fenómeno OVNI sostienen que «la muerte de Jesús de Nazaret por los hombres sirvió de redención para todos los habitantes del Universo». Pero, ¿acaso no son esas afirmaciones excesivamente antropocentristas? ¿Es que «ellos» seguirían también los dictámenes del Cristianismo terrestre? Parece un poco improbable, teniendo en cuenta, además, que muchos piensan que en la aparición de las religiones participaron activamente los extraterrestres y «el modo de actuación del fenómeno OVNI —afirma Jacques Vallée— sigue el modelo de los milagros religiosos». Además, el hecho de tener a unos seres superiores tan cerca de nosotros como para resolver nuestras dudas puede generar «una relación de dependencia, ya que se depositarían todos los anhelos vitales en esos seres»,

afirma Scott Rogo.



Para C. G. Jung, el contacto nos quitaría las riendas de las manos y nuestras aspiraciones intelectuales y espirituales se paralizarían

El ser humano ha buscado siempre medios de todo tipo para lograr establecer la comunicación. Los avances científicos hacen que ese día esté cada vez más cerca.

¿TENDRÁ EL CONTACTO CONSECUENCIAS NEFASTAS?

Éstas serían las consecuencias del contacto a medio y a largo plazo, pero las inmediatas se prevén tanto o más nefastas. Darnaude predice un caos absoluto: «La sobreexcitación produciría disturbios. Las vías de comunicación quedarían bloqueadas y las fuerzas de seguridad se verían impotentes ante una ola de vandalismo y saqueos. Se instauraría la ley marcial y proliferarían los suicidios y los derrumbes emocionales. La oligarquía financiera y las multinacionales (que perderían su poder y dominio sobre el hombre, su consumo y costumbres) se aliarían con la mafia... En cualquier caso, supondría el paroxismo de la violencia y un conflicto total y autodestructivo para la especie humana». Mal color, por lo tanto, admitiendo incluso que tras el choque, el caos

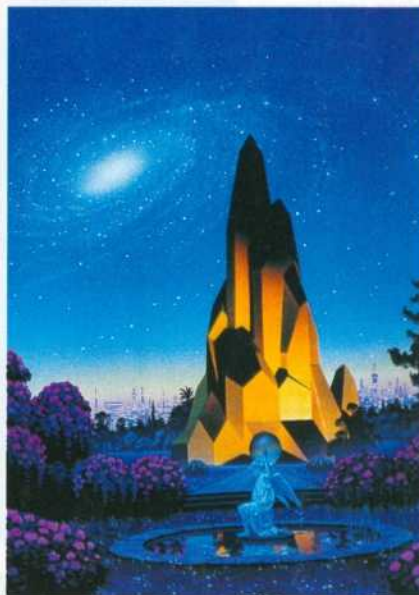
LA VISIÓN OPTIMISTA

José Antonio Silva, fallecido recientemente, era piloto de líneas aéreas, químico, periodista y escritor. Surcando los cielos llegó a observar objetos desconocidos que escapaban a su comprensión; retrasmitió para TVE la llegada del hombre a la Luna y fue autor de un clásico de la ufolología: *Mística y misterio de los OVNI*s. Al final de su obra se planteó la posibilidad del contacto definitivo con los extraterrestres de la siguiente forma: «Dominan técnicas que nosotros desconocemos totalmente y son, comparados con nosotros, lo que nosotros representa-

mos para las hormigas. Vienen en son de paz, o ya nos hubieran barrido, y están llegando ahora y estableciendo los primeros contactos con una humanidad de borregos en donde siempre hay algunos de diferentes colores. Seres singulares, muchos de los cuales les han previsto».

«Con ellos y por ellos comenzará el contacto y la expedición extraterrestre cumplirá sus objetivos y se podrá desarrollar entre nosotros la semilla de la sabiduría, aunque sólo el tiempo podrá decirlo. Pero un día, lejano o cercano, el primer contacto se producirá y nuestra vida habrá cambiado profundamente. Una legión de hombres y mujeres espera ese encuentro. Y no habrá miedo cuando

éste se produzca. En definitiva, los estaban esperando, y ya tardaban demasiado...» Que el bueno de Silva tenga razón: él ya lo sabrá.



iniciales triunfara el contacto, que aparentemente generaría unas relaciones sociales menos dominadas por los anteriores poderes establecidos.

También la NASA se ha preguntado cuáles serían esas consecuencias. De hecho, en un informe de 1959 solicitaba una investigación sociológica «puesto que las consecuencias de tal descubrimiento serían impredecibles». El estudio se le encargó al Instituto Brookings, que llegó a la conclusión de que «sociedades seguras de su propia situación se han desintegrado cuando se han enfrentado a una sociedad superior, mientras otras han sobrevivido gracias a esos cambios», pero se hizo hincapié en que, en nuestra desconcertante situación actual, ese contacto tendría consecuencias tan dramáticas como las ya expuestas anteriormente. La USAF, por su parte, realizó en aquellas fechas otro estudio llamado *Informe de Rand*, en el cual se insinúa que el contacto acabará con los intereses creados.

¿ALGUIEN ESTÁ EVITANDO EL CONTACTO?

Roberto Pinotti piensa que las máximas autoridades de la Tierra saben las consecuencias que tendría ese contacto, e incluso sugiere que a escala extraoficial ya podría haberse producido. Para ocultarlo, esos órganos de poder estarían tras las campañas de ne-

gación de la realidad OVNI, con el objetivo de que asimilemos lentamente la presencia extraterrestre. Pinotti cree que el proyecto SETI también se incluye dentro de ese plan educativo.

Darnaude opina que hay campañas de desprestigio para desorientar a la opinión pública, puestas en marcha por un «poderío subterráneo» que se opondría a un contacto abierto, bien porque el contacto supondría el fin de sus privilegios o bien porque se creerían en la responsabilidad de evitarlo a toda costa, a sabiendas de sus dramáticas consecuencias.

UNA INTELIGENCIA DIFERENTE

Quizá toda esa componente absurda del fenómeno OVNI se deba a que los modelos de pensamiento de los extraterrestres, y por lo tanto su forma de actuar, son muy diferentes a los nuestros. Scornaux piensa que el hombre se siente «obligado a proyectar sobre los extraterrestres sus propias acciones» y tal vez acierte, ya que nadie puede demostrar que los parámetros de pensamiento de entidades desarrolladas en otros planetas sean iguales a los nuestros. Quizá lo comprensible para nosotros sea incomprensible para otras inteligencias y el con-

tacto con un pensamiento estructurado de forma diferente no entre en sus planes. Al menos, según lo que entendemos nosotros como contacto. «Si han seguido una línea evolutiva distinta, su inteligencia se habrá desarrollado en otra dirección, con mecanismos sensoriales diferentes», argumenta Darnaude a la hora de justificar el no-contacto.

Aimé Michel aboga por la posibilidad de un contacto invisible que incluso se podría haber producido ya «a otro nivel indiscernible para nosotros». Ese nivel podría estar en nuestras conciencias, aunque seamos incapaces de percibirlo. Y ya hay quien sugiere que están llevando a cabo el contacto de forma subterránea, activando nuestras conciencias y actuando como agentes de demolición cultural, según Carl Raschke, del Departamento de Estudios Religiosos de la Universidad de Denver (EE UU). Por lo tanto, la ausencia del contacto sería sólo aparente y éste estaría establecido en otros parámetros más lógicos para la psicología extraterrestre. A fin de cuentas, la presencia de los OVNI, con lo que éstos suponen de reto, ha contribuido a cambiar al hombre mental y culturalmente.

De momento, sólo podemos especular, porque la magnitud del problema parece estar lejos de nuestra comprensión. Y el contacto, mientras tanto, sigue esperándose. A mí, personalmente, me gustaría ver ese evento, el más importante de la humanidad. Después de perseguir a estos misteriosos objetos por pueblos y ciudades, bosques y desiertos, creo —y si me apuran, sé— que estos seres son medianamente inteligentes. Tanto como para disfrazar las consecuencias del previsible y, según algunos, nefasto shock. Ese día, nuestro futuro estará en el mismo lugar que nuestro pasado. Es decir, en las estrellas.

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The Question of Panic

Nearly every researcher who has gone on record concerning his own convictions about the reality of UAOs, has also stated a position concerning the possibility of panic by the general public if "the truth were known" by them. Almost invariably, the reasoning supporting the "no panic" side, is the fact that people did not panic when the atomic age dawned in 1945. Since then, too, successive tests of bigger and more efficient bombs have not seemed to have any great adverse effect on the public.

The assumption that because people did not panic about The Bomb, they will not panic when confronted by knowledge of the presence of aliens and their ships in our atmosphere, is not too well founded. We explore this subject at this time for it seems possible that knowledge of and actual contact with alien beings may be a fact instead of a theory in the not too distant future, in view of recent happenings.

The first consideration is the main difference between knowledge of the bomb

and knowledge of the UAOs and their occupants. Of course, we must first assume that the latter are real and extraterrestrial, which we will do for the sake of this discussion.

The bomb was a product of man's brains and man's hands. We are familiar with man, fairly familiar with his brains and very familiar with the products of his hands. We also have a certain amount of control over him and his products.

However, just how much do we, who have studied the UAOs for years, know about them? There is some disagreement within the ranks of researchers concerning just what patterns of UAO activity and appearance are obvious. There is also disagreement about the number of types of objects witnessed. So—in the final analysis, what precisely do we know? Probably little. And is what we do know sufficient knowledge to warrant an authoritarian statement about the UAOs to the effect that they are extraterrestrial?

In the November 1963 issue of the Bulletin, we printed an editorial titled, "The Reason". We suggested that IF there is a governmental or authoritarian censorship of sorts it might conceivably be justified—at least at the time.

In the public mind, any announcement about the reality and possible extraterrestrial nature of the UAOs, would be followed shortly by recollections of landings, bizarre occupants, accidents, apparently deliberate attacks by UAO occupants on humans, etc., and then, possibly, panic could begin.

For years we all labored under the mistaken assumption that "The Air Force" (generally referring to the contingent at Wright-Patterson AFB charged with the problem of UFO investigation) was censoring UFO information and at times it was even intimated that the press was a part of the conspiracy. Any time that any difficulty was encountered in the course of an investigation, it was generally assumed that "the lid was down" or there was a "cover up" in process. Few of us pursued the subject carefully enough to realize that most often, what was thought to be a conspiracy was merely PSYCHOLOGICAL RESISTANCE TO A NEW AND VERY BIZARRE IDEA.

We can gather, from the recent editorial and news treatment of UAO incidents, that the gentlemen of the press have begun to realize that the UAO mystery deserves careful and thoughtful consideration. This is indicative of a new attitude. In other words, people are becoming more acceptable to the idea of considering and studying the unknown. For that is surely our problem where indoctrination is concerned . . . we are truly

dealing with the unknown. And who can deny that airborne objects, apparently intelligently controlled, which occasionally land and disgorge strange-appearing occupants, are truly an unknown element?

We know nothing of the origin of these objects, nor of their physical makeup or their propulsion. We know even less of the occupants.

Along with this bulletin we are enclosing one copy of the new APRO brochure which contains a statement of our policy as well as photos of the staff representatives, advisers and consultants. These are being mailed to certain newspapers, research laboratories, libraries and governmental institutions. We suggest that each member use his or her copy to best advantage in his or her area. Radio stations and local newspapers which have shown interest in UAOs should be presented with a copy of the brochure. Upon receipt of names and addresses from members, headquarters will mail these brochures to those individuals, scientists or organizations each member feels would benefit most.

LEGAL ASPECTS OF EXO-BIOLOGY

John M. Prytz

Science and technology have always progressed at a faster rate than has corresponding rules, laws, customs, and morals that govern new developments.

Take for example the automobile. The car was invented before laws were thought up governing its use. This modern era of space travel is no exception. Certain situations once thought to be science-fiction only 15 years ago are now happening. Answers to the questions "who owns the moon?" and "who is going to pay damages if a Russian artificial satellite reenters the atmosphere and demolishes my house?" were long coming after the day of the spaceship and artificial satellite. What are all the legal implications of this space age?

With the advent of the space age, today's society has become acutely aware of the possibility that human beings may well not be alone in the universe. This idea, if true, has staggering implications if CONTACT is ever made. Potential situations could arise that would have deep legal and moral effects. Such situations need not occur 150 years from now, nor even 15 years - some could potentially happen tomorrow or within 5 years. This would depend if man is the discovered or the discoverer. Answers to potential questions and situations are now impossible to pinpoint, but ideas should be in the working of men's minds, and these situations should be considered by the governments of the world and the United Nations. Let me outline and illustrate a few potential situations that bring up legal

and/or moral factors. Upon some of these, the fate of our world could depend.

(1) Let's say that UFOs are real and piloted by aliens from another planet. Again let's say that one of these UFOs crashes into the White House causing extensive damage and killing the President. Who would we contact for damages? Could we charge the aliens with violating our air space? Or perhaps drunken saucer flying? Since we have no laws covering this could we collect any damages at all? If the aliens refused to pay for damage, would (or should) we launch all out war against them?

(2) Take a case that may have already happened. If we ever make contact with the aliens of UFOs (should they exist) could the King family collect damages from the death of Snippy the appaloosa killed to the best of our knowledge by a UFO? Or, could the government collect for the loss of many planes which have disappeared, not to mention potential lives lost? What if the aliens returned the planes and men in good shape and condition - should we charge them with kidnapping? Can aliens be held responsible for the death of Capt. Mantell?

(3) Look at it from this angle. Say a USAF pilot fired upon and shot down a UFO, or one of our manned rockets from Cape Kennedy hit a UFO while being launched. In the first case, could said aliens charge us with destruction of their craft and murder of their men (crew)? Could we counter with violation of U.S. air space and would they recognize and accept our law and our government? What would we

do if they demanded execution of that pilot or else they would launch full scale war on us?

In the second case, they could charge us with hostile action resulting in the loss of their craft and crew. We could say they failed to yield the right of way, which resulted in the death of our astronauts and loss of our Apollo spacecraft.

(4) Let's say our contact was more pleasant than that, and that the two races were on friendly terms. Can you imagine the effects on morals and religion if they approved of pre and extra marital sex, banned capital punishment, and didn't believe in any God at all. What if the alien philosophy were like that of the Hippy's and our culture to them was "way-out". Worse yet, what if the alien government was Communistic in nature, or the race totally Negro? Would panic result if the race looked like something out of an LSD nightmare?

(5) Say a UFO lands peacefully in Central Park, N.Y.C. A spectator rushes up and touches the ship which is radioactive, and he dies. Would the man be at fault for not exercising due caution? What would be public reaction even though the man was at fault? Could the aliens be thrown in jail for not having a passport? If a UFO landed on private property would a man be justified in blowing the head (?) off the first creature that came out, especially if the alien looked hideous? A hunter sees a strange creature and shoots it, taking it for an animal. It turns out to be a crew member on a UFO; not a man by physical standards, but every bit as intelligent - is it murder? If an alien kills a man, could

... execute him if found guilty? Or, we could turn the alien over to his people for trial, but they may not punish him. Should we then use force in order to invoke our custom of "an eye for an eye"?

(6) Imagine the government of India and her people's reaction if an alien should kill one of her sacred cows? What would the aliens think when India raised a fuss, yet the remainder of world opinion would be placid?

(7) A frightful possibility - a primitive bushman in Australia kills a creature he finds abducting his cattle. The creature's race in retaliation declares war on earth and wipes it out of existence.

(8) It's the seventh and final game of the World Series. Team X is ahead by one run. It's the last of the ninth inning and team Y is up, having a base runner on first. The team Y batter hits a towering fly ball, heading foul. A UFO appears and the ball hits the UFO. The ball is deflected and ends up - a home run. Team Y wins - is it legal?

(9) All these events thus far

have involved possible events here on Earth. What about in the inter-planetary zone. Say our first Apollo astronauts head for the moon. They land only to find a race already there having set up housekeeping. They are a little mad at us because one of our Ranger spacecraft killed one of the aliens when it crashed. They warn our astronauts to depart and never return. Would our government stand for this? "Who does own the moon" in terms of the earth or some other extraterrestrial race becomes a vital question which may or may not be come up. What if aliens kill our trespassing astronauts - should we take retaliatory action?

(10) What if one of our spacecraft soft-landers, lands on Mars only to kill a Martian Cow. Could we be sued for damages by the Martians? Would or should we pay? What if the craft carried earthly bacteria which started an epidemic killing off 1/3 of the Martian population. Would we be guilty of mass murder?

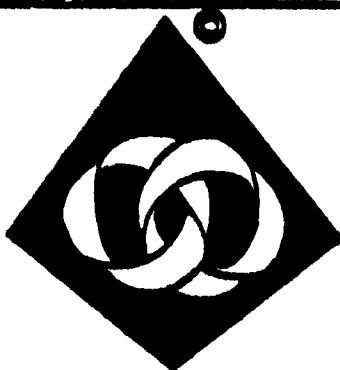
(11) If we kill an extraterres-

trial who looks like man is it murder? The creature looks like a blob of jelly or some other unearthly form. Is it still murder if we kill IT?

Laws have yet to be written for the above situations and the effects on morals, religions and philosophy would all remain to be seen. Some of the above may one day become reality, for contact between us and other extraterrestrial races is almost certain on a purely mathematical basis. Trouble is, that day could be tomorrow. The above situations are entirely fictional (with the possible exception of #2) - pure fantasy on my part. They have truth only in potential.

The field of law is vast and at times confusing. The new law of outer space could fill volumes and volumes. But the still unwritten law of extraterrestrial contact perhaps could have the biggest effect on all of mankind.

Most people will however, just go on content within their daily lives - for all the above is still pure fantasy - or is it?



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ABC INTERVIEWS OUR EDITOR WILLIAMSON

A B C. DOMINGO 19 DE ENERO DE 1969. EDICIÓN DE LA MAÑANA. PAG. 27.

TRAS LAS HUELLAS DE LOS PLATILLOS VOLANTES

«UN NUEVO ATAQUE CONTRA EL PROGRESO DE LA CIENCIA SE ESTA LLEVANDO A CABO EN WASHINGTON»

- «La Comisión Condon no se ha desviado de la política que tenía prefijada por las Fuerzas Aéreas. Quien paga, manda.»
- «Los platillos volantes son un hecho; y es necio y peligroso negar lo que millones de personas han visto y centenares han fotografiado.»

HE AQUÍ EL «YO ACUSO» DE HERBERT S. WILLIAMSON, FUNDADOR DE «THE TIMES OF SPAIN» Y VETERANO ESCRITOR

(De nuestro correspondiente en el mundo de los "ovnis"). Herbert S. Williamson es el director de "The Times of Spain", periódico en cuya cabecera campean orgullosamente estas palabras: "The oldest English-language news-paper published in Spain". Y estas otras cuatro, reveladoras de una clara actitud, balizas de un largo camino: "Libre, Neutral, Imparcial, Independiente". Largo camino, pues que su fundación data de 1945. "The Times of Spain", semanario proyectado hacia nuestros visitantes de lengua inglesa, se vende también en otros diecisiete países, a ocho pesetas, o a once peniques, o a quince centavos de dólar, y su tirada crece durante los meses de verano en muchos miles de ejemplares.

Herbert S. Williamson (S de Serra, del Serra de fray Junipero) nació, con el siglo, en San Francisco de California y vino a España hace treinta años. Aquí han nacido sus dos hijos y aquí, cuatro lustros atrás, comenzó a investigar el fenómeno de los platillos volantes, del que su periódico ha informado siempre con arreglo a las cuatro palabras de su lema. Mr. Williamson—que se autorretrata como un romántico del XVIII, obligado, por desgracia, a ganarse su pan en el XX—es un hombre achaparrado, de blanca cabeza, traje negro y palabra fácil, a quien le gustan los libros, los viajes y el tabaco suave. Autor de dieciséis obras—entre ellas, una guía turística de España, vertida a varias lenguas, y que resultó un auténtico best-seller—, dedica sus pocas horas libres a su oficio "platillista" y no vacila, llegado el caso, en pagar más de cien dólares por una fotografía sobre el tema para la primera página de su publicación: tal ocurrió no ha mucho con la conseguida en Arequipa (Perú) de una flotilla de seis discos, que evolucionó durante quince minutos sobre aquella asustada población.

"YO ACUSO"

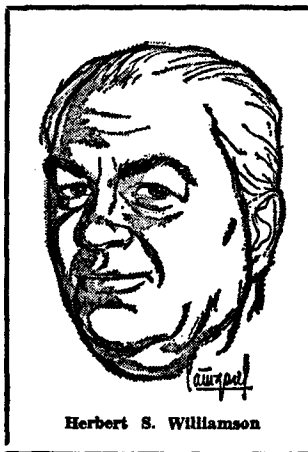
A Mr. Williamson, como a tantos otros investigadores avisados, no le ha causado efecto la reciente declaración de la Comisión Condon sobre la inexistencia de los "ovnis". Puntualicemos: no le ha causado otro efecto que el del enfado que supone saberse engañado por quienes tantos medios económicos y tanto esfuerzo pusieron, aparentemente, en juego. Pero sobre esos otros investigadores, Mr. Williamson tiene una ventaja: su valiosa—y directa—fuente de información. Y, fiel a sí mismo y a la verdad, no ha vacilado en lanzar su "Yo acuso": éste, cuyas primicias nosotros recogemos, antes de que su propio periódico lo difunda.

—Yo acuso—nos ha dicho—de que, en mitad de una era que pudiera estar marcada en el calendario del mundo con las palabras "el futuro comenzó ayer", un nuevo ataque contra el progreso de la ciencia se está llevando a cabo en Washington. La sombra de Galileo se yergue ante nosotros. Los científicos están siendo intimidados. Los militares—ya sean pilotos o cualquier otra clase de testigos uniformados—han sido amenazados con diez mil dólares de multa y hasta diez años de prisión si revelan información relacionada con los objetos no identificados, desde

quien clase de explicación convincente sobre la presencia de estos objetos, bien definiéndolos como fenómenos atmosféricos o como aparatos de cualquier índole utilizados en pruebas científicas y militares.

—¿Y la Comisión Condon?

—La Comisión Condon no se ha desviado para nada de la política que tenía prefijada. Financiada por las Fuerzas Aéreas, sus conclusiones son negativas. Pero



Herbert S. Williamson

todos esperábamos que lo fuesen. Recuerde el dicho español: "Quien paga, manda". Sin embargo, como los lectores de ABC conocen por la crónica de su correspondiente en Washington, dentro de esa Comisión ha habido disidentes. El doctor David Saunders, expulsado de ella, ha dado a la luz un libro "¿Ufo?, yes", de que van a venderse millones de ejemplares. Y es que la Comisión, aparentemente, niega

en un cien por cien, pese a tener en cartera una serie de casos "inexplicables" que no han podido ser calificados ni como engaños, ni como fantasías, ni como fenómenos naturales. Pero admitirlos sería dejar la puerta entreabierta, y ellos la quieren completamente cerrada.

—Tenemos entendido, Mr. Williamson, que no han sido uno, sino tres, los miembros disidentes.

—Yo también lo he oído. Tenga en cuenta que millones de personas que han visto discos voladores o que por otras razones, están convencidas de lo que es innegable.

—Yo también lo he oído. Tenga en cuenta que millones de personas que han visto discos voladores o que por otras razones, están convencidas de lo que es innegable. se han sentido defraudadas por la resolución de una Comisión que lleva año y medio estudiando el problema y que ha gastado en la tarea más de medio millón de dólares. Tengo noticia de que un movimiento, bajo el lema "Nosotros acusamos y protestamos", está preparándose en Estados Unidos. El profesor McDonald, encargado por el Senado de analizar las estadísticas de los U. F. O., ha acusado públicamente a las Fuerzas Aéreas de falsear los datos oficiales, reduciendo el 27 por 100 de visiones comprobadas a un 2 por 100. Posteriores investigaciones han revelado que tal actitud de las Fuerzas Aéreas no ha nacido de su propia iniciativa, sino de la "recomendación"—con fuertes presiones—de la C. I. A. (Central Intelligence Agency) de "refutar sistemáticamente la existencia de los platillos volantes en nombre de la seguridad de los Estados Unidos".

RAZONES DE SEGURIDAD

—¿Conoce usted cuáles son las razones de seguridad alegadas?

—Sí. Fundamentalmente, estas cuatro: a) Peligro de histerismo colectivo y desórdenes causados por el miedo; b) Peligro de motines y saqueos por parte de masas frenéticas, con la consiguiente amenaza contra la vida y la propiedad, a escala mucho mayor que la de las recientes revueltas de los negros, lo que haría insuficientes las medidas de protección de la Policía, aun ayudada por las fuerzas militares; c) Peligro de estallidos económicos y grandes bancarrotas industriales, cuyas producciones quedarían obsoletas e inútiles, si las masas repentinamente comprobaran que una Nueva Era estaba a punto de comenzar, sin esa transición lenta y ese desarrollo escalonado que han venido siendo comunes a lo largo de la historia de la Humanidad; y d) Peligro de un inmediato intento de cambiar las estructuras políticas de los Gobiernos de todo el mundo. De aquí que los líderes políticos de ambos lados del "telón de acero" parezcan de acuerdo en que las masas no están todavía preparadas para afrontar la llegada de una civilización más avanzada que la nuestra. Por ello, están convencidos de que su negativa rotunda y ciega implica un bien para la Humanidad.

LA MENTIRA TIENE CORTA VIDA

—¿Cuál es, a su juicio, la solución adecuada?

—Sin duda, informar y educar a esas masas antes de que sea tarde y suceda lo que se pretende evitar. Con el hombre a punto de pisar la Luna y bien encaminado

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...ha sido declarado "secreto militar". El general Garland, jefe del Servicio Secreto de las Fuerzas Aéreas, firmó y dirigió una orden a todos los oficiales, comunicándoles a "negar la aparición de cualquier U. F. O." Sin embargo, los jefes militares locales quedaron en completa libertad para dar a la Prensa y al público cual-

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...las innumerables observaciones de platillos volantes ocurridas durante veintidós años sigan siendo sistemáticamente negadas. Con una campaña mundial de Prensa destinada a explicar que nuestro planeta no es el único habitado del Universo, sino que millones o millones de "mundos" de-

ben estar en el mismo o superior estado de desarrollo, la gente comprendería lentamente que un intercambio de visitas entre nuestros astronautas y nuestros más distantes vecinos del Universo, es un hecho de reciprocidad natural. Si ellos anticipasen su visita a la Tierra, antes de que nosotros pudiésemos aterrizar en sus lugares de origen, se debería tan sólo a un desarrollo tecnológico superior al nuestro.

—¿En resumen?

—Creo que, en efecto, puede tener funestas consecuencias la falta de preparación de las masas. Digámosles la verdad. La mentira tiene corta vida. Los platillos volantes son un hecho y es necio y peligroso negar lo que millones de personas han visto y centenares han fotografiado. A mi juicio, los aterrizajes son inminentes. Y no hay que olvidar lo que decía Abraham Lincoln: "Usted puede engañar a todas las gentes algunas veces; usted puede engañar a algunas gentes todas las veces; pero usted no puede engañar a todas las gentes todas las veces".

Antes de despedirnos hablamos con Mr. Williamson de las posibilidades de habitabilidad de Venus, sobre las que ha publicado en su periódico interesantes artículos. Nos acompaña hasta la puerta, con él Mike, su hijo mayor, quien, a sus trece años, ha pronunciado dos conferencias sobre el tema ante sus compañeros de colegio. Ya en la calle, nos damos en la memoria unas palabras sencillas de Vernon Jolley, leídas en un artículo cuyas pruebas corrige Mr. Williamson en el momento de nuestro encuentro. Sirvan aquí, en su versión española, como punto final de las nuestras: "El hombre debería recordar que lo que fue ficción hace años es hoy, en muchos casos, un hecho; y lo que es ficción hoy, podría muy bien ser realidad mañana".—Carlos MURCIANO.

Los ovnis, ¿arma terrestre?

Señor director:

¡Increíble e inverosímil, pero por desgracia pura verdad! Se aproxima un nuevo escándalo, que abarcará al menos cuatro naciones, aparte del imperio del Tío Sam. ¿De qué se trata? Nada menos que de un asunto prácticamente abstracto, que tiene poco de tangible, casi como si fuese la tarea de cazar un fantasma.

Aquí están los hechos: Tío Sam decidió «prohibir» (ley Garland: 10.000 dólares y diez años de prisión para los militares que revelen secretos sobre los platillos volantes [top secret]) la existencia de los «platillos volantes», supuestos enemigos de la paz en los Estados Unidos, y quizá en el mundo entero. Si Estados Unidos admitiese la existencia de estos malditos platillos y sus naves nodrizas, quizá un día aterrizará uno, y la gente, no preparada para tal acontecimiento, se rebelará contra el Gobierno norteamericano y seguramente también contra los demás Gobiernos en el poder, incluyendo todos los colores y matices políticos.

Lo más peligroso para los gobernantes del mundo es que las masas abran los ojos y vean la verdad. Eso ya lo supo el viejo César, el listo emperador de los viejos romanos. No pudiendo darles suficiente pan, ofreció a su pueblo el circo de la lucha de gladiadores. ¡Otros tiempos, otros tipos de circo...!

Los tercetos partes del mundo sufren de inanición; algunos pueblos ya comienzan a morir de hambre. La F.A.O. (Food Administration Organization), con sede en Roma, se declara incapaz de solucionar el problema más grande de la historia: luchar contra el hambre. Los mares, con sus ilimitados recursos de peces, moluscos y una gran variedad de otros tipos de ani-

males submarinos, serán, en el día de mañana, el último recurso para dar algo de comida a naciones enteras que sufren de hambre. En los Estados Unidos los gastos de armamentos durante la guerra en Vietnam han sido tan altos, que, en lugar de malgastarlos en matar gente, habrían podido evitarse las revueltas de hambre en Harlem y otros sectores habitados por negros, no solamente en el Estado de Nueva York, sino también en California, donde el secuestro-chantaje de Patricia Hearst está causado por el hambre de gente sin trabajo y dispuesta a todo para poder conseguir comida.

Las Fuerzas Aéreas han gastado más de medio millón de dólares para la farsa de la «investigación» de «sí o no» existen los «platillos volantes», dirigida por el profesor Condon, que ha muerto hace unas semanas. El veredicto ha sido casi negativo. Decían que no existen, ya que la mayoría de los objetos voladores no identificados han sido causados por fuerzas naturales. Quedaba solamente el 2 por 100 de casos inexplicables, que los «ufólogos» atribuyen a la existencia de platillos volantes extraterrestres. Los pagadores de los impuestos han tenido que contribuir con sus dólares a una guerra inútil que sigue en pie, a pesar de que oficialmente ha terminado, y, después del gasto inútil de la investigación sobre la (preordenada) no existencia de los «platillos volantes», ahora se ha descubierto que EE. UU. está fabricando tales platillos en los Estados Unidos, y los ha encargado en el Canadá, en la Argentina y en otros países.

Por el momento, queda en el aire la pregunta: ¿Y después de Watergate, qué?

Herbert S. Williamson

IGNACIO DARNAUDE
Manuel Siurot, 3, Bloque 3.
SEVILLA - SPAIN

Mayo 1974 Pág. 47/283

fig DE
reach the masses.

CUESTION EN ESTUDIO LA RELACION ENTRE LA PRESENCIA DE LOS «OVNIS» Y LOS APAGONES Y OTRAS PERTURBACIONES

Buenos Aires 18. Un especialista en asuntos espaciales uruguayo admite, como una hipótesis bastante aceptable, que la Tierra haya recibido en el pasado y en el presente visitas de extraterrestres. El señor Milton W. Hourcade, consejero directivo del Centro de Investigaciones de Ovnis del Uruguay, se encuentra en esta capital para intercambiar conocimientos y experiencias.

En sus declaraciones a la Prensa ha dicho, entre otras cosas, que "hay quienes remontan a épocas prehistóricas encuentran en manuscritos hindúes y en la misma Biblia elementos que permitirían suponer la visita de seres extraterrestres o, por lo menos, la existencia de una civilización tecnológicamente avanzada respecto a la época en que se manifestó". Agregó que si a través de la investigación y el estudio sobre bases científicas podemos llegar a determinar con total certeza que los «ovnis» son producto de una civilización extraterrestre, "tendremos que afirmar que sí; no podemos afirmar categóricamente que no".

Puntualizó que uno de los fenómenos que están en estudio acerca de los «ovnis» es la relación directa que guarda su aparición con los apagones, perturbaciones electromagnéticas y alteraciones sobre satélites terrestres. Dijo finalmente que la opinión pública ha evolucionado bastante en los últimos diez años. De ahí que una gran mayoría acepte hoy la existencia de los platos voladores.—Efe.

an alien personality, photo-
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DIARIO DE CADIZ

Afirma el ufólogo Williamson

Existen "ovnis" de otros planetas y también fabricados ya en la Tierra

En ellos pueden viajar extraterrestres o robots

MADRID, 24. — «Existen los "ov-
nis", como problema oficialmente
a distancia de cuatro países el Cen-
tro Nacional de Investigaciones Es-
peciales de París y Toulouse», ha
declarado el «Ojita» el ufólogo
Herbert S. Williamson.

El señor Williamson, veterano ex-
perto en "ovnis", cree que existen

«objetos voladores no identifi-
cados» proceden de lejanos planetas
en que se sabe exactamente de
dónde pueden provenir. En relación
a su naturaleza, estima que pue-
den ser máquinas-vehículos des-
cendidos a nuestras «capas» «es-
paciales», en las que pueden viajar
extraterrestres o robots, pero que
viajen por el espacio humano in-
formación de los distintos países.

El señor Williamson, que vive
muchos años ocupándose de estos
hechos, está convencido de que
existe el saber que los ovnis
muestran información acerca de la
estructura del planeta, tanto en el
avión «Comando 66» como en
el avión «Comando 67» que
muestran un eclipse de sol, como
fueron en «ovni».

Al parecer, según informa la
agencia «AP» en un despacho re-
cibido el 21 de enero en Madrid,
el «Ojita» al estudiar una serie de
información recibida entonces por
especialistas del Centro Nacional de
Investigaciones Especiales, han
hallado un objeto extraño, blan-
co, de gran luminosidad, con un
diámetro aproximado de 100 metros.

Recientemente el veterano ufó-
logo ha dado una conferencia en la
agrupación de estudios de ufología
de Madrid, durante la que pre-
sentó una fotografía, en la que afir-
mó que «no todos los planetas
similares son de origen extraterre-
stro, sino que muchos de ellos se la-
brican ya en la Tierra».

Reveló el conferenciante que en
Washington se han encontrado
estas patentes e inventos de
extraterrestres y que la invención de
«objetos voladores» está en
desarrollo. El señor Williamson
afirmó que los ovnis son
«ovnis» de otros planetas y
también fabricados ya en la Tierra.

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Herbert S. Williamson



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vacila, llegado el caso, en pagar más de cien dólares por una fotografía sobre el tema para la primera página de su publicación.

«YO ACUSO»

A Mr. Williamson, como a tantos otros investigadores avispados, no le ha causado efecto la reciente declaración de la Comisión Condon sobre la inexistencia de los «ovnis». Puntualicemos: no le ha causado otro efecto que el del enfado que supone saberse engañado por quienes tantos medios económicos y tanto esfuerzo pusieron, aparentemente, en juego. Pero sobre esos otros investigadores, Mr. Williamson tiene una ventaja: su valiosa —y directa— fuente de información. Y, fiel a sí mismo y a la verdad, no ha vacilado en lanzar su «Yo acuso»: éste, cuyas primicias nosotros recogemos, antes de que su propio periódico lo difunda.

—Yo acuso —nos ha dicho— de que, en mitad de una era que pudiera estar marcada en el calendario del mundo con las palabras «el futuro comenzó ayer», un nuevo ataque contra el progreso de la ciencia se está llevando a cabo en Washington. La sombra de Galileo se yergue ante nosotros. Los científicos están siendo intimidados. Los militares —ya sean pilotos o cualquier otra clase de testigos uniformados— han sido amenazados con diez mil dólares de multa y hasta diez años de prisión si revelan información relacionada con los objetos no identificados, desde el momento en que, cuanto a ellos se refiere, ha sido declarado «secreto militar». El general Garland, jefe del Servicio Secreto de las Fuerzas Aéreas, firmó y dirigió una orden a todos los oficiales, conminándoles a «negar la aparición de cualquier UFO». Sin embargo, los jefes militares locales quedaron en completa libertad para dar a la Prensa y al público cualquier clase de explicación convincente sobre la presencia de estos objetos, bien definiéndolos como fenómenos atmosféricos o como aparatos de cualquier índole utilizados en pruebas científicas y militares.

—¿Y la Comisión Condon?

—La Comisión Condon no se ha desviado para nada de la política que tenía prefijada. Financiada por las Fuerzas Aéreas, sus conclusiones son negativas. Pero todos esperábamos que lo fuesen. Recuerde el dicho español: «Quien paga, manda». Sin embargo, como los lectores de «A B C» conocen por la crónica de su corresponsal en Washington, dentro de esa Comisión ha habido disidentes. El doctor David Saunders, expulsado de ella, ha dado a la luz un libro, «¿Ufo?, yes», del que van a venderse millones de ejemplares. Y es que la

Comisión, aparentemente, niega en un cien por cien, pese a tener en cartera una serie de casos «inexplicables que no han podido ser calificados ni como engaños, ni como fantasías, ni como fenómenos naturales. Pero admitirlos sería dejar la puerta entreabierta, y ellos la quieren completamente cerrada.

—Tenemos entendido, Mr. Williamson, que no han sido uno, sino tres, los miembros disidentes.

—Yo también lo he oído. Tenga en cuenta que millones de personas que han visto discos voladores o que, por otras razones, están convencidas de lo que es innegable, es decir, de que el fenómeno existe, se han sentido defraudadas por la resolución de una Comisión que lleva año y medio estudiando el problema y que ha gastado en la tarea más de medio millón de dólares. Tengo noticia de que un movimiento, bajo el lema «Nosotros acusamos y protestamos», está preparándose en Estados Unidos. El profesor McDonald, encargado por el Senado de analizar las estadísticas de los UFO, ha acusado públicamente a las Fuerzas Aéreas de falsear los datos oficiales, reduciendo el 27 por 100 de visiones comprobadas a un 2 por 100. Posteriores investigaciones han revelado que tal actitud de las Fuerzas Aéreas no ha nacido de su propia iniciativa, sino de la «recomendación» —con fuertes presiones— de la C. I. A. (Central Intelligence Agency) de «refutar sistemáticamente la existencia de los platillos volantes en nombre de la seguridad de los Estados Unidos».

RAZONES DE SEGURIDAD

—¿Conoce usted cuáles son las razones de seguridad alegadas?

—Sí. Fundamentalmente, estas cuatro: a) Peligro de histerismo colectivo y desórdenes causados por el miedo; b) Peligro de motines y saqueos por parte de masas frenéticas, con la consiguiente amenaza contra la vida y la propiedad, a escala mucho mayor que la de las recientes revueltas de los negros, lo que haría insuficientes las medidas de protección de la Policía, aun ayudada por las fuerzas militares; c) Peligro de cataclismos económicos y grandes bancarrotas industriales, cuyas producciones quedarían obsoletas e inútiles, si las masas repentinamente comprobasen que una Nueva Era estaba a punto de comenzar, sin esa transición lenta y ese desarrollo escalonado que han venido siendo comunes a lo largo de la historia de la Humanidad; y d) Peligro de un inmediato intento de cambiar las estructuras políticas de los gobiernos de todo el mundo. De aquí que los líderes políticos de ambos lados del «telón de acero» parezcan

de acuerdo en que las masas no están todavía preparadas para afrontar la llegada de una civilización más avanzada que la nuestra. Por ello, están convencidos de que su negativa rotunda y ciega implica un bien para la Humanidad.

LA MENTIRA TIENE CORTA VIDA

—¿Cuál es, a su juicio, la solución adecuada?

—Sin duda, informar y educar a esas masas antes de que sea tarde y suceda lo que se pretende evitar. Con el hombre a punto de pisar la Luna y bien encaminado hacia Marte y Venus, es increíble que las innumerables observaciones de platillos volantes ocurridas durante veintiún años sigan siendo sistemáticamente negadas. Con una campaña mundial de Prensa destinada a explicar que nuestro planeta no es el único habitado del Universo, sino que millares o millones de «mundos» deben estar en el mismo o superior estado de desarrollo, la gente comprendería lentamente que un intercambio de visitas entre nuestros astronautas y nuestros más distantes vecinos del Universo es un hecho de reciprocidad natural. Si ellos anticipasen su visita a la Tierra, antes de que nosotros pudiésemos aterrizar en sus lugares de origen, se debería tan sólo a un desarrollo tecnológico superior al nuestro.

—¿En resumen?

—Creo que, en efecto, puede tener funestas consecuencias la falta de preparación de las masas. Digámosles la verdad. La mentira tiene corta vida. Los platillos volantes son un hecho y es necio y peligroso negar lo que millones de personas han visto y centenares han fotografiado. A mi juicio, los aterrizajes son inminentes. Y no hay que olvidar lo que decía Abraham Lincoln: «Usted puede engañar a todas las gentes algunas veces; usted puede engañar a algunas gentes todas las veces; pero usted no puede engañar a todas las gentes todas las veces».

Antes de despedirnos hablamos con Mr. Williamson de las posibilidades de habitabilidad de Venus, sobre las que ha publicado en su periódico interesantes artículos. Nos acompaña hasta la puerta, con él, Mike, su hijo mayor, quien, a sus trece años, ha pronunciado dos conferencias sobre el tema ante sus compañeros de colegio. Ya en la calle, nos danzan en la memoria unas palabras sencillas de Ver-

non Jolley, leídas en un artículo cuyas pruebas corregía Mr. Williamson en el momento de nuestro encuentro. Sirvan aquí, en su versión española, como punto final de las nuestras: «El hombre debería recordar que lo que fue ficción hace años es hoy, en muchos casos, un hecho; y lo que es ficción hoy, podría, muy bien, ser realidad mañana».

Remarques sur le non-contact

Dans le N° 125 de LDLN (mai 1973), Jean de la Sardièrre note avec raison que l'hypothèse de l'incommunicabilité entre le système responsable des Soucoupes Volantes (appelons le Magonia, comme Vallée) et l'humanité « fait sourire certains scientifiques ».

Rien de plus exact : elle fait sourire les scientifiques qui n'ont pas étudié le problème.

Les seuls modèles de communication étudiés par les scientifiques, et connus d'eux, comprennent par définir les groupes au sein desquels s'opère la communication.

Ces groupes sont homogènes dans le cas de la communication intraspécifique (les loups dans la meute et entre meutes, la fourmi dans la fourmilière et entre fourmilières, l'homme dans ses groupes et entre groupes, etc.) et hétérogènes dans le cas de la communication interspécifique (les loups et leurs proies, les fourmis et les pucerons, l'homme et le chien, le corbeau et le renard, etc.).

La communication au sein des groupes homogènes est ambivalente : la même communication passe dans les deux sens. Dans les groupes hétérogènes, elle est univoque : ce n'est pas la même communication qui passe dans un sens ou dans l'autre. Je veux bien envisager, avec Jean de la Sardièrre, que nous formions avec Magonia un groupe homogène, que nous appartenions à la même espèce que les lutins, les sotrés, les dieux et héros d'Homère, et les petits êtres à grosse tête. Mais enfin, c'est une hypothèse exorbitante, et j'attendrai, pour la prendre au sérieux, qu'elle soit un peu prouvée. D'autant plus que la non-communication est précisément le fait expérimental montré par le non-contact, et qu'il faut donc expliquer.

Aimé MICHEL

Bibliographie : n'importe quel manuel d'ethologie. Par exemple, d'Irenäus Eibl-Eibesfeldt *Ethology the biology of Behavior* (Holt, Rinehart and Winston, Londres et New York 1970). Eibl-Eibesfeldt est un biologiste du Max Planck Institute de Munich. Voir aussi le chapitre final de Planètes et Satellites de Pierre Guérin (Larousse).

Atterrissage probable à St-Jean-de-Bournay

(Isère)

Enquête de M. G. MOREL

faite le 2-5-1973

Observation du 9 mars 1973 entre 14:30 et 15:00.

Le témoin est M. Poulet, boucher, viticulteur à temps perdu.

Saint-Jean-de-Bournay, commune de 3 100 habitants à 20 km à E-SE de Vienne : feuilles 12-13 de la carte Michelin n° 74.

M. Poulet me conduit sur un de ses vignobles, sur le coteau de Montabon au lieu-dit « Maison Bouvatier », à la limite de la commune de Royas.

Le 9 mars, vers 14:30 - 15:00, M. Poulet, en compagnie de son frère, creuse des trous pour planter des échalas. Le temps est assez bouché, pas de soleil, il fait froid accompagné d'un vent violent, la visibilité est tout de même d'au moins 3 km. En se relevant, M. Poulet aperçoit soudain « une boule de feu ». Elle monte lentement à travers les arbres du coteau de La Garenne qui se trouve à environ 2,400 km à vol d'oiseaux.

Elle est terriblement éblouissante, M. Poulet détourne les regards à plusieurs reprises, « et pourtant... je ne crains pas » me dit-il. Il pense à un reflet de soleil sur un cockpit d'hélicoptère, car ces engins venaient souvent vérifier la ligne haute tension qui se trouve là. Mais très rapidement il constate :

1°) L'absence de soleil.

2°) Il se rappelle que la ligne est désaffectée.

3°) Il se trouve dans le vent, et M. Poulet n'entend aucun bruit (il serait très fort si c'était un hélicoptère).

A ce moment, la boule lui semble de petite taille, et lui apparaît « comme un ballon ». Elle continue à monter, son éclat est constant, toujours pénible à supporter. Il appelle son frère et lui demande s'il voit ce qu'il observe. Ce dernier, n'a pas une vue excellente, mais orienté vers l'objet il détourne la tête, tant la lumière est violente et demande « ce qui se passe ».

Il monte toujours lentement, « il doit se chercher un peu de notre direction » dit le témoin car il grossit légèrement (1 m environ). Poulet m'assure qu'au point qui lui a semblé haut, la silhouette de l'objet était d'environ 10 m.

Poulet n'en continue pas moins de travailler en jetant un coup d'œil de temps à autre sur l'objet. Son observation va durer environ 1/4 d'heure. L'objet va redescendre lentement et brutalement à travers les arbres « pas très loin de l'endroit où j'avais vu la première fois » dira-t-il. Il me tend le doigt le coteau, je me permets d'insister sur plus de précisions.

Vous voyez cette tache brune un peu au-dessus de la clairière ? C'est certainement un saule bien je l'ai vu un peu à droite, et sur la gauche aussi. Je suis sûr que l'objet n'était pas si haut car il arrivait à mi-pente de la colline et se trouvait derrière « la plaine des Carlos ».

EXO BIOLOGIA

DOS CONCEPTOS SOBRE LOS EXTRATERRESTRES

El escritor francés Aimé Michel ha manifestado lo que sigue, refiriéndose a los extraterrestres: «Creo que estamos en vísperas de un contacto con el pensamiento cósmico. Quizá veamos o sepamos algún día de seres inteligentes, más evolucionados y, especialmente, más juiciosos que nosotros, quienes vendrán a abrirnos las puertas del Universo».

Y contestando el mismo Aimé Michel a quienes le preguntaban por qué los extraterrestres no se comunican con nosotros, respondió: «Para ellos, acaso seamos como las vacas para nosotros —y añadió—: ¿Quién ha entrado en contacto intelectual con una vaca?».

Un poco fuerte, la verdad. Pero no tan distinto, en el fondo, de estas otras declaraciones, esta vez a cargo de Thomas Paine, ex administrador de la NASA: «Estoy seguro de que existe vida en otros sistemas solares, porque es incomprensible que haya surgido únicamente en este planeta menor, que gira en torno a un Sol bastante modesto de una galaxia no particularmente digna de tenerse en cuenta. No estamos, no podemos estar solos. En cuanto al "gran encuentro", dudo, sin embargo, que podamos presenciarlo».

En definitiva, el «gran encuentro» quedará, tal vez, para mañana, pero se presiente que tendrá lugar algún día.

IL PROBLEMA DEL NON CONTATTO

«Il più gran mistero: perché non si mostrano a noi apertamente?». Così scriveva nel 1919 Charles Fort (¹), ponendo per primo il problema del « non-contatto ». Naturalmente egli credeva alla presenza di intelligenze aliene in visita al nostro pianeta.

E' chiaro infatti che non ha senso parlare di non-contatto se non nel presupposto che « altri » ci stiano osservando. Si potrà obiettare che, dal momento che la teoria dell'origine extraterrestre degli Ufo non è affatto dimostrata, né sembra attualmente dimostrabile, affrontare il problema del non-contatto è come discutere del sesso degli angeli. Ciò è vero fino ad un certo punto. Per « altri » non vanno intesi necessariamente esseri provenienti dallo spazio esterno. Il problema del non-contatto si impone nel momento stesso in cui si ammette che dietro al fenomeno Ufo può celarsi una qualche intelligenza non umana. Che poi questa intelligenza appartenga ad esseri provenienti da altri pianeti, o da altre dimensioni, o da universi paralleli, o dal tempo, o da qualsiasi possibile « altrove », non ha molta importanza. Resta sempre il fatto che questa intelligenza è presente, ma ci ignora. Il problema del non-contatto si evita soltanto negando che gli Ufo abbiano un comportamento intelligente. Il che, però, attende a sua volta dimostrazione.

I fatti, intanto, orientano verso l'ipotesi di un pensiero non umano estrinsecante se stesso attraverso il fenomeno Ufo. E questa ipotesi, per quanto poche siano le probabilità che siamo disposti a concederle di essere vera, reclama, per il solo fatto di presentarsi come possibile, la più attenta considerazione. Perché se un'intelligenza aliena esiste e ci sta visitando, è importante capire perché evita, o

sembra evitare, il contatto con noi. La constatazione, conveniamone, è inquietante, e costituisce veramente, come dice Charles Fort, « il mistero più grande di tutti ».

Il problema del non-contatto è stato affrontato con particolare acutezza dallo studioso francese Aimé Michel. Gli scritti di Michel non sono conosciuti in Italia come dovrebbero. Dei suoi due libri, solo il primo è stato tradotto (²), ma è ormai esaurito da tempo. Il secondo, che costituisce la sua opera fondamentale (³), non esiste in versione italiana. Nell'ambito, invero assai angusto, dell'ufologia italiana (intendo per ufologia lo studio serio e sistematico del fenomeno Ufo), Michel è soprattutto conosciuto come inventore della « ortotenia ». Ma l'esatto significato di questo termine, e soprattutto l'importanza che la scoperta del fenomeno ortotenic ha avuto nella storia dell'ufologia, sono per lo più ignorati. Non è mia intenzione, tuttavia, fare qui un'esposizione dell'ortotenia. Lo ha già fatto molto egregiamente il mio amico Roberto Pinotti, e rimando alla sua relazione (⁴) chiunque desiderasse avere un'idea chiara ed esauriente della questione e delle controversie a cui essa ha dato luogo.

Mi preme invece far conoscere il pensiero di Michel sul problema del non-contatto. Premetto che lo studioso francese è fautore dell'origine extraterrestre degli Ufo. Lo è, beninteso, nei limiti consentiti da un'ipotesi di lavoro. Lo è soprattutto perché, per usare le sue stesse parole (⁵), « fra tutte le possibili teorie (e ce ne sono a volontà) soltanto quella extraterrestre dà come risultato finale la previsione di un corpo di evidenza che corrisponde molto bene ai fatti osservati ». In ogni caso, e sono sempre parole sue, « quello di cui l'ufologia ha bisogno non sono le teorie,

ma i fatti correttamente osservati e descritti » (⁶).

Ritengo che l'atteggiamento ufologico di Michel sia molto valido. Non solo è privo di pregiudizi, il che è già raro, ma è soprattutto privo di complessi « accademici », cioè non condizionato dall'esigenza di ricercare ad ogni costo il plauso della cosiddetta « scienza ufficiale ».

Una frase coniata dallo stesso Michel, e divenuta rapidamente celebre negli ambienti ufologici di tutto il mondo, sintetizza in modo eloquente la sua opinione: « In ufologia la regola è di prendere in considerazione tutto, ma di non credere a nulla » (⁷).

Con queste parole bene in mente, passiamo a riferire le sue speculazioni sul problema del non-contatto. Come vedremo, esse costituiscono un serio motivo di riflessione, e soprattutto un'affascinante avventura del pensiero (⁸).

Il contatto è possibile ma evitato?

Un'astensione dal contatto è concepibile anche in termini di morale umana. Il motivo potrebbe ad esempio essere costituito dalla consapevolezza di provocare, con il contatto, la fine della nostra civiltà. Noi stessi sappiamo infatti che laddove due civiltà di diverso grado evolutivo vengono a contatto, la meno evoluta è destinata fatalmente a soccombere. La storia della colonizzazione fa testo.

Ma il contatto potrebbe essere evitato per motivi del tutto diversi dalla morale, e per noi incomprensibili. In questa prospettiva potrebbero ritrovarsi considerazioni i racconti degli « uomini-contatto ». I costruttori dei dischi volanti sarebbero le avanguardie di una civiltà sconosciuta che ci sta visitando e che ha preso contatto con « certi » uomini (i contattisti, appunto). Una grossa difficoltà è che le

testimonianze di questi « certi uomini » discordano l'una con l'altra, il che suggerisce che almeno qualcuna di esse è falsa. Inoltre si deve constatare che l'opera dei contattisti ha avuto un effetto del tutto negativo, inducendo gli studiosi a conclusioni quasi unanimemente scettiche. Quelli che credono negli uomini-contatto sono una piccola minoranza degli ufologi, che a loro volta sono pochissimi. Pertanto il « contatto tramite i contattisti », se c'è, è limitato ai soli interessati, mentre quasi tutta la specie umana resta, di fatto, esclusa da esso.

Il contatto è non previsto?

I veri responsabili del fenomeno Ufo potrebbero non essere qua. In tal caso i « piloti » umani o umanoidi visti in varie occasioni non sarebbero che dei robot (biologici o no) costruiti per assolvere determinati compiti fra i quali non figura il contatto con noi.

In particolare i piccoli « umanoidi » dalla grossa testa si prestano molto bene all'idea del robot biologico. Una super-tecnica biologica e genetica potrebbe averli creati accelerando artificialmente il normale ritmo evolutivo della specie umana (incremento della cefalizzazione, decremento degli organi vegetativi). Il « materiale greggio » potrebbe essere stato fornito dalle specie terrestri, ma non necessariamente.

Una terrificante forma di questa ipotesi sarebbe che il « sistema x » che agisce tramite l'opera di robot biologici non è un essere vivente, bensì una macchina. Un gigantesco robot, dotato di poteri e di conoscenze enormemente superiori a quelle dell'uomo, potrebbe essere stato in orbita intorno alla Terra, o su qualche pianeta disabitato del sistema solare, per un tempo lunghissimo, addirittura dall'inizio stesso della vita. Esso osserverebbe, agirebbe e manipolerebbe gli eventi e gli esseri per mezzo degli Ufo e delle creature viventi che ha costruito o allevato. Il processo di evoluzione biologica, e perciò lo stesso uomo, potrebbero essere stati prodotti da lui.

Il contatto è intellettualmente impossibile?

A prima vista, l'impossibilità di un contatto intellettuale fra esseri dotati di intelligenza sembra un paradosso. Se gli alieni scendessero in mezzo agli



Questa incisione giapponese mostra gli spiriti delle volpi che comunicano con gli umani per mezzo di colpi battuti sul tavolino.

uomini, noi potremmo imparare la loro lingua, e loro la nostra. E se non sapessero parlare, potremmo intenderci per iscritto. Helen Keller restò cieca, sorda e muta dall'età di 19 mesi, eppure ciò non impedì ad Anna Sullivan di entrare in rapporto con la sua coscienza e di aprirla a tutte le sfumature del mondo da cui era rimasta esclusa. Perché dovrebbe essere diverso con un essere extraterrestre?

Perché? Ma perché Helen Keller era un essere umano, dotata cioè di un « livello psichico » umano. Esistono sulla Terra, o sono esistiti, innumerevoli livelli psichici, dalla semplice cellula all'uomo: c'è un livello umano, un livello da scimmia, un livello da usignuolo, un livello da trota, e così via fino al limite del nulla.

Ora, lo scambio di informazioni è possibile soltanto fra animali della stessa specie, o fra animali di specie diversa ma di livello psichico simile. Quando, in montagna, la marmotta avverte l'avvicinarsi di un pericolo, essa avvisa le compagne emettendo il suo grido stridente. Lo stesso grido, avvertito da un branco di camosci, ne provoca ugualmente la fuga.

Ma ecco il manifestarsi della differenza di livello: l'uomo imita il grido

della marmotta, essa ne resta ingannata, risponde e, se non vede l'interlocutore, ingaggia una specie di conversazione. Ma che può dire un uomo ad una marmotta? Anche approfondendo al massimo la conoscenza del suo linguaggio, egli non potrebbe porgerle che messaggi adeguati al suo livello. Non sarebbe possibile esporre in « marmottiano » il teorema di Pitagora.

Viceversa, l'uomo potrebbe, alle lunghe, arrivare a conoscere i pensieri del livello di marmotta. E', del resto, ciò che fanno i naturalisti. Konrad Lorenz, ad esempio, parla così bene la lingua delle anatre selvatiche che è capace di guidarne uno stormo così docilmente come un caporale guida le sue reclute.

Il fatto è che noi possiamo entrare in rapporto con tutti gli esseri viventi, al loro livello psichico, a condizione che questo livello sia inferiore al nostro o, piuttosto, che il nostro « cumulo » il loro. Analogamente, dovrebbe essere possibile per gli alieni entrare in rapporto con noi. Ma chi ci dice che essi « cumolino » il nostro livello umano? L'aspetto cumulativo dello psichismo terrestre, per cui il livello umano cumula quello della scimmia,

quello del pesce, quello della rana, etc..., si spiega forse per il fatto che noi discendiamo tutti da una stessa evoluzione, che per essere uomini abbiamo dovuto essere antropoidi, per essere antropoidi siamo stati qualcosa di simile ai lemuri, e così di seguito a partire dal batterio. Il corpo umano riassume tutto il passato della vita terrestre, e lo spirito umano riassume tutto il passato psichico di questa vita. Ma l'uno e l'altro hanno aggiunto qualcosa che ci fa essere più della somma di tutto ciò. Noi possiamo metterci al livello di ogni gradino evolutivo, perché ogni gradino è stato percorso, fin dall'origine della vita, dalla nostra progenie.

Ma un essere che derivi da un'altra linea evolutiva avrà il nostro stesso psichismo? Non possiamo saperlo. Che un livello psichico superiore debba essere necessariamente passato attraverso il livello umano, è comunque possibile. In tal caso, ragionando per analogia, esseri dotati di un super-psichismo dovrebbero poter entrare in contatto con noi, al nostro livello. Ma per lo stesso ragionamento analogico, noi saremmo irrimediabilmente impossibilitati a comprendere il livello loro. E così come l'ape non capisce che fa il suo miele per l'uomo e non sa distinguere un alveare artificiale da uno naturale, e così come un cane non distingue una colonna di cattedrale da una pietra qualsiasi, né una cattedrale da una caverna, analogamente noi non potremmo capire, del comportamento degli alieni, che gli aspetti concepibili dal nostro livello intellettuale. E tutto ciò che fosse per noi incomprensibile, non potrebbe mai essere tradotto in linguaggio umano.

Un'agghiacciante conseguenza di tale situazione potrebbe essere questa: il contatto, in effetti, esiste, ma è « invisibile ». Vale a dire che il contatto fra noi e « loro », stabilito al loro livello, sarebbe e resterebbe, checché noi facessimo, indiscernibile ai nostri occhi.

Ancora, il ragionamento analogico ci permette di farci un'idea di una cosa altrimenti inconcepibile. La maggior parte dei nostri rapporti con gli animali è irrimediabilmente indiscernibile per loro: gli agnelli, per esempio, non sapranno mai che li si alleva per prendere loro la lana e per mangiarli. Noi usiamo degli animali con il nostro senso del tempo, che essi non hanno. Essi coabitano con noi fino al termine della vita senza sospettare

che il loro destino è costantemente deciso in regioni di pensiero inconcepibili per la loro mente. E questo, si badi bene, nonostante che i loro occhi non abbiano mai cessato di vedere la realtà. Pertanto, la risposta alla domanda: perché gli alieni non si mostrano apertamente a noi?, potrebbe essere di una prodigiosa semplicità: non si mostrano perché il nostro spirito « non può » vederli. La loro assenza potrebbe essere soltanto apparente.

Il sorcio che rosicchia i nostri vecchi libri vede fisicamente, con i suoi occhi, tutto ciò che vediamo noi. Vede, ma non percepisce. La forma delle lettere si proietta sul fondo della sua retina, ma egli non saprà mai leggerle. Dello spettacolo umano non vede che quanto si confà a lui sorcio, e quando avrà rosicchiato la maggior parte dei libri della letteratura universale, non uno solo di essi gli avrà detto qualcosa, poiché ciò che rende libro un libro resterà sempre nascosto al suo intelletto.

Un giorno uno scienziato scriverà una memoria in cui dimostrerà che è necessario distruggere tutti i sorci dalla faccia della Terra, e ne indicherà il mezzo: la semplice pressione di un bottone. Poi andrà a dormire. Un sorcio allora capiterà sul tavolo dello scienziato, assaggerà la sua memoria, non la troverà di suo gusto, e se ne andrà a rosicchiare qualcos'altro. Tre giorni dopo tutti i sorci saranno distrutti.

Anche per noi questa può essere la visione dell'universo: percepire soltanto ciò che, dello spettacolo quotidiano offertoci dalla natura, risulta di un livello psichico uguale o inferiore al nostro. E se qualche essere siderale dotato di uno psichismo super-umano frequenta i nostri cieli, noi siamo impotenti a comprendere la sua attività e ad intuirne lo scopo, così come il sorcio è impotente a leggere le memorie scientifiche.

Supponiamo che una tecnica super-evoluta abbia raggiunto la capacità di registrare sperimentalmente il pensiero, e che i possessori di questa tecnica si mettano a percorrere gli spazi siderali: come prenderebbero essi contatto con il pensiero di un pianeta sconosciuto?

La fantascienza lo immagina molto bene: un'armata di registratori del pensiero arriva su questo pianeta, percorrerà in lungo e in largo un perimetro stabilito, e raccoglie in un batter d'

occhio, o in qualche mese, tutto il pensiero compreso in quel perimetro. Perché gli autori di questa fantastica mietitura dovrebbero prender contatto con gli abitanti di quel pianeta? Con gli uomini, per esempio? A che scopo?

Noi saremmo altrettanto nudi, davanti alle loro macchine registratrici, quanto un credente davanti a Dio.

Conclusione

Naturalmente, la speculazione sul mistero del non-contatto potrebbe continuare all'infinito. Ma ciò non servirebbe certamente a risolvere il problema. Di concreto, dalle argomentazioni di Michel, emerge un fatto basilare: che i motivi del comportamento dell'intelligenza che presiede al fenomeno Ufo giacciono al di fuori della razionalità e della logica umane. Rivelano, cioè, un pensiero super-umano.

L'inevitabile implicazione di tale super-umanità, dice Michel, è che l'attività Ufo avrà sempre, per noi, un lato incomprensibile e ci apparirà contraddittoria e assurda. Pertanto non ha alcun senso contestare l'ipotesi della provenienza extraterrestre degli Ufo con l'obiezione che « se essi fossero qua si farebbero conoscere ».

L'assurdità (per noi) del non-contatto, non è che la misura del nostro limite intellettuale. Se ammettiamo l'esistenza di intelligenze e di tecnologie superiori, il pretendere da loro un comportamento conforme ai nostri schemi logici è non soltanto contraddittorio ma, direi, soprattutto ingenuo. Eppure, questa difficoltà, e sovente incapacità, a concepire un pensiero « diverso » è estremamente diffusa, e non soltanto fra la gente comune.

In realtà, l'assurdo e l'irrazionale (per noi) sono proprio quel che dovremmo aspettarci. Come ha giustamente osservato Arthur Clarke, « ogni tecnologia sufficientemente superiore alla nostra, non sarebbe, per noi, distinguibile dalla magia ».

Pier Luigi Sani

NOTE: 1) Charles Fort, The Book of the Damned, Ace Books, pag. 158. - 2) Aimé Michel, Lueurs sur les soucoupes volantes. In traduzione italiana: « L'enigma dei dischi volanti », Massimo, Milano 1955. - 3) Aimé Michel, Mystérieux Objets Célestes, Arthaud 1958. - 4) Notiziario Ufo del Centro Unico Nazionale (C.U.N.) n. 3/1970, pagine 4-18. L'articolo è stato ripubblicato in due puntate sul Giornale dei Misteri (vedi i numeri 7 e 8). - 5) Aimé Michel, In defence of the « E.T.H. », Flying Saucer Review 6/1969. - 6) Ivi. - 7) Aimé Michel, The Problem of non-contact, in « The Humanoids », Neville Spearman, London 1969, pag. 253. - 8) La esposizione del pensiero di A. Michel sul problema del non contatto è stata fatta utilizzando, in riassunto o in traduzione diretta, passi tratti dai seguenti libri: A. Michel, Mystérieux Objets Célestes, Arthaud 1958, pag. 365 ss. - The Humanoids, Neville Spearman, London 1969, pagg. 249-256.



MUST WE STAND IDLY BY?
social reaction to UFO reports

presented by
RON WESTRUM, Ph. D.

INTRODUCTION

It is now nearly three decades since the phrase "flying saucer" entered our language. In that time, millions of UFO sightings have taken place in the United States alone. Readers of UFO literature have become familiar not only with nocturnal lights moving strangely in the night sky, but with landings, car-stoppings, physical traces, electromagnetic effects, occupants, abductions, and a whole gamut of equally strange phenomena related to UFOs.* The banality of these events to many of us now should not obscure the basic fact that none of this should be happening. In the context of modern life, UFOs and everything connected with them is an anomaly; it is something that should not be taking place. It is largely for this reason that many reasonable people still believe that UFOs are not real, but rather the fruits of imagination and fraud.

My purpose here is to examine the effects of UFOs on our society. Since a good history of the UFO controversy in America already exists (2), I do not propose to deal with the many facets of American history related to UFOs. Rather I will concern myself with what our society is doing now and what it ought to be doing about UFOs. I would like to precede this discussion by a brief consideration of theories about the nature of the UFO phenomenon. Clearly any prescription for social action should be based on an understanding of the nature of the situation. Unhappily, there is no completely satisfactory theory of the UFO phenomenon. Let us nonetheless survey the theories that have been offered, in the hope that one of them may eventually shed some light on the mystery.

THEORIES ABOUT UFOs

I am not going to discuss here the possibility that UFOs represent mass hysteria, or result from purely psychological or social causes. Such a discussion might be interesting to those still unconvinced that UFOs are real, but it would be a digression from our purpose here. My premise is that visual and radar sightings of UFOs, along with other physical effects, represent not an arbitrary social construction of a biguous stimuli, but a real, external, physical reality that shows evidence of intelligence superior to our own. The question that the following theories seek to answer is what the cause of these phenomena are.**

*For a good overview of the whole subject, see (1).

**I apologize to the persons associated with these theories for the necessary simplification of very complex ideas in which I have to indulge here.

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Ron Westrum was born on November 23, 1945 in Chicago, Illinois. He took his Bachelor of Arts at Harvard University (with honors) in 1966. He studied sociology at the University of Chicago and received his Ph.D. from that institution in 1972. His doctoral thesis was entitled "Communication Systems and Social Change".

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Here are the theories:

- 1) The extraterrestrial theory. The theory with the most adherents is still the extraterrestrial theory, which argues that UFOs come from another planet, and are the product of a non-human intelligence. Whether UFOs arrive (and depart) through normal or hyperspace, their operators are another race of beings more intelligent than man. The most able exponent of this theory has been Stanton Friedman (3).
- 2) The control system theory. Associated with Jacques Vallee, this theory states that UFO phenomena are the result of a control system similar to a thermostat. This control system is guiding human evolution toward goals programmed into the system. Although the origin of the system is not possible yet to discern, its functioning can be studied (4).
- 3) The "superspectrum" theory. John Keel argues that UFOs are one manifestation of a "superspectrum" which also produces occult and supernatural phenomena. Human interaction with this field or region which surrounds us is responsible for UFO events.(5)
- 4) The collective unconscious theory. Jerome Clark and Loren Coleman believe that UFOs are produced by the collective unconscious, a concept they have borrowed from the psychoanalyst Carl Jung. UFOs may have a physical reality, but like poltergeist phenomena, this reality is dependent upon human beings. UFOs are a psychic projection, caused by psychic conflicts of the human race. (6)

All of these theories explain some of the facts, but none of them is really convincing. The extraterrestrial theory, for instance, faces two basic difficulties. The first is the enormous variety of vehicles and occupants witnessed in sightings. Is it possible that we could be dealing with a society with custom-made people as well as space-ships? Possible, yes; but probable? Then there is the "spectral" nature of much of the hardware and bioware, and the psychic effects which often precede, accompany, or follow UFO sightings. There is a tendency for the sightings to "reflect" human culture in some way.(7) Of course, one might reply that advanced material culture could well imply advanced psychic culture as well. But this raises the question: is it not possible that it is our own psychic technology which is responsible for the phenomena? The psychic theories, however, have to explain the physical nature of many of the manifestations, some of which are anything but gossamer.

The collective conscious theory harks back to the poltergeist investigations of Nandor Fodor, who argued that the physical effects attributed to these "noisy ghosts" were real enough, but resulted from the intrapsychic conflicts of a member of the household. (8) Clark and Coleman have argued analogously that the psychic conflicts of mankind as a whole can produce manifestations that are proportionately powerful: if one mind can produce psychokinetic effects of strength x, then two minds can produce psychokinetic effects of strength 2x, and so on.* However, even if Fodor's theory of the poltergeist is accepted, the

*The mathematics involved here is my own addition to the Clark and Coleman theory.



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idea of combined minds having stronger effects does not necessarily follow. Nonetheless, the theory is very clever in a number of ways. The "self-erasure" of many close-encounter sightings recalls the workings of the unconscious mind, which often hides its actions from consciousness.

I remember seeing in my youth a movie titled Forbidden Planet, which featured a planet turned into a gigantic machine with no other purpose than to transform mental images into physical realities. The original inhabitants of the planet had done many wonders with the machine, but unfortunately left the machine on while they slept, and were thus eaten by their own nightmares. Is it possible that the human race carries around such a machine collectively? If so, then perhaps UFOs represent our nightmares!

The problem with the collective unconscious theory is a lack of evidence that UFO manifestations are related to collective psychic conflicts. If UFO outbreaks are caused by such conflicts, then one ought to be able to demonstrate that when the conflicts increase, the UFO waves increase too. It is not enough to show that some psychic conflicts accompany UFO outbreaks, as has the "Cold War". There are other times of intense psychic turmoil---the Depression, for instance---when the rates of manifestation were much lower; and periods like 1896-1897 when intense outbreaks occurred without such turmoil (The Spanish-American War can hardly be said to compare to the Depression in this respect). What psychic turmoil was responsible for the French Wave of 1954?

The control system theory suffers from a similar lack of evidence. If human beings are indeed being subjected to "operant conditioning" by some force, then one ought to be able to show that UFO manifestations increase after certain kinds of human events. But what events? What kind of behavior is being reinforced? It is certainly true that UFO events have changed our beliefs, and have altered our society in minor ways, but this observation is compatible with other theories besides that of Vallee.

The idea of a "superspectrum" of psychic force which can be tapped into, I must confess appeals to me. That those who exercise psychic talents, practice witchcraft, prophesy, or even in some cases study UFOs, tap this power---or in some cases are harmed by it---seems to be a very useful idea. In particular, it would explain why those who become identified or involved with these forces (and may gain power over them) are particularly vulnerable to these same forces. (9) If such a region does exist, however, I am not sure that "spectrum" is the best metaphor for it. Calling it the "meta-cosmic sea" is also descriptive, although it is borrowed from Buddhism rather than physics. The properties of this region have in any case yet to be mapped. I find Keel's attempt to assign specific numbers to different properties of this region unconvincing.

One possibility which would combine extraterrestrial and psychic effects could consider the former as external stimulants of the latter. Ivan Sanderson once described a one-celled organism called Notiluca miliaris, which lights up (luminesces) when stimulated in various ways. (10) Similarly, perhaps human beings have psychic powers which UFO manifestations powerfully stimulate, in the same way that UFOs affect television screens. When subjected to these forces, people might give off poltergeist effects, or in other ways become psychically active in a way they would not otherwise. The cognitive dissonance involved in



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perception of UFOs----or hearing about others' perceptions---might trigger psychic events. Yet this theory too has difficulties, in that it often seems that UFOs themselves are psychic manifestations.

What are the implications of these theories for our society? What are our social and cultural resources for dealing with another race of intelligent beings? Is it possible that we can discover the mechanisms of the control system, or learn to use wisely the superspectral or psychic powers that we have? Let us consider what our society does about UFOs.

SOCIAL INFORMATION-PROCESSING OF UFO DATA

The effectiveness of our UFO data-processing to date leaves much to be desired. Government and the scientific community have largely ignored the UFO phenomenon, and their few approaches to it deserve little commendation.(11) The data which we have is largely the result of private effort, the fruit of thousands of small-scale investigations by unpaid amateurs. This data has been published for the most part in UFO journals and in books written by non-scientists. This immense work has given us the understanding of UFOs that we possess today. Yet in some respects it is not enough.

For one thing, it lacks standardization. In some respects, this is a pleasant feature, making UFO reports more interesting, and allowing investigators to examine aspects that are not in the MUFON manual, and in a sense, cannot be learned from a manual. But in other ways, it is a drawback, making it difficult to process large amounts of UFO data. A more serious problem is our lack of time and sophisticated equipment for pursuing UFO researches. For the most part, UFO research is done after hours and on weekends, with expenses paid out of the investigator's pocket. This makes it an exciting business, but hardly contributes to completeness or the collection of all relevant data. The lack of equipment is particularly serious, since chemical and thermal traces are often overlooked; or if noticed, there is no way of analyzing them or recording them precisely.

Lack of training is also an obstacle. Many amateur UFO investigators seem to have the resourcefulness and intuition of a Sherlock Holmes, and the word "amateur" reflects the relation of UFO research to their occupation rather than to their level of skill.* Yet such virtuoso research is always in short supply, and is difficult to transmit to those learning how to do UFO investigation. MUFON has attempted, through its manual and annual seminars, to raise the sophistication and skill of the average researcher. But we must face the reality that most of us are not scientists and engineers, and that many of skills possessed by scientists and engineers would be exceedingly useful to field investigators.

As more scientists become involved in UFO research, there will be an increasing gap between those investigations undertaken with sophisticated equipment and training and those undertaken largely with an open mind and a tape recorder. As UFOlogy advances, research will come more often to be undertaken by paid professionals than by amateurs. There may also be a greater need for

*I would point to Ted Phillips as one example of such virtuoso talent.



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co-operation and coordination than has heretofore been the case.

The increasingly organized nature and centralization in UFO research is already beginning to be resisted. "Middle UFOlogist" is a label for those who enjoy doing research without the encumbrance of organizations, and resent an increasing bureaucratization that seems to be taking place. This reaction is healthy and natural, and should be valued. The field is broad enough so that large hierarchical organizations like MUFON and private investigators can live in harmony. Both have valuable assets and both have drawbacks. Large organizations, for instance, eventually start grinding out policy which helps the organization fulfill its goal. Private investigators are a valuable counterpoise to this type of development.

But UFOs are not merely an object of research. They are also a potential threat to the existence of our society. If the rate of certain kinds of UFO manifestations dramatically increased, collective behavior in the form of panic, riots, and vigilantism could result. Whatever the nature of the UFO phenomena, we must recognize an increase in its magnitude could have grave consequences for all of us. The UFO phenomenon is a potential nightmare, and the fact that its serious manifestations have been local so far should not disguise its frightening possibilities. Thus studying UFOs is not like ordinary scientific research. The scientist who studies meteorites does not expect them to attack him or intentionally thwart his aims.* But there is every reason to believe, on the other hand, that the UFO phenomenon is intentionally deceptive and occasionally attacks those who study it. (12) But beyond the welfare of individual researcher is that of a whole society, whose members are coming to believe that UFOs are real. This society, which seems so stable today, could erupt into chaos tomorrow if people thought UFOs were landing en masse.

In this respect, the government has done very little to prepare either itself or the public for a crisis brought about by UFOs. By denying that UFOs are a reality, the government has based its credibility on the premise that UFOs do not exist. If massive landings or monster attacks occurred, they would thus foster the belief that something was taking place of which the government had no knowledge and was therefore powerless to control. This of course may never happen; UFOs may disappear tomorrow, never to return. But if it does, the government will suffer the result of a stupid and irresponsible policy. The public, especially the educated public, believes that UFOs are real. The least the government can do is make some efforts to help find out what UFOs are. By ignoring UFOs, the government simply assures that any massive manifestations will be met not with deliberate prudence, but with panic terror. Consider the following examples.

In 1917, three children were the focus of a "miracle" which repeated itself with increasing magnitude and effect at Fatima, Portugal. Continually larger crowds were drawn to the site of the miracle, until their numbers reached 70,000. At each new manifestation, the effects became more powerful, finally climaxing

*Although a mammalogist studying grizzly bears might run some serious risks.



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in the appearance of a shining disk which seemed to fall toward the horrified crowd. The effects were witnessed by, and strongly affected, even those who had come to de-bunk the entire business. (13) What if the manifestations had continued?

In July, 1973 hundreds of armed vigilantes were searching forests in southwestern Pennsylvania. What were they searching for? Monsters which had been terrorizing the local populace, monsters connected (it would seem) with UFOs. The immediate stimulus for this collective behavior was news reports released by a local UFO organization, in an attempt to control exaggerated rumors about the monsters. This effort backfired, and "a nightmare" ensued. (14) If a dozen monster sightings can generate a reaction of this strength, what can a hundred or a thousand produce?

The need for some type of government reconnaissance of these events is so obvious, that it is hard to believe that it has not taken place. Yet the only visible government efforts to date have been directed at treating the symptoms rather than the disease. The Robertson Panel of 1953, whose report was released only a few years ago, suggested that:

"...the continued emphasis on the reporting of these phenomena does, in these parlous times, result in a threat to the orderly functioning of the protective organs of the body politic.

We cite as examples the clogging of channels of communication by irrelevant reports, the danger of being led by continual false alarms to ignore real indications of hostile action, and the cultivation of a morbid national psychology in which skillful hostile propaganda could induce hysterical behavior and harmful distrust of duly constituted authority." (15)

The Robertson panel recommended an educational campaign to "de-bunk" the UFO phenomenon. This campaign was never put into effect, but the government's statements (or lack thereof) have made the public believe that the government does not take UFOs seriously.*

And perhaps it does not. For if the government did take UFOs seriously, it should long ago have sponsored scientific research on UFOs. It should have had our radars and surveillance satellites tracking UFOs and recording electromagnetic and thermal data from them. It should have developed fast reaction teams to study landing sites and robot probes to get there even before the personnel, with sensors and cameras. Instead, the pattern of denial and cover-up has virtually remained the same. The one (totally inadequate) center for research and analysis the Air Force possessed, Project Bluebook, closed in 1969. The government has become less interested in the UFO problem even though the evidence is far stronger now than it was a few years ago.

*Ironically, the government's stance in ignoring UFOs has itself been influential in securing the public's distrust of "duly constituted authority".



The only hopeful sign is the slowly increasing number of scientists who are becoming interested in the UFO problem. As more of the scientific community becomes better informed, and especially as it begins to realize that there are a fair number of UFO sighters in its midst, perhaps the government can be goaded into doing some significant research on UFOs. We need the money and resources, to say nothing of the talent, that government interest can bring. With better instrumentation and analytical facilities, our own efforts can bear more fruit. The public interest as well as our own implies that we ought to press for more government research, even at the cost of another Condon Report.

UFOS AND AMERICAN SOCIETY

In many ways our society is particularly vulnerable to the UFO phenomenon: a government that pays little attention to it, a public which believes in it, and a strong interest in the occult as an alternative to the scientific view of the world. We also have a strong emphasis on technology. The arts and the humanities in our society are under-valued, since they cannot advance our position in the struggle for international superiority. Yet I would argue that it is precisely the humanities which constitutes our best social resource for dealing with the UFO phenomenon.

The most dangerous reaction to UFOs is passivity. And the cultural shock which increased UFO contacts could bring is likely to induce passivity. Consider the crowds at Fatima. How many in the crowds decided to suspend their critical reactions and "take the leap of faith"? How many individuals who have had close encounters with UFOs have changed to a more religious orientation as a result?* I see a dangerous trend in UFOlogy toward reaching out for some exterior meaning imposed by the phenomenon itself. This trend is strongest among the contactee fringe, of course, but as the psychic aspects of the phenomenon become more manifest, I am afraid it will touch others. In voicing this concern, I simply add my voice to that of Vallee, who recognized this problem much earlier. (16)

Our culture is based on technology. We look to technology and to science to solve many of our problems, and we see technical proficiency as a high social value. Here we are faced with something that may be able to set our technology at naught. How will we react? Can we simply laugh at it? Or can we recognize that there are valuable aspects of our society that are worth preserving, and that our technical abilities are but one facet of our culture? I think there is a real danger of cultural depression, a fatalistic passivity, in the face of so much power. We might learn something from the ancient Chinese, who absorbed one wave of invaders after another, because they had intense respect for their own institutions and culture. Do we have such respect for ours? What indeed is worth preserving in our culture, and how well do we know it?*

The other quality that I think we must possess is a certain toughness. The UFO phenomenon has already deprived some of our fellow men of their reason, and it may deprive others of theirs. It is possible that it will be very difficult

*It is true that others have begun to take a more active role in UFO research.

**One work I have found very enlightening in this respect is (17).



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in the years ahead to remain reasonable in the midst of confusing events, to avoid the extremes of denial and complete acceptance, and to simply stand our ground and try to understand.

I think it might also be useful to remember our own humanity. If the UFO problem is as serious as it seems, the differences between us are very small compared with the common interest which unites us. We have enough trouble dealing with the phenomenon; let us try not to have trouble dealing with each other.



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WHY THE COVER-UP?

Presented by

RICHARD GOTTLIEB

Civilian UFO organizations have long asserted that the United States Intelligence services are aware of the existence and origins of unidentified flying objects. They usually claim that ever since the extraterrestrial nature of these objects was determined by our government, a conspiracy to withhold the truth from the public (dwarfing the Watergate cover-up) has been in effect. It is doubtful that the authenticity of this charge can be verified since the majority of those making the proposition seldom produce meaningful evidence, and since government policy for such a matter would obviously prohibit confirmation should it be true. The claim is none-the-less an interesting one, and should be investigated. The fact that there is little publicized governmental UFO interest fails to disconfirm the hypothesis, especially in the wake of recent revelations on U.S. covert intelligence activities.

In order to pierce bureaucratic red tape certain individuals and organizations have proposed new methods of both determining the existence of a conspiracy and of eliciting the maximum possible amount of government-controlled UFO data. These methods include utilization of the F.O.I.A. (Freedom of Information Act), congressional letter-writing campaigns, petition drives for open congressional hearings on UFOs, and others. Whether or not any of these will be successful in exposing information government edicts proclaim classified remains to be seen. If the Rockefeller investigation into the CIA is a typical example, official information channels may be unproductive even under pressure. It is possible however, that in the months ahead specific revelations will go public. It is before such a situation develops that the Ufologist and UFO researcher should undergo serious soul-searching. Should a cover-up exist, why is the government allocating so much energy for blinding its public? From what is it shielding us? Would we be doing a disservice to our country by exposing the conspiracy, or would we simply be correcting an untenable situation which developed as a result of bureaucratic mismanagement?

Assume that a cover-up exists. Any move designed to forcibly expose classified information is potentially dangerous if undertaken by parties with limited comprehension of the interacting variables which may have warranted its "secret" designation. Granting that such information is accessible through legal and non-treasonous means, those releasing it still risk producing unpredictable harmful effects on society. A safer approach would be to attempt to change those policies which the public deems undesirable. Yet, what if those who set the relevant policies are immune to public pressure? What if the blanket term "national security" is in this case being misused, as it was in the

Watergate affair? Would it then be correct to use any available method to publicize the truth?

If a cover-up has been in effect since 1953, as is the normal claim, few, if any, of our current office-holders participated in it. Though elected officials come and go, U.S. Intelligence lives on. It is, in fact, the only segment of our nebulous government with the size, longevity, legal seclusion, and resources required to institute, maintain, and reinforce a cover-up of this magnitude. It is easy to hope and expect that if Intelligence is behind such a conspiracy there is good reason. However, this is not necessarily the case.

Only extremely limited public influence on the Intelligence community exists. Elected officials nominate and confirm organizational chiefs, but that is the full extent of our control. We have no knowledge of who is in those organizations, their methods of operation, if they have self-imposed policing or moral constraints, etc.. Furthermore, our elected officials also seem to have little influence. Congress had to set up a special commission (Rockefeller) just to investigate the CIA, and it is extremely probable that only the tip of the iceberg was uncovered! Though I recognize the need for covert intelligence, it is clear that if, by some miracle, these organizations no longer participate in publically unacceptable activities, such as the recently exposed drug experiment on an unsuspecting U.S. Marine in the 1950s, the situation remains conducive for them to occur. There simply are no constraints on covert intelligence activities. It is possible that this freedom within the Intelligence community has resulted in the unnecessary continuation of the UFO cover-up.

Most groups seeking to explain the government's bases for secrecy cite possibly harmful effects on society that would result should the truth about UFOs be divulged to public. Some of these are very real possibilities. Social, political, religious, and economic consequences could all be realized upon release of this news. The effects could take several forms. Culture shock could ensue if the extraterrestrials are socially radically different, say cannibalistic, even if their intentions are completely peaceful. Extreme physical differences in chemistry, physiology, or anatomy could definitely frighten people. There is a real danger of being exposed to alien bacteria for which we have no resistance. There is also a definite problem with ego-shock potential. The truth would force us to recognize that we are not the most technologically advanced creatures in the universe. In addition to affecting national security, it by its nature harbors a foreboding tone, especially since no extraterrestrials have made an overt attempt to contact us. Surely, they are avoiding us if they are here!

Due to several contradictions in government policy, it is my opinion that none of these reasons are responsible for the current cover-up, again assuming that there is one. We are now more than ever in the space age. There is a huge interest in space and the concept of extraterrestrial life. Witness the phenomenal success of "Star Trek", and the huge sections of commercial bookstores reserved for space science fiction literature. If government policy makers are afraid of public reaction to news of extraterrestrial contact, it would be contrary to a cover-up to reinforce speculation on life in space. Yet, that is ex-



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actly what they are doing! The two Viking probes on Mars have as their main function to search for alien life. Our whole space program is geared for that possibility. And N.A.S.A. is not the only government project that is stimulating thought. A government sponsored international group of scientists has forced C.E.T.I. (Communication With Extraterrestrial Intelligence) to study the matter and to formulate feasible methods of contacting extraterrestrials without the use of space vessels. Daily, government radio-telescopes scan deep space for intelligently patterned radio signals. There is even serious talk of using those installations to emit our own "greetings and felicitations" to any ear (or similarly functioning organ) that might be listening. Though the government is notorious for wasting taxpayer money, I find it difficult to believe that they would finance two such mutually contradictory programs as a UFO cover-up based on fear of public reaction to contact, and research designed to facilitate contact!

An alternative explanation involving the Intelligence community may be proposed. When one researches what is known about the history of UFOs and Ufology, the hypothesis makes sense. Modern UFO history began in this country with the Kenneth Arnold sighting over Mt. Rainier, Washington on June 6, 1947. During the flap that followed, the government was literally caught with its pants down. We had just established ourselves as the dominant military power on this planet when the sighting reports began to flood the Air Force. The trouble was that the Air Force didn't know the first thing about what was happening!

In order to relieve public pressure and because there existed a potential threat to national security, two Air Force investigative projects (Sign and Saucer) were instituted. A final report called "Estimate of the Situation" was produced. The report's main conclusion was that UFOs did in fact represent intelligently controlled extraterrestrial vehicles. It was at this point that the cover-up began.

Policy makers were faced with a difficult decision. If the conclusions of the report were correct, a decision had to be made about releasing the conclusions to the masses. The public of the early 1950s, however, was much different from what it is like today. The country could still taste the smoke of World War II, and was in the process of disengagement in Korea. It was therefore a war-weary public that would or would not be told the truth. It was a people who a bare decade earlier panicked from a radio dramatization dealing with Man's first unpleasant encounter with invaders from space. It was a Bible-Belt that would have to be convinced that we were not God's only inhabited planet.

A committee was formed to meet the developing crisis. The "Robertson Panel" made the recommendation, if not the decision to cover up the brewing UFO mystery. This may have been the perfectly correct thing to do at the time since it would both prevent unnecessary panic, should the conclusions of "Estimate of the Situation" be in error, and would allow for further investigation into the matter, including into methods for minimizing maladaptive public reaction should the extraterrestrial hypothesis be confirmed. The remaining two Air Force investigative projects (Grudge and Blue Book) apparently served no function other than to appease a curious public.



During the next several years the government secretly conducted their own investigation. In the meantime, Mr. and Mrs. John Doe continued to report inexplicable aerial phenomena, and a fear of mass public reaction remained prominent in the minds of policy makers. An order to foul-up public investigation of UFOs and cover-up UFO evidence was issued by Intelligence upper echelon to ensure that no UFO story could be proven. Private citizens were ridiculed for reporting what they saw (a very potent weapon indeed). Ridiculous individual sighting explanations of official origin flooded the media. There was, in fact, no authority to which a witness could turn without being labeled a lunatic or a publicity seeker. Deliberate attempts to falsely explain away the mystery were generated, like the rumor that the Air Force was testing a new type of aircraft. This particular rumor was so widely used that the now famous AVRO car was built at enormous cost so the rumor could be backed up with photographs. This secret aircraft, which was supposed to cruise at multi-mach velocities, crashed on its maiden flight (less than two feet off the ground) and now is collecting dust at a Virginia Army Base!

Unfortunately, the cover-up was not an entirely docile one. There were credible people with tangible evidence also reporting the phenomenon. If the cover-up was to be effective, Intelligence had to deal with those people also. Acts bordering on or entering into the realm of illegality became necessary. Agents from the FBI and CIA started making house calls on UFO witnesses. Those who had especially confirmable evidence were questioned, their evidence confiscated for analysis, and somehow "lost" in the process of investigation. Groundmarkings were destroyed, film evidence withheld, and witnesses were politely told not to mention their experience to anyone. The policy continued at least up to the mid-1960s.

By that time Intelligence had made the determination that extraterrestrial visitations were occurring, but with no immediate hostile intent. The problem now shifted to one of buffering the public for the inevitable forthcoming announcement. We had entered the space race with Russia by then, and it occurred to policy makers that exposure to the concept of extraterrestrial life over time through controllable government channels would best condition the public to accept most future announcements. However, a thorn arose in their plans with the rise of the civilian UFO organization.

These organizations, though lacking the vast majority of data required to prove the existence of UFOs, did have sufficient information to show that Uncle Sam was utilizing less than proper procedures to cover-up the story. Intelligence realized that if it told the truth about UFOs, it would have to explain its reasons for withholding the news so long, and would have to be accountable for the illegal acts perpetrated on American citizens - acts that caused the loss of jobs, public ridicule, and much unnecessary personal suffering. Intelligence has always been sensitive about public accountability for its actions, but now more than ever due to the tremendous revelations made in recent years about domestic and foreign covert acts (i.e. wiretapping, assassinations, etc.). If the UFO story is to be released by then, it is likely that they will try to do so in a manner that will keep their own slate clean.



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Today we are in the conditioning phase of the government's plan to break the news to the public. We have been exposed to numerous T.V. specials on UFOs, to public discussion on it involving government scientists, and to a "live report" from Mars. According to the above explanations, we don't have too long to wait before we are told the truth. But will it be the whole truth? Will the errors and crimes committed by the Intelligence community also be exposed? We have a right to know why this occurred. We have the right to know the whole truth now.

If there is no UFO conspiracy, the government should not mind our investigations. If the cover-up does exist, but currently only to hide past errors or crimes committed by the Intelligence community against UFO witnesses, we should proceed undaunted in our effort to discover the truth. A cover-up could also exist for reasons of national security or continued fear of public reaction. However, for reasons expressed earlier in this article, I don't believe this is the case. It is therefore my recommendation that we should use all available legal means to discover the truth. We may pay a price by uncovering something that should have been left alone, but I think it far more likely that we will simply stimulate the change that has been so long in coming.

EXOBIOLOGIA

Ecología extraterrestre

por Diana Bolbochan
Venezuela

Los peligros de la colonización espacial

El conocimiento de la contaminación biosférica como amenaza inminente a la sobrevivencia de la humanidad, nos ha conducido inmediatamente al análisis de su origen fundamental: la contaminación de la mente. Y es que el hombre contamina su planeta porque el hombre está contaminado mentalmente.

Así, lo vemos en su primitivo tribalismo, lanzando sus instrumentos de caza y pesca contra la naturaleza a los fines de domesticación. Lo vemos abusando del fuego y transformando en tierras áridas y desérticas las otrora fértiles y selváticas.

Y lo vemos jugando con la fisión nuclear y la bomba atómica tras un afán irrefrenable de conquista y dominio.

En nombre de la ciencia y del progreso, se intenta eludir responsabilidades y se crean palabras tales como: "concientización", "modelos a corto, mediano y largo plazo", "el desarrollo no se puede contener", etc., por las que se justifica el cataclismo planetario. Al mismo tiempo, existe una complicidad de silencio que atenta contra el equilibrio ecológico de la Tierra, y de todo el sistema del que forma parte. Llegado al límite de seguridad, cuando los reductos subterráneos, cuevas y túneles que contienen desechos radiactivos se convierten en refugios de extrema peligrosidad, el hombre dirige su mirada al Cosmos.

Ha llegado el momento de colonizar nuevos ámbitos extraterrestres, que sirvan para alojar materiales radioactivos, para realizar pruebas nucleares, para perpetuar la prole humana y para dominar otras especies menos evolucionadas.

Al mismo tiempo, se está gestando un proceso de cerebralización por el cual el hombre tiende a rectificar su marcha evolutiva. De este modo, por una percepción más amplia de su interioridad psíquica, homo-depredador se verá a sí mismo como tal.

Recién entonces, confrontado con sus

locuras planetarias, surgirá de su fase embrionaria hacia el punto de su ultrahominización.

HOMO DEPREDAADOR

Cuando consideramos la relación existente entre el hombre y la Tierra que habita, estamos analizando el concepto de ecología humana. Y si hablamos de la posible colonización de otras biosferas extraterrestres, estamos introduciendo el término de exoecología espacial.

Pero antes de tocar el tema del desborde planetario, intentemos comprender al hombre en el contexto de su ambiente

terrátiforme y de sus originarias relaciones como parte integrante del mismo. Volviendo hacia atrás las páginas de la Historia de la Humanidad, nos hallamos con que el homínido desde los primeros tiempos se ha interesado por el medio biosférico circundante. Y es que la sociedad primitiva necesitó a los fines de subsistencia, ser poseedora de un conocimiento preciso de las fuerzas de la Naturaleza, de las plantas y de los animales que lo rodeaban.

El grupo inminentemente progresivo, hablando en términos evolutivos, del Homo-sapiens, aprende a servirse del fuego y de otros instrumentos para modificar su medio. Surge así, lo que se da en llamar la civilización, con ella, el equilibrio ecológico del planeta empieza a verse comprometido.

A medida que la civilización va aumentando en grado de complejidad, la capacidad de los homínidos por alterar la biosfera se va ensanchando, llegando, diríamos que milagrosamente, al siglo de la bomba atómica y de la contaminación. Pruebas atómicas, derroche de energía nuclear, polución ambiental, son algunos de los sinnúmeros factores que conducen a la destrucción planetaria y con ella, al exterminio de la especie humana.

Vemos así, cómo el hombre-bioelemento de la biosfera terrestre, ha ejercido un dominio dañino sobre ella, sopesar de conocer sus leyes y depender de las mismas para su propia subsistencia. Como resultado de esta acción depredadora, los recursos naturales han ido disminuyendo a una velocidad alarmante, afectando potencialmente el equilibrio de todo lo que es vida en la Tierra. En esta época crucial para la historia de la humanidad, el hombre busca soluciones: la colonización de otras biosferas planetarias es una de ellas.

EXOECOLOGIA

Pero antes de proceder a la colonización de nuevos habitats planetarios se hace prioritario un conocimiento exhaustivo

del nuevo medio. Para ello se debe recurrir al aporte que brinda la exoecología o ecología extraterrestre, *disciplina que estudia la totalidad de relaciones que se establecen entre la biosfera extraterrestre y los organismos que la habitan, sean nativos o extranjeros.*

Esta nueva ciencia sostiene el denominado postulado astrobiológico que hace referencia a "la pluralidad de planetas ecosféricos", y analiza los lineamientos básicos a los que debe adecuarse una colonia terrátiforme para el logro exitoso de esta colosal empresa. Son, como siguen:

1. — *Exploración espacial a distancia*
2. — *Análisis del mecanismo de estabilidad ecosférico.*
3. — *Consecuencias ecológicas del envío de muestras terrátiformes*

1. — EXPLORACION ESPACIAL A DISTANCIA

Es importante señalar las conveniencias de una inspección previa al ingreso de espacionaves terrestres a habitats planetarios. De esta forma, se minimizan los riesgos de una contaminación espacial y se obtiene la información requerida mediante instrumentos sensores que excluyen el contacto.

La adquisición de datos a distancia acerca de las características de la nueva biosfera evita la posibilidad de que los vehículos se constituyan en portadores de bioelementos terrátiformes y promuevan el desarrollo de plagas o pestilencias en el nuevo medio.

2. — ANALISIS DEL MECANISMO DE ESTABILIDAD ECOSFERICO

Para garantizar que ninguna forma de vida será destruida como resultado de la colonización, es preciso considerar la estabilidad de la nueva biosfera. En ella se procesan una serie de relaciones tendientes a mantener un equilibrio dinámico.

Cualquier perturbación en el equilibrio de fuerzas por intromisión de bioentidades extranjeras trae aparejado lo que se

denomina: *reacción ecológica*. Esta reacción se presenta en la forma de fuerzas que tienden a restaurar el equilibrio preexistente con factores que antes no estaban presentes.

Sin embargo, no hay ninguna certeza de que este nuevo equilibrio resulte beneficioso para determinadas formas de vida. Más bien, resulta perjudicial para el elemento de menor grado de adaptación, conduciendo frecuentemente a su eliminación.

Muy rara vez se establece entre el organismo extraño y el medio una relación satisfactoria. Se da el caso de que especies terratiformes sobreviven a los cambios ambientales cuando, por ejemplo, se los trasladan al ámbito del espacio. En virtud de la sobrevivencia, intentan regular su mecanismo de adaptación en

Estamos mentalmente contaminados

forma positiva, y muchas veces optan por variar su *modus operandi*, es decir su capacidad de reacción ante nuevos condicionantes ambientales.

Independientemente del resultado adaptativo, ya sea positivo o negativo, es importante destacar que el equilibrio específico inicial del Globo, ya no se mantiene. De aquí proviene la imperiosa necesidad de considerar al nuevo planeta no como un elemento estático, sino como un ser vivo que responde dinámicamente en términos de equilibrio ecológico.

3. — CONSECUENCIAS ECOLOGICAS DEL ENVIO DE MUESTRAS TERRATIFORMES

Hicimos hincapié acerca de las conveniencias de una inspección previa a la colonización y de un análisis profundo de los mecanismos reguladores de la nueva biosfera.

Una vez cubiertos estos dos requisitos, se hace indispensable proceder a un es-

tudio exhaustivo de todo lo relacionado con la descontaminación y la epidemiología terrestre. Para ello, mencionamos las características de la denominada "*contaminación recíproca*" y destacamos sus dos posibilidades de acción:

- a) Principio de la contaminación instantánea y,
- b) Principio de la contaminación de regreso.

a) Principio de la contaminación instantánea:

La llegada de vida terratiforme a nuevos ambientes planetarios sin precauciones, podría tener efectos desastrosos en lugares donde la vida ya estuviera establecida. La introducción repentina de biotipos terrestres tales como elementos patógenos puede constituirse en una plaga capaz de destruir cualquier forma de vida indígena.

No olvidemos que existen habitantes terráqueos, tales como bacterias, virus, líquenes, etc., muy resistentes a condiciones físicas extremas, capaces de prosperar en habitats extraños y desarrollarse si las condiciones del medio no sobrepasan los límites de tolerancia. Y si consideramos la probabilidad de existencia de microclimas más moderados por debajo de la superficie o en áreas protegidas por la morfología del lugar, se facilita en grado sumo su adaptación al medio.

El profesor Nonweiler sostiene la idea de que sería muy satisfactorio lanzar en la Galaxia y al azar, cargamentos congelados portadores de simientes terratiformes para que fructifiquen donde las condiciones se lo permitan.

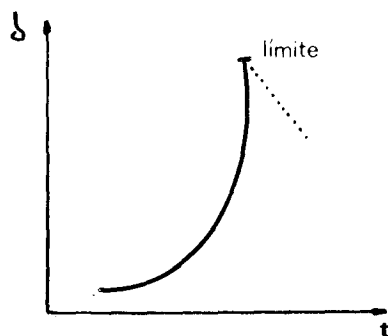
Pero existen varias objeciones a dicha teoría: la exoecología señala que hay que ser muy precavidos en relación al desarrollo del patógeno instantáneo. Según este principio, *la introducción de muestras terrestres en habitats planetarios y su crecimiento descontrolado, conduce de inmediato a la producción de epidemias*. Estas pestilencias son inducidas por:

La introducción repentina de un organismo con un índice de crecimiento potencialmente alto, de tal modo que la biosfera no pueda responder con mecanismos de control.

Por cambios violentos del nuevo medio que reducen la energía disponible para el control de los ciclos retroalimentarios.

Así, la introducción irresponsable de muestras en nuevos ambientes planetarios, provocarían desajustes tan violentos y veloces que impedirían que el medio exoecológico responda a tiempo con los mecanismos de equilibrio, a los cuales ya hicimos referencia en el ítem 2. Conviene ahora señalar la forma en que una bioentidad terrestre puede aumentar su número poblacional y constituirse en una plaga para el nuevo ambiente. Para ello, aceptaremos preliminarmente que, cuando unos pocos bioelementos son introducidos o penetran en un medio con condiciones regularmente óptimas para la adaptación, se produce un incremento de densidad inicial. Este aumento puede seguir 2 desarrollos, de acuerdo a las condiciones bióticas y abióticas del Globo.

1.—Forma de Crecimiento Acelerada: Representación gráfica:



Representación Matemática:

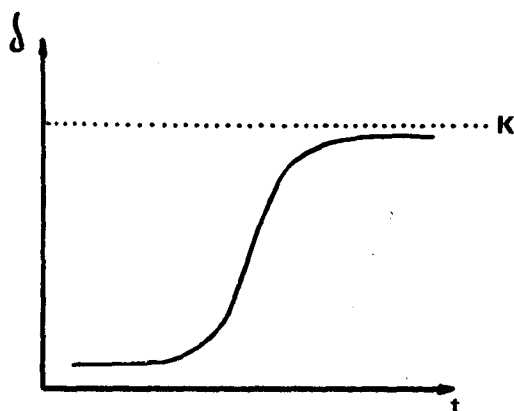
$$\frac{dN}{dt} = rN$$

[Índice de crecimiento] = [Crecimiento propio de la especie] [Número de Individuos introducidos]

Explicación:

El índice de crecimiento de los biotipos terrestres aumenta rápidamente de manera exponencial. El límite señala un brusco detenimiento por resistencia repentina del ambiente extraterreno (falta de alimento, espacio, condiciones atmosféricas contrarias al desarrollo, interacciones negativas con otras especies).

2.—Forma de Crecimiento Condicionada: Representación gráfica:



Representación logística:

$$\frac{dN}{dt} = rN \left(\frac{1-N}{K} \right)$$

donde K es número máximo de individuos aptos para vivir en el medio extraterrestre.

Explicación:

El índice de crecimiento de los biotipos terrestres es lento al principio (etapa de

Debemos conocer el medio ambiente espacial antes de intentar colonizarlo

adaptación), y luego decrece gradualmente a medida que la resistencia ambiental aumenta.

El límite superior K de la gráfica indica que se ha alcanzado un nivel más o

menos equilibrado. Si consideramos que los factores contrarios, o sea, factores negativos del medio, aumentan con el mayor número de biotipos, obtendremos que, tanto microorganismos como plantas o animales siguen un tipo sigmoideo de crecimiento.

Hay que subrayar que si consideramos otros factores tales como la competición, alteración metabólica del medio e interacciones con biotipos extraterrestres, agregaremos a la ecuación básica otros coeficientes de 1º, 2º y 3º orden a fin de representarlos.

b) Principio de la contaminación de Regreso:

Recíprocamente, cualquier entidad extraterrestre, podría prosperar en los medios enriquecidos de la Tierra, si se descuidan los métodos de descontaminación espacial. Es el denominado Peligro de la Contaminación de Regreso, por el cual *organismos patógenos extra-*

terrestres pueden ocasionar un perjuicio biológico descomunal al ingresar a la Tierra y constituirse en una verdadera plaga.

La situación puede verse agravada por factores imprevisibles de la bioquímica extraterrestre. Nuevas variedades de vida podrían presentar peligros microbiológicos dignos de ser tomados en consideración. Podrían imponer una selección radical, interviniendo en el proceso metabólico de biotipos terrestres en forma negativa.

Es por todo esto que el ciudadano terráqueo debe asumir una actitud prudente, de tal modo que minimice el peligro de destruir millones de humanos. Y debe adoptar un estado de conciencia y de ética planetaria tal, que todas las formas de vida le inspiren respeto y reverencia.



Jean Duvignaud
Herejía y subversión

14 x 21 cm; 184 páginas; rústica con solapa, plastificado; publicado por Icaria, 1990.

Editado a 1.775 ptas.

PRECIO RESEÑA: 775 ptas.
4,66 euros



Si la palabra anomia tiene un sentido, es el de designar las manifestaciones inclasificables que acompañan el difícil tránsito de un género de sociedad que se degrada, a otro que le sucede con la misma duración y que no ha tomado forma todavía. Entonces nos encontramos en la esclusa (...). Con este concepto de anomia, formulado por Jean Marie Guylau y utilizado por Emile Durkheim, Jean Duvignaud nos muestra cómo las sociedades transformándose provocan numerosas reacciones imprevistas en los individuos. Aparecen comportamientos inéditos, las normas son contestadas, la marginalidad y el desvío se enriquecen con nuevas fuerzas, etc. El autor ilustra su reflexión con ejemplos prestados de la literatura del XIX, del teatro contemporáneo, de la pintura... Lo sagrado, el imaginario, el sueño, la utopía la contestación se deslizan aquí y allí, entremezclándose con el razonamiento sociológico y conduciendo al autor a plantear de nuevo el rol de las ciencias sociales en una sociedad que vive permanentemente sometida a fuertes perturbaciones.

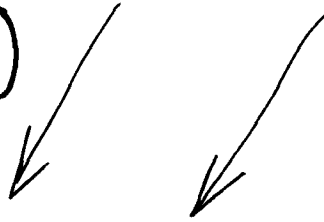
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EXOSOCIOLOGIA

UCU



Hacia el embrión protocósmico

por Diana Bolbochan
Venezuela

La cita es en el foco universal

La humanidad Terrestre recorre muchos caminos que son determinantes para su proceso evolutivo; el Hombre, forjador de estos rumbos, procura afianzar su permanencia planetaria y proyectarse hacia el espacio para perpetuar la especie. En la consecución de sus propósitos, pone de manifiesto su carácter depredador, provocando cambios disonantes en el habitat que ocupa. Dichos desequilibrios producen desajustes en el Planeta de modo tal, que éste responde cual una entidad viviente, con cambios restauradores de la armonía preexistente.

En el proceso adaptativo al nuevo ajuste planetario, el ciudadano terrestre se verá sometido a una metamorfosis más profunda que la sufrida por la revolución agraria, industrial o ecológica. Hablamos de una *mutación*, suficientemente importante, capaz de modificar el comportamiento depredador, grabado como patrón conductal del Homo sapiens. Una mutación capaz de catalizar la evolución mental hacia una mayor racionalidad, actuando a niveles profundos del Psiquismo Humano.

CONTACTOS EXOSOCIOLOGICOS: TIPOS

El proceso de la ultra-hominización está en marcha. Culminado el desarrollo de maduración mental, la especie terrestre, cual embrión protocósmico, se hallará en la antesala de un nuevo mundo. Habrá llegado el momento en que, confrontado con la grandiosidad de sus locuras planetarias, recurrirá a otros Globos como posibles habitats. Se pone así en juego el intrincado patrón de Sociedad Terrestre, Conciencia Humana y Recursos Planetarios, o sea:

R: Recursos Planetarios
(R/S) F(C) donde: S: Sociedad Humana
F: Función de
C: Conciencia Humana,
que incluye Conducta
y Ética Planetaria.

Asegurada la supervivencia humana contra sus propias fuerzas destructivas, sobreviene la madurez y el progreso. Es entonces, precisamente, cuando es verdaderamente inevitable la contactación con entidades extranjeras.

La Exosociología es concluyente al afirmar que no existe en los Universos un único mo-

delo social. Sociedades con diferente grados de evolución, establecen entre sí, relaciones intersociales de distintos tipos, que son como siguen:

1. — *Relaciones Hostiles*
 2. — *Relaciones Reservadas*
 3. — *Relaciones Amistosas*
- (Ver Cuadro 1)

1.— RELACIONES INTERSOCIE-TARIAS HOSTILES

Es el caso en que una de las Sociedades Planetarias o ambas, se ven afectadas perjudicialmente por el contacto de la otra. Hay que destacar aquí, dos posibilidades dignas de estudio, a saber:

- $A = B$ Contacto entre Sociedades de grado evolutivo idéntico o semejante.
- $A \neq B$ Contacto entre Sociedades de diferente grado evolutivo, donde consideramos como Sociedad Humana al tipo A, y la extranjera al tipo B.

Primer Caso: $A = B$

Si se establece un contacto entre Sociedades cuyo nivel de evolución sea idéntico o aproximadamente semejante, cobra vigencia el *Principio de Exclusión Competitiva*. El Mis-

mo sostiene que, si una Sociedad invade el hábitat ocupado por otra con las mismas necesidades bióticas y abióticas, la supervivencia de ambas queda condicionada por una Competencia Intersocietaria. Es probable, que en un principio, se establezca una coexistencia temporal, pues con el tiempo, una de ellas predominará sobre la otra, que se *extinguirá* (sustitución) o *emigrará* (migración).

Segundo Caso: $A \neq B$

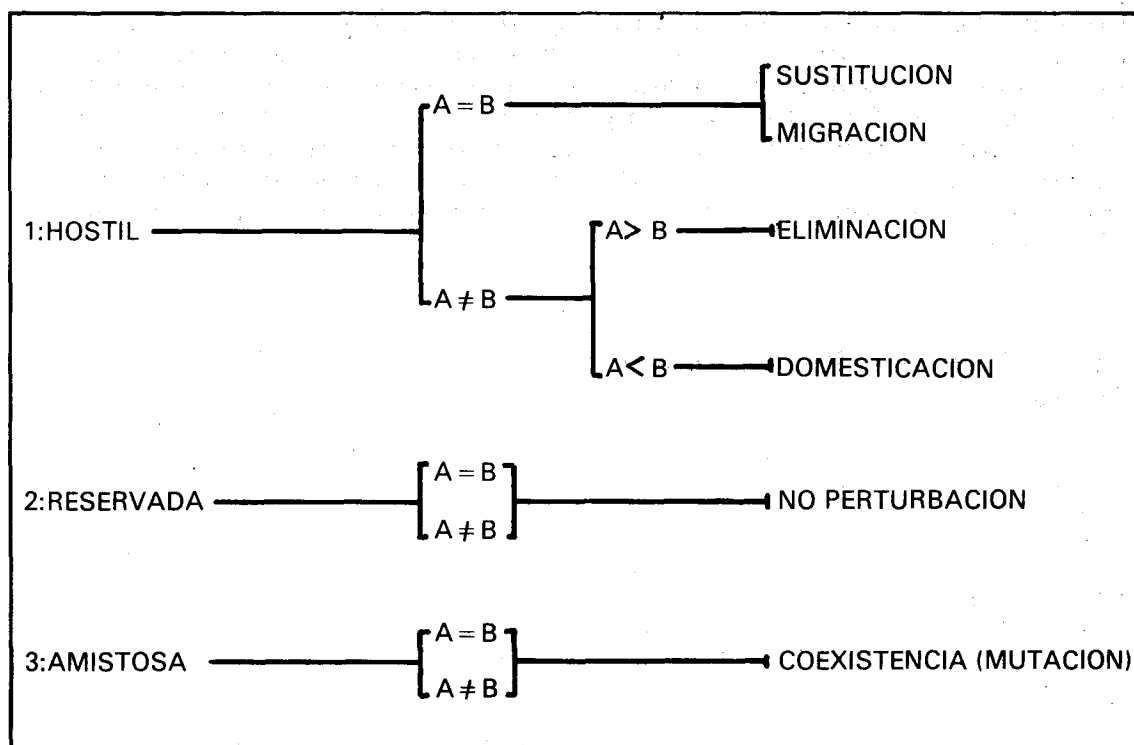
Si se establece un contacto entre Sociedades Planetarias de diferente grado de evolución, la sobrevivencia de la Sociedad más evolucionada es concluyente, sea por *domesticación* o *eliminación*.

Estudiaremos las dos posibles situaciones:

- a) $A < B$ Que el nivel evolutivo de la Sociedad Terráquea sea inferior a la extranjera,
- b) $A > B$ Que el nivel evolutivo de la Sociedad Terráquea supere a la extranjera.

a) $A < B$

En presencia de una Sociedad de elevado nivel evolutivo, los humanos pueden sufrir la perturbación profunda de un desequilibrio



Cuadro n° 1: tipos de relaciones intersocietarias.

mental. No es el miedo a lo desconocido lo que engendrará dicha conmoción, sino el terror ante lo irreconocible. Es decir, ante la incapacidad de comprensión de mecanismos mentales superiores, los patrones de análisis y razonamiento quedarían anulados. Manejados por psiquismos que los sobrepasan, las facultades elementales de autodeterminación y autoconocimiento humanos, serían fácilmente sustituidos por otros.

Se impondría a sí, la *domesticación*. Y como dice Carl Jung, *"comprobaríamos que nuestras aspiraciones intelectuales y espirituales son tan anticuadas, que quedaríamos paralizados por completo..."*

b) A) B

Consideremos ahora el contacto entre una Sociedad Humana y otra Extraterrestre de menor grado evolutivo. La Historia de la Humanidad contiene en sus registros sobrados ejemplos de eliminación de grupos sociales terrestres, los que, a pesar de ser poseedores de elevados conocimientos en algunas ramas del saber, sucumbieron a superiores tecnologías.

Así, por ejemplo, dichas Sociedades poco evolucionadas tecnológicamente, renunciaron a su herencia cultural y costumbres ancestrales, perdiendo su autenticidad y desapareciendo finalmente.

Se abre el interrogante formulado por Duncan Lunan, al respecto: "¿Va a seguir el hombre repitiendo sus propios errores, confundiendo el «más» con el «mejor», invadiendo los territorios de otros seres menos agresivos o tecnológicamente menos evolucionados, difundiendo las locuras y la miseria humana por innumerables planetas... hasta que, quizás, alguna inteligencia más poderosa o verdaderamente superior le aplaste para bien del resto de la Galaxia?..."

2.— RELACIONES INTERSOCIETARIAS RESERVADAS

Se entiende por este tipo de relación a aquella en que una de las Sociedades Planetarias se comporta en forma aparentemente indiferente respecto de la otra. Esta indiferencia proviene del cumplimiento de la Ley de la No Perturbación Cósmica. Según la misma, la evolución de un Sistema no puede ser interrumpida por nadie, so pena de causar desequilibrios de funestas consecuencias.

Esta Ley constituye el fundamento de toda

observación científica, que analiza el proceso evolutivo, libre de influencias extrañas.

3.— RELACIONES INTERSOCIETARIAS AMISTOSAS

Es el caso en que ambas Sociedades se ven beneficiadas por la relación establecida. Al igual que en el primer punto, pasaremos a analizar los posibles tipos de contacto:

Primer Caso: $A = B$

Hemos señalado que, al establecerse un contacto de éste tipo, es probable que en un principio ambas Sociedades del mismo nivel evolutivo coexistan en forma temporal, hasta que las condiciones propicien el desarrollo de la Competencia. Sin embargo, es factible el equilibrio permanente, si una de ellas evoluciona en un nuevo sentido. Para ello, la Competencia se sustituye por un tipo de adaptación más perfecta, que opera a través de la Selección Natural. Esta adaptación proviene de la fuerza positiva de la *mutación*, que orienta a una de las Sociedades hacia un canal evolutivo diferente, en vez de "eliminar al más inadaptable."

Segundo Caso: $A \neq B$

a) A (B

Si se establece un contacto entre una Sociedad Humana y otra extranjera de mayor ni-

Ante una sociedad planetaria de elevado nivel evolutivo, los humanos pueden sufrir un profundo desequilibrio mental

vel de evolución, es probable que se manifieste una relación positiva de simbiosis, so- pesar que la óptica humana tienda a polarizar dicho beneficio.

En éste caso, la bioentidad conduciría a la coexistencia intersocietaria, siempre y cuando minimice la actitud depredadora del hombre. Habilmente, reprogramarían la mente desde sus más profundos niveles; manipularían la fe y la humildad, a través de un accionar "milagroso"; manejarían el material

$$\frac{dS_1}{dt} = r_1 S_1 \frac{K_1 - S_1 - \alpha S_2}{K_1} \quad \text{y} \quad \frac{dS_2}{dt} = r_2 S_2 \frac{K_2 - S_2 - \beta S_1}{K_2}$$

Donde:

- $\frac{dS_1}{dt}$: Índice de crecimiento societario simultáneo de la S_1 en presencia de la S_2 .
 S_1 y S_2 : Sociedades 1 y 2, respectivamente.
 β : Coeficiente de Competición, que significa la inhibición de la Sociedad 2 por la 1.
 α : Coeficiente de Competición, que representa el efecto inhibidor de la Sociedad 1 a la Sociedad 2.
 K : Nivel de equilibrio simultáneo (coexistencia), entre ambas Sociedades.

Cuadro n° 2: modelo logístico.

genético por una serie progresiva de cambios en las frecuencias genéticas por mutación, posibilitando, de esta manera, la orientación de la evolución en el sentido propicio de la Coexistencia.

b) A) B

El hombre, como entidad protocósmica, debe advertir cuidadosamente las leyes que rigen las Relaciones Cósmicas y no contravenir las.

El manipuleo espiritual, mental y físico, del que acabamos de mencionar, representa una responsabilidad que sólo podrá asumir sin peligro, en el momento de su mutación conciential. Cualquier intento de ésta índole, hecha anticipadamente, provocará perturbaciones en el equilibrio del sistema vivo, desencadenando fuerzas que escapan a su capacidad de control. Sólo con un cambio de conciencia tal, que, todas las manifestaciones de vida, antropomórficas o no, y sea cual fuere el grado de evolución inferior al humano, le inspiren amor y respeto, la coexistencia simbiótica será posible.

MODELO LOGISTICO

El equilibrio entre dos Sociedades antropomórficas, es decir, la coexistencia intersocietaria, está representada por el siguiente modelo logístico. (Ver cuadro 2)

Explicación

Si los coeficientes α y β resultan pequeños en relación a las razones K_1/K_2 y K_2/K_1 , las dos Sociedades podrán *coexistir*.

De lo contrario, la Sociedad de mayor efecto inhibidor eliminará del habitat a la otra, por *sustitución o migración*.

Pero en la evolución del Universo rige una Ley, según la cual, las interacciones negativas tienden a reducirse al grado mínimo y a favor de las interacciones positivas. Según lo antedicho, la *coexistencia* entre Sociedades (en ambientes planetarios estables y de gran superficie), daría paso a la adaptación recíproca por *mutación*.

La coexistencia, resulta así, una forma de equilibrio energéticamente más estable que el de la exclusión por *competición*.

CONCLUSION

La expansión sideral de la especie humana y las relaciones cósmicas que resultan de su trayectoria evolutiva, conducen indefectiblemente a la trascendencia de su continuidad en el Cosmos. Su evolución, no sólo de exteriorización, sino también, de interiorización *psíquica*, está en marcha: aumenta en forma vertiginosa el número de hombres terrestres, dotados de un psiquismo superior, capaces de desvanecer desde las profundas capas de su mente, las nubes en forma de hongo que las cubren.

El hombre vive un momento decisivo; no es fácil aceptar el cambio: la labor es titánica. Sin embargo, es dable concebir esperanzas si se fundamentan en una base firme. Todos llegarán algún día al punto de encuentro, donde confluirán multitud de entidades cósmicas. La cita es en el foco Universal, el omega de Chardin. Todos llegarán algún día, pero quién sabe cómo, quién sabe cuándo...



I shall want to check on these rumors, of course, but they do have a certain initial plausibility and I would not be greatly surprised if we could nail them down one way or the other. One recalls the extreme caution with which the medical community viewed the fragments of rock brought back from the moon by the American astronauts. Those were not put on public display until after thorough microscopic examination and severe fumigation. Any possible alien matter in a public water supply might well arouse even greater concern, and the sheer possibility might agitate the public consumers of the waters in question. Hence one might expect an investigation and that reasonable efforts would be made to conduct it as quietly as possible.

Again, let me repeat that these ideas are speculations based upon nothing stronger than local rumors in the town and at the facility, but their reasonable character is such that UFO investigators probably should look into the matter. It may help answer questions about what kinds of panic might be associated with UFO reports, and motivate official silence about studies which quite properly were made by health officials.

APRO SPONSORS EXHIBIT

On October 17 and 18, 1981, APRO set up and manned an exhibit of photos, books, models of UFOs and "aliens" (based on descriptions of witnesses) and a constantly running videotape of UFO photographs with running commentary. The exhibit was located at Park Mall, the largest shopping mall in Tucson.

The exhibit, originally conceived by Anne Bletchman, local member and wife of Board of Directors member Sherman Bletchman, was a huge success and was constantly attended by a stream of shoppers. On hand to sell books, pamphlets, Bulletins, Symposia proceedings and to answer questions in general, were Mr. and Mrs. Sherman Bletchman, Mr. Bob Dean, Mr. Jim McCoy, Miss Vikki Davis, Miss Evelyn Thompson, Miss Patti Morris, Mr. Martin Bader, Mr. Robert Marsland and Mr. and Mrs. Jim Lorenzen.

Additional exhibits are planned for other malls in Tucson and surrounding areas. Proceeds from the Park Mall exhibit go into the APRO general treasury to help in our on-going battle against inflation.

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Miss Patti Morris, Mr. L.J. Lorenzen, APRO's Director, and Jim McCoy, member of APRO's Board of Directors, stand before one of the several signs which were a part of the Park Mall exhibit in Tucson on October 17th and 18th.

UFO Reports and Public Health Panic

By Robert F. Creegan, Ph.D.

On my return from a recent trip to Princeton I stopped at Wanaque, New Jersey, motored around the famous reservoir, and interviewed some townspeople and security personnel. As a result I am able to offer a new hypothesis about alleged fear of panic as a motivation for the cover-up of official UFO report investigations and findings.

That fear of public alarm is one reason for cover-up is not a new idea, but the precise kind of alarm which is to be avoided has never been made clear. Wanaque is subject to heavy security, chiefly in order to protect the water supply of a populous area on the fringes of the metropolitan area, and UFO reports of objects over, upon or beneath the surface have evoked quick responses. Incidentally, I learned that reports have been sporadic over the years, though local people have become used to them and they receive less publicity than a decade or so ago.

There have been many reports of the questioning of citizens and reservoir employees by outsiders, some of whom have had unusual credentials, or none at all. There have even been a few of the notorious "Men in Black" stories, but rumors which are current locally are of a much less melodramatic character and will seem dull in comparison, yet provide food for thought. Some of the interested outsiders appear to be representatives of the department of health and to come from state offices rather than being mysterious federal agents.

Algunos conceptos sobre el problema del no-contacto (*)Derechos reservados. Copyright by A.C.U.

ADALBERTO C. UIVARI

Un problema por lo general muy difundido entre los estudiosos, investigadores e interesados por el fenómeno de los ovni es justamente el del no contacto. Es decir, partiendo de la base que el de los ovni es un hecho concreto y real, avalado por miles de testimonios de avistaje y contacto provenientes de todo el mundo, es muy humano preguntarse la razón por la que aparentemente sus tripulantes están (y siempre fué igual) tratando sistemáticamente de eludir el contacto abierto, oficial.

Sobre esta cuestión se ha teorizado mucho y la presente nota tratará de ser un nuevo aporte teórico al problema.

En primer lugar, tendríamos que hacer un considerable esfuerzo para intentar ubicarnos en el lugar de quienes nos visitan. Con ello me refiero a dejar de lado nuestras ideas terrestres y abrirnos a otros tipos de lógica para poder, al menos, analizarlas objetivamente. Así, podremos esbozar algunas hipótesis de explicación para el no contacto y medir cual es el grado de factibilidad de cada una de ellas.

Además, hay algunas preguntas que mucha gente suele plantearse a raíz de la visita de los ovni. La más común es acerca de las intenciones que animan a sus tripulantes (y que quizá también vivan entre nosotros. Recordar el caso de Ummo) y cual es la probabilidad de que se manifiesten de algún modo más visible en el futuro o intervengan de alguna manera para solucionar algunos problemas candentes que aquejan a la humanidad.

Esta pregunta aparentemente compleja puede ser respondida con simplicidad para por lo menos llevar tranquilidad a quienes se la plantean. En cuanto a sus intenciones, lo único que se puede asegurar plenamente es que no son agresivos ya que hasta ahora no se ha constatado una agresividad manifiesta por parte de ovnis o sus tripulantes (a veces sí hubo hechos poco

claros, como el caso del capitán Mantell o el de una aldea arrasada en Africa por un supuesto ovni pero, repito, estos son casos aislados y de ninguna manera constantes del fenómeno ovni). No nos engañemos, si hubieran querido sojuzgar nuestra civilización ya lo habrían intentado y posiblemente conseguido hace mucho tiempo y no hubieran esperado que alcancemos un estadio de civilización en el que al menos nos podremos defender decorosamente como es el actual.

La segunda parte de la cuestión es uno de los flancos débiles del fenómeno de donde mucha gente suele agarrarse inconscientemente ante la actual crisis por la que pasan las religiones. Los ovnis suelen muchas veces ser sustitutos de las religiones con lo que pasan a ser objeto de adoración mística muy peligrosa. Por eso es tan común la "creencia" de la gente "en" los ovnis y en el hecho de que cuando la humanidad llegue a un punto límite, los hermanos extraterrestres intervendrán para "salvar" a la humanidad. Este modo de mistificación de los ovnis debe ser evitado y combatido por todos los medios ya que jamás podrá sustituir a las religiones.

Es muy común que cualquiera de nosotros, inmerso en una sociedad turbulenta, plagada de injusticias sociales, deficientemente programada, sintiendo sobre nuestras mentes las fuertes tensiones generadas por la desarmonía existente entre las concepciones ideológicas más puras y la praxis real, pesando aún sobre nuestras cabezas la amenaza de un holocausto a escala planetaria y conscientes de las tremendas dificultades que se nos presentan para alcanzar algún tipo de equilibrio que nos permita evolucionar más armónicamente se imagine civilizaciones de otros planetas dentro de un estadio más avanzado y con una sociomorfología que podría parecernos utópica y evoque fervientes deseos de imitarla en algún caso y de admirarlo incontinentemente en muchos otros. Por eso aquella tendencia a idealizar a estos seres que nos visitarían y a tomarlos (o por lo menos intentarlos) por "salvadores" de nuestro

de la realidad del fenómeno ovni) alcanzara niveles límite pudieran reintroducirse factores reguladores negativos que frenaran el índice de credibilidad en dicha posibilidad. Es decir, desde esta perspectiva, parecería que no desean darnos -por el momento- pruebas definitivas de su existencia pero en cambio si datos que nos sirvan para elaborar hipótesis plausibles acerca de su probable existencia.

Casi sería monstruoso pensar que estos seres que nos visitan son tan insensibles ante el sufrimiento de la civilización que tienen bajo estudio que incluso son capaces de limitarse a estudiarnos sin intervenir aún cuando ellos podrían ayudarnos a solucionar muchos problemas. Lo que sucede en realidad, es que la simple ejecución de un transvase informativo de tales características trae consigo insospechados problemas difícilmente resolubles.

Podría suponerse que la comunicación de formulas eficaces para combatir un sarcoma, para sintetizar económicamente hidratos de carbono o proteínas, para eliminar los riesgos de una guerra nuclear o controlar el código genético de los caracteres hereditarios no podrían constituir una extorsión negativa a la evolución cultural de nuestro planeta. Se impondrían solo dos posibles interpretaciones a la intransigencia de estos seres que nos visitan a revelarnos tales datos: o todo esto de los ovnis es una total y fabulosa patraña, lo cual ya es posible descartar ante el cúmulo de pruebas que existen a favor de la realidad del fenómeno o estos seres integran una raza cruel y sin sentimientos que prefiere asistir impasible al espectáculo de una humanidad que se retuerce en sus dolores de parto sin intentar al menos mitigarlos. Creo que el segundo juicio sería injusto y falto de una serena crítica. Es algo evidente que cualquier aportación de caracter tecnológico que nuestros visitantes nos quisieran hacer representaría un complejo incalculable de datos científicos.

Imaginemos que tuviéramos la idea de brindar a una tribu semisalvaje del Amazonas la formula que les permitiese con autonomía fabricar electroencefalógrafos...

epilépticos en los nativos. En principio semejante iniciativa parece digna de encomio. A pesar de que pensaríamos en ello nos percataríamos de las inmensas dificultades que presentaría tal empresa. ¿Cuanto tiempo necesitaríamos para formar a los nativos en matemática y electrónica? Y cuanto para desarrollar una industria que les permitiese fabricar sus componentes? ¿cómo evitar que los más desaprensivos aprovecharan tal tecnología de los amplificadores, de los transistores, de las aleaciones no para construir electroencefalógrafos sólo, sino para la producción de armas y sistemas que les permitiesen subyugar a las tribus vecinas? Y aún en el caso de que decidiéramos acudir en persona para adiestrarlos, cómo evitar (lo que ya fue tratado en el punto anterior) aniquilar la cultura aborigen con el pretexto de que la acción colonizadora está plenamente justificada?

Pero es que tal absorción de culturas a nivel interplanetario sería mucho más monstruosa que los males que tratase de evitar la civilización dominante en la fase de dominación. Seguramente los sentimientos de frustración alienarían sin remedio todas las razas terrestres. Las perturbaciones provocadas por millones de individuos que se rebelarían justamente por la actitud paternalista de estos extraterrestres y que acusarían de traidores a los que se presuntarían dulcemente a ser subyugados por una cultura extraña serían inmensas. Esto obligaría a los -en principio- pacíficos viajeros en misión de ayuda a adoptar medidas represivas y violentas para proteger a sus amigos. No tomamos en cuenta el trauma psíquico que alteraría a niños y adultos al tener que substituir sus principios y factores de juicio por otros nuevos con características semánticas y lógicas totalmente extrañas. Y todo esto con gran rapidez si se desean alcanzar en un breve lapso los fines que se postularon en un principio.

Si meditamos con serenidad todos estos razonamientos podremos adicionar sin duda muchos otros extraterrestres está más ajustada a los imperativos de un código ético sin duda lógico

tros inconvenientes y concluiremos juiciosamente que la postura adoptada por estas entidades

tros inconvenientes y concluiremos juiciosamente que la postura adoptada por estas entidades extraterrestres está más ajustada a los imperativos de un código ético sin duda lógico. Resulta por tanto, utópico, transplantar las normas socioeconómicas por las que se rigen otras presuntas civilizaciones extraterrestres al marco político de nuestra Tierra en el estadio actual. Es peligrosísimo para los científicos asimilar bruscamente otras concepciones de la materia o de la cuantificación del espacio o del tiempo, sin haberlas madurado lenta y progresivamente. No nos es factible sustituir nuestras religiones por una nueva mística si esta no vá acompañada simultáneamente por unas bases conceptualistas de la ontología que a su vez se apoyen en diferentes interpretaciones científicas del universo.

Como vemos, los problemas de adaptación de diferente índole serían múltiples. Seamos sinceros y pensemos, si las entidades extraterrestres se nos presentaran de pronto con un gesto enigmático y realizando algún prodigio técnico para probarnos su identidad, nos sentiríamos fátuamente felices por haber sido testigos del fantástico acontecimiento. Nos contentaríamos con haber sentido la intensa emoción de participar en un hecho histórico y, pasados los primeros momentos de sorpresa, vencido el inicial respetuoso temor que posiblemente sin pretenderlo nos infundirían, seguramente nos precipitaríamos estúpidamente para arrebatarnos giros de ropa o para pedirles autógrafos. Es que necesitamos de la prueba total de verlos vestidos con un traje fluorescente, ante doscientos micrófonos y mil cámaras de televisión en la Plaza de la República, enfrentados a cientos de millares de personas? Si de verdad pensamos que estamos siendo visitados por seres procedentes de otros mundos, muy posiblemente más inteligentes que nosotros y poseedores de un nivel cultural superior, ¡¡seamos al menos consecuentes y no juzguemos que vayan a presentarse ante la vista de la gente con la frivolidad de artistas de cine!!!¿Hasta qué punto hemos ido impregnándonos con las novelas de ciencia ficción como para esperar, con primaria y morbosa curiosidad el momento en que

dichos seres aparezcan ante nosotros? Analicémoslos y reconozcamos humildemente que lo que realmente queremos no es incrementar nuestra cultura con lo que ellos nos puedan aportar sino procurarnos emociones fuertes y sentirnos diferentes a los demás después de haber tenido ocasión de ponernos en contacto con "seres extraterrestres".

Por todo esto creo que por el momento es mejor la política que esta gente sigue de no intervenir en nuestros asuntos en los que si nos metimos conscientemente deberemos salir por nuestros medios ya que sinó nuestra humanidad no habrá valido la pena y su desaparición estará justificada.

Invito a lectores e investigadores a realizar nuevas aportaciones a este complejo tema que siempre serán bien recibidas.

Adalberto C. Ujvári

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Argentina

de la realidad del fenómeno ovni) alcanzara niveles límite pudieran reintroducirse factores

nos visitarían y a tomarlos(o por lo menos intentarlo)por "salvadores" de repuesto. Ahora, pues, plantearé las distintas posibilidades a ser tenidas en cuenta para luego analizarlas:

- 1) No desean contactarse con nosotros "porque sí", sin razón alguna.
- 2) Nos estarían estudiando y esa sería la causa por la que -por el momento- no consideren conveniente perturbar el medio estudiado para poder investigarnos en toda nuestra pureza.
- 3) Nos temen y por eso eluden el contacto o quizá no estén tanto más evolucionados que nosotros por lo que podríamos asimilar rápidamente sus adelantos y utilizarlos en su contra.
- 4) Temen y desean evitar una absorción de civilizaciones o también llamada "neutralización" de la menos avanzada por parte de la más evolucionada.

Pero, antes de pasar a analizar cada una de estas posibilidades, es conveniente dejar en claro un aspecto que gravitará mucho sobre el análisis que sigue. Es de suponerse que si estas naves llegan a nosotros y no nosotros a sus planetas de origen (por razones obviamente técnicas y de evolución científica), sus adelantos en materia de navegación interplanetaria son muy superiores a nuestro nivel actual lo cual, por lógica consecuencia, hace también suponer que también es una civilización más adelantada en otros aspectos filosóficos y morales. Pasemos entonces y hecha esta salvedad al análisis de las posibilidades anteriormente enumeradas:

- 1) Esto estaría casi descartada automáticamente por simple lógica. Nadie hace nada sin una finalidad determinada. Toda conducta está motivada por un estímulo y tiende a satisfacer una necesidad(objetivo). Sería ridículo suponer que seres tecnológica y moralmente más evolucionados harían algo "porque sí". Es más, todo parecería indicar que estos seres se rigen por una lógica esencialmente funcionalista.

2) Esta posibilidad será tratada en último término.

2) Esta posibilidad será tratada en último capítulo.

3) Es dado suponer que aunque no estén demasiado adelantados con respecto a nosotros, su adelanto les permite no temer un ataque por nuestra parte con nuestras probablemente obsoletas (para ellos) armas. La posibilidad de que podamos absorber rápidamente sus conocimientos científicos y utilizarlos en su contra no puede ser descartada (todo depende del grado de desarrollo científico que separe ambas civilizaciones).

4) Esta posibilidad no es nada improbable. Es más, tenemos aquí mismo, en nuestro planeta varios ejemplos de esta absorción que ya son historia. Para no irnos mucho en detalles, se podría citar el ejemplo clásico de la aniquilación de las culturas autóctonas en América cuando comenzó la colonización inglesa, portuguesa y española entre otras. Creo que nadie puede negar la total desaparición de las culturas Maya, Azteca, Inca y de otros indios norte y sudamericanos que fueron destruidas y absorbidas por los conquistadores. Algo así podría también ocurrir a nivel interplanetario y quizá sea esta una de las razones del no contacto.

2) Quise dejar para el final esta posibilidad que -a mi juicio- es la más interesante. Al menos la considero la menos insatisfactoria de todas las hipótesis.

Supongamos ser visitados por seres que estuvieran realizando prudentes experiencias de carácter psicosocial para descubrir hasta qué punto pueden darse a conocer sin perturbar la red macrosocial terrestre. Supongamos que los contactos con algunos terrestres (que -de hecho y esporádicamente- se dan) se hagan de modo que no podamos alcanzar un elevado grado de evidencia respecto a su real presencia en la Tierra. Sigamos suponiendo que ellos hubieran puesto en funcionamiento un sistema de control que debería funcionar autocorrigiéndose o realimentándose de tal forma que si la respuesta (difusión y credibilidad social excesivas

Ufologia

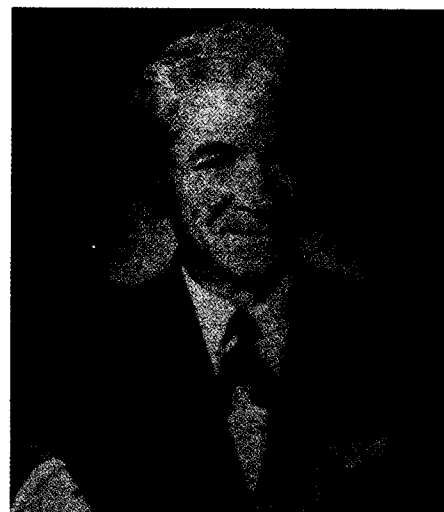
Il problema del non contatto

È stata tutta una burla? — Il comportamento delle misteriose intelligenze — Un grande divario tecnologico — La «conquista» mentale dell'umanità.

«**E**ro solo, in quel campo. Ad un tratto, una luce improvvisa nel cielo. Dopo aver volteggiato per qualche istante la vidi avvicinarsi e poi, con mio grande stupore, assumere i contorni di un ordigno in fase di atterraggio a qualche centinaio di metri dalla mia posizione... Mi avvicinai, come attratto da una forza irresistibile... Si aprì un portello... scese un occupante... Comunicammo tra noi per via telepatica, fu una sensazione stupenda. Mi disse...»

Soventissimo le relazioni dei cosiddetti contattisti si articolano come in una sorta di canovaccio tacito a cui attenersi secondo questa linea grossolana, rispettando tutta una sequenza di atti, pensieri e situazioni ormai scandita quasi per una specie di tradizione. I motivi ricorrenti che meriterebbero estrapolazione, da cui un'analisi nel merito ed approfondita sono — come qualunque ufologo avvezzo a questi eventi non esiterebbe ad am-

mettere — molteplici e svariati, quello su cui è mia intenzione porre l'accento è relativo al contatto in sé in senso lato, vale a dire nell'accezione classica ufologica e, in modo particolare, all'aspetto «in negativo» del fenomeno, solo all'apparenza non intimamente connesso al problema di fondo. O meglio, proviamo a considerare un «momento» (tra i molti dell'ufologia, sia chiaro) che sono solito definire *paradossale* — nel senso più stretto del termine — dell'intricato puzzle offertoci dall'enigma UFO: il contatto c'è ed esiste — almeno stando alle testimonianze (ché è a quelle solo che possiamo far riferimento) e accreditandole di buona fede e genuinità —; ma, per colmo d'ironia, è come se non ci fosse; cioè da esso scaturisce — paradossalmente — un contrario violento, da tempo individuato dai ricercatori ed identificato con il chiarissimo termine di «non contatto» — ossia esattamente l'opposto.



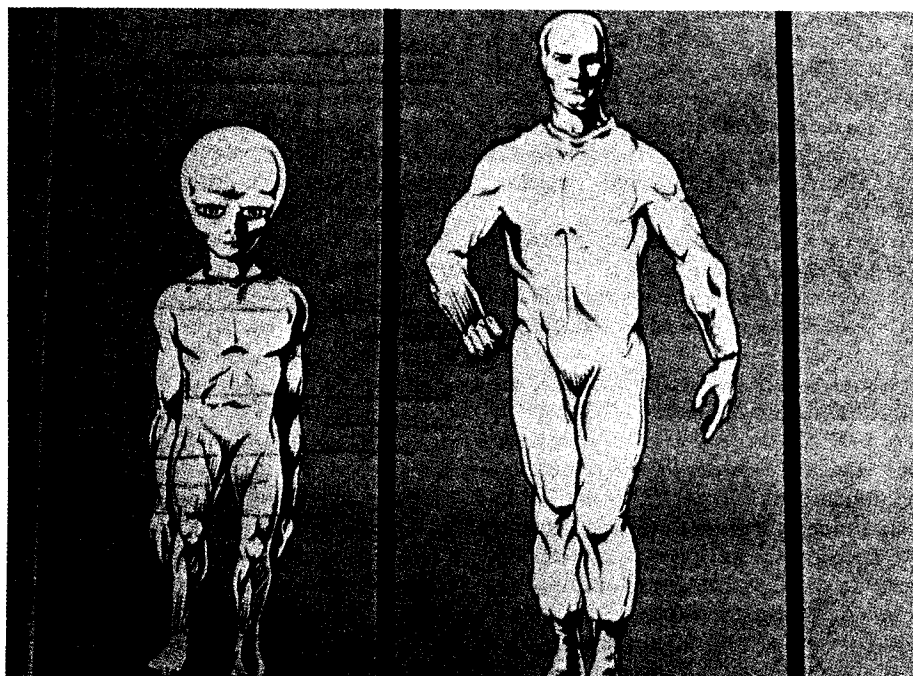
George Adamski il cui nome, nel 1952, fece il giro del mondo per i suoi presunti contatti con un venusiano.

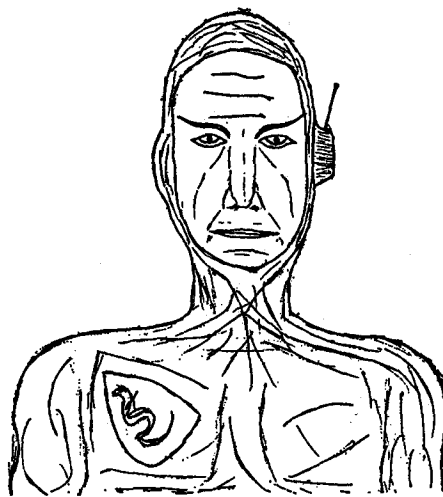
Ma spieghiamoci meglio.

Sin da quando — agli esordi degli Anni '50 — il problema UFO si è fatto corposo e, soprattutto, ad esso si è iniziato tentare di attribuire delle giustificazioni per le quali si chiamassero in causa possibili e probabili «entità razionali» e «preposte» all'accadimento del fenomeno, ci si è chiesti: ma perché, allora, non aprire un dialogo evidente, palpabile ad ogni livello; che senso, in definitiva, attribuire al «non contatto»?

Difficile rispondere, per non dire impossibile. Facile soltanto per quelli che abbracciano una soluzione ben precisa del mistero, vale a dire per coloro che sostengono di «sapere» a che cosa e a chi ascrivere il fenomeno UFO a livello di causa scatenante. Il riferimento è specifico, ad esempio, per quei ricercatori — inseriti nella cosiddetta *ipotesi naturale* — per i quali l'ufologia non ha senso d'esistenza, giacché completamente giustificabile, in tutte le sue manifestazioni, in fenomeni di natura (fulmini globulari, inversioni di temperatura, bagliori, cani solari...) ai quali, evidentemente, attribuire pretese di contatto è per lo meno ridicolo. Oppure, ancora, per i contattisti, per tutte quelle persone, cioè, che attribuiscono la spiegazione degli UFO ad interventi di esseri extraterrestri. Per questa categoria, gioco forza, il non contatto non sussiste, proprio perché essi stessi, in primissima persona, si pongono

Nella fenomenologia del contattismo, l'aspetto degli extraterrestri è assai vario: nanerottoli dal grosso cranio ed esseri di aspetto umano alti e ben proporzionati.





L'ufficiale di polizia H. Schirmer mentre in stato d'ipnosi sta tracciando lo schizzo di un essere extraterrestre (accanto) nella cui astronave rivelò di essere stato portato a bordo il 3 dicembre 1967.

come lampante prova dell'esatto contrario: chi dirige quel che noi appelliamo enigma UFO è ben lungi dal non volerci contattare; anzi, già lo fa da tempo — qualcuno azzarda da secoli — riservandosi però il diritto di presciogliere chi contattare, come e con quali modalità. Per chi, al contrario — dal momento che evidenza alcuna ancora non esiste per definire in modo univoco la risoluzione del quesito posto dagli UFO in un verso o nell'altro — preferisce mantenere un atteggiamento riflessivo e di considerazione dei fatti a disposizione, senza optare per una o un'altra chiarificazione, il problema del non contatto c'è, eccome, costituendo, forse, uno dei più spinosi ed inquietanti interrogativi dell'ufologia intera.

Volendolo affrontare in modo approfondito e totale ci troveremmo a dover richiedere alla rivista troppe delle sue pagine, rischiando, tra l'altro, di annoiare, e non poco. Può essere, dunque più che sufficiente proporre un breve elenco di possibilità nelle quali sintetizzare il tutto nel modo più breve. Ciò a tutto vantaggio, poi, anche della chiarezza, soprattutto per chi alla cosa mai — o solo raramente — ha dedicato considerazione o, addirittura, per chi per la prima volta dovesse avvicinarla.

È d'obbligo, prima di procedere, una considerazione ulteriore. Tutto ciò che segue ha un senso solo e soltanto volendo attribuire — come molti tendono a fare e come la storia stessa dell'ufologia insegna — agli UFO un «sostegno», ossia una scaturigine, una causa che, in termine lato, potremmo definire «razionale» o

«dotata di volontà»; in altre parole, un'intelligenza — di qualunque natura essa sia: terrestre, extraterrestre, paraterrestre o parafisica, ultraterrestre, spiritica, psichica e così via — che tiri le fila del suo singolare manifestarsi a noi per il tramite degli UFO. In termini diversi non avrebbe significato — come si è visto — parlare di non contatto: se l'UFO è un meteorite, che senso attribuire ad esso una «volontà», una presa di consapevolezza? È chiaro. Da ciò, dunque, una deduzione immediatamente successiva: dobbiamo, a priori, scartare l'eventualità — per alcuni fattasi molto consistente, specie in questi anni di ridimensionamento del fenomeno e di conseguente scoraggiamento — che tutto si riduca a una bolla di sapone, ovvero che da quasi quarant'anni a questa parte mezzo mondo si sia divertito ad organizzare burle ed invenzioni, raggruppate in un'unica accozzaglia madornale, l'ufologia appunto. Ma tutto è pur possibile.

Ciò premesso, vediamo, per punti, le eventualità più plausibili:

A) *Il contatto c'è, ma è molto limitato.*

È l'ipotesi che accorda completa fiducia ai contattisti.

Sin dagli inizi degli Anni '50 alcune persone sostengono di essere entrate in contatto con i piloti degli UFO, provenienti dallo spazio cosmico. Prescelte per motivi non ancora ben chiari, — ma fondamentalmente, per una spiccata sensibilità psichica — esse rappresenterebbero la punta di diamante di un'umanità ben presto destinata ad entrare in un «vortice» di contatti assai più generalizzato. La fase attuale di estrema prudenza e cau-

tela sarebbe dovuta al fatto di non sovolgere con un impatto troppo violento ed evidente l'intero pianeta. Da ciò, dunque, il numero per ora così ristretto dei contattisti, pochi «eletti», testa di ponte della nostra razza.

B) *Il contatto non è previsto.*

Può benissimo darsi che le misteriose intelligenze si comportino in modo così elusivo perché non hanno proprio intenzione alcuna di entrare in contatto con noi. Il motivo delle visite potrebbe limitarsi a perlustrazioni e sopralluoghi più o meno semplici, atti di «constatazione», riservazioni a fini di studio scientifico, psicologico, sociale, con assoluta indifferenza verso di noi in modo diretto.

C) *Il contatto è volutamente evitato.*

È una probabilità che gode di molto credito e si riallaccia in modo abbastanza nitido alla prima (A). Un contatto esteso, improvviso e generalizzato che potrebbe significare per l'umanità? Probabilmente guai. Jung scrive: «Ciò che potrebbe comportare un fatto del genere per l'umanità non può essere previsto; ma, certamente, noi ci troveremmo pressappoco nelle stesse precarie condizioni in cui si trovano le attuali comunità primitive in conflitto con la civiltà superiore dei bianchi. Perderemmo il timone della nostra esistenza e non avremmo più speranza. Cioè, il volo sublime del nostro spirito sarebbe arrestato e paralizzato per sempre. Naturalmente, la nostra scienza e la nostra tecnica sarebbero prime ad essere travolte rovinosamente. Per non parlare — aggiungiamo noi — dell'etica, la religione, la filosofia... è assodato che dove si vengano ad incontrare due civiltà a tenore evolutivo fortemente differenziato, è inevitabile che la superiore fagociti l'inferiore distruggendone ogni suo germoglio costruttivo, a qualsiasi livello. Gli esempi che anche solo la nostra storia terrestre ci offre sono i luminanti: pellerossa/cowboys, precolumbiani/conquistadores, popoli primitivi/uomini bianchi...

A fronte di tutto questo può darsi esistere una sorta di «codice morale» che spinge gli ufonauti ad imporsi, nel modo più assoluto, d'entrare in contatto su larghissima scala con l'essere umano.

Restringere a pochi rappresentanti (contattisti) potrebbe avere il significato di «discreto» avvertimento, quasi come semplicemente, far prendere coscienza, seppure in modo frammentario, della loro potenziale esistenza fra noi.

D) *Il contatto è impossibile.*

È questione di confronto di livello intellettuale. Se così fosse starebbe a significare che il divario fra intelligenze UFO e terrestri sarebbe così abissale da non

consentire dialogo. Un po' come pretendere di entrare in contatto con il popolo delle formiche, il quale non solo non avrebbe il potenziale sufficiente per afferrare l'evento, ma neppure avrebbe — al di là del soddisfacimento da parte nostra delle curiosità ad esso legate — che poco da offrirci, essendo il discorso di reciproca interrelazione praticamente a senso unico (da noi a loro e non viceversa). Il fatto che, a volte, una qualche forma di avvicinamento avvenga sarebbe fortuito e dipendente da forze di causa maggiore e non da loro volontà o disponibilità.

E) Il contatto è accidentale.

Come enunciato alla chiusa del punto D, può darsi che per una serie di esigenze indipendenti da loro, le intelligenze UFO si ritrovino ogni tanto a dovere, di necessità ma in modo fortuito, contattarci.

F) Il contatto c'è ma non ci è palese.

Ipotesi affascinante, ma inquietante, paurosa. Ben sintetizzata dalle parole di Charles Fort quando scrive che forse l'umanità non è altro che una sorta di gregge, ignaro ed inconsapevole del suo destino, le fila della cui esistenza sono manovrate da intelligenze infinitamente superiori che guidano il suo fato a seconda del loro piacere ed indipendente-

mente dal nostro arrabattarsi qui, su questo piccolo pianeta. È tema caro, inoltre, alla letteratura utopica che ne ha fatto un soggetto più e più volte affrontato. Ci troveremmo, in definitiva, nelle stesse condizioni di animali d'allevamento, condotti verso le mete, per loro insondabili ed inaccessibili, dei loro sperimentatori. La realtà del contatto, dunque, sarebbe quanto mai concreta ma impalpabile; aleggerebbe su di noi ed il nostro mondo come una cappa opprimente, vista la nostra impossibilità fisiologica e psicologica di percepirla in tutta la sua pesantezza.

G) Il contatto «manipolante».

Ovvero, della «conquista mentale» dell'umanità. è questa una prospettiva che sta acquistando alquanto vigore e che, secondo alcuni ufologi particolarmente accreditati — tipo Jacques Vallée — potrebbe, infine, essere la vera risposta all'enigma UFO. Si tratterebbe di una vera e propria azione a lunga scadenza, impostata su una fase iniziale che potremmo definire di «sensibilizzazione» e su di una successiva che si potrebbe chiamare di definitiva «presa di consapevolezza». Le intelligenze che «recitano» dietro alle fantomatiche apparizioni celesti starebbero, poco alla volta, palesandosi alla nostra realtà tramite il contattismo iso-

lato e frammentario, per poi — gettate le prime teste di ponte — inserire, dinanzi alla sempre più diffusa coscienza da parte degli umani della loro esistenza, un contatto massiccio e planetario. Con il loro apporto, qualcuno sostiene verrebbe a concretizzarsi ciò che si è profetizzato da più parti, ovvero l'avvento di una nuova e fulgida era umana, sulla quale si spalancherebbero orizzonti sterminati di incredibili, inedite conquiste. Dal lavoro a livello mentale, dal progressivo e lento convincimento indotto nelle coscienze, gli ufonauti e tutta la loro realtà trarrebbero, infine, il momento ideale per il contatto definitivo e conclusivo. I fini della operazione però — salvo le acclamazioni dei soliti ottimisti — non ci sono affatto chiari. Tutto sarebbe possibile. Queste sono, in breve, le ipotesi che anni di studi e speculazioni sul mistero del non contatto hanno suggerito essere le più accreditate e, forse, vicine al vero. Un ginepraio non indifferente, come si vede, la cui ultima e concreta risoluzione, pare, ad oggi, essere ben lungi dall'ottenersi. Ma è un po' il destino di ogni aspetto dell'ufologia: muoversi nell'incertezza, nel dubbio e nel mistero più fitto, aperto ad ogni evenienza.

Franco Ossola

THE SOLAR SCAN

In one of the most startling government reports on UFOs ever, America's super-secret National Security Agency (NSA) says UFOs are real — and warns that country should prepare for a confrontation with space aliens.

But the parts of the report released leave little doubt that as early as 1958 the nation's most secret intelligence agency was deeply concerned about UFOs. Smashing to bits the idea that all UFOs are hallucinations, the report clearly states:

- "A considerable number of instances exist in which there are groups of people and a radar or radars seeing the same thing at the same time."
- "On occasion, physical evidence of a circumstantial nature was reported to have been found to support witnessed sightings."
- "A continuing high percentage of reports of unusual aerial objects are being reported by people in responsible positions in science, government and industry."

The report notes, in no uncertain terms, that some eminent scientists believe that UFOs are extraterrestrial in origin — and cautions that this fact "cannot be disregarded."

Moreover, there could be some very "serious" and "far-reaching human survival implications," warns the report, adding: "If they discover you are an old but hardly invalid rule of thumb, 'they' are your technological superiors."

"Human history has shown us time and again the tragic results of a confrontation between a technologically superior civilization and a 'technologically inferior people.'"

EDIT: "The Sunday Herald, Sept. 2, 1979 results of a confrontation between a technologically superior civilization and a 'technologically inferior people.'"

sonica, ed una difesa dalle accuse ecclesiastiche.

L'autore si serve della particolareggiata descrizione della cerimonia di ammissione all'Ordine per rendere noti quei principi morali e religiosi che sono alla base della cultura massonica e forse non è a caso che di questo lavoro è stata in questi anni stampata una piccola riedizione diplomatica.



deal rosier could it finally be proved that such alien intelligences do not exist at all!).

To conclude on a more personal note, it might at this point be right to add that the present Editor has known since June 1957 what the UFO entities are, but has been at some pains not to let this fact colour his contributions. For it will be better if each reader of our journal is provided with as much evidence as possible and then left to draw his own conclusions and decide for himself what is taking place in these momentous times.

A NEW CONSULTANT FOR FSR

With very particular pleasure we welcome on to our mast-head the name of Dr. Richard F. Haines, Ph.D., well known as a NASA scientist. Dr. Haines is the author of five articles which have already appeared in Volumes 21, 22, 26, and 27 respectively of FSR, and he is a specialist in the fields of human vision, perception, physiology, and related disciplines. He is an Adviser to CUFOS (Dr. Hynek's Center for UFO Studies), and also serves as an Editor of *UFO Phenomena* (Bologna, Italy.) He has written a book, *OBSERVING UFOs* (Nelson-Hall, Publishers, Chicago), and edited the important anthology *THE UFO PHENOMENON AND THE BEHAVIOURAL SCIENTIST*.

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ARE THE REASONS FOR THE COVER-UP SOLELY SCIENTIFIC?

Dr. Pierre Guérin,

Maitre de Recherche, CNRS (French National Council for Scientific Research)

(Translation from French)

In FSR Vol.28, No.5 we gave Dr. Guérin's interesting and important *Open Letter to an Impatient Ufologist*, in which this top French scientist dwelt upon the fact that there is no way whatsoever in which the presence here of UFOs might be squared with our current scientific models of the Universe, nor indeed any likelihood in sight that this situation will necessarily ever change. In sum, Dr. Guérin attributed current scientific attitudes, and the official Cover-Up, to this state of affairs, and he could only counsel patience. The *Open Letter* was published in the summer of 1982, but by November of that same year, Dr. Guérin had already radically changed his tune and he had written the following article, which appeared in *Lumières Dans La Nuit* No. 225/226 (March/April 1983). The reason for this dramatic change in Dr. Guérin's thinking is the fact that he has now made a study of the evidence relating to *Cattle Mutilation*. — EDITOR

Introduction

In a recent article of mine published here in LDLN, I developed the thesis according to which the official non-recognition of the reality of the UFOs derived in essence from the denials uttered by the scientists — denials of which the Governments would be obliged to take account even though those Governments might, for their part, possess presumptive evidence for

the existence of the UFOs. Let us put it more succinctly: I have long imagined the following scenario: General de Gaulle — or, if you like — Monsieur Mitterand, is the elected occupant of the Supreme Office in France. He summons such and such a university figure in the realm of the Natural Sciences in order to ask for his opinion regarding the scientific policy that it would be best to carry through in the country. At the end of the interview, the President (who doesn't

believe in UFOs, but nevertheless still harbours a slight degree of doubt on this subject) enquires in a bantering tone: "And these UFOs that everybody's talking about? What view should we take about them?" The learned professor thereupon replies with a shrug that, quite obviously, it is all a load of nonsense exploited by charlatans who are poisoning public opinion and insulting Science.

In that same article, I analyzed the reasons for this attitude on the part of the scientists. The first reflex-action by scientists has always been in every epoch of History, and still is, to offer resistance to any attempt to question the prevailing scientific consensus — such resistance even going so far as to involve negation of the new facts that have led to this process of questioning. However, their refusal lasts only so long as the time required by Science for the integration of the phenomenon in dispute (this coming about thanks to an enlargement of the theoretical explanatory models.) In other words, once it has become rationally explicable, the new phenomenon ceases to be rejected and is incorporated into the edifice of facts that are taught (even if, at first, it still comes as a shock to the old habits of thinking.) If, on the other hand, the phenomenon continues to run counter not only to the consensus, but, above all, to an inadequate development of our Science, which thus reveals itself to be incapable of accounting for the phenomenon in a rational fashion, then the phenomenon remains *accursed*, and *reprehensible*.

Now such is the situation at present as regards the UFOs, and for the reasons that I set forth in my article (these reasons being, in essence, the difficulty of accepting the fact that such small craft in such large numbers could come from so far away from us as the stars and could, seemingly, defy the laws of Dynamics in our atmosphere).

My analysis was incontestably correct, relating as it did to the behaviour of the great majority of the scientists. Nevertheless the question to which we require an answer is the question of knowing whether this behaviour on the part of the scientists is, as I then suggested, at the root of the official refusal throughout the world to recognize the existence of the UFOs, or whether the primary reason for this refusal is not, rather, a deliberate⁴ piece of lying put out knowingly by a small number of political, military, and (why not?) scientific leaders right at the top (headed by the Chiefs of State of the Great Powers) the objective being, at all costs (and for reasons that have yet to be revealed) that the public shall not become aware of the facts of the situation. This fits naturally fitting in very well with the natural sense of scepticism and the hostility of the great majority of the scientists, who in general are very poorly informed on the subject of UFOs and would be easily hoodwinked....

Now, these two possible interpretations for the refusal of the scientific community to accept the existence

of the UFOs are not in the slightest degree equivalents. The first interpretation merely implies, as it were, an ordinary, simple "intellectual blockage" in the face of a UFO Phenomenon regarding which it is implicitly held that there is absolutely no proof of it (for those who "don't believe in it") or that there are only indirect proofs of it (for those who "believe in it") in the shape of excellent testimonial accounts no doubt, that are in general agreement as to their terms, but without our being finally possessed of any true material proofs that could be produced in evidence, any humanoid corpses, and so on. AND IT IS CERTAIN THAT CONCRETE PROOFS ALONE WILL DISCOMFIT THE INVETERATE SCEPTIC — even the best testimonial proofs are never sufficient.

The second possible interpretation for the refusal of the scientists to accept the existence of the UFOs implies on the other hand that such solid concrete proofs of their reality DO exist, known only to a very small number of people occupying very high positions, and that these people are knowingly keeping those proofs hidden from the public.

Should the first interpretation be the correct one, then we would all be free to think what we like about the subject, to the extent that each of us is led into error only by any psychological or mental blocks that he may have, and not by any process of manipulation in the guise of disinformation. In that sort of set-up, truth always triumphs in the end, and all we shall need to do is wait till our Science has progressed far enough for it to be able to integrate the extraterrestrial object "UFO" into the realm of those things that are physically explicable in a rational fashion.

But, in the event that my second interpretation is the correct one, why then — we should, on the contrary, be well and truly manipulated, and we might even be justified in asking ourselves whether it is not perhaps our visitors themselves who are manipulating us, through responsible terrestrial intermediaries, so that we shall continue to be kept in ignorance of the truth?

Such a supposition as this can in no way be attributed to paranoiac delirium, even though quite a lot of "contactees", as a result of their experience, do indeed feel themselves to be the custodians of some revealed secret or to be entrusted with some mission, while at the same time menaced and under surveillance — a situation which does indeed conjure up the idea of a paranoid psychological structure — but it all depends on knowing whether that psychological structure was induced by the contact, or whether it was there before the contact...

All too often, you hear this "manipulation hypothesis" opposed with arguments like the following: "If we were manipulated like that, we would know about it". Or: "Why should representatives of cosmic civilizations that are necessarily far more evolved than Mankind inasmuch as they have resolved the problem of intergalactic travel and they know how to escape from us whenever

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we chase them — without their craft ever breaking down — why should they need to conceal their presence from us?"

Such questions as these are of course totally beside the point. In the first place, the very postulation that no material proofs exist (wrecked UFOs etc.) means, by implication, that the problem has already been solved, since the very question that we are asking is precisely this: are or are not such proofs being hidden from us?

On the other hand, is there any need for us to go on repeating, for the umpteenth time that, as Aimé Michel has pointed out, the colonization of an under-developed species by a superior species has every chance of passing undetected, by the former provided that the latter goes about it with a minimum of precautions?

The fact of the matter is that a less-developed species would only be able to judge such an intervention in the light of its own criteria, and it would find itself intellectually handicapped for the task of identifying the criteria of its colonizers and would consequently run the risk of being unable to recognize those criteria as such. Our cows, who nevertheless can see us, and who think they know us, are unaware of the fact that we only rear them with a view to getting milk from them, and getting calves that will be turned into veal cutlets or, if they grow up, even into beefsteaks. You can imagine that there might be some "intelligent" cows — at any rate less intelligent than we are — and that we might be afraid that they would revolt if they "*knew*", in which case we would try to conceal our presence from them by causing them to practice "self-censorship".

Similarly, one can visualize that the Extraterrestrials might have any number of motives for visiting us (not of course necessarily all of a predatory nature) — motives that would make it necessary for them to conceal their visits from as many humans as possible, by hiding from us the inevitable material proofs that would sometimes be left here by them.

So much by way of preamble.

The problem of proof

My next task is to point out that, unless you are "in the know" and are privy at the very highest level to the secrets of the Military Intelligence Services or to the secrets of the Heads of State to whom those Military Intelligences report (?), nobody is capable of knowing for certain whether, yes or no, there do exist material, concrete (and therefore irrefutable) proofs of UFOs *as such*.

We have recently caught quite a sniff of evidence from Leonard Stringfield that such proofs do exist, in the leaks given to this American writer on Ufological matters by various people (mostly retired military officials) who claim to have seen the evidence, but so far names and addresses are not being published. Here in

France Jean Sider has repeated these claims about crashed UFOs in the United States and corpses of humanoids recovered by the U.S. Air Force. These reports are increasing in number and emanate from people who appear not to be in communication with each other or colluding, and, on account of their basic agreement on the essential details, *the reports do seem to have the ring of truth about them*. However, while the revelations these people have given us as to the precise details of the appearance and morphology of the humanoids do confirm certain details that have already been reported by countless eyewitnesses throughout the world who have had close encounters with UFOs, this agreement as to the details of the creatures cannot, unfortunately, be taken *in itself* to be proof of the truthfulness of crashed disc/dead humanoid stories simply because, for the past twenty years, many of those details — such as for example, small stature, big head, slit eyes, atrophied mouth, etc., have been public knowledge.

The sceptics for their part will always argue that these anonymous accounts of crashed discs and recovered corpses are less reliable maybe than the classic UFO encounter reports because, in the latter cases at any rate, it is at least usually possible to trace the eyewitness and question him afresh and pursue the investigation further.

The fact of the matter remains that, with all these crashed discs and corpse reports, we are still only dealing with claims made by eyewitnesses. But the material proofs alleged to exist remain concealed by the authorities, who are the sole possessors of them.

The proof is here before our eyes

Consequently if we are to find the *proof* that there is no question of any sort of intellectual or psychological "block" whatsoever on the part of the authorities or officialdom, and that they are indeed quite consciously and knowingly concealing from us the evidence for the existence of an intelligent intervention here such as cannot possibly be imputed to Terrestrial Man, then it is not (at least for the time being) in the direction of the UFOs as such that we must look for that proof. We could, for example, look for our proof elsewhere. We could secure proof of this manipulation for which we are looking by turning our attention towards another class of phenomena — *ANOTHER CLASS OF PHENOMENA WHERE, UNLIKE THE CASE OF THE CRASHED UFOs AND CORPSES, THE MATERIAL EVIDENCE IS THERE, TO HAND — BECAUSE IT CANNOT BE HIDDEN!*

Well now, are there such other phenomena now taking place, the concrete evidence for which is there, right before our eyes? And how are the military and political authorities reacting to those phenomena?

The answer is: YES. Such phenomena are occurring. And unquestionably the most significant fact

about them is that they are a ufological manifestation. I refer to the cattle mutilations the cases of which, over almost twenty years past, are now well nigh too numerous to be counted in the United States (where the cattle are out in the open at night.)

LDLN readers will be aware of the picture from the articles on cattle mutilation by Jean Sider, but Ufologists are by no means the only people who have been focussing attention on to this matter: Numerous journalists have investigated these matters on the other side of the Atlantic, questioning the farmers, and publishing photographs of the mutilated animals. Here in France too, one of our monthly publications has taken up the question, and has set before its readers the various possible explanations that might account for these mutilations and for the circumstances in which they occur. The number of these possible explanations is very limited, and there is a very good reason for that. Here is the complete, exhaustive list of all the causes that are possible:—

1. Attacks by *predatory animals* (coyotes, etc.)
2. Clandestine surgical operations of *human origin* (i.e. removal of organs or tissues for secret military research with bacteriological weapons, or mutilative acts, symbolic or non-symbolic, perpetrated by secret sects such as are found in the U.S.A., etc.)
3. Clandestine surgical operations of *non-human origin* (and, in this case, consequently *NECESSARILY EXTRATERRESTRIAL*).

What is so striking in all these animal mutilations, for any observer, even if he be no veterinarian, is the extraordinary cleanness and sharpness of the incisions, their quasi-geometrical lay-out, with no fudging or uncertainty, the "cleanness" of the organ-removals — all of which, straight away, totally and irremediably rules out Explanation No. 1 given above. Traces of tooth or bite-marks are non-existent. Indeed, as a matter of fact it is often reported that predatory animals absolutely refuse to go near the carcasses, which rot very rapidly from within, and yet without swelling up. The farmers are never mistaken in their verdicts, and this is the main reason why this business of cattle mutilation has caused such a rumpus, and is still doing so.

Hypothesis No. 2 — the theory that the mutilations are the work of sects or of secret military experimenters — will be found to stand up equally poorly under examination. Mysterious "helicopters", generally totally silent (!), sometimes equipped with landing-lights and powerful searchlights sweeping the ground, are frequently seen at night at very low altitudes over the fields where the herds are, and then, next morning, it will be found that mutilations have occurred or beasts have vanished. Sometimes the mutilated animals are not found in the field where they had been,

but miles away, sometimes in places very difficult to get at on foot, and with their bones broken, as though they have been dropped from the air. So it is an indubitable fact that, whoever and whatever they are, the mutilators are using aerial craft for the perpetration of their ill-deeds. The alleged "secret sects" involved in all this (whether "satanic" or whatever) would consequently have to be the possessors of veritable fleets of silent helicopters of an unknown type, equipped with absolutely the latest thing in surgical instrumentation — all of which is totally beyond any probability.

On the other hand, the affair might possibly be slightly more conceivable if it were the work of the secret services of the Government and military biological research, but in that case it is incomprehensible why these services, who already own all the animals they could possibly need, should take this vast risk by carrying out operations on herds of cattle that do not belong to them. Such illegal activities would be bound to come to light in the end. *Furthermore, the U.S. Air Force's helicopters are noisy, as every helicopter is*, whereas, with the helicopters associated with the cattle mutilations, the characteristic noise of the blades is non-existent, even from a close distance.

And, on top of that, some of the reports have mentioned silent aircraft with wings, making vertical landings and take-offs!

Well now, there are two arguments that totally put paid to this theory about surgical operations of *human origin*. These are as follows:—

1. We are now beginning to discover that the animal mutilations have a universal character — they are going on everywhere. We already knew that they had spread to Canada, and I now learn that there are even mutilations going on here in France,² where neither satanic sects (more of a subject of folklore in this country than a powerful force) nor the laboratories of the Ministry of Defence can be suspected of being responsible.
2. The incisions and the excisions of organs discovered on the carcasses of the animals give proof of a hyper-sophisticated surgical skill that in many respects surpasses any present-day capabilities that we possess in these fields. This fact has been remarked on by the private veterinarians who have been engaged by the farmers to examine the wounds. In particular, the removal of certain internal organs seems to have been done by suction, without any deep opening being made, as our surgeons would have done. Thus, for more than a decade, the mutilators have apparently already been in possession of equipment — *in situ* — such as our most modern central hospitals are only just starting to have — such as lasers, etc.

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So we find ourselves confronted by a phenomenon for the existence of which we possess concrete proof (which, by the way, nobody disputes) and which nevertheless has shown itself to be totally resistant to any conventional explanation along terrestrial lines, be it of either human or animal origin.

Rather than invoking I know not what imaginary and gratuitous "paranormal" manifestation to explain these facts (as certainly all too many ufologists of the "New Wave" will want to do) or even I know not what secret world organization of initiates dwelling clandestinely amongst us,³ I prefer, for my part, to apply *Occam's Law* in the interpretation of what we observe, and, consequently, to conclude that the animal mutilations, associated as they are with the passage overhead of flights of silent machines coming from the skies and impossible as they are for us to perform in the present state of our surgical techniques, cannot be anything else but a manifestation of the activities of extraterrestrial visitors.

When the impossible has been eliminated, then one has to resign oneself to admitting what is by far the least improbable (and, incidentally has nothing surprising about it when one sets the facts in their correct place in the ufological context.)

No doubt the objection will be raised that there is no difference between the material proof for the animal mutilations and the material proof of the marks left on the ground by alleged landings of UFOs, and that neither the one nor the other can serve as material proof for the existence of UFOs themselves.

Well, to be sure, there is all the same a difference of degree between the two, even if there is not a fundamental one. In order to establish the absolute impossibility of applying conventional explanations to the marks allegedly left on the ground by UFOs, much science and much technique is required: physico-chemical and crystallographic analyses of soil and of rocks; the study of vegetation; the setting up of models and simulations for testing the latter (microwave emissions, ionizing radiations, etc.) Is there any need to say that such a piece of work has never been (at least to my knowledge) carried through, nor even in fact truly started, on any alleged UFO landing site? That this is so is due — in the case of official enquiry commissions — to a deliberate desire to 'play the fish', while in the case of private ufological investigation groups it is simply due to lack of skill and lack of means. Critical analyses of several cases involving ground traces (such as Valensole and Socorro) argue strongly in favour of their having been caused by a UFO reported at the spot at the same time as the marks were made, but the absolute impossibility of finding conventional explanations for these cases does remain very difficult to establish *intrinsically*, outside of its context. Moreover such trace marks are very rare.

On the other hand, when we turn to the animal mu-

tilations — no need for Physics — at any rate, none in the initial stage. The mere examination of the carcasses by the veterinarian — indeed often just a glance by the farmer, or by the journalist, reveals instantly the character — at once both artificial and hypersophisticated — of the ablations that have been carried out — for there's no question of "animal bites" about this; it is downright, "clean", cutting; no rough or botched edges; a job of total perfection, implying the transportation to that spot of surgical equipment of a degree of sophistication at least equal, if not superior, to the most modern apparatus that we have had, and that only very recently, for a few of our hospitals. It should be added that nobody has ever managed to get close to one of the helicopters allegedly seen flying over the herds of cattle, and, a fortiori, there has been still even less success with the attempts to intercept one of them, despite all the large-scale nocturnal forays, sometimes with radio-hook-ups and so on, organized by the farmers.

It means therefore that, with these animal mutilations, we now have to hand, at last, UNCONCEALED MATERIAL PROOF of UFO activities being carried on in our environment — *UFO activities*, because the artificial but at the same time non-human origin of the mutilations reveals itself clearly as we examine every item in the dossier. This is the first time in the whole history of Ufology that we (we who are not parties to the secrets of Wright-Patterson Air Force Base) have been able to attain such a high degree of certainty. Some folk of course will continue, as I have said above, to try to argue and to invoke the misdeeds of some worldwide human organization that is as mysterious and all-powerful as it is imaginary. At any rate, one thing is for sure: nobody will be able to speak, honestly and sincerely, of bites by predator animals. You can safely risk your head on the chopping block on that score!

The strange attitude of the American authorities

Well now, what has been the reaction of the U.S. authorities in the face of this phenomenon? If you want to know, read Jean Sider's articles again. The U.S. Government has several times despatched official agents to effect investigations on the spot. And a final Report has been compiled by an F.B.I. agent named Rommel.

This Report by Rommel disparages the facts completely, and attributes the mutilations to predators (furred or feathered.) SO HERE WE HAVE, AND FOR THE VERY FIRST TIME, AN INDUBITABLE PROOF OF THE WILFUL AND CONSCIOUS INTENTION OF THE AMERICAN AUTHORITIES TO DECEIVE PUBLIC OPINION OVER UFO PHENOMENA.

When these same authorities assure us that they possess no concrete proof of the existence of the UFOs, or that they have never detected UFOs in the lower atmosphere with their spy satellites; when the Condon Commission, created by those same authorities, claim that after due analysis of the cases submitted to them, they find no evidence for visits by Extraterrestrials to our environment, when we have heard this sort of thing, we Ufologists have been loth to tax these allegations definitely as lies. For everything that we know about the UFOs depends only on testimonies. Or, rather, I ought to say, used to depend only on testimonies. Of course I still do not know for sure whether it is true that the U.S. Air Force possesses crashed UFOs and bodies of humanoids preserved on ice. Personally, I am still not yet quite 100% convinced of it. But what I DO now know, being able to judge for myself on the point of a material proof, I DO KNOW that the U.S. Government agents who are talking about coyote bites to account for the animal mutilations are lying and are lying knowingly, in obedience obviously to orders received from above. Whatever their degree of veterinary incompetence may be, or whatever the weakness (necessarily relative) of their I.Q. may be, these men cannot fail to know, if they have investigated the matter, that the explanation they have given is the most stupid one that could exist — an explanation that everyone, no matter who, would reject straight away, out of hand, at the sight of the mutilated carcasses.

* As the Nazi Propaganda Minister used to say: The bigger the lie, the more likely it is to be believed. Of what avail then are the statements of a few thousand farmers and a few hundred veterinarians, who have themselves witnessed the work of the "INVADERS", against the soothing denials delivered to a population of 200 million souls by a hoaxing report like the one produced by the F.B.I. man Rommel? This F.B.I. Report that bears such a fraternal likeness to all the others dished out to us over these past thirty years by the U.S. Air Force, by Condon and soon ... (why not?) by Esterle of G.E.P.A.N.?

It all fits together, and it calls in question the whole thesis that I had been advocating until recently — namely that the "Cover-up" was basically due to the unwillingness of the scientists to accept the evidence.

Oh No. Now it has to be said. It is not the scientists — naturally sceptical as they are — who have induced the political and military leaders to refuse to take the "UFO stories" seriously. It is these authorities themselves who are concealing from us what they know and denying everything, even in the grossest fashion (and that is by no means the least efficacious fashion) and it is these authorities themselves who have put it into the minds of the scientists to deny the existence of the UFOs — or, at any rate, into the minds of a great majority of them who are not sufficiently interested in the matter to search through the records for themselves. For, after all, isn't it likely (why not?) that there are ALSO some very highly placed scien-

tists, well informed on the subject, who are lying to us?

Notes and References

(1) This refusal to admit the facts frequently has the caricatural appearance of a thoroughly irrational conditioned reflex. When the Russians announced that they had put their first *Sputnik* into orbit, there was a sort of consensus — and a pretty stupid one — among the majority of Western astronomers in doubting whether there ever would be a sufficiently powerful fuel for a satellite object to be put into orbit around the Earth — and this despite the official American announcements (Project Vanguard.) Thus, we saw how in various countries — and particularly here in France — a number of renowned astronomers (whose names for charitable reasons I refrain from mentioning) publicly stated their doubts as to the veracity of the TASS Agency's announcement, and later were tearing their hair out when, to their vast astonishment, they discovered that the report was no hoax. It will be noted that, in this particular affair, the mere material proof of the existence of *Sputnik* sufficed instantly to destroy the consensus formerly prevailing, and blow the "blockage" or clamp-down sky high.

(2) If the phenomenon of animal mutilations appears to be infinitely smaller in France than in the USA, this is probably because our cattle herds, besides being spread around in small numbers of beasts, are usually brought in at night into their sheds.

(3) One could just as well tell any sort of old story. If there exists on our Earth a clandestine human organization that is responsible for the animal mutilations, then that organization must possess scientific and technical facilities that are in advance of ours! And in that case from whom could they have got them, if not from non-humans who have visited our planet? We are consequently forced back to the conclusion that it is a ufological manifestation...

(4) The question still remains as to *WHY* they are hiding it from us. The answer cannot be given in a few lines. Aimé Michel, with whom I have been discussing these matters for years, is inclined to believe that the natural mediocrity of the responsible politico-military leaders should suffice to explain everything: in his view, such folk would be motivated above all by the desire to exercise power and by considerations of career, which means that they would sweep under the carpet any problem that is totally beyond them and before which they find themselves helpless. Beyond any question, such a process of thinking is fully operative. Perhaps however I may be permitted to voice a slightly different view. To the extent that the discovery of the presence of a hyper-sophisticated non-human technological activity within our Terrestrial Space could not possibly be regarded with indifference by those who have the task of governing the world, these latter will all attempt to exploit, each

party for themselves, any data on the subject that is in their possession, while at the same time publicly denying that they have such data. Thus, for example (you will see what I am getting at), they might simultaneously be scheming to secure a monopoly in research on MHD aerodynes, while publicly suffocating all ufo-logical research in a haze of "psychological" interpretations! That is of course not to say that the "Invaders" may not be engaged in a pretty bit of suffocation of the subject themselves...

PARIS, November 23, 1982

Comment by Editor of Lumières dans la Nuit

As a result of the solid reasoning developed in this article by Dr Pierre Guérin we have, for the first time, irrefutable concrete proof capable of confounding the most hardened of sceptics. Logic would therefore decree that, in the long story of UFO research, this article will mark a turning-point of the very highest importance.

It will accordingly be necessary to pay ever more attention to the cases of animal mutilation, which have already been emphasised by Monsieur Jean Sider in a certain number of our recent issues.

* * * * *

POSTSCRIPT BY DR PIERRE GUÉRIN (Published in LDLN No.227/228 — May/June 1983) (Translation from French.)

CORRECTION

"Contrasting, as I did in my article, the degree of material proof that could be provided by landing-traces and, on the other hand, the global proofs furnished by the cattle mutilations (inasmuch as these are artificial acts of a surgical nature) I expressed the opinion that, as regards the former (ie the landing-traces and marks), unlike the latter (ie the cattle mutilation cases), good material proofs could only be secured as a result of difficult scientific analyses such as, so far as I knew, had never been carried out due to the lack of will on the part of the official agencies.

"I have now received, from several quarters, first-hand reports which fortunately oblige me to revise this opinion which I had expressed. Various official laboratories (Universities, I.N.R.A., etc.) have performed, on behalf of G.E.P.A.N., and with the use of up-to-date means, physico-chemical and bio-chemical analyses of soils and lucerne crops from at least one recent landing site in France (the Nicolaï case of January 8, 1981.) These analyses, all of them positive, lead to the conclusion that there was a complex physical event, very localized but of very broad scope, which produced the alterations that were found. This will be a case to follow."

P. Guérin
April 15, 1983.

In the Islamic world, just as in China and other countries of further Asia, more and more people are awakening to the reality and the significance of the UFO problem, and we are glad to see that FSR has an increasing number of readers in the Muslim lands. We are fully

appreciative of the particular contribution which they are in a position to make to our studies.

يَمَعَّشَرُ الْجَنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ
أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا
بِأُطْنِ

SIGNS OF PANIC

By Robert F. Creegan, Ph.D.

Recently I was looking over some correspondence with official and amateur agencies in various countries, and some of it is a bit puzzling to this day. For example, the spokesman for a section of The British Ministry of Defense wrote as follows (among other points): "I am glad that the information we gave you in June proved interesting."

The puzzle is that to the best of my recollection, officials gave me no information, and certainly not blueprints of UFOs. Nor did I give them any technical information. For one thing, I had none to give. Perhaps there is an explanation of their impression that I had received interesting information from them, though it is logically tricky.

They gave information about their reasons for giving no other information. One reason was that the British have a rule against early release of case materials. The other reason is a bit more interesting. It was made evident to me that the British at that time (1970s) desired to please the U. S. establishment. And it was strongly hinted that U. S. officials seemed rather excitable about UFO problems and were making frantic efforts to suppress public interest. That, then, was the "interesting information". After a genial conversation on general topics, it was indicated that a panicky U. S. attitude was the reason for British silence. While friendly towards qualified academic researchers, the Ministry had to appease the American military-industrial complex and so could not assist one in a search for truth.

I could confirm this conclusion by reference to several other contacts on three continents, but shall not attempt to do so in the present short piece. I will at this time mention only one other puzzling experience but may release more at a later date.

In 1978 I was invited to give a talk on UFO Problems to an Institute of Metallurgical Engineering in California (Silicon Valley). I was quite amazed at this invitation and even more so when it became clear that I was to talk with many of the leaders in high technology development. Why were they concerned with UFO Problems? Once again, an element of panic was involved, but disguised at the time.

One of the leaders, an inventor in semi-conductor technology and tremendously wealthy, was speaking in an (apparently) humorous way when he observed in a public address that UFOs relate to anomalous errors in computer functions. A little thought concerning alleged EM effects, however, adds a note of seriousness. Micro-chips are increasingly vulnerable to very small changes in electrical fields and to influx of radiation which also has electronic effects. There are

problems of shielding and stabilizing the communication. And there are fairly challenging UFO reports which suggest the induction of "glitches" by proximity of anomalous sources, and even the shutting down of weapons systems, traffic control systems etc.

To conclude at a more philosophical level, one may observe that for the public this age of panic, as I call our times, relates to the peril of nuclear destruction and loss of liveable environment. Leaders of "power complex" have a different kind of dread. They fear a loss of control over machines, weapons and people. UFOs alarm the establishment because whatever theory is correct, a major loss of control is apprehended, associated with reports of objects which affect mechanisms of control and which deeply puzzle and confuse both the public and many of its would-be leaders. From London to Palo Alto, I have registered many signs appearing to indicate that the present is indeed, the dawn of an age of panic. Free and universal access to even more puzzling truths is a thing needed, if people are ever again to be undismayed.

* * * * *

SETTING THE UFO AGENDA

By Robert H. Bletchman, J.D.

ABSTRACT

The question is addressed of how to galvanize public opinion into a political force that would result in full disclosure of UFO evidence. As Charles Fort said in 1923: "If...beings from foreign worlds visit this Earth, that is a great subject, and the trash that is clogging an epoch must be cleared away." Some of that "trash" is exposed, and a proposal is made to clear away misinformation, educate the public, and encourage a national dialogue with UFOlogists setting the agenda. This would be done by activating American entrepreneurship to put the case before the public effectively.

Everyone knows some variation of the old saying that you don't try to teach a donkey the trick until you first get its attention. By analogy, the donkey is the U.S. Government and its stubborn refusal to release UFO evidence, and the trick is to make it happen. I am convinced that only a really informed public can make it happen.

I will address the question of how to galvanize public opinion into a political force resulting in full governmental disclosure of UFO evidence. And, there is no shortage of positive public opinion to galvanize. In 1966, Gallup Poll found 46% believing UFOs are real. In 1973, 51% said "real." The latest Gallup, 1978, finds 57% respond "real," 27% remain skeptical. As astounding 15 million Americans, or 11% of the adult population, indicate they've seen them. Almost everyone (95%) has heard or read about UFOs, one of Gallup's historically highest public awareness findings of any incident or event.

My concern and interest founds itself on the premise, as Stanton Friedman says, "...some UFOs are somebody else's spaceships." I am not here to argue the merits of that premise, but would refer scoffers and skeptics to the literature, to remarks of members of this panel, and suggest that they debrief a score or so of eyewitnesses. I personally came to accept that premise after now nearly two decades of, as Charles Fort would say, "looking it up,"

I've gone out of the way to acquire studies such as the summary report of the official French Government group, G.E.P.A.N. completed in 1980 and formerly classified Top Secret. In its conclusionary language, confirmed to me by Dr. Ron Westrum who read it in the original French, it states that "...behind the overall phenomena there is a flying machine whose modes of sustenance and propulsion are beyond our knowledge." (Reference 1) I've taken the time to review a study

based upon 256 cases, entitled Observations of Anomalous Atmospheric Phenomena in the USSR, Statistical Analysis, prepared by the prestigious Institute of Space Research of the USSR Academy of Sciences and published in 1980. (Reference 2) Unequivocally, it states that conclusions as to the nature of the observed phenomena can be drawn from available data, and those conclusions are that these are observations of actual phenomena; that hallucinations and false reports comprise such a small percent that they have little effect on the statistical properties of the sample under consideration; that in the overwhelming majority of cases the objects are evidently of a completely different nature than something resulting from atmospheric optics, and that the kinematic characteristics exclude the possibility that in at least one-third of the cases the observation might be due to various technical experiments in the atmosphere and space near the earth.

I have procured and reviewed a 1983 publication of the Congressional Research Service of the U.S. Government (which is a service for Members of Congress whose reports often are not widely circulated); the report is titled The UFO Enigma. (Reference 3) In the abstract of this report it states: "The question in the case of UFOs is not whether there is other intelligent life in the universe, but whether it has visited Earth and, if not, then what accounts for the thousands of reports of strange lights and phenomena which seem to have no other explanation."

I have taken the trouble to personally interview up to 200 eyewitnesses in my 20 years of active interest as a serious student of the subject. I have read perhaps 100 books, 300 or more magazine articles, 1,000 newspaper items, a few hundred official Government documents made available through the Freedom of Information Act (FOIA), heard 100 or so radio interviews, and viewed a handful of TV documentaries.

What I've read, heard, and seen, generally reflects what has been made available to the public. And the fact that TV, as the most powerful tool of communication ever known (the majority of Americans also rely on it as their primary source of news) has been virtually invisible, underscores the fact that to find out about UFOs presently, you have to take the trouble to "look it up." I'd like to see this situation change. If the public won't go to the UFO evidence, let's bring the evidence to them. I think UFOlogists should set the agenda.

TESTIMONY AND EVIDENCE

My original motive in seeking out eyewitnesses was to measure their credibility against the incredible reports I began to read. I discovered what other investigators affirm: that witnesses come forward reluctantly (studies suggest only 5-10% may report their observation to anyone, for fear of ridicule); that the witness is sincere; that the witness's use of language to enable the interviewer to "get the picture" is very poor; that the picture emerges painstakingly only after respectfully moving through the witness's vocabulary to one or more descriptive concepts and terms; that the witness vents no messianic



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purpose, but recounts the experience to "unload"; that awe is always felt, and fear when too close to the UFO event; and, that as an explanation scheme, ETH, or extraterrestrial hypothesis, make the witness nervous.

Drs. Carl Jung and Carl Sagan suggest otherwise, that UFO observations/reports are generated by the wishful thinking of persons looking for perfect symbols in an age when Science replaced God. (Reference 4) In short, I found extraordinary congruence between the incredible UFO reports and the credible UFO witnesses.

In my business, as with making decisions and judgments in all of life, it is often necessary to draw inferences from the facts we find. I think of a commonly dramatized courtroom situation with a shooting murder. The witness says he saw A shoot B. But, if you just take a moment and step back from the stated observation, you will recognize that the witness, in fact, didn't see A shoot B, but did observe certain other things happen and drew reasonable and necessary inferences. But, that inferential evidence is, nonetheless, very, very good evidence. In the same regard, my security with the premise that some UFOs are "somebody else's spaceships" comes in large part from my professional experience with evidence and the inferences one can and must draw from the facts found.

Worldwide, the UFO story is developed through the same sort of inferential evidence. In the early 1950s, the Batelle Memorial Institute, under U.S. Government contract, and G.E.P.A.N., and the Soviet's Institute of Space Research studies of 1980, all similarly provide that properties of the reported UFO rule out the inference that a statistically significant percent of UFO observations might have been drawn from identifiable phenomena. UFO characteristics are remarkably and uniformly distinguishable. If, all over the world, putting aside the observation of the non-human appearing occupants associated with landed UFOs, people describe by the hundreds of millions, metallic, symmetrical, enigmatically lit, silently hovering, and impossibly moving objects, then there is no other reasonable inference than that these are machines, which by the very nature of the state of planet Earth science and technology preclude the possibility that they were made on Earth. Now, if they are made, and the reasonable and necessary inference is that we didn't and couldn't make them, the inescapable sub-inference is that somebody else did.

In the introduction to the University of Colorado study, entitled "Scientific Study of Unidentified Flying Objects" (which was a U.S. taxpayer's funded study under Research Contract Number F44620-67-C-0035 with the U.S. Air Force), concluding in 1969, Pulitzer Prize winner Walter Sullivan, asks: "One wonders to what extent this phenomenon affects such basic attitudes as our nationalism, our theological point of view, and our moral standards." (Reference 5) Further in the body of the same text, Dr. Edward Condon, who chaired the study but apparently participated very little in its conduct, and who took exceeding delight in poking fun at its very purpose, nonetheless said this:



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"Direct, convincing and unequivocal evidence of the truth of extraterrestrial actuality would be the greatest single scientific discovery in the history of mankind. Going beyond its interest for Science, it would undoubtedly have consequences of surpassing significance for every phase of human life."

The insights of Charles Fort also are important in addressing the UFO question. Fort, in some ways -- like Einstein who sought a unifying theory for the theories of electromagnetism, gravity, and nuclear activity -- sought to illustrate through phenomena as diverse as voluminous rains of frogs and the institution of central governments, some unifying structure, some oneness out of which he believed, as in the Eastern philosophical tradition, that all things flowed.

As testimony to the legitimacy of his search for higher approximations of truth through the integration of seemingly disparate phenomena, Fort was the first writer to note that lights appeared in the skies immediately above a ground location where an earthquake might soon follow. Then seismologists refused to look at things in the heavens, avoiding such phenomena as the business of some other discipline unrelatable to shaking ground, and the meteorologists and astronomers similarly avoided an inquiry into the seismic effects that immediately followed the appearance of an electrical or a light discharge. Today, suffice it to say, there is a theoretical understanding of what causes that light show, and because of Charles Fort, perhaps people in the area may be a little better prepared to deal with an imminent earthquake.

Charles Fort also must be given historic notice as the first writer to chronicle UFO accounts. In 1923 he wrote New Lands. (Reference 6) His "new lands" in the sky remained stationary and levitated, despite the disdain of serious scientists, as a rhetorical device to accommodate the data, the good data, which, absent a framework, became the data of the damned and ridiculed. His interest was spurred by the bona fide data of things that fell from the sky that shouldn't have. Like falls of frogs and silk and fleshy substances and red and black rains and things that to Fort apparently didn't get picked up in a whirlwind in the first place only to be later homogeneously deposited.

In New Lands Fort also talks a bit about the UFO subject, where the old expression is affirmed, "things that go around, come around." From New Lands:

"...a ship from a foreign world does or does not sail in the sky of this Earth. It is in accordance with observations by hundreds of thousands of witnesses that this event has taken place. But there is a suffocation upon the whole occurrence and every one of its circumstances. Nobody can give good attention to the data, if diverting his mind is consciousness, altogether respectful of the scientists who say that there are no physical worlds except planets millions of miles away, distances that conceivable vessels could not traverse."

And, further in the text: "...except that if there be nearby



lands in the sky and beings from foreign worlds that visit this Earth, that is a great subject, and the trash that is clogging an epoch must be cleared away." That's what my talk is really all about: clearing away the trash that clogs an epoch.

CLEARING AWAY THE TRASH

The trash that clogs an epoch is not new. Dr. David Jacobs, in UFO Controversy In America, provides the history of how the 1897 "airship" was treated by the media from initial sober curiosity to subsequent denigration and ridicule. (Reference 7) It seems a universal characteristic that for experiences we cannot understand, we're better off emotionally if we ridicule. We're not comfortable with things that go bump in the night. Since the U.S. Government's intrusion into UFOland and its arrogation of governmental authority and control, the trash has been piling up.

It appears to me that the overwhelming predominance of the "crazies" who captured the media's attention in the late 1940s and 1950s, the contactees, the true believers, were just too conveniently around. We know, for instance, the Robertson Committee, a group of scientists, was hurriedly impaneled by the CIA during the conduct of the Batelle Memorial Study, for the ostensible purpose of looking at 15 UFO cases in depth and to advise what the CIA might do. (Reference 8)

It's more than a curious historic footnote that while Batelle, a think tank, studied 4,000 cases, applying science to see if the population of UFOs therein could be drawn from identifiable phenomena, the CIA hired the Robertson panel giving them 15 cases in depth and 3 days, and didn't disclose to Robertson what Batelle was doing. It's more than curious that Batelle's research notes were subsequently destroyed, a scientific sacrilege, leaving only its summaries. It's more than curious that the Robertson panel was hired after the 1952 Washington, D.C., UFO flap, and their report issued early in 1953, before the Batelle report which was already complete.

The Robertson Committee recommended a domestic campaign to debunk UFOs and considered that Walt Disney Studios, Arthur Godfrey, and other celebrities might be used for that purpose. (Reference 9) I don't know if any specific recommendation was implemented, but it's a historic fact that official debunking began at about this time.

Propaganda vs. Science. The appearance of the "kooks," "crazies," and contactees in the media, to the exclusion of responsible UFO witnesses and investigators, also happened at about this time. Captain Edward Ruppelt quit as head of Project Blue Book at this time, indicating a lack of intelligence community support as his reason. What if the kooks, the crazies, the contactees were covert CIA operatives? Is there any evidence for this? As the lawyers say, a scintilla, certainly not enough to convince, let alone convict. But, George Adamski, self-proclaimed "professor" Adamski, contactee's leading personality, met frequently with aliens who took him in a UFO to the lush garden paradise on the far side of the moon. Adamski, author of very popular



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flying saucer books and a frequent talk show guest, just happened to have, as Ray Fowler states in his book, Casebook of a UFO Investigator, one major supporter abroad, Major I.M. Noree, a former intelligence officer with the British army. (Reference 10) And, also that Adamski traveled with a passport bearing special privileges.

Jacque Vallee further suggested that contactees, like Adamski, could have been set up by intelligence agencies to propagate alleged extraterrestrial messages in many countries. (Reference 11) If the Government is doing that, that's trash. And, if they're doing it, not only is it trash, but as Jim Houghan, a Harper's Magazine editor writing in the magazine Crawdaddy posits: "The manipulation of domestic myths by secret agencies of the Federal Government, agencies which consider the use of celebrities and mass psychologists in a peacetime campaign for right thinking, is the first step toward psychiatric Fascism. It was precisely this kind of activity that led to the persecution of the Jews under the Axis, the evolution of occult pseudosciences in Nazi Germany and the propagation of official myths about Aryan supremacy. They were politically useful ideas." (Reference 12)

This is a democracy. A democracy grounds on the very simplistic idea of government by the consent of the governed. And, obviously, consent cannot be that which is based upon officially promulgated myth. That's not consent, that's mindgames from Big Brother. That's worse than trash.

In Scientific Study of Unidentified Flying Objects, the late Dr. Edward U. Condon stated (Section II - Summary of the Study): "In view of the foregoing we consider that it is safe to assume that no ILE (Intelligent Life Elsewhere) outside of our solar system has any possibility of visiting the Earth in the next 10,000 years." On what could such a definitive projection be based? I don't think such a stated absurdity from a noted scientist rises even to the level of trash.

Dr. Donald H. Menzel, now deceased, was a very important scientist and professor of astrophysics at Harvard University. Dr. Menzel, starting in the 1950s, wrote three UFO books. His first, in 1953, was called Flying Saucers. Dr. Menzel turned out to be a rather pivotal person in the business of the authority by which the U.S. Government debunked UFOs. For two weeks in the summer of 1952, formations of UFOs were seen over Washington, D.C., over restricted air corridors, and over the White House. The Air Force dispatched jets which reportedly confirmed ground and radar observations. The incidents obviously created quite a political and journalistic commotion.

The Air Force conducted a press conference advising the world that they need not panic, that there were no UFOs, that these lights in the sky were merely reflections due to temperature inversion resulting in a sky mirage. Dr. Menzel lent his scientific support to this explanation, both at that time and later in his 1963 book. (Reference 13) I don't have the background to know from what kind of meteorological conditions ground light sources, like a car's headlights



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or lights of a taxing plane, might be so refracted as to appear as soundless, inertia-free, erratically moving aerial lights. I therefore, as most do, accede to the interpretation of scientists, who speak with authority.

Science writer Don Berliner rebuts Menzel's theory in a Science Digest magazine article appearing in August 1978, claiming that an inversion is capable of elevating a ground light source no greater than one-half degree above the horizon. (Reference 14) However, in 1952 over Washington, D.C., many lights were seen overhead and high up above the horizon. From a study that Berliner quotes, conducted by Lt. Frederick V. Mencalo, of the Air Force's Foreign Technology Division, entitled "Quantitative Aspects Of Mirages," quoting: "It is easy to show that the air lenses in strong inversions postulated by Donald Menzel, among others, would need temperatures of several thousand degrees Kelvin in order to cause the mirages attributed to them. Needless to say, a few mirages would likely be the least spectacular aspect of such a feature of the atmosphere."

I'll take the time to spell it out: as I'm sure you already know, a couple of thousand degrees Kelvin is very hot; its so hot, I think, that everything cooks, or, in other words, nobody is going to be standing around looking at the effects of temperature inversions. They're going to be incinerated when the condition is sufficient to create that which the eminent professor said happened. The problem is, people don't "look it up." The problem is that we rely on authority outside of our own areas. What Berliner establishes is that what Menzel said is nonsense. It is more of that stuff Charles Fort called trash.

UFOs and the News Media. Talking about trash, whenever the news media picks up a UFO story, their universal failure to field investigative reporters to ferret out the whole story leaves the field of UFOlogy fair game for those who would exploit every gullible, uncritical reader of the weekly tabloids. The tabloids are much read, and whether or not their stories sometimes result from good information, simply, they have no credibility. And, that fact, itself, I think, in part creates in the public mind an impression that "Hey, if the respectable media does not devote resources and the disreputable tabloids run banner headline stories like 'Dwarf Rapes Nun, Flees In UFO,' how can anybody figure out what's happening?" Dwarf Rapes Nun, Flees In UFO is, in fact, the title of a recent hardcover book which examines tabloid journalism. There's a lot of trash out there.

In his 1967 book UFO: Top Secret, journalist Mort Young says: "We have been effectively cut off from each other, as though living on islands separated by vast reaches of ocean. Concerning UFOs, New York does not know what happened in Boston, Pittsburgh remains ignorant of sightings in Camden, San Francisco is blind to the experience of Denver, God knows what takes place in Washington. If this can be accomplished for the sake of keeping UFOs semi-secret, it can be accomplished at any time for any purpose. We can all be fragmented into ignorant mobs of lonely strangers." (Reference 15)



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And, as Dr. Herbert J. Strentz provides in his doctoral thesis on press coverage of UFO reports, the thing that most concerns reporters is peer attitudes, which reflect the feelings of the public at large. (Reference 16) In any event, the fact is (from Strentz's study) that local newspapers emphasizing local color are about the only news source for UFO reports. The Government has succeeded, except for us, into fragmenting citizens into mobs of ignorant strangers.

The most eloquent statement of this problem was made by the late Dr. James E. McDonald, testifying in 1968 at a symposium on UFOs held by the House Committee on Science and Astronautics, U.S. Congress. (Reference 17) Quoting his testimony from the official record:

"A still more recent multiple-witness case of great interest was well documented by three University of Redlands professors shortly after it occurred on the evening of Feb. 4, 1968 [in Redlands, Calif.]...Dr. Philip Seff kindly sent me a copy of the witness-testimony he and his colleagues secured in interviewing about twenty out of an estimated hundred-plus witnesses to this low-altitude sighting in a residential area of Redlands....At 7:20 p.m., many persons went outdoors to investigate either (a) the unusual barking of neighborhood dogs, or (b) a disturbing and unusual sound. Soon many persons up and down several streets were observing an object round in planiform, estimated at perhaps 50-60 feet in diameter, moving slowly towards the east-northeast at an altitude put by most witnesses as perhaps 300 feet. Glowing ports or panels lay around its upper perimeter and 'jet-like' orange-red flames or something resembling flames emanated from a number of sources on the undersurface. A number of odd physiological effects were remarked by various witnesses, and the animal-reactions were a notable feature of this case. The object at one point rose abruptly by some hundreds of feet before continuing its somewhat "jerky" motion to the east. It then hovered a short time and moved off with acceleration to the northwest.

"The Redlands University trio inquired concerning radar detection, but were informed that the nearest radar was at March AFB, Riverside, and the beam clearing intervening ridges could not detect so low a target over Redlands. An interesting aspect of press coverage of UFOs, a very characteristic aspect, is illustrated here. The local Redlands-area papers carried only short pieces on the event; beyond that no press coverage occurred, as far as I have been able to ascertain.

"Evidently even the state wires did not carry it. (I think this fact deserves very strong emphasis. One has to see national clipping-service coverage, drawing upon many small town papers, to gain even a dim glimpse of the astonishing number of UFO reports that occur steadily, but go unreported on state and national wires so that none but very diligent



UFO investigators have any appreciation of the true frequency of UFO sightings. This is no "press clampdown," no censorship; wire editors simply "know" that there's nothing to all this nonsense about UFOs. A local story will be run simply for its local interest, but that interest falls off steeply with radial distance from the observation site.)

"Thus, we must confront a situation, developed over 20 years, in which over a hundred citizens in a city of about 30,000 population can see an utterly unconventional aerial machine just overhead and, almost by the time the dogs have stopped barking, press and officialdom are uninterested. Dr. Seff told me just last week that he had encountered a Redlands University coed who had seen the object (he hadn't interviewed her previously), and she seemed still terrified by the incident. I believe that your Committee must recognize an unfilled scientific obligation to get to the bottom of such matters."

Why would the government seek to isolate us into ignorant mobs of strangers? Dr. Bruce Maccabee makes strong argument in his 1983 "What If" paper, that if our Government has had a crashed saucer and dead aliens since 1947, that its prime objective was a military one, and that was to make one of our own; that the cat got out of the bag when the Roswell, New Mexico, communications officer released a public statement that the Air Force had retrieved a crashed saucer; that thereafter, the game plan was to get the public and any Russian interest off-track while it went about the science of figuring out, undisturbed, how the saucer worked.

Margaret Mead reached an anthropological explanation regarding a UFO cover-up. In a September 1974, Redbook article she said: "Certainly a great many people are frightened by the idea that somewhere in outer space, we once thought somewhere in our own solar system, there are beings who are technologically more advanced than we are. Today apparently it is precisely those who are best informed about our technological capabilities, some Government officials, scientists and members of the armed forces, who are most disturbed by the idea that technologically superior beings from some other unknown planet are taking an interest, an unexplained interest, in our planet." (Reference 19)

SUMMARY AND CONCLUSIONS

Whatever the reason for the failure of the UFO phenomena to be seriously considered, something can be done about it. Many UFOlogists have tried with books, TV and radio interviews, FOIA complaints and lawsuits, lectures, magazine articles, Congressional hearings, etc. I think something else, something new, is needed. A new approach.

I have suggested a new approach to MUFON, the Fund for UFO Research, and others, and will elaborate on it here.



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Robert H. Bletchman

ATTORNEY AT LAW
150 NORTH MAIN STREET
MANCHESTER, CONNECTICUT 06040
TEL. (203) 643-2433

December 23, 1981

Mr. Walter Andrus
103 Oldtowne Road
Sequin, Texas 78155

Dear Walt:

Since coming down from the high of the MUFON M.I.T. Symposium, the perspective of the awful isolation of UFO knowledge depresses one. Upon returning home, I exuberantly told anyone I could corral that the momentum toward final display of UFO knowledge was certain and imminent. Having observed press-media and cultural response to the UFO phenomena over fifteen years, (i.e., startling cases with no follow-up investigation and no public dialogue issuing), I really knew the likelihood of change was near zero. This, of course, is what has followed.

Getting unstuck, I believe, may occur in only one of three ways. Scenario 1: A UFO lands, ala "The Day the Earth Stood Still" (that's their exclusive election and as we can only wildly speculate as to their purposes, it would be foolish to try to predict. Also, history is not on the side of this likelihood). Scenario 2: A lawsuit finally forces the government to show its cards. Here, one must remember that our judicial review system gives the U.S. Supreme Court (the final theoretical arbiter) virtual unlimited discretion in deciding what lower court cases it will review, and lower courts are perhaps more responsive to the political climate. Again, a suit provides an unlikely resolution to our issue. Last Hope Scenario 3: That the public requires government to put up. There there is room for hope. The recent U.S. extrication from South East Asia followed the public's demand for such. And, here's the point, the public only demanded such after the media, through all its outlets, told the story and a national dialogue followed. I think the biggest part of the problem with getting the media started is that they haven't gotten started for thirty-five years. More importantly, the media has generally derided sightings and sightings. I can see Arthur Ochs Sulzberger, publisher of the New York Times, waking in a cold sweat from having dreamed the Washington Post ran a Banner Headline story of "UFOs Proved Not Earthly". How to get the media started is the only problem.

I propose that MUFON embark on an ad campaign styled after one that ran in newspapers (N.Y. Times, etc.) by an animal lovers organization. The ad showed a wild animal painfully caught in a steel trap and solicited funds.

Figure 1

Letter from Robert H. Bletchman to Walter Andrus proposing a MUFON ad campaign on December 23, 1981.



-2-

It was later alleged the organization never did more than pay its founder and administrator and run more ads. What if MUFON ran a like ad campaign. What if appearing in major publications, T.V., radio, etc., were such statements as that which the French G.E.P.A.N. has declared;

Ad: " - - - behind the overall (UFO) phenomena, there is a flying machine whose modes of propulsion and sustenance are beyond our knowledge". If you want to know more about why prestigious French scientists have reached this startling conclusion about UFOs and why our leaders are grimly silent, send your tax exempt contribution to MUFON, etc.

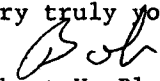
or, another ad that provides;

Ad: For a week beginning in late October, 1975, a string of supersensitive SAC and missile bases were visited by low flying, elusive objects one of which succeeded in disrupting all power and communications at Loring in Maine, as it hovered over nuclear missiles. If you want to know more as to UFOs' effect on our National Security and our government's secret response, send your tax exempt contribution to MUFON, etc.

I think that this type of ad campaign will do two things. One, it will get out the message where policymakers read, and, two, it will develop more dollars than it costs, making for a possible snowball effect. The more money MUFON gets, the more ads it runs, the more the hornet's nest gets stirred.

Let me know what you think. Hope your Holiday Season has been rich.

Very truly yours,


Robert H. Bletchman

RHB/jrs



MUFON Symposium Proceedings

William Steinman
15043 Rosalita Dr.
La Mirada, Calif. 90638
Sept. 12, 1983

Dr. Robert I. Sarbacher
c/o 150 Australian Ave.
Palm Beach, Florida 33480

Dear Dr. Sarbacher:

This is a follow-up to my letters and telephone conversations to you, dated 5-18-83, 6-15-83, 7-31-83 (tele) 8-10-83, and 8-28-83 (tele). During that last telephone conversation to you on 8-28-83, you asked me just exactly what did I want pertaining to those recovered flying saucer cases.

Dr. Sarbacher, as I stated in my first letter on 5-18-83, I need the following information from you, if at all possible.

1. Relate your own experience as pertaining to your own involvement with these recovered flying saucers. Description of saucers, occupants, names of others involved, places of recoveries, date of recoveries, etc.

2. Verification that the persons listed, were involved.

- | | |
|--------------------------|------------------------------|
| a. Thomas Townsend Brown | g. Dr. Francis Bitter |
| b. Dr. Weisberg | h. Dr. Leo A. GeBauer |
| c. Dr. Hellmut Schmidt | i. Dr. J. Robert Oppenheimer |
| d. Dr. Robert H. Kent | j. Dr. Eric Henry Wang |
| e. Dr. John von Neuman | k. Dr. Vannevar Bush |
| f. Dr. Werner von Braun | |

3. A copy of the official Govt. report pertaining to the Aztec, New Mexico recovery, or any other that you might have access to.

4. Copies of the photographs of the recovered flying saucers both at the crash-site and at the laboratory, and photographs of the occupants of these flying saucers.

5. Copies of the official analysis reports both on the saucers and the occupants.

Please review the previous letters and get in touch with me as soon as you possibly can on this very important matter.

Very Sincerely Yours,

Wm. Steinman

Figure 2. This is a typed copy of the hand printed letter from William Steinman to Dr. Robert I. Sarbacher that precipitated the response that followed.



WASHINGTON INSTITUTE OF TECHNOLOGY

OCEANOGRAPHIC AND PHYSICAL SCIENCES

DR. ROBERT I. SARBACHER
PRESIDENT AND CHAIRMAN OF BOARD

November 29, 1983

FILE COPY

Mr. William Steinman
15043 Rosalita Drive
La Mirada, California 90638

Dear Mr. Steinman:

I am sorry I have taken so long in answering your letters. However, I have moved my office and have had to make a number of extended trips.

To answer your last question in your letter of October 14, 1983, there is no particular reason I feel I shouldn't or couldn't answer any or all of your questions. I am delighted to answer all of them to the best of my ability.

You listed some of your questions in your letter of September 12th. I will attempt to answer them as you had listed them.

1. Relating to my own experience regarding recovered flying saucers, I had no association with any of the people involved in the recovery and have no knowledge regarding the dates of the recoveries. If I had I would send it to you.

2. Regarding verification that persons you list were involved, I can only say this:

John von Neuman was definitely involved. Dr. Vannever Bush was definitely involved, and I think Dr. Robert Oppenheimer also.

My association with the Research and Development Board under Doctor Compton during the Eisenhower administration was rather limited so that although I had been invited to participate in several discussions associated with the reported recoveries, I could not personally attend the meetings. I am sure that they would have asked Dr. von Braun, and the others that you listed were probably asked and may or may not have attended. This is all I know for sure.

500 BRAZILIAN AVENUE PALM BEACH, FLORIDA 33480 305-833-1118

Figure 3

Dr. Robert I. Sarbacher's letter in response to William Steinman's correspondence dated September 12, 1983



Mr. William Steinman
November 29, 1983 - Page 2

3. I did receive some official reports when I was in my office at the Pentagon but all of these were left there as at the time we were never supposed to take them out of the office.

4. I do not recall receiving any photographs such as you request so I am not in a position to answer.

5. I have to make the same reply as on No. 4.

I recall the interview with Dr. Brenner of the Canadian Embassy. I think the answers I gave him were the ones you listed. Naturally, I was more familiar with the subject matter under discussion, at that time. Actually, I would have been able to give more specific answers had I attended the meetings concerning the subject. You must understand that I took this assignment as a private contribution. We were called "dollar-a-year men." My first responsibility was the maintenance of my own business activity so that my participation was limited.

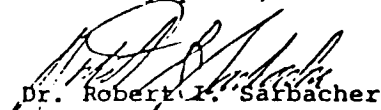
About the only thing I remember at this time is that certain materials reported to have come from flying saucer crashes were extremely light and very tough. I am sure our laboratories analyzed them very carefully.

There were reports that instruments or people operating these machines were also of very light weight, sufficient to withstand the tremendous deceleration and acceleration associated with their machinery. I remember in talking with some of the people at the office that I got the impression these "aliens" were constructed like certain insects we have observed on earth, wherein because of the low mass the inertial forces involved in operation of these instruments would be quite low.

I still do not know why the high order of classification has been given and why the denial of the existence of these devices.

I am sorry it has taken me so long to reply but I suggest you get in touch with the others who may be directly involved in this program.

Sincerely yours,



Dr. Robert L. Sarbacher

P. S. It occurs to me that Dr. Bush's name is incorrect as you have it. Please check the spelling.

and as I copied it.



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Through the years I have submitted many extraordinary UFO documents to the New York Times, Los Angeles Times, Washington Post, Chicago Tribune, Time, Newsweek, NBC, CBS, and ABC TV -- with no response. That's O.K. not to reply to me. But, how can one rationalize the media's failure to contact a prominent scientist like Dr. Robert I. Sarbacher? On August 5, 1985, I sent Sarbacher's letter and my cover to the media. These are the letters.

August 5, 1985

Re: crashed/retrieved UFOs

Gentlemen or Ladies:

Dr. Robert I. Sarbacher this date affirmed the contents of the enclosed letter to me and said he'd be receptive to further full journalistic inquiry.

Very truly yours,

/s/ R. Bletchman

Robert H. Bletchman

RHB/jrs

enc.

Dr. Robert I. Sarbacher [Address and phone number provided to news media. - Ed.]

To date, several UFOlogists have been in touch with Dr. Sarbacher, but no contact of Sarbacher by the media!

Out of frustration and armed with the abiding belief that the "...trash that's clogging an epoch" could be cleared away, I retained the services of Charnas Inc., a AAAA advertising agency. When I went to law school, I remember a professor shooting me down the first time I gave an opinion on a case without support of authority. I accept that principle, if we are to speak persuasively. I brought the UFO question to the best authority I could find, a top advertising agency. To be a member of a AAAA ad agency means the highest professional accredited standing. I spent two hours briefing Robert Charnas, President, and his assistant, providing them with a large quantity of UFO materials, some of which I've mentioned here today.

My concrete proposal, as prepared by Charnas Inc., dated Dec. 19, 1985, has been submitted to MUFON and I am advised that copies have been distributed to pertinent officers of the Mutual UFO Network for their consideration and approval. The proposal outlines the objectives that we wish to attain and both general and specific strategies for an advertising campaign to accomplish the specified goals. (Figure 5)



Charnas

Charnas

HOW TO ACHIEVE THE RELEASE OF
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Member A.A.A.A.

Figure 5



After I received the proposal from Charnas Inc., I ran into Bob Charnas, who provided his personal belief that this advertising campaign would indeed work. What I hope from you today is that these ideas presented evoke a dialogue and that dialogue leads to the implementation of this proposed solicitation campaign. Let's raise the suggested seed money. Let's see if UFOlogists, for a change, can set the agenda.

Figure 4

ROBERT IRVING SARBACHER

ROBERT IRVING SARBACHER

Marquis Who's Who in America
42nd edition 1982-1983 page 2931

Marquis Who's Who in America
43rd edition 1984-1985 page 2868

SARBACHER, ROBERT IRVING, scientist; b. Balt., Sept. 6, 1907; s. Joseph Conrad and Georgiana (Duffy) S.; diploma Balt. Poly. Inst., 1926; student Johns Hopkins, 1928; Sc.B., U. Fla., 1933, E.E., 1951; postgrad. Princeton, 1934; Sc.M., Harvard, 1936, Sc.D., 1939; m. Elizabeth Kampmann Brown, 1954 (div. 1963); 1 dau., Roberta; m. 2d, Betty Lou Spencer (div. 1971); 1 stepdau., Daonn; 1 son, Robert; m. 3d, Mary Frances Phillips Turner, Sept. 1975; 1 stepdau., Mary Frances Turner. Instr. physics and communications engring. Harvard, 1936-40; prof. elec. engring. Ill. Inst. Tech., 1940-42; sci. cons. Navy Dept., Washington, 1942-45; instr. Radcliffe Coll., 1937-39; vis. prof. Harvard, 1941; dean Grad. Sch., Ga. Inst. Tech., 1945-49, chmn. grad. council, mem. adminstr. council and exec. com., 1945-48; pres. dir. Washington Inst. Tech., 1950—, Nat. Sci. Labs., Inc., 1949-54; pres. Gen. Sci. Corp.; pres., dir. S.W. Union Life Ins. Co., United Fed. Life Ins. Co., United Life Ins. Co., Home Fidelity Life Ins. Co.; dir. research Bowser, Inc., Chgo., Johnson Fare Box Co., Chgo., Gudeman Co., Chgo., Joseph Weidenhoff, Inc., Algoná, Iowa, Electrofile Corp., N.Y.C., Briggs Filtration Co., Washington (1949-54); dir. research div. Prosperity Co., Syracuse & N.Y.C.; dir. research Bogue Investment Corp., El Segundo, Calif., 1969—; professorial lectr. George Washington U.; dir. Robert I. Sarbacher & Assos., Atlanta and Washington; cons. scientist, dir. Wedd Labs., Inc., Washington, 1948-49. Sci. cons. guided missiles com. Research and Devel. Bd., Dept. Def. Trustee Ga. Tech. Research Found., 1946-48; instal. rep. Oak Ridge Inst. Nuclear Studies, 1946-48; mem. adv. council WAA, 1947; bd. dirs. Nat. Patent Council. Recipient citation for edn. institutional program WAA, 1947. Prof. engr., Fla., Washington, 1952. Mem. Am. Acoustical Soc., I.E.E.E., N.E.A., Am. Math. Soc., Harvard Engring. Soc., N.A.M., Am. Soc. Engring. Edn., Soc. Am. Mil. Engrs., A.A.A.S., Am. Phys. Soc., Phi Beta Kappa, Kappa Sigma, Sigma Tau. Clubs: Harvard, Princeton, Lotus (N.Y.C.); University, Engineers, Cosmos (Washington); Author: Hyper and Ultra-High Frequency Engineering, 1944; Research Accrediting at Military Establishments, 1946; Ency. Dictionary for Electronics and Nuclear Engineering, 1955; Biomedical Engineering (in preparation). Sci. library collector. Home: 150 Australian Ave Palm Beach FL 33480 also Yacht Apocalypse Brazilian Dock Palm Beach FL 33480

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INTRODUCTORY NOTE:

Information accumulated over the last ten years indicates that the government has been much less than forthright with respect to information about UFOs. In particular, it now appears that "hard data" have been collected by a small intelligence group within the U.S. government. The hard data were obtained from two or perhaps more crashes that occurred before 1951 and, perhaps, from other events since 1951.

Open literature information on UFO sightings has, for a long time, pointed toward the hypothesis that some "other" intelligent entities are behind the TRUE UFO — TRUFO — sightings. Information gathered in the last several years from several sources

indicates that secret government information supports this hypothesis. It therefore would behoove us to begin to contemplate questions which should be answered regarding these entities.

As Admiral Roscoe Hillenkoetter, the first head of the CIA, put it in 1960, the "unknown objects are operating under intelligent control" and "it is imperative that we learn where UFOs come from and what their purpose is."

We must also begin to contemplate what might happen if and when society accepts the ufologists claim that "UFOs are real." An element of urgency in this regard has been introduced by the planned publication this spring of two major books on the abduction phenomenon. When the

general public reads these books and learns that there have apparently been numerous direct interactions between aliens and humans, often taking the form of medical examinations (of the humans), there will be an outcry for more information.

The public will no longer be satisfied with government professions of ignorance nor with facile explanations by supposed skeptical experts. Instead the public will want to know what, if anything, can we do about the UFO situation.

In order to help prepare for the reaction to the information to be revealed in the next six months or so I have written the following paper that asks the question....

WHAT IF "THEY" ARE REAL?

Speculations, Questions and Cryptic Comments About the EBEs

By Bruce S. Maccabee, Ph.D.



Dr. Maccabee, a Navy laser physicist, is chairman of the Fund for UFO Research, co-host of the MUFON 1987 Washington, DC, Symposium.

Let's suppose that UFOs are real and are craft piloted by intelligent Entities. Numerous accounts in the literature indicate that they appear to be living creatures rather than robots. Thus they must be *Biological Entities*. Where are they from? I don't know, but indications are that they are not from this planet and/or this time. This could make them *Extraterrestrial*. These terms can be combined in the expression *Extraterrestrial Biological Entities*, or *EBEs*, for short. The "EBEs" are extraterrestrial aliens.

The subject of this paper is not "are the EBEs here?" The subject is "they are here and what do we do about it?"

DON'T PANIC

When you suddenly come to the realization that they are real, that they can travel about virtually at will, that they can interfere with us or not as they desire, that some people have been

used as physical and probably also psychological guinea pigs (the UFO abductees), you may start to lose your sense of perspective. You may become frightened of that which is unknown and therefore uncontrollable.

To help combat that fear you have to realize that they have been around for at least forty years (dating the first sightings to 1947) and haven't taken over...at least not yet. On the other hand, if they have been around for forty years, why not for four hundred, or four thousand or more? If they have been around for this long then it would appear that overt interference with human society is not their goal (at least yet).

PRIORITY OF PROBLEMS

Of all the things which directly affect your life, I bet EBEs are not one of them (unless you are an avid ufologist). People are concerned with life, death (and taxes), disease, personal relationships, etc. For most people the problems of population growth, pollution, justice for one vs. justice for many, war, peace (yes, peace can be a problem too; ever have a chance to

"enjoy" a peaceful dictatorship?) and in-laws rate much more highly in importance than whether or not EBEs are flying around doing their thing.

Although there are a few people for whom the existence of EBEs has taken on a first-order importance (UFO witnesses and abductees), for most people the EBE problem is at the bottom of the problem rating scale along with "Which TV program should I watch" or "Should I take my umbrella because it might rain" or "Which is the best route to work during rush hour?" (At times the latter problem may appear to rank with war and peace.)

In other words, the EBE problem is at the "noise level" of problems in our civilization. It may affect a few thousand or a few tens of thousands of people the world over. Accidents, disease, famine and war affect many, many more. Furthermore, until there is a massive landing or a statement by the White House or some similar major event, the EBE problem should remain in the noise level. Too much attention to it could needlessly effect the psyche of the human race. But that doesn't mean that as humans we should ignore it

(continued next page)

WHAT IF? Continued

entirely, either. A "moderate interest," slightly more than "benign neglect," would be about right.

IF EBEs ARE AROUND WHY HAVEN'T I HEARD ABOUT IT? you ask.

You probably have heard about it. You just weren't paying any attention. Or perhaps you did pay attention but rejected the idea. In any case, you ignored the EBE problem and now you aren't prepared. You haven't thought about how you would react to the full realization that THEY are here and have been for a while, probably for a long time.

PREPARE YOURSELF

There is a very personal aspect to the UFO problem.

Why prepare myself? you ask.

Your personal survival, psychological and even physical, could depend upon it, say I.

Yes, but there is no conclusive proof, so why now?

Even without "conclusive proof" (how much "proof" do you need?) you can prepare your eventualities. If you are told there is a poisonous snake in the grass do you wait until you see it before you put on your heavy boots?

How are you going to come to grips with the new reality that the human race is not the center of the universe? What if the humans are to THEM as ants are to US? Should you bow down? Should you curry favor? Should you plead for mercy? Should you run and hide and if so where?

Will you become "paralienoid" (the fear that aliens are watching you and waiting for a chance to do you harm)? Will you claim to have special knowledge about the aliens? Will you become (more/less) religious? Will you found a religion? Will you get yourself together or will you fly apart?

If you don't give some thought to these questions you won't be prepared.

CONSEQUENCES OF KNOWLEDGE

The knowledge of good and evil changed the world of Adam and Eve. The knowledge of the science of mechanics changed the medieval

world. The knowledge of nuclear energy, quantum mechanics, biology, evolution and cosmology has changed the post-renaissance world.

What if the EBEs are real? Will knowledge of that fact change our modern world? Will people flock to churches? Will the stock market drop? Will people become geniuses overnight? Will political systems fall apart? Will governments or will one government gain ascendancy over the rest? Will the peoples of the world unite? Will there be anarchy? Or will none of this happen but instead the world will go on as before with only a modification of our understanding of our place in the universe?

The answer to these questions are of immense importance...they may determine the fate of mankind. They touch on the very roots of civilization and its trappings. They must be handled delicately. No one should panic. We do not yet know whether we are faced with a threat or love or disinterest.

Yet, the reality of forty years or more of UFO reports cannot be ignored forever. There must be some reaction on our part.

BIG BROTHER

Some of those who have paid attention to the UFO phenomenon as it has developed over the years think that the time may be coming when certain governments of the world, despite the embarrassment over having kept secrets of such great import for so long, will have to admit what has long been suspected.

This admission will come, not because Big Brother is a "good guy." It will come because Big Brother is not big enough...not big enough to control the EBEs.

The UFO phenomenon is UFO-driven (in spite of what skeptics have claimed over the years). It does not depend upon what people are saying about the UFOs. The failure of governments to treat the problem openly has merely pushed off an eventuality from forty or so years ago until now...or later.

NO COVER UP?

The walls have ears and sometimes a compartment springs a leak. And sometimes a black hole is grey. And sometimes there are loose cannons on the deck. And sometimes people don't agree with the policies of their bosses. And sometimes people are warned that loose lips sink ships, but lips are loose anyway. And sometimes knowledge burns a hole in your pocket. And sometimes disinformation can be reinterpreted by those who are to be disinformation.

And what is the result? The existence of secrets becomes known. To be sure, this is not as informative as knowing exactly what the secrets are (i.e., what information is being kept secret). But it is informative. And, if UFOs and EBEs are of such little importance to humanity then why keep secrets about them in the first place?

Does anyone deserve the right to keep secrets about them? And, if so, who? The same people who gave us MAD (Mutual Assured Destruction)?

THE FUTURE

Should the present state of affairs be perpetuated? Would such perpetuation be for the good of us all? And who is to decide? Can we have no say in our fate? Is the secret knowledge too much for humanity to absorb? Is Big Brother protecting us from them or from ourselves? Do A Few feel that they are capable of speaking on the behalf of the The Many? And, if so, is this a good thing for The Many?

Is it safer to perpetuate a UFO version of cultural amnesia than it is to admit that "the emperor has no clothes?" "Only the lonely" know for certain. The rest of us are left with our suspicions. But we must be prepared.

I suspect that these questions have been answered by The Few to the satisfaction of The Few and this explains our present state of affairs. But the future state of affairs may differ substantially from the present state and the old answers may no longer apply. And for that reason, in order to be able to make intelligent future decisions on behalf of mankind, The Many must be let in on the secrets now known only to The Few.

UFO Intervention — The Possibility

"PURSUIT" JOURNAL, LITTLE SILVER, NEW JERSEY, NR 74, 2nd QUARTER 1986

by R. Perry Collins

The effective nullification of our capacity to wage nuclear warfare by the UFO agency or agencies has been shown to be a distinct possibility. There have been numerous incidents involving UFOs which clearly demonstrate that such intervention on a global scale is feasible. There are, in addition to these incidents, many aspects of UFO reports which tend to show that such intervention may be a primary reason for the UFO presence. Although the majority of UFO appearances are as yet mysterious, there have been a significant number of encounters which directly lead to the conclusion that we are being closely monitored and will not be allowed to destroy ourselves. These encounters include communications, usually to isolated individuals, which clearly state the concern of the UFO agents for the survival of our world.

Currently the United States and the Soviet Union, together with several other nations, have ready approximately twelve thousand delivery vehicles for nuclear weapons. Of these, approximately eight thousand are ballistic missiles — ICBMs (intercontinental ballistic missiles), IRBMs (intermediate range ballistic missiles) and SLBMs (submarine launched ballistic missiles). The remainder are delivery systems involving relatively slow jet aircraft (manned bombers and cruise missiles). Should large scale warfare erupt, the quick missile systems would begin detonating on targets within ten to thirty minutes, depending on range, followed within hours by the arrival of cruise missiles and manned bombers. It seems nothing could stop this if ever it began.

Let us look closely, however, at several examples of UFO activities involving military forces. These examples show that it is clearly within the known capabilities of the UFO agency or agencies to significantly interrupt and perhaps even nullify our nuclear warfare machine. All of the examples listed are available in the UFO literature and have been obtained through personal testimony of witnesses to investigators. In some cases, personal testimony has been followed by FOIA (Freedom Of Information Act) requests which have confirmed the reports. (Significantly, very few of these reports have been made public in the national media — the exception to this is an article in the December 10, 1978 issue of *Parade*, the weekly news magazine.) It should be noted that THESE CASES REPRESENT THE TIP OF THE ICEBERG. There have been numerous other incidents of a similar nature. To even briefly relate all those reports available in the literature would require dozens of pages. Again, there is reason to believe many more such incidents have been kept from the public for ostensibly legitimate reasons. In my opinion, this can be self-defeating. It would be to our advantage as a "civilized" world to know more of this possibly tremendous capacity of UFOs to cause physical change or alterations. Here are some cases to look at:

AUGUST, 1966 — MINOT AIR FORCE BASE, NORTH DAKOTA: An Air Force officer in a Minuteman ICBM command post, sixty feet below the surface, reported that his communication with the surface was interrupted. Simultaneously surface personnel and radar reported two UFOs over the area. An armed surface team sighted the objects, but radio communication was lost. Interceptors were launched but no contact was made, and aircraft communications also interrupted. During this incident the missiles in the facility showed a malfunction and were no longer operational.

MARCH, 1967 — CUBA: Detachment A of the 6974th Security Squadron at Homestead Air Force Base, Florida, monitored Cuban air defense communications. Monitoring indicated that their radar had picked up an unknown target over Cuban airspace and two MIG-21 jet aircraft were scrambled to intercept. The jets attempted to make radio contact with the UFO but were unable to do so. Cuban military authorities then ordered the pilots to shoot the object down. This was attempted but the object emitted some kind of "ray" and completely vaporized one of the interceptor aircraft. All tapes of this monitoring activity were delivered to the National Security Agency shortly after the incident. The NSA ordered the squadron to list the cause of the MIG-21's destruction as "equipment malfunction."

MARCH, 1967 — MALMSTROM AIR FORCE BASE, MONTANA: A UFO was tracked approaching a Minuteman ICBM missile site and jets were scrambled in an interception attempt. Before the jets arrived, an entire flight of missiles became inoperative. The UFO accelerated away at very high speed — the interception attempt failed.

AUGUST, 1973 — KWAJALEIN MISSILE RANGE, SOUTH PACIFIC: A Minuteman missile nose cone, test fired from Vandenberg Air Force Base, California, headed for the Kwajalein test range. While being tracked on two separate radar systems and photographed by high resolution cameras, the nosecone was joined in flight by an oval object. The object was a saucer-shaped vehicle ten-feet thick and forty-feet in diameter. It joined the nosecone at a speed of 22,000 feet per second and accompanied it from an altitude of 400,000 feet down to sea level. This meant the nosecone was approached while traveling at 15,000 miles per hour at over 75 miles in altitude and its velocity and trajectory were matched as the UFO followed it down.

OCTOBER, 1974 — BINN, KOREA: A U.S. Army Air Defense Artillery Unit (Hawk antiaircraft missile site) detected a UFO approaching very rapidly from over the sea. The object halted abruptly at approximately eight hundred yards from the missile emplacement and was visually observed. It was reported to be very large, disc-shaped, with red and green counter-rotating lights around its circumference. The commanding officer of the launch facility ordered a missile fired at the object. The missile cleared its pad and the object then emitted a brilliant, white "ray" which literally melted the missile in flight and then proceeded to also destroy the remaining two missiles and launch pad. The object then rapidly departed back over the sea.

NOVEMBER, 1975 — MALMSTROM AIR FORCE BASE, MONTANA: An alarm at site K-7, one of twenty launch control facilities for Minuteman ICBM missiles, was activated. A Sabotage Alert Team (armed guards) was dispatched to the area. The team approached to within half a mile of the site and stopped, reported a very large glowing disc hovering low over the area. The team was ordered to proceed to the K-7 site. Team members refused to follow the order, citing the presence and size of the disc, reporting it to be as large as a football field. Two F-106 interceptors were launched from Great Falls but were unable to intercept as the UFO accelerated rapidly upwards to 200,000 feet before disappearing from radar. Ground missiles directly under the object had been affected electronically and were found to be malfunctioning. In one missile the computer coordinates in the targeting mechanism were found to have been

changed. Other UFO incidents occurred at Malmstrom throughout November of 1975.

AUGUST, 1980 — KIRTLAND AIR FORCE BASE, NEW MEXICO: Several UFO incidents were reported at Kirtland, including some from the Manzano nuclear weapons storage area. Security teams, investigating alarmed buildings, reported having sighted UFOs, and rumors that nuclear devices were missing came to the attention of investigators. On August 9th, a security guard (assigned to the Manzano area) reported a UFO at approximately 2:00 am. He was driving towards a building used to store nuclear weapons to check an activated alarm. As he approached the building he observed an object he at first thought was a helicopter. Upon close approach, he realized that the object was round and disc-shaped. He attempted to radio for a back-up patrol but his radio didn't work. As he approached the object on foot, armed with a shotgun, the object took off vertically and very rapidly. The guard was a former U.S. Army helicopter mechanic and stated that the object he observed was not a helicopter. On August 13, between 4:30 pm and 10:15 pm, Kirtland Air Force Base suffered a total blackout of its entire radar system. Radar back-up systems were also unable to operate, apparently due to jammed signals. Radio frequency monitors of the DNA (Defense Nuclear Agency), which conducts electromagnetic research at Kirtland, traced the interference to the Manzano area. Security search of the area failed to reveal the source of the interference. At 10:16 pm all radar equipment resumed normal functioning. DNA frequency monitors reported that the interference beam was widespread and of a type unknown to their electronic equipment. Investigation concluded that a foreign jamming source could not be ruled out.

JANUARY, 1981 — MORRIS, MINNESOTA: Two F-4 Phantom jet aircraft crashed while in pursuit of a UFO. Witnesses, including local police, reported a UFO hovered at approximately 1000 feet at 11:25 pm. Several witnesses reported being in touch with each other by radio at the time. Suddenly two jets were seen approaching at near treetop level, moving towards the UFO. One jet appeared to fire an air-to-air missile (later revealed to have been a "sidewinder" heat-seeking weapon). Almost immediately the hovering UFO emitted an intense, silent flash, seen over a wide area. A secondary flash, accompanied by an explosion, followed. The object then "falls from the sky," trailing sparks. As the UFO lost altitude, its color changed to a glowing blue-white. It stabilized and then accelerated very rapidly upward at a forty-five degree angle (changed color to red-orange) and disappeared into the northwestern sky. Both F-4s crashed immediately after the flashes. Investigators at the crash site found indications that the fired missile had exploded prematurely and that both aircraft were armed, with missile stanchions evident. All four crew members bailed out and survived but all had suffered retina burns.

DECEMBER, 1981 — RESERVE, NEW MEXICO: Citizens of Reserve watched as Air Force jets chased a huge, cylindrical object in various directions over the town for more than an hour. The object was estimated to be nearly one-half mile in length and was described by witnesses to have been "as large as four 747's linked together." The object stayed just ahead of the jets in level flight and performed abrupt right-angle turns which the jets could not follow.

OCTOBER, 1985 — BRIDGEPORT, FAIRFIELD and BETHEL, CONNECTICUT: At the culmination of a UFO wave over New York and Connecticut dating from 1983, several thousand witnesses, including two prominent police chiefs, wat-

ched a UFO of tremendous size move at less than one thousand feet over their towns. One Chief, amazed at the sight, wandered into the woods behind the house of the police lieutenant he was visiting that evening, to watch the object. Upon his return he stated: "It's huge! Where's our defense against such a thing?" Nearly a thousand calls came into police dispatchers in the area that evening.

These cases amply illustrate the activities and capabilities demonstrated by some UFOs. The incidents cited here indicate that UFOs may have purposefully demonstrated exactly what they are capable of doing. Missile and radar systems have been electronically nullified, jets and anti-aircraft missiles have been destroyed and flight characteristics have been displayed which would enable the interception of even extremely fast moving re-entry vehicles. Energy weapons of UFOs have been used effectively in such a manner as to show that our technology in this regard is in its infancy. There can be no doubt that UFOs not only have the capability to closely monitor nuclear weapons areas, but they have also demonstrated the ability to destroy or immobilize present nuclear weapons delivery systems.

The logistics of such an operation are also clearly within the known scope of the UFO agency. Assuming the operational vehicles of the UFO agency would have the firepower demonstrated at Binn, Korea, the speed and agility demonstrated over Kwajalein and the ECM (electronics counter measures) characteristics displayed over various Minuteman ICBM sites, we may safely conclude that one such vehicle would have little difficulty nullifying or destroying at least twenty automatic missile systems on, or shortly after, launch. Knowing that the United States, the Soviet Union and other nuclear powers have approximately 8000 such automatic systems, we then must postulate 8000/20 as the number of UFOs needed to stop an attempted war. Are 400 such UFOs available to the UFO agency at any one time? The answer is yes. In August, 1965, a wave of UFO activity moved up through South and Central America and swept over Texas, then over the mid-western states and out over the Atlantic via New England. The number of UFOs simultaneously displayed by this wave was several times four hundred. In October, 1973 more than fifty cities and towns across the United States reported UFOs within one twenty-four hour period. Other intensive UFO waves have shown the agency or agencies involved to have an excessive number of vehicles in this regard.

There are other indications on the part of the UFO agency of their intent to prevent nuclear war on our planet. Often close encounters with UFOs present evidence of this intent. Although not all close encounters follow this pattern, a significant number are similar to the following examples:

AUGUST, 1957 — An Argentine Air Force plane crashed near the town of Quillino. Three soldiers were assigned to guard the wreckage until equipment arrived to take the parts back to its base. On the night of August 20th, two of the men went into town for supplies, leaving the third to pass the time in their tent. He began hearing an unusually high-pitched humming noise and stepped out of the tent to investigate. He was amazed to see a large, glowing, metallic disc hovering above him, and attempted to draw his pistol. For some reason he could not get the gun out of its holster. A soft voice suddenly came from the object and, speaking the soldier's language, advised him to be unafraid. "We intend to help you," continued the voice, "for the misuse of atomic energy threatens to destroy you." The voice went on to explain that the world would soon know more about these disc-shaped craft. The vehicle then rapidly accelerated upwards and disappeared. Greatly upset, the soldier told his com-

manding officer the entire story. His C.O., finding no reason to disbelieve him, relayed the story to the media. The full account was published by *Diario de Cordoba*, one of Argentina's leading newspapers, two days later.

APRIL, 1959 — PIATA, BRAZIL. On the twenty-fourth of April, Helio Aguiar, a thirty-two year old accountant, was riding a motorcycle near the beach when he observed a silvery, domed disc with windows, moving slowly overhead. He stopped and took three photographs of the object and was winding his camera for the fourth when he began to feel a pressure in his brain, and a state of progressive confusion overtook him. He felt vaguely as though he were being ordered by someone to write something down. It was as though he were being hypnotized. He passed out. Upon waking he found himself slumped over his cycle, a piece of paper clutched in his hand. On it, in his own handwriting, was a message: "Put an absolute stop to all atomic tests for warlike purposes. The balance of the universe is threatened. We shall remain vigilant and ready to intervene." The pictures were developed and clearly show a domed disc moving over the nearby shore.

DECEMBER, 1967 — ASHLAND, NEBRASKA: In the early morning hours of December 3, Officer Herbert Schirmer of the Ashland Police Department experienced a close encounter with a UFO. He approached close to it in his patrol car. Later, upon return to police headquarters he wrote a brief report: "Saw a flying saucer at the junction of highways 6 and 63. Believe it or not!" The report was published in the Lincoln and Omaha newspapers as there had been a large number of UFO reports in the area and interest was high. Subsequently Schirmer was interviewed by several groups of investigators, including some from the University of Colorado UFO project. It was determined that the police officer could not account for a period of time from after the sighting until his report at the police station. After several hypnotic sessions, the story of what apparently happened was revealed: The patrolman described how he was approached by several humanoid beings from the UFO and persuaded to go aboard the craft where he spoke with one of these entities. Among the statements to Schirmer brought out by hypnosis were the following: "This is an observation ship with a four-man crew...there is much to explain" ...They have been observing us for a long time — he didn't know how long — but they put out reports slowly to prepare us...Everyone should believe in them somewhat, but not overly so....He says our people are very hostile...Earth people do not do things in the right way to prepare us for the invasion...not to conquer the world, but just a showing of themselves."

Admittedly, not all close encounters involve such an exchange of information. In evaluating the range of UFO episodes where beings are clearly seen and described, we can make three distinct observations:

- A) There are separate "groups" (or agencies) of UFO entities, correlated by entity and craft descriptions.
- B) There are several logical paradoxes inherent in the manifestations of these "groups."
- C) Those "groups" **MOST OFTEN OBSERVED AND REPORTED** show ongoing interest in us and seem to have investment in our continued growth and existence as a species.

These three statements are general observations I gleaned from an overall study of the UFO phenomenon, especially those UFO interactions where communication is established with isolated individuals. A book could be written elaborating these statements; in conjunction with the military demonstrations mentioned, they lead directly to the conclusion that UFO intervention is a possibility in our future. We will briefly touch on each

statement here in order to give the reader a framework for the understanding of the incidents related at the beginning of the article.

The "grouping" idea of UFO reports is not a new one, however classification systems usually have been based on the actions of the UFO itself, not on the interactions between crew members and individuals involved. The idea of more clearly defined "groupings" was first brought out in the conclusion to a U.S. Air Force Academy textbook section on UFOs (1969-1972):

"This leaves us with the unpleasant possibility of alien visitors to our planet, or at least of alien control of UFOs. However the data are not well correlated and what questionable data there are suggest the existence of at least three and maybe four different groups of aliens (possibly at different stages of development). This too is difficult to accept. It implies the existence of intelligent life on a majority of the planets in our solar system, or a surprisingly strong interest in Earth by members of other solar systems."

Extrapolating from this statement, and reviewing the many cases of entity reports in UFO encounters, we can establish some descriptive outlines of the "groups of aliens:"

GROUP I — Many reports of UFO entities relate the observation of beings entirely human in appearance. Occasionally such beings are said to have slightly higher foreheads than normal, and higher cheekbones, but usually such distinctions are not made. This group of "aliens" is characterized by their friendly nature, by their contacts only with isolated individuals and by their expressed concern for the well-being of our planet.

GROUP II — Humanoid, but definitely not human-shaped, members of this group are described as short (four to five feet tall), erect, with large chest cavities, thin lips, very small or no noses and very unusual eye openings which seem to extend around the sides of faces that are thinner than our own. These people also contact isolated individuals, but are much more clinical in their approach, often conducting physical examinations of those individuals contacted and suppressing memories of the contactees by amnesia, apparently hypnotically induced.

GROUP III — More of a grouping than a clearly defined group, Group III includes all of the reports of "small humanoids." These beings seem very cautious in their approach to humans, and also are sometimes found to have used hypnotic amnesia to suppress memories of contact. Although several subgroups of small humanoids can be distinguished, one group stands out among these. This group is characterized by very small stature (three to four feet tall), large heads (up to twice human size) and large, oval eyes. They also appear to be more human-like than Group II and have occasionally been reported in association with members of Group I.

GROUP IV — This group or grouping is made up of "unique" descriptions of unusual entities seen in association with UFOs. Very large beings, bird-like beings, bigfoot-type creatures and various other strange entities make up an unusually large percentage of UFO encounter reports. These reports are grouped as "unique," as they very seldom are reported more than once in an area.

The logical paradoxes manifested by these groups are many, but two stand out most prominently. By the standards of our current scientific knowledge, Group I should not exist. Human beings are the evolutionary product of only one planet: Earth. Human beings with exactly similar features to our own would have had to evolve on a planet with the same microbes, the same plants, the same mammals, the same fish and reptiles as our

own. The possibility of such an exact duplicate of "Earthlings" is very close to zero — if the evolutionary procedure is correct.

The large numbers of UFO reports and the variety of beings reported are also considered impossible by our current scientific outlook. Mathematical considerations of the size of our galaxy, the distances between stars, the speed of light as a limiting factor and the probable number of advanced civilizations within reasonable traveling distances give us a much smaller number of visitors. Some scientists have calculated that at most we should be receiving no more than one visit every thirty years.

By the media standards of our current scientific world view, either the totality of UFO reports are nonsense or our scientific paradigm is in its infancy. There is far too much evidence of the reality of the UFO phenomenon to declare it a massive illusion. If we open ourselves to the possibilities of realities other than those we now entertain, the UFO phenomenon becomes much more understandable.

In this light, the groups reported and the seeming paradoxes that accompany an acceptance of the reports go far towards an explanation of why some of them may be interested in our survival and growth, even to the point of intervention. The humans reported may be intimately related to us. The plurality of UFO appearances indicate origins we may not as yet generally understand. Other probable worlds may exist alongside our own. Other dimensions, directly affected by what happens here, could exist. Time travel or movements through time/space in ways we do not understand could be possible. Our future could be intimately linked with the UFO phenomenon. Certainly the evidence of encounters with Groups I and II and with the small humanoids show them to be very interested in our progress. Certainly the large numbers of UFOs reported in recent times show an unusually strong concern with our planet. And certainly those few UFO/military interactions that do come to our attention clearly show that the UFO agencies have the capacity to intervene, should we attempt self-destruction.

Why hasn't there been open contact with our world as a whole? It may be that we are presently far too primitive to sur-

vive such contact. The beings representative of the UFO phenomenon could be as far in advance of us as we are of cave dwellers. Certainly a group of cave dwellers would be devastated if brought into contact with our world. In a similar manner, our world could be shocked beyond repair by open contact with a mature galactic federation. We may survive the present follies of our "civilization" and go on to grow into a more reasonable species, exploring our solar system and expanding our knowledge of ourselves and our universe. In such a case we may be openly contacted at a future time in our evolution when such contact would not be an abrupt shock to our culture.

We may also attempt sudden suicide in the form of nuclear warfare. Such an attempt could bring intervention almost as shocking as warfare itself. The persistent low-level waves of UFO appearances over the years may be designed to cushion that shock.

Without openly presenting themselves to established bodies of authority and through large numbers of appearances to people in all walks of life, UFOs over the past four decades have established an almost mythical acceptance of their existence. Without throwing our world into a state of cultural shock, UFOs have established their presence among a majority of the population. At the same time, purposeful demonstrations at military installations have clearly shown the capacity of the UFO agency to intervene in our affairs. The message is clear. Intervention is a distinct possibility.

Editor's Note: An interesting concept came to our attention recently and we offer it here for consideration by our readers; namely, that the destruction of the U.S. Challenger space shuttle (and several other U.S. rockets following launch, recently), and the nuclear disaster at Chernobyl in the U.S.S.R. may not have been due to any human carelessness, accident or sabotage but to UFO intervention to force both sides to negotiate nuclear weapons testing, placement, quantities, etc.

We do not know if this concept is based on fact, therefore it does not necessarily reflect the opinion of the author of the above article or the editor.



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REPORT FROM THE

READERS

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"FATE" SEPT. 1988

GRAND DECEPTION

Jerome Clark's four-part series "UFO Crashes" (January-April 1988 FATE) represents probably the most dispositive presentation of such information to date in an American mass-circulation publication. I applaud his courage. While starting out with a good summary of material familiar to those who have followed the subject over the years, as the topic developed Clark seemed to be heading in the direction of debunking the whole thing — until Part IV. Then he dropped several unexpected bombs in succession.

Despite the welcome exposition of new "facts," I could not gather what he personally feels about these current developments. How confident is he of what he has reported? I do know that a paradigm that includes living, captive but cooperative EBEs and watchhouses full of staminate run complete-ly counter to the way that Mr. Clark was thinking and writing about the subject two decades ago. At that time he posited with others, such as John Keel, Scott Rogo and Jacques Vallee, a psychologi- cal/psychotronic, even "magical," but

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seasoned investigative reporter knows how to skip the political and bureaucratic ropes? Investigative reporters shined their lights on every rat in the Watergate cellar, and given the chance, they could shed some much needed light on the Roswell incident.

If Shandera and company are victims of a disinformation play, what do the perpetrators hope to accomplish? Is the reality of the Roswell incident so alarming that attributing it to extraterrestrial sources produces less hysteria than would the truth? If anything, the government is probably using a time-honored corporate method of preparing people to receive potentially disturbing information.

Corporations have long used rumor to dispense information that may not be well-received. The benefits of using rumor to disseminate potentially upsetting information are three in number. Because the information is only rumored, it can't be proven or openly discussed; reaction to the rumor can be monitored, enabling the powers that be to prepare for negative feedback when the rumor is made fact; the rumor acts as an inoculation, robbing the actuality of much of its virulent emotional shock. —Sandy Bankston, *Mars, Pa.*

* * *

I find it difficult to believe that eight U.S. Presidents have maintained total silence on these events. What is the rationale? Surely not a fear that people will panic. It has to be for reasons better than this.

If your account is true, it bears profound implications as to the kind of government we have. A government that hides vital truths from the people is not what the Founding Fathers had in

FATE, JULY 22

REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 3510 Western Ave., Highland Park, Ill. 60035

RECORD STRAIGHTENED

In the article entitled "Superstition or Ancient Wisdom?" (February 1988 FATE), Lin Yun is identified as a professor of Oriental philosophy at San Francisco State University. He is not.

Lin Yun is appointed as a lecturer in the Extension Program of San Francisco State University's Division of Extended Education. He teaches a non-credit course entitled "In Search of Harmony and Balance — A Chinese Approach." He carries no affiliation with the university's philosophy department.—*Cathryn M. Keller, Director of Public Affairs, Extended Education, San Francisco State University, San Francisco, Calif.*

COVER-UP CONCERNS

Jerome Clark's series ("UFO Crashes," January-April 1988 FATE) detailing alleged UFO crashes and cover-ups provides much food for thought, but some of the veggies are difficult to swallow. The sour taste left in my mouth is no fault of Mr. Clark's—his reporting is pristine—it's just that some

Whenever I hear the word "cover-up," the word "Watergate" comes to my mind. The perpetrators of Watergate had great power at their disposal and everything to lose should the break-in be discovered. The person with the greatest potential for loss and the greatest power to prevent it, the President himself, did not have enough power to keep Watergate under wraps. Compared to the cover-up of a crashed UFO, complete with occupants, Watergate is small potatoes. If a few small spuds can't be hidden, how can an entire *field* of potatoes be kept secret?

According to Clark's sources, a lot of people are certain an occupied, extra-terrestrial vehicle crashed in Corona, N. Mex., in 1947. If this is the case, I find it difficult to believe that not one of these people who are "in the know" has cracked from what must be an incredible emotional strain and gone public with a national press conference.

People talk and reporters investigate. If a cover-up truly exists and someone really wants the truth to be made known, why did he leak the truth to the *Washington Post* and *Wall Street Journal*? Why did he tell the story to some well-known

INTRODUCTORY NOTE:

Information accumulated over the last ten years indicates that the government has been much less than forthright with respect to information about UFOs. In particular, it now appears that "hard data" have been collected by a small intelligence group within the U.S. government. The hard data were obtained from two or perhaps more crashes that occurred before 1951 and, perhaps, from other events since 1951.

Open literature information on UFO sightings has, for a long time, pointed toward the hypothesis that some "other" intelligent entities are behind the TRue UFO — TRUFO — sightings. Information gathered in the last several years from several sources

indicates that secret government information supports this hypothesis. It therefore would behoove us to begin to contemplate questions which should be answered regarding these entities.

As Admiral Roscoe Hillenkoetter, the first head of the CIA, put it in 1960, the "unknown objects are operating under intelligent control" and "it is imperative that we learn where UFOs come from and what their purpose is."

We must also begin to contemplate what might happen if and when society accepts the ufologists claim that "UFOs are real." An element of urgency in this regard has been introduced by the planned publication this spring of two major books on the abduction phenomenon. When the

general public reads these books and learns that there have apparently been numerous direct interactions between aliens and humans, often taking the form of medical examinations (of the humans), there will be an outcry for more information.

The public will no longer be satisfied with government professions of ignorance nor with facile explanations by supposed skeptical experts. Instead the public will want to know what, if anything, can be done about the UFO situation.

In order to help prepare for the reaction to the information to be revealed in the next six months or so I have written the following paper that asks the question....

WHAT IF "THEY" ARE REAL?

Speculations, Questions and Cryptic Comments About the EBEs

By Bruce S. Maccabee, Ph.D.



Dr. Maccabee, a Navy laser physicist, is chairman of the Fund for UFO Research, co-host of the MUFON 1987 Washington, DC, Symposium.

Let's suppose that UFOs are real and are craft piloted by intelligent Entities. Numerous accounts in the literature indicate that they appear to be living creatures rather than robots. Thus they must be *Biological Entities*. Where are they from? I don't know, but indications are that they are not from this planet and/or this time. This could make them *Extraterrestrial*. These terms can be combined in the expression Extraterrestrial Biological Entities, or EBEs, for short. The "EBEs" are extraterrestrial aliens.

The subject of this paper is not "are the EBEs here?" The subject is "they are here and what do we do about it?"

DON'T PANIC

When you suddenly come to the realization that they are real, that they can travel about virtually at will, that they can interfere with us or not as they desire, that some people have been

used as physical and probably also psychological guinea pigs (the UFO abductees), you may start to lose your sense of perspective. You may become frightened of that which is unknown and therefore uncontrollable.

To help combat that fear you have to realize that they have been around for at least forty years (dating the first sightings to 1947) and haven't taken over...at least not yet. On the other hand, if they have been around for forty years, why not for four hundred, or four thousand or more? If they have been around for this long then it would appear that overt interference with human society is not their goal (at least yet).

PRIORITY OF PROBLEMS

Of all the things which directly affect your life, I bet EBEs are not one of them (unless you are an avid ufologist). People are concerned with life, death (and taxes), disease, personal relationships, etc. For most people the problems of population growth, pollution, justice for one vs. justice for many, war, peace (yes, peace can be a problem too; ever have a chance to

"enjoy" a peaceful dictatorship?) and in-laws rate much more highly in importance than whether or not EBEs are flying around doing their thing.

Although there are a few people for whom the existence of EBEs has taken on a first-order importance (UFO witnesses and abductees), (for most people the EBE problem is at the bottom of the problem rating scale along with "Which TV program should I watch" or "Should I take my umbrella because it might rain" or "Which is the best route to work during rush hour?" (At times the latter problem may appear to rank with war and peace.)

In other words, the EBE problem is at the "noise level" of problems in our civilization. It may effect a few thousand or a few tens of thousands of people the world over. Accidents, disease, famine and war affect many, many more. Furthermore, until there is a massive landing or a statement by the White House or some similar major event, the EBE problem should remain in the noise level. Too much attention to it could needlessly effect the psyche of the human race. But that doesn't mean that as humans we should ignore it

(continued next page)

WHAT IF? Continued

entirely, either. A "moderate interest," slightly more than "benign neglect," would be about right.

IF EBEs ARE AROUND WHY HAVEN'T I HEARD ABOUT IT? you ask.

You probably have heard about it. You just weren't paying any attention. Or perhaps you did pay attention but rejected the idea. In any case, you ignored the EBE problem and now you aren't prepared. You haven't thought about how you would react to the full realization that THEY are here and have been for a while, probably for a long time.

PREPARE YOURSELF

There is a very personal aspect to the UFO problem.

Why prepare myself? you ask.

Your personal survival, psychological and even physical, could depend upon it, say I.

Yes, but there is no conclusive proof, so why now?

Even without "conclusive proof" (how much "proof" do you need?) you can prepare your eventualities. If you are told there is a poisonous snake in the grass do you wait until you see it before you put on your heavy boots?

How are you going to come to grips with the new reality that the human race is not the center of the universe? What if the humans are to THEM as ants are to US? Should you bow down? Should you curry favor? Should you plead for mercy? Should you run and hide and if so where?

Will you become "paralienoid" (the fear that aliens are watching you and waiting for a chance to do you harm)? Will you claim to have special knowledge about the aliens? Will you become (more/less) religious? Will you found a religion? Will you get yourself together or will you fly apart?

If you don't give some thought to these questions you won't be prepared.

CONSEQUENCES OF KNOWLEDGE

The knowledge of good and evil changed the world of Adam and Eve. The knowledge of the science of mechanics changed the medieval

world. The knowledge of nuclear energy, quantum mechanics, biology, evolution and cosmology has changed the post-renaissance world.

What if the EBEs are real? Will knowledge of that fact change our modern world? Will people flock to churches? Will the stock market drop? Will people become geniuses overnight? Will political systems fall apart? Will governments or will one government gain ascendancy over the rest? Will the peoples of the world unite? Will there be anarchy? Or will none of this happen but instead the world will go on as before with only a modification of our understanding of our place in the universe?

The answer to these questions are of immense importance...they may determine the fate of mankind. They touch on the very roots of civilization and its trappings. They must be handled delicately. No one should panic. We do not yet know whether we are faced with a threat or love or disinterest.

Yet, the reality of forty years or more of UFO reports cannot be ignored forever. There must be some reaction on our part.

BIG BROTHER

Some of those who have paid attention to the UFO phenomenon as it has developed over the years think that the time may be coming when certain governments of the world, despite the embarrassment over having kept secrets of such great import for so long, will have to admit what has long been suspected.

This admission will come, not because Big Brother is a "good guy." It will come because Big Brother is not big enough...not big enough to control the EBEs.

The UFO phenomenon is UFO-driven (in spite of what skeptics have claimed over the years). It does not depend upon what people are saying about the UFOs. The failure of governments to treat the problem openly has merely pushed off an eventuality from forty or so years ago until now...or later.

NO COVER UP?

The walls have ears and sometimes a compartment springs a leak. And sometimes a black hole is grey. And sometimes there are loose cannons on the deck. And sometimes people don't agree with the policies of their bosses. And sometimes people are warned that loose lips sink ships, but lips are loose anyway. And sometimes knowledge burns a hole in your pocket. And sometimes disinformation can be reinterpreted by those who are to be disinform.

And what is the result? The existence of secrets becomes known. To be sure, this is not as informative as knowing exactly what the secrets are (i.e., what information is being kept secret). But it is informative. And, if UFOs and EBEs are of such little importance to humanity then why keep secrets about them in the first place?

Does anyone deserve the right to keep secrets about them? And, if so, who? The same people who gave us MAD (Mutual Assured Destruction)?

THE FUTURE

Should the present state of affairs be perpetuated? Would such perpetuation be for the good of us all? And who is to decide? Can we have no say in our fate? Is the secret knowledge too much for humanity to absorb? Is Big Brother protecting us from them or from ourselves? Do A Few feel that they are capable of speaking on the behalf of the The Many? And, if so, is this a good thing for The Many?

Is it safer to perpetuate a UFO version of cultural amnesia than it is to admit that "the emperor has no clothes?" "Only the lonely" know for certain. The rest of us are left with our suspicions. But we must be prepared.

I suspect that these questions have been answered by The Few to the satisfaction of The Few and this explains our present state of affairs. But the future state of affairs may differ substantially from the present state and the old answers may no longer apply. And for that reason, in order to be able to make intelligent future decisions on behalf of mankind, The Many must be let in on the secrets now known only to The Few.

Grassroots Tactics To End The 'Cover-Up'

By Vincent T. Migliore

Several books have appeared lately that claim there is a massive and worldwide cover-up of the UFO phenomenon. Thanks to the Freedom of Information Act and the diligent work of researchers, we now have verifiable evidence that the U.S. government knows a lot more than it's telling. Fawcett and Greenwood's book, *Clear Intent*, exposes in detail numerous official letters, reports, cables and memos relating to flying saucers. One such document states "the matter is the most highly classified subject in the United States government, rating even higher than the H-bomb."¹

If this is the case—and I think it is—then the federal government must be expending a tremendous amount of energy to keep the matter secret. Some sources even suggest government or trans-government covert actions that ridicule, harass and discredit anyone who reports a UFO incident.²

It's easy to blame the CIA or the NSA or the KGB for the secrecy, but I believe they are not totally responsible. And I'd like to suggest a way we can "blow the lid off" the coverup—by taking the matter into our own hands.

Ending the coverup, I should caution, does not mean stealing government documents or raiding military bases. Experience shows that antagonistic behavior is rarely if ever productive. I think it would help to try and understand how the "authorities" got into this mess in the first place, to intelligently consider the predicament they are now in. Then the decision can be made as to how to best bring this controversial subject into the light.

The modern UFO era began in the late '40s, the era of the "cold war" and the start of the build-up of our nuclear arsenals. In the '50s, amid an atmosphere of secrecy, fear and mistrust, flying saucer reports started pouring into government agencies. UFO encounters at military and nuclear facilities were automatically classified, but as sightings and encounters continued, the coverup began. Why? No one can say for sure, although there is certainly no shortage of reasonable theories. Mass hysteria might result from knowing the facts, or loss of faith in the government. Americans thought the UFOs might be Russian secret weapons, and vice-versa. Perhaps the UFO occupants don't want the matter made public, don't want to be worshipped as gods.

No matter what the reasons, the coverup is real. UFOs are real. And the wall of denial is starting to crumble. There are just too many reliable witnesses and too much public awareness for the secrecy to continue. There are, in fact, subtle indications that the U.S. government now realizes it's in a no-win position, and has started to release some information.^{4 5}

So how do we grease the wheel of progress and open the files? One school of thought is to focus on the problem. This is typified by books and articles that document the coverup and show us that we're not being told the whole truth. While shedding light on the subject, this approach unfortunately leads to anger, blame and frustration. The only questions remaining are who is guilty and what their punishment should be. This is often

counter-productive.

A more productive approach is to focus on the solution. What do we want to come of all this? Speaking for myself, I want a free flow of information. I want to know it all—the good, the bad and the ugly. I want access to the photos and reports of government agencies. I want acceptance of UFO material as legitimate for scientific study. I want a public atmosphere that's courageous and open-minded enough to discuss all the psychological, sociological, anthropological, religious, political, economic, physical and metaphysical aspects of contact with aliens or extraterrestrials.

Why Aren't We There?

Why don't we have this free flow of information? I will cite just a few reasons:

1. **Non-reporting.** I once attended a UFO seminar where J. Allen Hynek was speaking. He asked, "How many people here have ever seen a UFO? About half the attendees raised their hands. A recent Gallup poll indicates that 9 percent of the U.S. population have witnessed UFOs, but at a convention on the subject you'd expect a much higher incidence. Then he asked, "How many have ever reported it?" Now only 5 percent of the hands went up. This suggests that roughly 90 percent of all UFO sightings go unreported. Lately, the abduction form of contact has emerged. Many abductees report the taking of sperm or ova specimens, and they admit feeling "dirty," "ashamed," or "as if I had been raped." This creates an atmosphere where reporting the encounter is even less likely to occur.

2. **Investigator secrecy.** It is perfectly appropriate for witness privacy and other reasons to withhold certain aspects of a UFO encounter. Once the investigation is completed, however, I believe there is a moral obligation to let others know the findings. This is rarely seen. Instead individuals and organizations are often bickering and hiding information from each other and the public. Examples—From *Night Siege*,⁶ concerning reports of contacts with extraterrestrials:

"We had mixed feelings about the following material ourselves, and decided to include it only after lengthy debate."

Investigators withholding data assessed as dubious is generally wise, but perhaps not when it's crucial to having the fullest possible picture of a given case.

And from *Light Years*⁷ concerning cooperation with other investigators:

"We all finally agreed," Stevens admitted later, "that we wouldn't discuss the facts in the case anymore, with anybody outside outside our group, and if anybody pressed for answers, try to get out of it, to drag a hare across the trail and throw them off."

Does this sound like sharing? Or is it a not-so-subtle message that "you're not quite good, intelligent or emotionally balanced enough to handle what we know"? Isn't this exactly what we accuse our governments of doing? Yet we are doing it to ourselves and each other.

3. **High Strangeness.** The UFO experience, to quote the late Dr. Hynek, often contains events of "high

strangeness." Encounters with occupants range from orbs of light to humanoids to monsters. Contactees report time warps, fantastic voyages, miracle cures, spiritual visions and events that seem to bend the laws of physics. Contactees have said occupants claim to be from such diverse realms as the Pleiades, Reticulum, Arcturus, Venus, the inner earth and other dimensions. With this level of complexity, it is difficult to gain a comprehensive understanding of UFOs.

4. Denial by the Authorities. We are in the midst of a coverup, a "Cosmic Watergate" that is denying us access to important information collected by our military and security agencies. Although this is the most obvious problem, it is not the only block to free information. Any agency or institution with authority, power or an investment in the status quo may feel threatened by the reality of UFOs. These people and organizations are afraid of losing their power, and the allegiance of their subjects.

What Can We Do?

In spite of these difficulties, I think there is much we can do to bring it all out into the open. In fact, I believe this is a task of tremendous importance to mankind. As Jacques Vanee puts it, "The only thing that might help us make some progress toward an understanding of the phenomenon is the publication of good reports . . . they must circulate freely." *

Here's what I suggest:

"To have, give all to all." * To have information, give information. ANYONE who has had an experience with a UFO, or knows someone who has, yet has not reported it, should do so now. Have it typed or written up, then make photocopies and mail them to ALL the major UFO organizations. (Many are found listed in the back of UFO).

Mail a copy of your report or your concerns to your senator or congressman, asking for a congressional investigation of UFOs. Copy a page or two from *Clear Intent*, or your favorite flying saucer book, and mail that, too. Tell them you won't be satisfied with the old re-hash form letter saying UFOs don't exist.

Inform yourself of all that's going on with UFOs, with ecology, with dolphins, with crystals, with the world in crisis. Look into some of the "channeled" books relating to UFOs.¹⁰ All these things are connected, and it's coming to a head. A polarization is taking place, a cosmic speedup. In *Communion*, Whitley Strieber writes, "I have a feeling it's right on top of us, too. My feeling is that a cycle sped up recently, a lot. It's going fast, not slow."¹¹ It's important to keep abreast of these changes and how they integrate into the whole New Age movement.

Finally, question authority. We, the people, ARE the government. We can demand change; we can take matters into our own hands. This doesn't mean anarchy, but due to the nature of the material we are dealing with, it may mean a revolution: a revolution of ideas, authority and perhaps even the evolution of mankind.

Right now, change is taking place on many levels. Tune into it. Respect yourself enough to discuss without fear whatever your beliefs are. There are many little things we can do to end the coverup—think of some yourself. "If the people will lead, the leaders will follow."

Everyone has a contribution to make, and together, let's do it.

Footnotes:

- (1) Lawrence Fawcett and Barry J. Greenwood, *Clear Intent*. Englewood Cliffs: Prentice Hall, 1984.
- (2) The "JMP" letter, *Just Cause* newsletter, No. 10, March 1988, page 4. CAUS, P.O. Box 218, Coventry, CT 06238.
- (3) Wendelle C. Stevens and William J. Hermann, *UFO...Contact from Reticulum*, Tucson: c. Wendelle C. Stevens, 1981. Pages 278-282.
- (4) *UFO Magazine*, "Panel Forsees Government 'Uncover-up,'" Los Angeles: California UFO, 1987.
- (5) Brenda Butler, Dot Street and Jenny Randles, *Sky Crash*, London: Grafton Books, 1986. Pages 197-198.
- (6) Dr. J. Allen Hynek, Philip J. Imbrogno and Bob Pratt, *Night Siege: The Hudson Valley UFO Sightings*, New York: Ballantine Books, 1987. Page 160.
- (7) Gary Kinder, *Light Years*, New York: Atlantic Monthly Press, 1987. Page 196.
- (8) Jacques Vallee, *Passport to Magonia*, Chicago: Regnery Co., 1969. Page 159.
- (9) *A Course in Miracles*, Vol. 1, Text. Tiburon: Foundation for Inner Peace, 1984. Page 98.
- (10) Raphael (Ken Carey), *The Starseed Transmissions*, Kansas City: Uni Sun, 1986. Page 6.
- (11) Whitley Strieber, *Communion*, New York: Beech Tree Books, 1987. Page 264.



Vince T. Migliore has a degree in nursing and a B.A. in psychology. A UFO researcher since his own sighting in 1972, he speaks on "A Course in Miracles" as well as the spiritual aspects of UFOs. He currently works in medical and marketing research.

frightened to death about what was going on, began to leak. Since they couldn't really be stopped, people on the "inside" began to create their own leakers in order to confuse the issue.

Ufology is now and always has been a counterintelligence operation. It is not about lights in the sky, it's about who people are and what they know. People have been abducted and implanted. That's the evidence that ufology has been steered away from for 45 years.

UFO MAGAZINE Germann
JAN/FEB 1990 Columbia, MO

Ed. Note: Further reader replies regarding Moore and his counterintelligence activities are included in a special section on page 14.



Editor:

It was quite publishing such on Trevor Con White is to be ing the flag.

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seasoned investigative reporters know how to skip the political and bureaucratic ropes? Investigative reporters shined their lights on every rat in the Watergate cellar, and given the chance, they could shed some much needed light on the Roswell incident.

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FATE, July 88

"UFO MAGAZINE" JAN/FEB 1990



Vicki Cooper

secret intelligence operations can expect nothing less than the reactions he's receiving.

It is obvious and admitted by **Moore** that he has not dealt just with the anti-secrecy bunch. He has dealt with the others responsible for Paul Bennewitz' own confusion and disintegration. In that sense, **Moore** has performed as a double agent, willingly assisting those who were out to defuse Bennewitz. He did this with zero accountability to his more straightforward colleagues in the

Robert Smith—



I read *UFO's* article on William Moore's "disinformation ploy." I offer this point of view for consideration: Let's assume that our government was and/or is involved in a secret treaty with the aliens, where they (the government) have allowed the aliens to abduct humans and mutilate cattle in return for their technology. If this information started leaking out to the general populace, what better method could they use to refute it than to deliberately set someone up to reveal identical information and then later deny it as a hoax?

I'd like to make one other point. I've noticed that some UFO researchers intentionally or unintentionally lump all extraterrestrials into the category of those who carry out abductions. The universe is a very large place and the extraterrestrials coming here probably have many different planetary, cultural, sociological, spiritual and ethical backgrounds. Keep in mind that while some are abducting humans against their will, others come to stress the importance of love, cooperation, unity and brotherhood among mankind.

Robert Smith is a concerned reader of this magazine.

GRAND DECEPTION

Jerome Clark's four-part series "UFO Crashes" (January-April 1988 *FATE*) represents probably the most disclosive presentation of such information to date in an American mass-circulation publication. I applaud his courage. While starting out with a good summary of material familiar to those who have followed the subject over the years, as the topic developed Clark seemed to be heading in the direction of debunking the whole thing — until Part IV. Then he dropped several unexpected bombs in succession.

Despite the welcome exposition of new "facts," I could not gather what he personally feels about these current developments. How confident is he of what he has reported? I do know that a paradigm that includes living, captive but cooperative EBEs and warehouses full of alien technology runs completely counter to the way that Mr. Clark was thinking and writing about the subject two decades ago. At that time he posited with others, such as John Keel, Scott Rogo and Jacques Vallee, a psychological/psychotronic, even "magical," but

certainly nonextraterrestrial, to the UFO mystery. He is generally credited with the coinage "The Phenomenon" as a term for the whole range of UFO activity that is in better keeping with our lack of knowledge and understanding of the subject. I would certainly like to know how Mr. Clark now reconciles this apparent dichotomy. Or perhaps there is no contradiction in his mind.

In her excellent recent book *The UFO Conspiracy—The First Forty Years* Jenny Randles discusses the possible existence of an "education program" in which more of the fabric of the UFO mystery's nature is being gradually and deliberately released to the general public. Are the disclosures in Mr. Clark's articles, along with the recent revelation of MJ-12 papers by several sources, part of that program? Or are they only more examples of the "trickster" output of The Phenomenon, designed to deceive and further misdirect?

If there is a conspiracy to conceal the true nature and meaning of the UFO phenomenon of the worldwide extent implied by many critics, this amounts to

PUBLIC REACTION TO ALIEN CONTACT: A STUDY**By Raymond W. Boeche****ABSTRACT**

The question of how the general public would react to an announcement of UFO reality has always been a matter of conjecture. With the possibility looming ever larger that the coverup of UFO information may be coming to an end, it is important to examine how this news might influence our society. This paper does not argue for or against the extraterrestrial origin of UFOs, but must--for the sake of this study--assume an interplanetary origin. A survey of mental health care professionals provides a glimpse into how contemporary society may react to news of alien contact.

The lead story on a major television network's national news broadcast begins:

"The United States government today revealed that since 1947 it has maintained a massive coverup concerning unidentified flying objects, or UFOs. The government affirmed the existence of these objects, and explained their origin as interplanetary. Air Force Intelligence officers, the Secretary of Defense, and the Director of the National Security Agency stated that a crashed UFO and its alien occupants, apparently killed in the crash, were recovered in the New Mexico desert in July 1947. The wreckage and bodies were transported to what is now Wright-Patterson Air Force Base for study.

"It was also disclosed that in 1949, another crashed ship was recovered, this time with one of its occupants surviving. This alien lived until 1952, during which time it was able to communicate a great deal of technological information to those individuals who were involved in its study. This data included information which enabled our government to establish electronic communication with other members of this race. Communication has been ongoing since the mid-1950s.

"In 1964, a fully operable craft was given to the United States. This took place at Holloman Air Force Base in New Mexico. The U. S. has been conducting tests on this craft, including test flights, since that time. The technology involved, however, is so advanced as to make it impossible to reproduce at the present time.

"Here now is film footage released today, depicting both the actual craft, and the alien occupants..."

Raymond W. Boeche

A graduate of Peru State College, Mr. Boeche is an artist, currently employed by a major printing firm. He has taught at the secondary and college levels, and has held numerous one-man shows of his works.

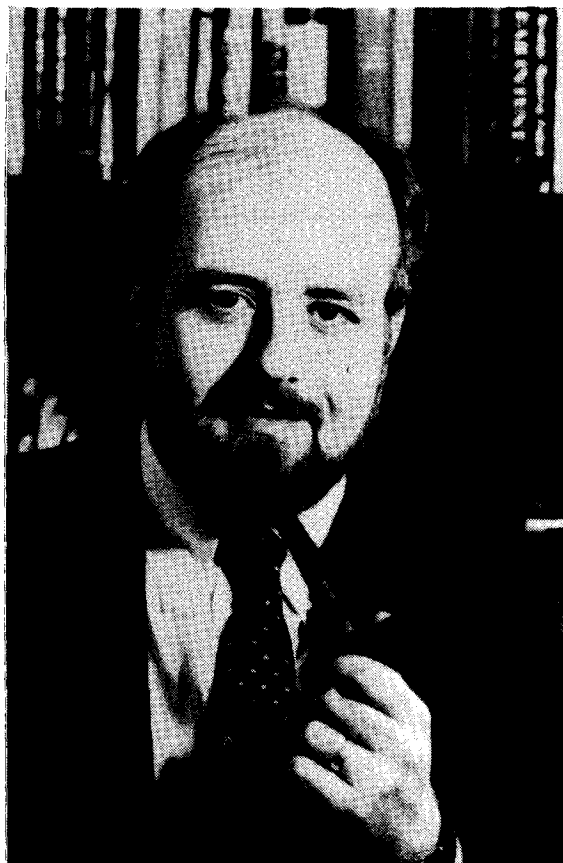
Mr. Boeche is MUFON State Director for Nebraska, and has been involved in active investigation of the UFO phenomena for over 20 years. He is also concerned with all aspects of unexplained phenomena, and has done extensive work in the areas of animal mutilations, out-of-place animal sightings, Bigfoot reports, and is currently preparing a book-length work on the "Men-in-Black" phenomenon. This is intended to be the first truly scholarly look at this bizarre aspect of UFOlogy.

Mr. Boeche organized and presented papers at two major conferences sponsored by the University of Nebraska, in 1982 and 1983. A continuing series of these conferences was planned, under the aegis of the Fortean Research Center, a non-profit corporation of which he is Director. He is also a member of the Board of Advisors of Citizens Against UFO Secrecy (CAUS), and active in numerous other organizations involved in the study of unexplained phenomena.

Having produced a weekly one-hour radio show titled "Exploring Unexplained Phenomena" since October 1984, Boeche is working on national syndication of this program, as well as production of a series of television programs dealing with the unexplained.

Mr. Boeche's efforts over the last 3 years have been directed toward a solution of the Bentwaters Incident. He published a paper in the MUFON 1986 UFO Symposium Proceedings titled "Bentwaters--What Do We Know Now?"

Ray Boeche's mailing address is P.O. Box 94627, Lincoln, NE 68509.



X



If our government were to announce tomorrow that contact with an alien race had been made, how would the general public respond? The popular assumption has been that mass panic would occur, the suicide rate would skyrocket, and so on. There has, in fact, been no solid basis for predicting public response to an announcement of this nature. Three past studies have, to some degree, addressed this issue. They have raised many questions, and posed some resulting problems to be overcome, but none has attempted to anticipate specific public responses.

PAST STUDIES

Hadley Cantril conducted a classic study titled "The Invasion from Mars" [Reference 1], based on public reaction to the infamous October 1938 "War of the Worlds" broadcast. While this study has contributed immensely to the study of mass behavior, and the psychology of panic, it gives us no real answers for today. Cantril concluded that no single causal factor could be found to account for the extremes of behavior witnessed as a result of that radio program. The prolonged economic depression, and the unstable world political situation of the time were, however, both felt to have contributed heavily to an atmosphere conducive to inciting panic.

The next relevant study, the so-called Robertson Panel report of 1953, included several references to public reaction to UFO reports. It stated:

"The Panel members were in agreement with _____ opinion that, although evidence of any direct threat from these sightings was wholly lacking, related dangers might well exist resulting from:

- a. Misidentification of actual enemy artifacts by defense personnel.
- b. Overloading of emergency reporting channels with "false " information ("noise to signal ratio" analogy - Berkner)
- c. Subjectivity of public to mass hysteria and greater vulnerability to possible enemy psychological "warfare." [Reference 2]

In order to avoid this assumed problem of mass hysteria to UFO reports, the Panel suggested a program of public education.

"The Panel's concept of a broad educational program integrating efforts of all concerned agencies was that it should have two major aims: training and 'debunking'.



"The training aim would result in proper recognition of unusually illuminated objects... The 'debunking' aim would result in reduction in public interest in 'flying saucers' which today evokes a strong psychological reaction. This education could be accomplished by mass media such as television, motion pictures, and popular articles... Such a program should tend to reduce the current gullibility of the public and consequently their susceptibility to clever hostile propaganda.

"It was felt strongly that psychologists familiar with mass psychology should advise on the nature and extent of the program...Dr. Hadley Cantril (Princeton University) was suggested.

"...the educational program of 'training and debunking' outlined above might be required for a minimum of one and one-half to two years. At the end of this time, the dangers related to 'flying saucers' should have been greatly reduced if not eliminated." [Reference 2]

The Panel concluded by stating that

"...the continued emphasis on the reporting of these phenomena does, in these parlous [perilous] times, result in a threat to the orderly functioning of the protective organs of the body politic. We cite as examples the clogging of channels of communication by irrelevant reports, the danger of being led by continued false alarms to ignore real indication of hostile action, and the cultivation of a morbid national psychology in which skillful hostile propaganda could induce hysterical behavior and harmful distrust of duly constituted authority." [Reference 2]

Please note that, drawing upon the conclusions reached by Cantril, the panel members refer to "these parlous times" -- a clear reference to the bitter Cold War of that period, and the general atmosphere of mistrust created, in large measure, by Senator Joseph McCarthy. This specificity in addressing contemporary conditions renders both of these reports much too "dated" to apply well to today.

The next effort which addressed this question came as a direct result of the National Aeronautics and Space Act of 1958, which called for long-range studies of the problems and benefits of space exploration. A contract for a study of this nature was awarded to the Brookings Institute, and in 1961, they published their report. It concluded that

"...since intelligent life might be discovered at any time via the radio telescope research presently under way, and since the consequences of such a discover are presently



unpredictable because of our limited knowledge of behavior under an approximation of such dramatic circumstances, two research areas can be recommended:

1. Continuing studies to determine emotional and intellectual understanding and attitudes -- and successive alterations of them, if any -- regarding the possibility and consequences of discovering intelligent extraterrestrial life.

2. Historical and empirical studies of the behavior of people and their leaders when confronted with dramatic and unfamiliar events..." [Reference 3]

Since no specific study of possible public reaction to extraterrestrial contact had previously been conducted, and above referenced studies are too time-specific to provide a useful comparison for today, this present study was undertaken. It attempts to isolate specific areas of concern, both short and long term, and to anticipate and predict possible public reactions.

AREAS OF CONCERN

There are three primary areas of concern with an event of this nature: individual reactions, societal reactions, and political reactions. Individual reactions are just that -- highly individual -- and will vary greatly. It is impractical to attempt to speak for any individual, or type of individual, in a study such as this. Moreover, in such a situation the individual's reactions would become relatively unimportant. What will be very critical, however, are the mass societal responses. Let's examine what could occur.

Societal reaction will be shaped by a number of factors. Foremost is the idea that man has always considered himself, in essence (as the only proven thinking being), the center of the universe. An announcement of contact with a technologically superior civilization would destroy this long-held belief. One need only look at the devastating effect which European intrusion had on native cultures in the New World to understand the possible long-term ramifications of contact.

When a society's technological, intellectual, and spiritual goals, however challenging they appeared, are suddenly surpassed by an influx of advanced concepts, that society will cease to strive toward those original, but now outmoded goals. When its hopes and aspirations are suddenly superseded by the reality of a superior culture, that society becomes stagnant. This state has been referred to as "future shock."

Writer Alvin Toffler describes this state: "Future shock is the dizzying disorientation brought on by the premature arrival of



the future." [Reference 4] The constant turmoil in which humanity exists today, as we attempt to deal with the many problems which face us, could erupt with the intrusion of a superior alien culture -- a "premature arrival of the future."

Along with this initial societal destabilization would come the political consequences. A widespread authority crisis could develop, with sharp criticism leveled at political, scientific, and religious leaders. The alien culture would, in the minds of many, usurp or overshadow the figures of absolute authority [Presidents, Popes, Premiers) which society has come to rely on to establish the "rules of the game." Removal of these clear-cut standards of authority could then lead to the next stage, societal anomy.

Anomy is a state of confusion; confusion caused by the removal of normal standards of conduct and belief. The Brookings Institute report [Reference 3] made reference to the results of cultural anomy caused by intrusion of a superior culture.

"Anthropological files contain many examples of societies, sure of their place in the universe, which have disintegrated when they have had to associate with previously unfamiliar societies espousing different ideas and different life ways; others that survived such an experience usually did so by paying the price of changes in values and attitudes and behavior."

Sociologically, then, when a society's basic rules are removed, it begins to disintegrate. This societal disintegration could follow three possible courses.

SOCIETAL ADAPTATION

First, the society may reshape itself around the superior culture. Integration of the new culture's mores and beliefs with those of the old will result in a hybrid culture. This would be unlikely to occur easily, or at all, because of the human instinct to attempt to maintain that which is familiar and comfortable.

The second possibility would be increased fragmentation of existing society, sparked by an increased sense of ethnocentrism. An attempt to preserve past values in order to keep cultural identities alive would again create more authority problems for government leaders. An excellent example can be found in the fractious behavior of the European Community in their day-to-day dealings, and even more so in the violent behavior of the various Islamic sects in the Middle East, who even share a common national heritage.

The third possibility, and one which president Ronald Reagan has reportedly discussed with Mikhail Gorbachev [Reference 5], is that a sense of nationality would be replaced with a sense of humanity.



We would suddenly cease to be Americans, Russians, British, or French, and would become Earthlings instead; a united group facing a common external threat. This too could exacerbate authority problems, but would conceivably be the least destructive reaction.

International responses must be considered. For example, if either the United States or the Soviet Union were to make an announcement such as this, would the other react in a hostile manner, trying to nullify any perceived military advantage held by the opposing side, with their access to this fantastic new technology? Would a theocratic nation, such as Iran, launch an attack against the nation who made the announcement, sensing a threat to its religious beliefs? No answers can be offered to these questions; they can only be presented for consideration, in the hope that common sense would prevail in such a situation.

Here we have a brief description of a long-term, "worst-case" scenario, based on established psychological and sociological principles. In order to attempt to gain insight into contemporary public reaction to an announcement of this nature, the scenario described at the outset of this paper, and 11 statements concerning public reaction to the scenario were formulated. (See Figures 1 and 2)

CURRENT STUDY

Because of their intimate day-to-day contact with all types of individuals, and, of necessity, their close relationship to and awareness of the problems facing our society today, mental health care professionals were chosen for this survey. In a random, blind study, 475 of these scenario/response sheets were sent to practicing psychologists and psychiatrists nationwide. No record of the participants was kept, thus assuring all participants of anonymity. Eighty-six of the 475 responded, or roughly 18%.

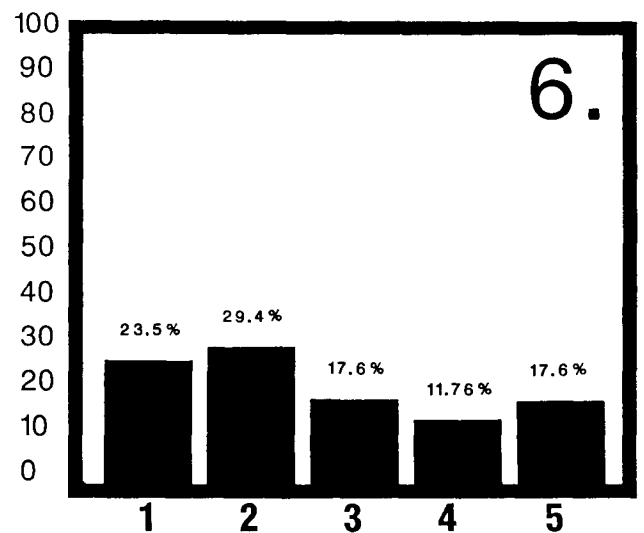
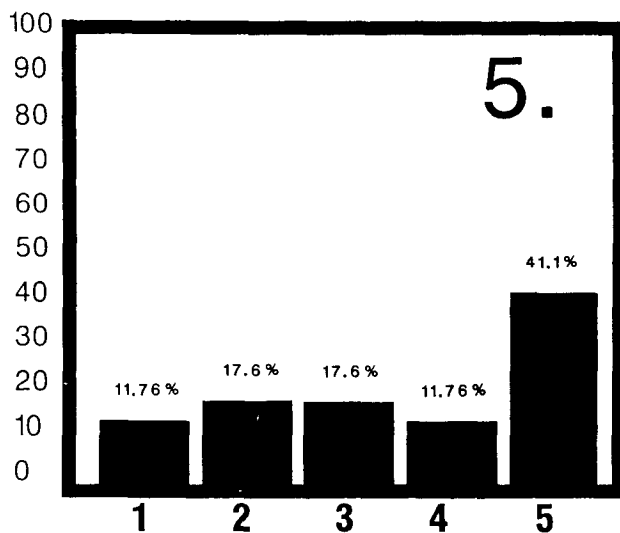
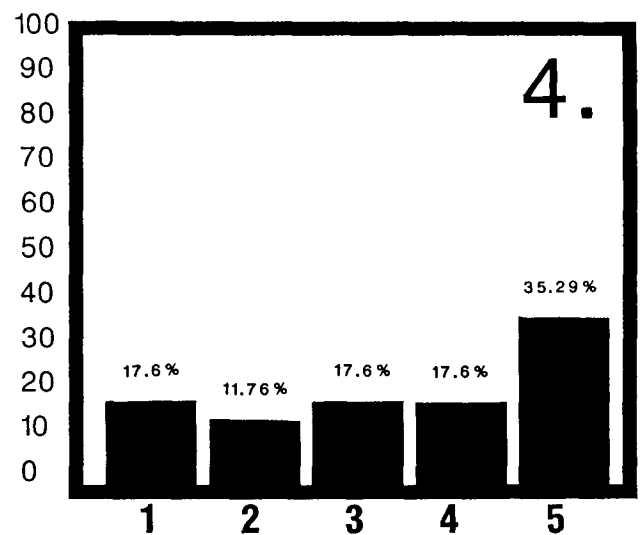
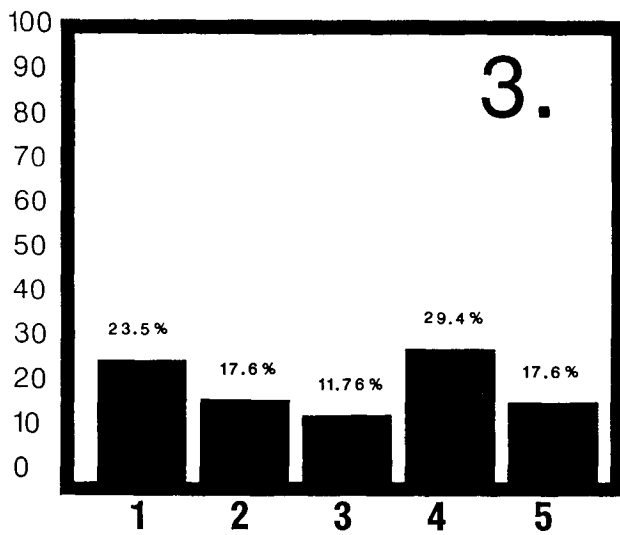
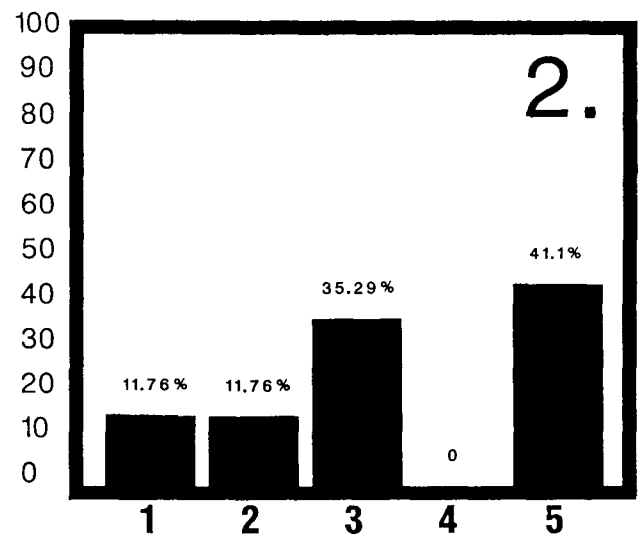
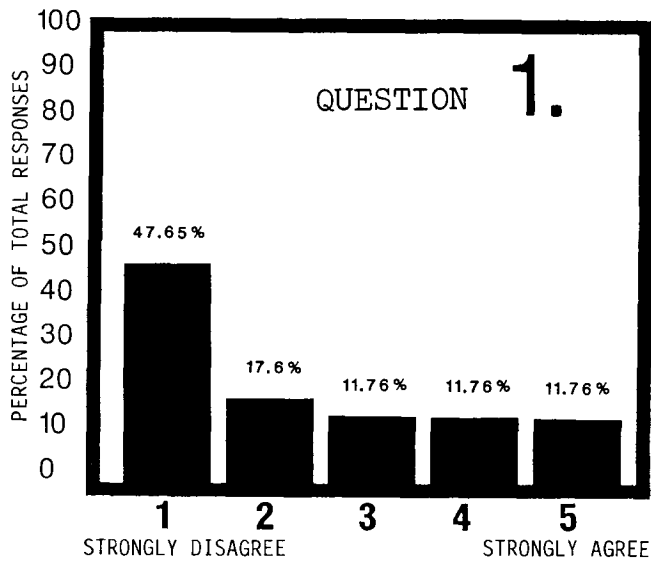
Participants were asked to read the scenario, and respond to the statements on a scale of 1 (strongly disagree) through 5 (strongly agree), based on how they felt the statement agreed with probable public response.

Results of the survey are shown in the following graphs.

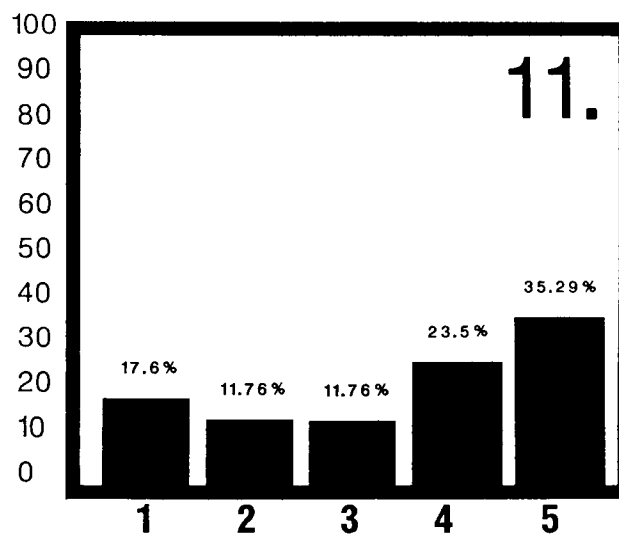
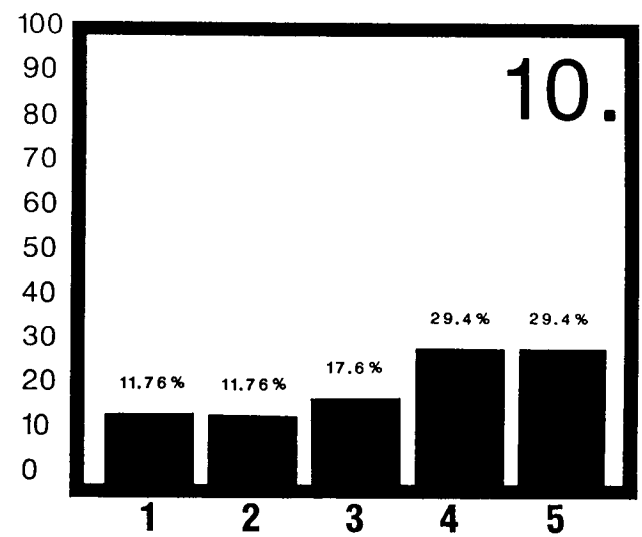
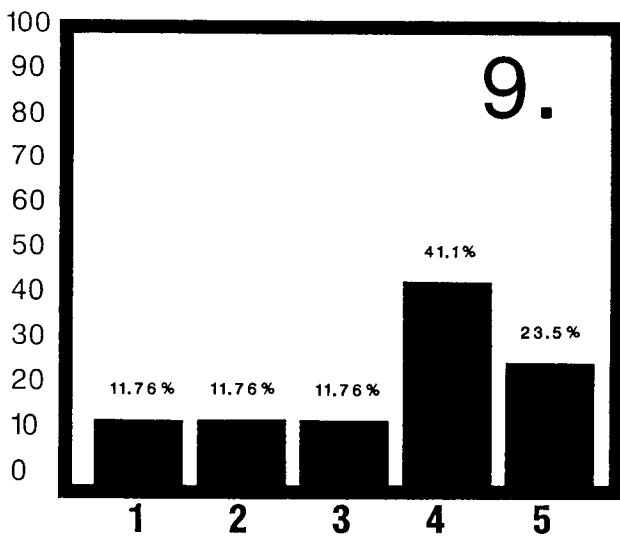
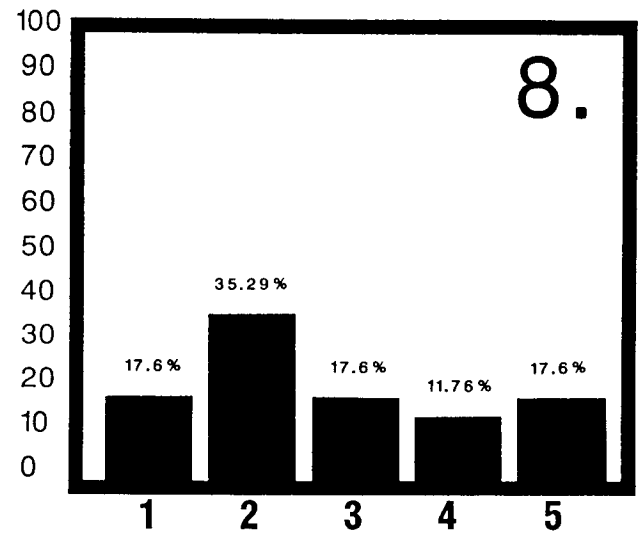
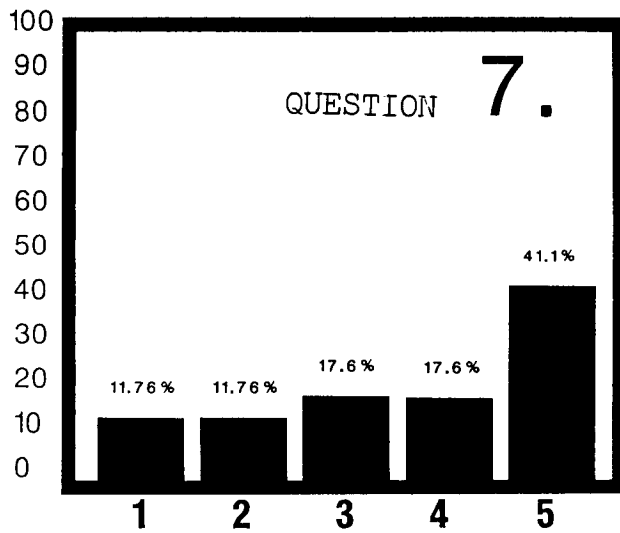
Based on the participants' responses we can rewrite the eleven statements to indicate how they believe the public would respond:

1. People would not respond with a "so-what" attitude.
2. People would respond with great interest and curiosity, but not fear.
3. Mass panic may occur.

RESPONSES INDICATING DISAGREEMENT-AGREEMENT WITH QUESTIONS 1 THROUGH 11.



RESPONSES INDICATING DISAGREEMENT-AGREEMENT WITH QUESTIONS 1 THROUGH 11.





4. Religious beliefs will be shattered.
5. An authority crisis will occur.
6. Basic socio-political structures will not collapse.
7. People's sense of ethno-centrism will increase dramatically.
8. The entities will not be given god-like status.
9. Financial chaos will result due to the culture shock.
10. Global societal anomy will eventually result.
11. The effect on mankind as a whole will ultimately be as dibilitating as the European effect on native American cultures.

The results are, for the most part, self-explanatory. One item in particular does warrant further discussion. Statement number three, regarding a situation of short-term mass panic showed an interesting split of responses. About 25% felt strongly that panic would not be an issue, while almost 30% felt that it would occur, the rest being rather evenly distributed across the scale.

My personal feelings are that panic would not occur. Contemporary society has become very well-conditioned to the concept of extraterrestrial life. Science fiction novels, television shows, popular motion pictures, and possibly most important, the efforts of organizations such as the Mutual UFO Network and the J. Allen Hynek Center for UFO Studies to keep the public aware of the reality and legitimacy of the UFO phenomenon, have placed in the collective psyche the idea that extraterrestrial life may exist, and contact could eventually occur. Our society has assimilated these concepts over a sufficiently long period of time to become relatively immune to a widespread hysterical reaction.

CONCLUSIONS

I will have to leave the final interpretation of these results to those better qualified than myself. This study has attempted to address some of the major sociological issues inherent in alien contact. Although by no means definitive, I feel that we have at least established a starting point from which more detailed studies will follow.

In the short term the respondents apparently feel that we will cope rather well. Projecting into the more long-term issues, they seem to feel more difficulties may be encountered. Regardless of how contact with an alien civilization comes about, whether through



a situation as depicted in this study's scenario, or discovery of a distant artificial radio signal by a diligent astronomer, mankind will someday have to face this situation.

How we as a species react and cope with this event can be influenced positively by a continuing public educational effort. Only a planetary culture, fully aware of its role as merely a part of the universe will have a chance to survive a contact of this nature with its own institutions relatively intact.

Maybe President Reagan was seriously taking steps to establish a culture which could withstand this shock, when he discussed remarks he had made to Soviet leader Gorbachev:

I couldn't help but say to him, just think how easy his task and mine might be in these meetings that we held if suddenly there was a threat to this world from some other species from another planet outside in the universe.
[Reference 5]

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3. Michael, Donald, et al. Proposed Studies on the Implications of Peaceful Space Activities for Human Affairs, Washington D.C., Brookings Institute, 1961.
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SCENARIO:

THE LEAD STORY ON A MAJOR TELEVISION NETWORK'S NATIONAL NEWS BROADCAST BEGINS:

"THE UNITED STATES GOVERNMENT TODAY REVEALED THAT SINCE 1947 IT HAS MAINTAINED A MASSIVE COVERUP CONCERNING UNIDENTIFIED FLYING OBJECTS, OR UFOs. THE GOVERNMENT AFFIRMED THE EXISTENCE OF THESE OBJECTS, AND EXPLAINED THEIR ORIGIN AS INTERPLANETARY. AIR FORCE INTELLIGENCE OFFICERS, THE SECRETARY OF DEFENSE, AND THE DIRECTOR OF THE NATIONAL SECURITY AGENCY STATED THAT A CRASHED UFO AND ITS ALIEN OCCUPANTS, APPARENTLY KILLED IN THE CRASH, WERE RECOVERED IN THE NEW MEXICO DESERT IN JULY, 1947. THE WRECKAGE AND BODIES WERE TRANSPORTED TO WHAT IS NOW WRIGHT-PATTERSON AIR FORCE BASE IN OHIO FOR STUDY.

IT WAS ALSO DISCLOSED THAT IN 1949, ANOTHER CRASHED SHIP WAS RECOVERED, THIS TIME WITH ONE OF ITS OCCUPANTS SURVIVING. THIS ALIEN LIVED UNTIL 1952, DURING WHICH TIME IT WAS ABLE TO COMMUNICATE A GREAT DEAL OF TECHNOLOGICAL INFORMATION TO THOSE INDIVIDUALS WHO WERE STUDYING IT. THIS DATA INCLUDED INFORMATION WHICH ENABLED OUR GOVERNMENT TO ESTABLISH ELECTRONIC COMMUNICATION WITH OTHER MEMBERS OF THIS RACE. COMMUNICATION HAS BEEN ONGOING SINCE THE MID-1950s.

IN 1964, A FULLY OPERABLE CRAFT WAS GIVEN TO THE UNITED STATES BY THE ALIENS, AT HOLLOMAN AIR FORCE BASE, IN NEW MEXICO. THE U.S. HAS BEEN CONDUCTING TESTS ON THIS CRAFT, INCLUDING FLIGHTS, SINCE THAT TIME. THE TECHNOLOGY INVOLVED, HOWEVER, IS SO ADVANCED AS TO MAKE IT IMPOSSIBLE TO REPRODUCE AT THIS TIME.

HERE NOW IS FILM FOOTAGE RELEASED TODAY, DEPICTING BOTH THE ACTUAL CRAFT, AND ITS OCCUPANT.....

FIGURE 1



A SURVEY QUESTIONNAIRE

1. PEOPLE WOULD RESPOND WITH A "SO WHAT" ATTITUDE.
1 2 3 4 5
2. PEOPLE WOULD RESPOND WITH GREAT INTEREST & CURIOSITY, BUT NOT FEAR.
1 2 3 4 5
3. MASS PANIC WOULD OCCUR.
1 2 3 4 5
4. RELIGIOUS BELIEFS WOULD BE SHATTERED.
1 2 3 4 5
5. AN AUTHORITY CRISIS WOULD OCCUR.
1 2 3 4 5
6. BASIC SOCIO-POLITICAL STRUCTURES WOULD COLLAPSE.
1 2 3 4 5
7. PEOPLE'S SENSE OF ETHNO-CENTRISM WOULD INCREASE DRAMATICALLY.
1 2 3 4 5
8. THE ENTITIES WOULD BE GIVEN GOD-LIKE STATUS.
1 2 3 4 5
9. FINANCIAL CHAOS WOULD RESULT DUE TO THE CULTURE SHOCK.
1 2 3 4 5
10. GLOBAL SOCIETAL ANOMY WOULD RESULT BECAUSE HUMANITY'S SCIENTIFIC, RELIGIOUS, SOCIAL, AND POLITICAL ASPIRATIONS WOULD BECOME OBSOLETE.
1 2 3 4 5
11. THE EFFECT ON MANKIND AS A WHOLE WOULD ULTIMATELY BE AS DEBILITATING AS THE EUROPEAN EFFECT ON NATIVE AMERICAN CULTURES.
1 2 3 4 5

1 = STRONGLY DISAGREE

5 = STRONGLY AGREE

FIGURE 2

This Is A Test ...

By Robert C. Girard



Bob Girard is the proprietor of Arcturus Books, a new and used book service specializing in UFO and related material. He can be contacted at Box 831383, Stone Mountain, GA, 30083-0023. The opinions expressed are of course those of the author.

In the United States, there is a regulation with which all commercial radio and television broadcasters must comply. It consists of an unscheduled interruption of programming, followed by about 10 seconds of an ear-splitting tone, followed by an explanation which states that this has been a test of the "Emergency Broadcast System;" that in the event of a national emergency, instructions and information from local civil defense agencies would be broadcast over that and all other radio and television stations. All broadcasters must maintain their EBS equipment in constant readiness — for real emergencies are as unscheduled as these tests of readiness, and it makes sense to be prepared "just in case ..."

A different kind of test took place nationally in the U.S. on the evening of October 14, 1988. In an indirect way, it too was a test of an emergency system. And in a roundabout way it has a bearing on the EBS test, or there may come a day in which the Emergency Broadcast System will actually be used, based on the information gathered and analyzed during his October 14 test. But unlike the EBS tests, whose explanation is repeated verbatim each time so that our memories of its purpose are reinforced to the point of our being brainwashed with respect to what the test symbolizes, there was no explanation at all following the October 14 test. Few of the millions of Americans who watched this test realized (then or now) that they had been witnesses

to something which may come to have an extraordinary impact on their lives in the not-too-distant future. This article is an attempt at an unauthorized, "free-lance" explanation.

Despite some apparently reactionary political foot-dragging by the Reagan administration, the cold war of the superpowers is suddenly undergoing a super-thaw. An epidemic of detente has broken out, and there is a faint, but growing, perception among Americans that in a couple of years — and perhaps sooner — the Soviet Union will evolve into a better, freer Land of Opportunity than our own United States. A revolution of peace and harmony is suddenly in the air. There is a palpable drop in the tension level associated with the threat of nuclear war — and the previously implacable Soviets are apparently leading the way.

It is against this political backdrop that the test of October 14, 1988 was conducted. It took the form of a two-hour television event titled "THE UFO COVER-UP: LIVE." Advance hype gave the impression that Soviet UFO investigators were going to reveal to American viewers certain UFOlogical secrets which our own government would not reveal to us. The actual "live" presentation came off as an over-rehearsed, clumsily walked-through "amateur night," featuring a cast of characters who were anything but natural on stage. It may have been the most un-spontaneous "live" broadcast in television history — as if its producers were terrified that one or two members of the cast (whom they obviously did not trust in the least) might suddenly veer from the script and launch into some lunatic diatribe or other about the "TRUTH" behind UFOs, inviting instant zapping from a superpower government with the superpower technology to obliterate such heresy from

the airwaves on a moment's notice.

Nonetheless, the program did contain something extraordinary, which virtually nobody — not even at the highest echelons of government — had ever seen before. This was a videotape which had been in the possession of UFO researcher and author William L. Moore, a tape whose existence was long known among American Ufologists, but totally unknown to the ordinary public (and which was updated to the moment especially for this broadcast). Featuring two "insiders" whose faces and voices were heavily altered, a series of revelations was made at strategic intervals during the two hours which — if true — were nothing less than sensational.

Birds of Prey

"Falcon" and "Condor" were presented as two of nine U.S. government employees whose careers involved hands-on experience with a long-standing, covert U.S.-alien relationship. Concerned that the "greater good" was not being served by the government's hyper-paranoid attitude of secrecy about UFOs, these "moles" were risking their jobs and their very lives to leak "the truth" to the public through serious, reputable Ufologists such as Moore, Linda M. Howe and Robert Emenecker. Among the stunning disclosures of "Falcon" and "Condor" were these:

- Verification of crashed UFO recoveries on several occasions
- Verification of alien body recoveries at these crash sites
- Detailed description of a living alien presently in U.S. custody
- Revelation of a U.S.-alien "exchange program" implying that at least one human is an "alien" being studied on another planet or world
- Disclosure of a place in Nevada (Area 51, or "Dreamland") where testing of alien hardware (UFOs) takes place under extreme secrecy.

To be sure, such rumors have been flowing and ebbing for years within the hermetically-sealed UFO community. To many Ufologists (and since that broadcast we have spoken with many, throughout the U.S.), the

program was a disappointment, failing to live up to (perhaps unrealistically lofty) expectations. But among the millions of uninformed, everyday Americans, that videotape ought to have caused an uproar at the very least. What was made public on that tape represented the most significant event in at least the last 2,000 years of human history: that there has admittedly been contact with intelligent beings from beyond our solar system, contact which has been regularly maintained for years and which continues even now.

But — despite our inquiries to all parts of the U.S. — we have yet to find a single word of public reaction to this broadcast in any of the country's video or print media. Nor was a single word of public comment uttered by any U.S. government spokesman or official! Was this seemingly inexplicable lack of reaction merely due to some bad timing! Was it the U.S. presidential election campaign which drowned out the "newsworthiness" of this otherwise sensational event? Was it our preoccupation with a host of severe 20th-century-type problems, which — unlike UFOs — are regularly kept in our field of vision as they are paraded before us daily by the media? Or was it simply that Ufologists, driven by a unique sense of urgency with which they alone view the UFO presence, are hopelessly misguided in their belief in the importance of the UFO Age among run-of-the-mill humanity? In reality, the answer is one which very, very few suspect.

How often we find ourselves using the word "THEY" when we want to identify actual — but non-specific — persons whom we believe to be responsible for doing something which affects us in some way. But it seems that there really is a "THEY" behind the scenario with which we are dealing here. What THEY have done, for many long years, is to engage in a specific program of indoctrination and conditioning of the masses; and on October 14, 1988, THEY conducted a test designed to determine how well that conditioning campaign had succeeded.

Indoctrination

This indoctrination effort is a very convoluted one, and is itself part of a much larger effort which extends to the control of every area presently encompassed by human consciousness. The aspect of this larger effort which concerns us here consists of the following elements:

1.) Immediate recognition of a set of valid UFO phenomena beginning shortly after the explosion of the first atomic bombs, and recognizing that major changes would have to be made quickly in THEIR existing psychological conditioning program.

2.) Realizing that the sudden presence of UFOs in the human frame of reference represented an absolute godsend: something literally "from out of the blue" which would enable THEM to cut years, perhaps even decades, from THEIR plot to take total control of human civilization for themselves.

3.) Establishing a multi-faceted program which would combine various and sometimes conflicting features simultaneously, with the overall thrust being aimed at eliminating all public concern and interest in the subject of UFOs. These features included:

- Cloaking government "sanctioning" of the legitimacy of UFO phenomena behind a curtain of "National Security," knowing that the great majority of the unthinking masses would swallow that line in characteristically naive fashion.

- Allowing "Free Speech" rights to Ufologists (generally speaking), knowing that only a tiny number of zealots was truly devoted to understanding the real nature of UFOs, and that as such they represented no serious threat to awaken the sleeping masses to their discoveries.

- The paying of debunkers and dis-information specialists, whose role has been and is still to counter any rise in pro-UFO sentiment, and to contaminate genuine UFO data, to patch "leaks" from within the system, and generally to discredit organized Ufology.

- Encouraging an endless series of films, TV series and literature, all

aimed basically at 1) making alien beings appear as lovable, sympathetic, non-hostile creatures, or 2) jacking up our human "shock quotient" so that mass consciousness will gradually be hardened enough to accept calmly, without disrupting the fabric of society, an eventual "News Bulletin" involving UFOs and suddenly hostile aliens. This unceasing barrage of UFO fiction and UFO fact (through the "free speech" granted to the non-fiction Ufologists) would leave the masses totally saturated psychologically with the UFO motif, glutted with a surfeit of it.

4. Periodic testing of the success or "temperature" of the conditioning program. The October 14 broadcast was such a test.

5. At the properly prepared moment, to activate the penultimate phase of the master program: to announce suddenly, through the world's leading political figures, that earth was being invaded from outer space by hostile aliens. This announcement would be verified by showing "live" battle scenes, live aliens, and downed UFOs. There would be an urgent appeal by all of the leaders of earth's superpowers for the laying aside of national and ideological differences, and the uniting of all humanity into a global community under a central control; this alone would give us any chance of turning back this alien threat to Earth. The full "special effects" capability of the superpowers would be thrown into play, staging an alien "invasion" so convincing that without hesitation earth's smaller nations, and all of its people, would join in principle to save our species from destruction.

6. Having achieved the voluntary surrendering of national identities, THEY would move quickly to consolidate power into THEIR own hands. THEY would reassure all nations that the situation was a temporary one necessitated by the grave situation at hand, and that at the earliest possible moment national sovereignty and identity would be restored everywhere on the planet. But in the meantime, under a "War Powers Act," individual nations would cease to exist. And we

would be told that the situation, given the alien invasion, dictated that individual human rights would be abrogated as well, with provision for elimination of "nonconformists" physically or intellectually hindering the struggle to preserve humanity on earth.

7. With power completely established, nevermore to be returned to former regimes or nations, a process of stripping the unproductive and unhealthy elements of humanity would begin, perhaps camouflaged as "war casualties." The human population would be thinned of its unfit and its expendably unprofitable segments: the wretched, underfed billions of the Third World and the criminally, mentally and socially unfit of the industrialized world. This would leave a tiny ruling elite, a healthy producing class and enough healthy lower-grade humans to perform the most degrading or menial tasks. This remnant would be maintained as a zero-growth population thereafter. The One World would be achieved at last.

Since the days of World War II, more than 40 years ago, the first phase of this indoctrination has been slowly, patiently fed into mass human consciousness. This is testimony to the enormous scale on which this panorama of world domination is taking place, and of the time scale involved. The master domination plan began centuries ago, during the later Middle Ages and the Renaissance, with the first real attempts at consolidating wealth among the great early trading and banking families of Europe. Little by little, pushing ahead three steps and being forced backward two, through many generations of patient and purposeful manipulation, THEY have surrounded the world and its people. A few short years, or even months, and the final bolt will be thrown; all of humanity will finally be trapped in a situation whose only escape is death itself. From then on, if you are still alive, you will work for THEM and THEM alone. You will think, and breathe and live for THEM alone.

You will have no thoughts of your own, no individual rights, no methods of expression which do not conform to THEIR code. You will neither study, nor learn, nor teach. You will

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be limited to a life of doing, on THEIR terms. You will be told what to do and you will do it. Physical or intellectual resistance will be met with punishment and death. It will be the price humanity will have paid for being seduced as it has by the induced sensual stimulations and addictions of the outer material world (provided by THEM to keep you from discovering what was really going on, unknown to you). All of it: the politics, the religions, the falsified histories, the literature, and every other single facet of everyday life — all of it — kept always in front of you by the media so that the undiscerning eye saw only what THEY had arranged for you to see, hear, touch, smell, taste, and LIKE — all of it was just a clever ruse designed to trap dumb suckers by the billions. And it worked, perfectly.

That is the context in which the October 14 test was conducted. A very important phase was shown to be complete, when nobody said a word about that broadcast.

UFO phenomena are completely real. They are not our subject here, but they have been seized upon by THEM and assimilated cunningly into THEIR plot. THEY knew that this sudden surge of genuine UFO activity in the mid-1940s spelled Big Trouble to THEIR existing plans. THEY acted immediately. It has taken THEM over 40 years, but THEY have succeeded. THEY created and fed humanity so much high technology, so much Space Age and so much extraterrestrial stimulation that finally — on October 14, 1988 — we no longer knew how to distinguish between the real and the unreal. We no longer even cared whether it was the real or the unreal whose image hypnotized us for the 50,000th hour of our lives as we stared at the colored TV picture.* And when it was over, we simply went on to begin gazing blankly at whatever program came on next.

We are now ripe for the next phase of THEIR scheme: the staging of the UFO Invasion, and the appeal for the dropping of national identities.

* A figure obtained by multiplying the 7-hour daily U.S. per-capita TV Viewing average over a span of 20 years. This yields 51,100 hours in front of the set.



so that global political coordination (first) and (second) unification can take place. It could happen at any moment — although it does appear that the test-flight program in the Nevada desert ranges (Area 51) is still not free of bugs. More work and time are apparently needed, but this will involve only a minimal delay. It is not known if the holographic projection techniques which are needed to create the "special effects" of the UFO invasion have been perfected yet, but the basic technology has existed for some years already. I suspect that the "Alien Technology Division's" real role has not been to analyze crashed extraterrestrial discs, but to perfect THEIR own craft, so that six or seven centuries of patient planning may at last be brought to fruition.

I suspect further that the eerie silence kept by the U.S. government can now be understood for what it is: a reflection of the brazen contempt which THEY harbor toward the masses. Time was — until very recently — that some spokesperson would have to step in and save the day when the masses showed signs of paying too much attention to a flurry of UFO activity. But the last twelve months have seen a steady barrage of leaks of highly sensitive UFO information (or dis-information — actually, it no longer matters which), and a series of books which just a few years ago would have been soundly suppressed in the "interests of National Security." Enough threat to make any legitimate government take the most intense action possible against these traytors of its most secret secrets. And yet ... not a squeak! It is contempt. THEY are totally confident that THEY have won. THEY knew how the test would turn out, for THEY knew human nature and they took advantage of its gross weaknesses. THEY were apparently correct. THEY will never again have to deal with the UFO problem — and THEIR silence indicates that the next phase is likely very close to being sprung.

So watch carefully, Ufologists, and plan carefully, you sovereign individual thinkers who are contemplating this advisory. That was a test, and soon enough it will be very dangerous to be discovered as a Ufologist, or as an individual. Prepare now for the New Inquisition.

ON MASS PANIC AND OTHER FAVORITE MYTHS**By Robert L. Hall, Ph.D.****ABSTRACT**

Governmental policies, including policy about handling of UFO information, seems frequently based on a concern about causing panic in the public, and journalistic descriptions of so-called panics in the past have been grossly distorted. Panic is, in fact, very rare and occurs only under quite limited circumstances.

The conditions conducive to collective panic are summarized and compared to likely circumstances of extraterrestrial contact. Panic in response to such contact appears very unlikely. However, the risk of panic is probably increased by governmental treatment of UFO information as secret intelligence, a policy apparently guided (or rather, misguided) by misinformation about panic.

The theme of this symposium -- the impact of extraterrestrial contact upon society -- is something like a Rorschach inkblot: for each of us it calls to mind different images. One might easily conjure up pictures of destructive wars against invading spacemen, or pictures of kindly alien creatures who help us to overcome our human weaknesses and put an end to all conflict. Although I enjoy a good science fiction story, instead of contributing to science fiction, I believe that it is best at this symposium for me to wear my hat as a behavioral scientist.

As a behavioral scientist reacting to our theme, I think immediately of some widely accepted myths about crowd behavior and other collective processes. These myths -- and they are seriously misleading myths -- seem to persist in the journalistic reporting of episodes such as riots, panics, and mass hysteria, and in the decisions of authorities as they make policy (Couch, 1968; Quarantelli, 1960; Wenger et al., 1975). For example, one popular myth that often misleads us is the myth that there is a grave risk of mass panic. Another is the myth that popular beliefs are generally wild and untrustworthy, based on unfounded rumor and likely to lead to foolish, destructive actions. Each of these is doubtless true under a very limited set of special circumstances, but the opposite is more often true. Perhaps the best way for me to contribute to the symposium theme is to present theory and evidence that will refute or challenge some misleading myths and focus attention on key factors that would shape (or do shape) popular reactions to reported extraterrestrial contacts.

Robert L. Hall, Ph.D.

During World War II, Robert L. Hall was in the Air Force as a Central Fire Control gunner in the first wing of B-29's to bomb Japan. Though some of his friends in the group observed "high-altitude, high-speed balloons" over Japan, he never saw them--he just wondered how a balloon could go faster than a B-29.

After the war, Bob finished his education under the GI bill of rights: B.A. (1947), Yale; one year at the University of Stockholm, Sweden; M.A. (1950), Ph.D. (1953), University of Minnesota, in Sociology, specializing in Social Psychology. For five years in the 1950's, he was a civilian research social psychologist for the Air Force, engaged in research on combat crews. During that time his brother, Richard, got him interested in UFOs.



After four years on the faculty of the University of Minnesota (1957-61), Bob was Program Director for Sociology and Social Psychology at the National Science Foundation in 1962-65. Then he moved to the University of Illinois at Chicago for 22 years, holding various positions as Professor, Department Head, Director of the Office of Social Science Research, etc. He is now Professor Emeritus, living in St. Michaels, MD, where he sails and, as an education officer of the U.S. Power Squadrons, directs an educational program on such topics as Seamanship, Piloting, Navigation, Marine Electronics and Weather.

Dr. James McDonald recruited Bob to testify before the House Committee on Science and Astronautics in their UFO Symposium in July 1968. In December 1969, Bob presented a paper in the AAAS Symposium on UFOs, organized by Carl Sagan and Thornton Page. In the early 1970's, Allen Hynek recruited Bob as a member of the Scientific Board of the Center for UFO Studies. He is also a member of the National Board of the Fund for UFO Research.

Over the years the topics of Bob's teaching, research, and publications in professional journals have included communication and influence processes, small group structure and performance, psychosocial stress, crowds, and social psychological aspects of higher education.

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First I shall deal with one popular myth that seems to be doing much to mislead us -- the myth that there is a grave risk of mass panic. In fact, there is some reason to believe that this myth is one major reason for obsessive government secrecy about UFOs. One of the documents from Majestic-12 (Friedman, 1989; 106) may be seen as a typical example. It cites "the ultimate need to avoid a public panic at all costs" as one major reason for imposing strict security precautions. Is this a valid concern? I shall summarize some research and theory about panic and try to apply them to this question.

The word "panic" is popularly used in many different ways. When authorities worry about the risk of "panic," apparently they are concerned about collective episodes -- the kind of thing in which a substantial number of people engage in "crazy," maladaptive, and possibly destructive behavior. Without getting sidetracked into complex semantic issues, let me simply say that I shall focus on such collective episodes, not on the internal states of fear or anxiety experienced by individuals.

There are at least two kinds of episodes of possible importance in this context. First, there are the episodes we might call "collective panics," such as theatre fires, battlefield panics, and bank runs. In these a large number of persons, facing an apparent threat, engage in escape-oriented behavior that appears excited and emotional and is maladaptive in the sense that it tends to increase the actual danger. Second, there are episodes we might call "collective delusions," such as the Seattle windshield-pitting epidemic (Medalia & Larsen, 1958), the phantom anaesthetist of Mattoon (Johnson, 1945), and the famous 1938 invasion from Mars produced by Orson Welles (Cantril, 1940).

COLLECTIVE PANIC

There is no single definitive treatment of collective panic, and I shall use several major sources and try to extract key themes that they have in common -- but first a couple of examples. The Iroquois Theater fire in Chicago in December, 1903, is often cited as a prototypical panic. A musical was playing in a packed theater. Early in the second act some stage draperies caught fire. The stage crew immediately began to lower the asbestos curtain, but it jammed. Some people began murmuring excitedly and surging toward the exits, especially in the balcony. Comedian Eddie Foy stood perfectly still on stage and tried to calm people while urging the orchestra to play. Some burning material fell on stage causing a tongue of fire to shoot outward, and at that moment all house lights went out. Then most people stampeded for the exits. The exits were poorly marked, and some were frozen or rusted shut. Many people were trampled to death on the stairs or smothered under layers of bodies. The fire department responded quickly, and it was only 8 minutes from the start of the fire until the finish. In those 8 minutes over 500 people died, almost entirely from actions of the crowd, and about 100 more died later from the injuries. The theater did not burn, only some curtains and upholstery.

As an example of battlefield panic, we can take a case described



by Marshall (1947). A sergeant, who received a bullet wound in an artery, ran immediately toward the rear to reach a first-aid station, without pausing to tell his men why. His men followed him at a run. Others saw them retreating, and they also ran, spreading the word that the order was to withdraw. The sight of others running, in a very ambiguous situation, was interpreted as indicating an order to retreat, and the whole line broke.

Collective panic occurs, sometimes but certainly not always, when a collection of people is threatened by something they cannot control. In more precise detail, the conditions within a collectivity that appear to be conducive to the maladaptive behavior of collective panic may be summarized as follows:

- (1) A sense of urgent threat.
- (2) Ambiguity about appropriate action. Lack of (or breakdown of) a structured conventional way of dealing with the threat.
- (3) Partial entrapment and interdependence. It appears possible to escape from the threat, but chances of escape are limited and depend both on the person's own actions and the actions of others present.
- (4) Limited communication within the collectivity.

I shall elaborate a bit about each of these.

The sense of threat is obviously quite subjective and depends heavily on past experience with similar circumstances. Abruptness of appearance, novelty, and surprise can all add to the perception of threat. For example, an experienced military unit that has dealt successfully with tank attacks in the past will not feel as threatened as a unit facing this for the first time. A unit briefed repeatedly about the nature of tank attacks and the proper ways to respond to them is less likely to feel threatened. Confidence in the ability to deal with a situation is the best thing to reduce the feeling of threat.

Clearly the lack of a structured, well understood way of dealing with a particular threat increases the perceived threat, and usually the objective danger as well. The idea behind fire drills in schools and gas drills in the army is that if everyone knows the proper steps to take, there is less chance of maladaptive behavior. In commercial aircraft and in theaters, efforts are routinely made to be sure that everyone is informed about locations of all exits and what to do in case of emergency. The knowledge that there is a plan to deal with a potential danger reduces chances of foolish and maladaptive behavior. On the other hand, ambiguity about appropriate action invites foolish improvisations of actions that may be harmful. It appears too, that ambiguity tends to promote the development of beliefs that are worse than the reality, as was true in the Iroquois Theater fire, so that the threat is exaggerated and the risk of panic increased.



Several analysts of panic have pointed to "partial entrapment" as a key determinant of maladaptive behavior. This means that there is some chance of escape but not too much. Urgent action is needed, and both good and bad outcomes are possible. If escape is easy, panic does not occur. It appears, too, that if there is no apparent chance to escape by their own actions, people do not panic. For example, there have been reported cases of this sort in mine disasters and damaged submarines, when waiting for possible rescue was the only reasonable course of action.

Interdependence for escape is also an important ingredient; the ability of each person to deal successfully with the situation depends, not only on his own actions, but on what others do as well. If others are charging the exits in a burning theatre and there is limited time, one can sense his chances diminishing as others charge ahead and block the way. If you are on the front line in an infantry battle and others retreat rapidly, you are left exposed all alone; their actions have increased your danger. Persons who know that their safety depends on others are very alert to what those others are doing and hence easily influenced by their actions. Thus arises the impression of rapid "contagion" that sometimes appears in such situations. Panic on the battlefield, according to Marshall (1947), occurs at the sight of a few members of the group in full and unexplained flight.

Saying that a key action was "unexplained" leads us to the next point--communication. A lack of clear understanding of the threat and of appropriate countermeasures promotes the chances of panic. Just as limited chance for escape promotes the probability of panic, limited communication promotes it. If there is no communication among those in the situation, they are unaware of one another's behavior and cannot influence one another in the situation. On the other hand, if there is perfect communication, they are unlikely to exaggerate the danger and behave in a way that increases the danger to themselves and others. It is in the situations of limited, partial communication that panic occurs. Some psychologists have suggested that the "breakdown of front to rear communication" is a key factor. For example, those in the Coconut Grove fire did not know that the main exits were closed and blocked; therefore they continued charging toward them. Also if a battlefield unit sees a few soldiers running rapidly to the rear and lacks communication to explain it, they are likely to break into panic retreat. "They must know something we don't," is the word likely to circulate.

Now let us examine how well the situation of contact with extraterrestrials fits the conditions conducive to panic. Would the "aliens" be perceived as a serious threat? That depends very strongly both on their behavior and on the way it is described and presented to the public. We can understand without difficulty why professional military men, faced with an apparent superior technology, need to adopt a working assumption of threat. They feel they must err in the direction of caution and plan what would be the best actions if the visitors prove to be a threat. But it appears to me that people who examine UFO evi-



dence carefully and openmindedly usually find little or no sign of intent to harm humans. Incidental harm sometimes is reported to occur, much in the manner that medical researchers may casually harm white rats. But I know of no evidence to support the science-fiction scenario of visitors intent on destroying us or enslaving us. If the UFO evidence is presented fairly to the public, it is unlikely that it will be perceived as an imminent threat in the sense that a military attack or a tornado is. Certainly the harm done to humans in at least 40 years of UFO reports to date seems far less than the harm done by automobile accidents, muggings, cigarette smoking, and many other common everyday threats -- none of which has caused mass panic.

As for the second point, above, certainly there is ambiguity about the appropriate way of dealing with visiting extraterrestrials. In large part, this appears to result from deliberate governmental policies. If all the evidence were publicly available and examined dispassionately by qualified people, it would be entirely possible to devise recommended ways of reacting. As long as official reaction is to treat the subject as secret and/or absurd, it is not possible to develop structured ways of reacting that people will accept.

As for the third factor, it is difficult to see any "partial entrapment" of a group in this situation or any interdependence for "escape" from the risk. It is difficult to imagine any way in which one person's exposure to risk is affected by the actions of the other persons involved.

The fourth and final factor is limited communication among those threatened. If past reports of "alien contact" are true, and if they were publicly acknowledged and openly discussed by the public and by qualified authorities, there would be no problem of limited communication among those affected. If a dramatic new contact with "aliens" should occur that cannot be hidden or explained away, then it is possible that some degree of panic could occur, precisely because the governmental authorities have tried to prevent open discussion and analysis which might have prepared people for contact.

In short, it appears to me that there would be little or no risk of collective panic in response to extraterrestrial contact of the sort so far reported, except possibly under the governmental policies that appear to have been adopted. Out of a misguided fear of "panic," it appears that some governmental authorities have "panicked" and increased the chance of public panic. The best countermeasure to prevent possible panic would be free and open treatment of all information available about the matter. Such a policy would reduce ambiguity immensely and thus reduce the fear of the unknown.

COLLECTIVE DELUSION

In the episodes we call "collective delusions," a large number of people come to share the belief that certain events, usually events reported in the mass media rather than directly observed, pose a seri-



ous threat, and they take some actions, often foolish and maladaptive actions, based on the shared belief. These episodes differ from what we have called collective panic in that the principal behavior is not attempts at escape or retreat, and the information on which people are acting comes, not from direct observation, but from indirect reports. Probably the most widely reported (or more often, misreported) case of a mass delusion followed the infamous Orson Welles radio broadcast about an invasion from Mars, broadcast to celebrate Halloween, 1938 (Cantril, 1940). Others include the so-called Barseback panic in Sweden in 1973 (Rosengren et al., 1975), the 1954 windshield-pitting epidemic in Seattle (Medalia & Larsen, 1958), and the 1944 "mad gasser" of Mattoon (Johnson, 1945).

As the invasion from Mars seems to be the prototypical case that is cited to show the risk of stirring the public to foolish behavior, let us examine it first. The broadcast came at a time when the mass media were full of wars and invasions and there was apparently much public anxiety. Japanese armies were advancing through China, and the German armies had recently marched into Austria. The drama, though advertised ahead of time and described at the start as fiction, was presented in the form of news bulletins and interviews concerning the landing of an alien spaceship in New Jersey. Cantril (1940) reports cases of panic-stricken phone calls, people fleeing wildly in automobiles, and some who formed impromptu shotgun brigades. This episode is often cited to justify the belief that it is easy to stir up the public to lots of crazy and potentially destructive behavior.

However, the extent of wild behavior appears to have been greatly exaggerated in the mass media and even in some later professional publications. What is often overlooked is that Cantril's research was based on a sample selected to be those who reacted most strongly. Even in Cantril's report, it is clear, contrary to much reporting, that only some 2 percent of the American public were at all excited by the program, and, though there are no data about how many engaged in extreme behavior, probably only a few of them did anything drastic. The best interpretation appears to be that news media at the time and many persons interpreting the events later greatly exaggerated the amount of wild, panicky behavior that occurred.

This is further borne out by the research of Rosengren et al. (1975) on the so-called Barseback panic. In this case Swedish radio broadcast an 11-minute fictitious news program about a future nuclear accident at the Barseback nuclear power station in southern Sweden. Within hours both TV and newspapers were reporting widespread panic reactions throughout southern Sweden, and similar reporting continued all the next day. A careful investigation, including a systematic survey of residents of towns near the reported site of the fictitious accident and interviews with police and other authorities, gave very interesting results. They could find NO evidence of any case of panic flight. Much of the news reporting was demonstrably false. It was true that a few excited persons made phone calls to police, fire stations and news media, and reporters relied much too heavily on these



phone calls for their stories. Because none of the journalists wanted to be "scooped" by their competition, they had to rush into print without much checking. Careful study showed that the media distorted in systematic ways, which made it a more interesting story. They greatly exaggerated the extent of strong fear reactions, greatly exaggerated the extent of telephone calls and the jamming of telephone exchanges, and invented non-existent panic flight which did not occur at all. From the survey, it appears that about 10% of the population in the area misunderstood the program, believing it to be real news rather than fiction, and about 70% of those felt excited about it. Only one percent of the population in the area engaged in any kind of behavioral reaction to the program, and most of those were a matter of phoning family members, closing windows, and similar things.

In short, if there was any panic, it was a panic of the news media, rushing to beat their competitors and to report an attention-grabbing story. Where the proportions can be compared to those of the Invasion from Mars, the two cases appear comparable. The Barseback case has more complete information and supports the view that journalists are likely under deadline pressure to report stereotypes that they expect -- in this case the "mass panic" that is stereotypically expected in real or imagined disasters, but in fact very rarely occurs.

In other cases of "collective delusion," such as the Seattle windshield pitting and the mad gasser of Mattoon, the level of anxiety among members of the public was apparently elevated and became focussed on a specific object for a while, but there was little or no overt behavior that posed any serious threat to anyone. It is possible that the shotgun brigades mobilized to patrol against the mad gasser might have been trigger happy and posed a threat to some of the public. In these episodes, however, it is striking that the whole delusion dies rapidly once the authorities take calm, reasonable action and do not support the beliefs that underlie the fear. What appears to be needed is reliable public information that discounts the belief that there is a serious basis for fear. Calm, reasonable information is needed to supplant excited, fearful "information." As long as there is an absence of authoritative information, the fear-based beliefs survive.

DISASTER RESEARCH

The material we have covered shows that there are some common false stereotyped beliefs about how people typically react to disasters, real or imagined. One of the persistent myths is that panic flight and wild destructive behavior are common reactions. They are not. They are, in fact, very rare (Quarantelli, 1960; Wenger et al., 1975). What, then, are the typical prevalent kinds of behavior in such circumstances? Can that give us some guidance in forecasting reactions to contact with extraterrestrials?

Numerous studies of disasters -- tornadoes, floods, hurricanes, major explosions, earthquakes, aircraft accidents, etc. -- have been conducted, and certain recurrent themes have become clear (Barton,



1969; Quarantelli, 1971). The major reactions in a disaster-stricken community include lots of altruistic help to others, lots of information seeking, and lots of spontaneous problem-directed work. For example, without waiting for the institutional sources of help (such as police, firemen, national guard, Red Cross, etc.), people pitch in to clear debris, rescue persons in danger, give first aid, organize facilities to feed people, etc. People offer their food, their homes for rest or sleep, and generally provide all kinds of spontaneous help to others. At the same time, a disaster usually disrupts normal channels of information, such as newspapers and TV broadcasts, and people engage in all sorts of efforts to get information about the nature and extent of the disaster and what is being done. There is some stunned passivity, a kind of depression, but, with rare exceptions, it is not widespread nor long lasting. Bustling task-oriented activity is much more common. Emotional agitation and efforts to retreat are rare. Over several days or weeks, the typical course of events is the emergence of an informal but rather effective emergency social system that uses people's skills to put the community on the road to recovery. To a remarkable degree, communal needs take clear precedence over private ones.

This picture of community response to disaster, if it applies to the kind of situation we are considering, leaves no cause for pessimism. In the fact of shared disaster, people have shown remarkable resilience and generosity. It is difficult to estimate whether a future encounter with extraterrestrials would resemble these cases. The disasters studied are generally events which disrupt seriously, but the danger or threat then is gone for the foreseeable future so that people can begin the recovery efforts without fearing further threat. Would that be true of ET contact? Of course we do not know. Nevertheless there seems to be a lesson here: authorities seem very frequently to underestimate the resiliency and resourcefulness and general good sense of most of the public.

CONCLUSIONS

It is very common that public authorities act on the assumption that the public is likely to behave foolishly and even destructively in the face of a threat, especially an ill-understood threat. Various analysts (e.g., Quarantelli, 1960; Wenger et al., 1975) have noted that the myth of mass panic is an especially persistent one.

When we speak of "public reaction" to some dramatic event, it is generally a sign of concern that something about that reaction will be bad. Politicians, at least when close to elections, are very much concerned with "public reaction" to their words and actions. There is a kind of false simplicity to the concept of public reaction -- as if "the public" were perfectly uniform, or at least approached perfect consensus. We must always be careful to consider the variety of responses that are likely to an event, and the prevalence of each.

Unfortunately, extreme beliefs and extreme actions are more dra-



matic and attention-grabbing than calm and reasonable ones, with the result that the uneducated eye examining a crowd or a public gives far too much weight to those extremes. In many, probably most, so-called riots, the great majority of persons present are not engaged in any violent or destructive action, and often many of them are engaged in trying to stop the violence. But observers, and especially news reporters, see only the violence -- that is what makes it newsworthy. In the so-called invasion from Mars panic, the commonly held, though distorted, view of how people reacted is based on the most extreme reactions, those that are most visible and dramatic and interesting to read.

From a close study of collective behavior, my informed guess as to how most people would react to extraterrestrial contact is that they would seek more information, and they would engage in lots of discussion of the significance of the contact. If plenty of credible information is available, there is very little risk of any harmful or destructive behavior of the kind we might call "panic."

It is clear, however, that one must make some (possibly ungrounded) assumptions about many things in order to estimate probable reactions. What are people reacting to? A landing of a UFO on the White House lawn? Or, more plausibly, a gradual increase in the number of respected public figures who are willing to say publicly that contact has been established? If our concern is with a dramatic event of undeniable contact, then the amount of trustworthy information previously available would make a big difference. Governmental policy to date seems to be one of trying to prevent circulation of any authoritative information and to deny its credibility if any information leaks. This is apparently common policy in foreign intelligence work, but its effect in this instance is almost surely to increase the risk of "panicky" public reactions if a dramatic contact occurs. The rules of security should be different in the case of intelligence about extraterrestrials than in the case of intelligence about other nations or about potentially subversive internal groups. But apparently they are not.

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F O R U M

Those UFOs Over Belgium: Message To Superpower?

By James R. Black

In its frankness after a huge wave of UFO overflights in Belgium began last year, the 1,990 Belgian Air Ministry distinguished itself as refreshingly atypical of most military forces in a face-off with the unknown. This and other reasons may have created an opening that didn't go unnoticed by UFO superpowers, who may have been, in their own way, acknowledging the site of an evident global power shift.

By now most UFO watchers have heard of the so-called Belgian Triangle—the mysterious flying wing which for the last year and a half has entertained thousands of witnesses over the city of Brussels, appeared on military and civilian radar screens, played tag with F-16s, and generally made a nuisance of itself to an admittedly baffled Belgian Air Force. The Belgian flap is not yet over, but it has already taken its place as one of the most consistent, well documented, long lasting, and downright brazen events in UFO history.

But in all the hubbub about the Brussels sightings, has anyone asked themselves why that particular city has been afforded such special attention? Statistically, the most puzzling UFO reports seem to congregate around important strategic targets: high-tech research labs, military proving grounds, nuclear test sites, weapon storage bunkers, and so forth. Cities that have had long-standing waves or especially spectacular incidents are often located near such facilities (e.g., Albuquerque and Gulf Breeze) or have great political importance in themselves (e.g., Washington, D.C., which suffered three aerial "invasions" in the summer of 1952).

So what's so special about Brussels?

Brussels, it turns out, is about the closest thing there is to the capital of Europe. First of all, it hosts the headquarters of NATO, which—with the recent collapse of the Warsaw Pact—has emerged as the only military organization of consequence in Europe. Brussels is also a major hub of the emerging European central banking system, and home to a large array of international organizations and multinational corporations.

Finally, and perhaps most importantly, Brussels houses the executive offices of the twelve-nation European Community (EC), including the Common Market and the European Atomic Energy Commission. This will assume even greater significance next year when the EC members remove most internal trade barriers, thereby creating the richest and most important economic entity on the planet. An integrated European currency and

unified armed forces are probably not far behind.

Whoever or whatever is behind the UFO phenomenon seems intent on making a big impression on this emerging European superpower. By dancing with impunity in the skies over Brussels, the Belgian Triangle is not just toying with the Belgian Air Force; it is putting the entire European power structure on notice. Apparently the lesson has not been lost on the Belgian military establishment, which—having considered and rejected the whole range of conventional explanations—has officially turned to local ufologists for help.

By the end of 1992, Brussels will be the centerpiece of the New Europe; shortly thereafter it may be recognized as, in some sense, the capital of the world. What better place to play "take me to your leader"?

Writer James R. Black is a computer network administrator who lives in Iowa City, Iowa. He's been following the UFO phenomenon since 1966.

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Global Stability Urged In Time of Transitions

By Michael Lindemann

As this article is written, the shooting war in the Persian Gulf is twelve days old. True to his word, President Bush wasted no time in launching the most massive air assault in history against Iraq, once the U.N. deadline of January 15 had passed. Contrary to early predictions, however, it now seems likely that the war will be neither easy nor brief. With Saddam hunkered down, willing to weather the bombing while lobbing Scud missiles and dumping catastrophic quantities of oil into the Gulf, forcing the Allies toward a savage ground war for which he seems well prepared, one must assume that the real costs of the President's decision will be staggeringly high.

Cool heads on all sides of the issue, including many U.S. elder statesmen and military experts, argued before the outbreak of war that economic sanctions alone could eventually turn Saddam back. The sanctions, they said, would need 12 to 18 months to succeed, and would cost us comparatively little to enforce. This advice was ignored by President Bush and his inner circle. Evidently, time was precisely what they felt we could not afford. Rather than time, they would sooner pay thousands of lives and billions of direct-cost dollars, and take on huge additional economic, political and environmental risks, to rid the world stage of Saddam now. This observation brings up a simple question. What's the hurry? Within the last six months, President Bush and Secretary of State James Baker have led a remarkably Orwellian campaign for public acceptance of an impending "new world order." As the Persian Gulf deadline approached, Bush used this phrase in his public speaking as if it were the proper name for what was at stake, as well as the comprehensive justification for a quick end to the stand-off, regardless of cost. Yet, who among the general public is asking what this "new world order" actually is? What does it portend for the future? Why is it suddenly the centerpiece of the President's geopolitical agenda? Though these questions are not being asked, and certainly no explanations have been volunteered, I believe the "new world order" is regarded by the President's men as an urgent necessity, and for a very particular reason. Before expanding on this supposition however, let us briefly consider some related points.

'Massive overt contact'

In my discussions with UFO researchers throughout the U.S. since mid-1989, I've noticed a steadily increasing degree of speculation on the possibility that the human population of the earth is fast approaching an unprecedented historical watershed, involving massive overt contact and perhaps conflict with one or more alien



Why is the 'new world order' suddenly the centerpiece of the President's geopolitical agenda?

groups. At first, I tended to regard such speculations as representing the "lunatic fringe" of ufology. Surely, I thought, the more legitimate and cautious UFO researchers, being sensitive to ufology's long-time struggle for balance and respectability, would not admit to such speculations. But I've been repeatedly surprised. There seems to be a growing consensus that something very big is on the horizon.

On one hand, there has been a marked increase in public awareness and acceptance of a possible UFO/alien presence on the planet during the past decade. This period has seen publication of numerous high-quality studies of the UFO phenomenon, along with several startling revelations from quasi-governmental sources, including the so-called MJ-12 documents and physicist Bob Lazar's claims concerning alien spacecraft under official study in Nevada. Voluminously documented animal mutilations, human abductions, "crop circles" and mega-sightings such as in Gulf Breeze and Belgium have awakened millions of citizens from their accustomed UFO denial. The mainstream media have seemingly broken their long-time code of silence on such matters. Alien images are showing up in numerous product advertisements; UFO-related programs are appearing on television in record numbers.

At the "fictional" level, the public is being fed alien images and scenarios of every description: good aliens

(‘ET,’ ‘Cocoon,’ ‘Starman’), bad aliens (‘War of the Worlds,’ ‘Aliens’), good-and-bad aliens (‘Alien Nation,’ ‘Star Wars,’ ‘Star Trek’), inscrutable aliens (‘Close Encounters of the Third Kind’), underwater aliens (‘Abyss’), even human-alien hybrids (‘Out of This World’), and so forth. Many researchers regard these developments as a sign that the official worldwide cover-up strategy is now laid, and perhaps always was, toward psychologically preparing the public for the truth.

On the other hand, recent trends in world political affairs are so unprecedented that one can easily imagine they might be driven by some secret factor or pending crisis known only to the world’s top leadership. The largely unexpected changes in Eastern Europe and the Soviet Union during the past two years, coupled with the surprisingly sudden “end of the Cold War,” provide the most obvious examples.

But there are many others. Apartheid in South Africa is being rapidly dismantled in the evident hope of stemming uncontrollable social upheaval there. This too began in earnest within the past two years. Dramatic international steps are being taken to resolve the decades-long unrest in Cambodia and neighboring countries. Many nations of Latin America are lately progressing toward levels of stability not seen in that region since the end of the colonial era more than a century ago. Western Europe is moving rapidly toward economic confederation, even discussing a single currency, while the

reunification of Germany was complete as of last October.

U.N.’s leading role

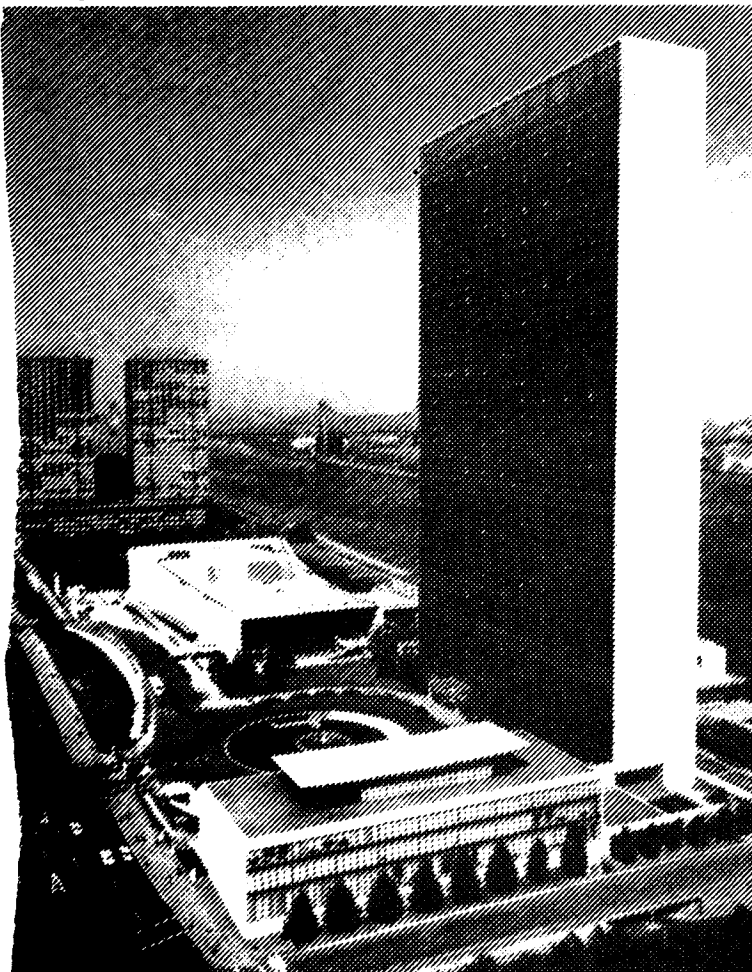
Alongside all this, the United Nations has suddenly transcended its longstanding image as a virtually useless organization and assumed a leading role in recent geopolitical affairs to a degree unimaginable just a few years ago. Any one of these events and trends is noteworthy. All of them together must seem astonishing to informed students of history. The overall degree of international cooperation, willingness to make concessions and intense efforts to resolve festering conflicts in every region of the world at this time seem wildly improbable, given conditions and national attitudes prevalent even as recently as five years ago. Something new has most likely come into play, and it appears to me that most of the major governments know it and are playing along. What is this new factor?

From my own perspective as an independent researcher, until less than one year ago I would have said that the new factor is the obvious and pressing need to avert planetary environmental collapse through international cooperative action. However, despite much official talk along this line, it now seems unlikely that this is the key to the changes. First of all, Cold War frictions suddenly began to subside as a result of bold and seemingly unilateral initiatives by Mikhail Gorbachev, starting less than one year after he came to power in March, 1985. Gorbachev was clearly interested in backing out of the arms race with the West, but not because of the environment. Rather, he publicly declared that the Soviet Union was near the brink of domestic economic ruin, preventing which would require redirection of vast amounts of

Trends in world political affairs are so unprecedented that one can imagine they might be driven by some secret factor ...

Soviet resources and leadership attention. In making his numerous concessions toward the first real breakthroughs in superpower diplomacy in more than a decade, Gorbachev took what appeared on the surface as stupefying risks; yet, I suspect he knew these risks to be less grave than they looked. Almost like clockwork, superpower rhetoric turned conciliatory, and public attention was quickly redirected toward the environment.

But warnings on the environment have been sounded for years by responsible researchers. Their strident alarms went unheeded both by national leaders and the general public so long as the threat of nuclear war remained strong. Only when that threat began to subside, particularly following the U.S.-Soviet INF Treaty of late 1987, did the general public begin to notice that the planetary environment is indeed in dire straits. But key government figures still have not rallied strongly to the environmental agenda. On the contrary, compared with the known or suspected magnitude of current environmental threats, the policy response of major governments to date is nothing short of deplorable. The United States in particular has repeatedly obstructed



MONOLITHIC—A hulking steel-and-glass giant, the United Nations building looms over New York City.

strong international action on the issues of global warming and population management, perhaps the world's two most pressing concerns after nuclear war. Equally odd is the fact that U.S. development of new, super-sophisticated weaponry continues as if the arms race were still at full throttle—and there is no sign that the Soviets are concerned.

Secret threat?

What has this to do with the “new world order”? Could it be that top leaders are preoccupied with some near-term “secret threat” more dire than, say, the near certainty of planetary over-population within a few decades? I suspect they are. It appears to me that near-term global economic and political stability is of top-most concern to all leaders apprised of this alleged secret threat, even at the cost of postponing needed action on obvious longer-term threats.

In this light, the Persian Gulf crisis is most instructive. Saddam Hussein has surprised nearly everyone with his mastery of brinkmanship, yet nothing in his plans or personal nightmares could have adequately prepared him for the historic unanimity of international reaction to his invasion of Kuwait in early August.

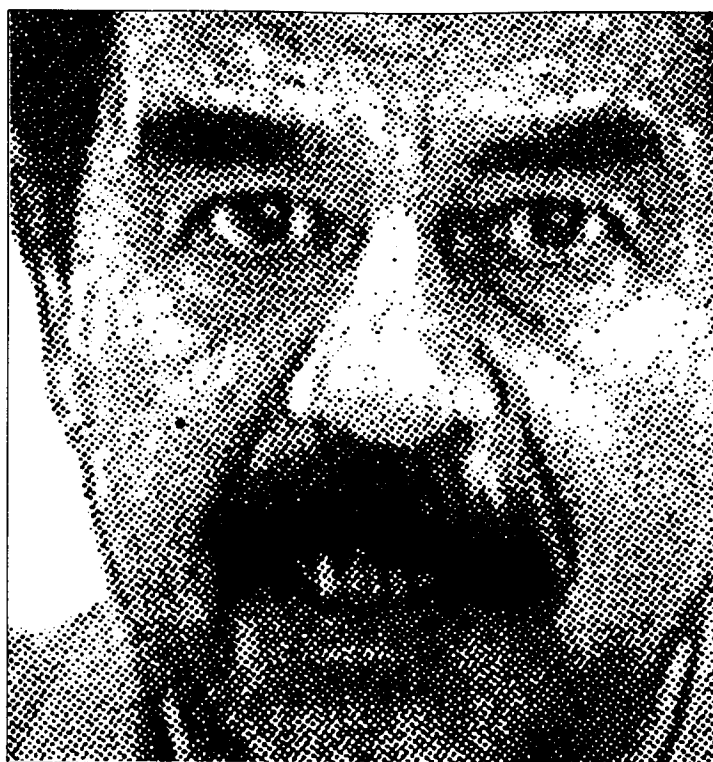
The force and speed of United Nations sanctions against him, coupled with the first-ever joint U.S.-Soviet

In all likelihood, Saddam sealed his eventual downfall the moment he ordered troops across the Kuwaiti border.

condemnation of a third-party state and the U.S.-led multi-national military response, represents an historic watershed in global consensus against an armed aggressor.

In all likelihood, Saddam sealed his eventual downfall the moment he ordered his troops across the Kuwaiti border. The reason, I believe, is this: Hussein's ultra-nationalistic and capriciously violent rule makes him an intolerable wild card in the emerging strategy for the “new world order.” It is very likely that he has never had access to the inner circle of world leaders privy to the alleged “secret threat;” nor can he fully appreciate his own profound ignorance of what has been going on at the highest levels of international intelligence. Had he confined his atrocities within his own borders, he might well have been ignored in the short term—indeed, his recent genocidal use of chemical weapons against Kurdish militants inside Iraq was largely ignored by the major powers. However, exposing his expansionist aims by invading Kuwait, thereby upsetting the delicate political balance in the region and threatening world oil supplies, made him a target for immediate and massive retaliation.

It can now be safely assumed that a primary objective of the U.S.-led Persian Gulf action is the permanent elimination of Saddam Hussein. In the “give sanctions time” scenario, he might eventually have been overthrown by his own people. This, however, left open the possibility that his successor might be as bad or worse.



All-out war, in which Iraq will surely be devastated, bequeaths upon the victorious allies a major say in reconstructing the “new Iraq.” Above all, the matter must be resolved in the shortest possible time.

‘Convert’ or ‘neutralize’

The strategy for managing the “secret threat” during this decade probably requires that loose cannons like Hussein either be “converted” or neutralized. I suggest that Panama's intractable Manuel Noriega met his fate for this reason; similarly, perhaps, the politically destabilizing kingpins of South America's cocaine cartels have been targeted for this reason. (Clearly, stopping cocaine traffic is not the point: managing the traffic as an orderly, low-profile business is economically desirable. Political mayhem is what must stop.) Let the world's remaining egomaniacs take heed, the message seems to be: destabilizing adventurism will not be tolerated. Awesome force will be used to put it down. It is interesting to note that one of the worst offenders in this regard, Libya's Moammar Kadafi, has perhaps gotten the message in time to save his own skin. In recent months, he has been uncharacteristically well-behaved.

To summarize the foregoing observations: Key world governments are suddenly functioning at unprecedented levels of cooperation and consensus. The U.N. has suddenly taken a lead role in world affairs. Resolution of chronic domestic instability has gained urgent priority in numerous strategically significant regions of the world, including South Africa, Southeast Asia and the Soviet Union. The Cold War is over, but military spending continues unchecked. Short-term economic stability has clear priority over handling longer-term, potentially devastating environmental crises. Political loose cannons such as Saddam Hussein and Manuel Noriega are being neutralized.

UCU

These observations suggest to me that key world governments are jointly preparing to address a near-term "secret threat," premature revelation of which would undermine the very public stability required to meet this threat effectively. The secret threat, I suspect, is an anticipated public confrontation with aliens on planet earth. This threat could materialize within two to five years. It will not necessarily be characterized by hostility. It could simply involve the general revelation of an alien presence, instigated by one or more alien groups, that has the potential to throw much of the world's population into panic and social chaos. If this is the anticipated threat, then current efforts to stabilize the world politically and economically make perfect sense.

Again, assuming this is the anticipated threat and the secret factor behind current international events, certain further developments can also be predicted with fair confidence. For example:

- Over the next several years, real investment by major governments in economically risky pro-environmental policy will be kept to a minimum, though talk will continue at a high pitch.

- Heroic efforts will be exerted to preserve world economic stability. The threat to Middle East oil supplies is the biggest economic wild card, all the more reason to get the dirty work over soon. Barring unexpected disaster, the current U.S. recession will be relatively brief and mild.

- High levels of military investment and preparedness will continue, especially in the United States. Esoteric weapons development, including stealth and SDI-related technologies, will increasingly be funded from "black budget" allocations, beyond Congressional review. But the Gulf War also serves as the most impressive "air show" in history and will rekindle public respect for U.S. weapons worldwide. By whatever means necessary, the Middle East will be pacified within 12 to 18 months. Iran's position with the West may well improve; Iraq

will be humbled, then graciously rebuilt; Kuwait will be restored, probably in a more democratic form; a Palestinian settlement will become a top international priority; militant and moderate Arab states will forge stronger ties of cooperation and will jointly act to reduce tensions with Israel; OPEC moderation will help assure world stability. Overall, the sudden stabilization of this region will probably rival 1989's democratization of Eastern Europe in surprise-value.

- International assistance will play a major role in stabilizing Eastern Europe. In the Soviet Union, Mikhail Gorbachev will remain in power by force if necessary, discouraging domestic dissent but holding to his progressive foreign policy.

Bush re-election

- U.S. president George Bush, the ultimate insider among world leaders, will be re-elected in 1992 by a massive majority. The United Nations will take on the look and much of the authority of a world governing body, including possibly its own armed forces. The Security Council will assume major influence in world affairs.

- Evidence of UFO/alien activity will gain legitimacy in the mainstream press. Within two years, the fact of an alien presence on the planet will be all but obvious to most of the world's people. Short of a massive alien action, panic will be avoided.

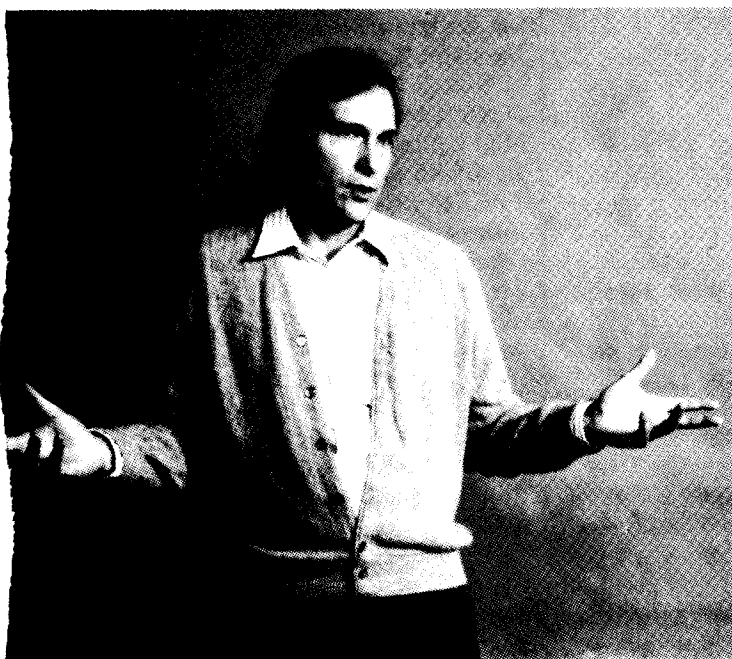
- Perhaps as soon as mid-1992, the major governments will begin official revelation of the alien presence. Their assumption by then will be that the groundwork has been accomplished, as far as possible, to allow such revelations to be made without precipitating social catastrophe. Whenever this action is taken, it will be politically risky. The final decisions will hinge on the best estimate of the aliens' own agenda.

How likely is this scenario? Short of getting inside the most guarded vaults of government secrecy, there is no way to know. I judge it likely enough to put on public display, knowing it must sound outlandish to many people. And, as mentioned earlier, I find my speculations shared in varying degrees by many other researchers.

Zecharia Sitchin is one. "You are correct," he told me recently, "and my latest book, *Genesis Revisited*, will show you why." I got a copy of his book that very day and discovered that the final chapter, titled "In Secret Anticipation," argues the thesis of this article in almost identical language.

Sitchin has made a case in several meticulously-crafted books that an alien race long associated with the earth has come neither from a distant star nor from some parallel dimension, but from a hidden planet in our own solar system. He may be right; certainly, his research deserves careful attention. In any case, he concludes that the major governments of the world now regard the revelation of an alien presence as inevitable and are preparing for it at breakneck speed.

As ever, the available evidence falls short of proof until history, in its own sweet time, reveals itself. Undoubtedly, though, we are living in fantastic times.



Michael Lindemann

Michael Lindemann is president of The 2020 Group, an educational organization with a focus on the future.

OFFICIAL CHANNELS

U.C.U



UFO 'Image' Must Improve

A Government Inquiry

By Richard Hall

In recent years, various groups and individuals have advocated mounting a campaign to call for Congressional hearings on UFOs. Not all these are credible organizations; among the groups are ones rife with what are, to most, crackpot notions about alien hierarchies and constant "messages" from moralistic "aliens" who babble on endlessly. Crackpots or religious fanatics are just one of the problems.

When asked, "What would you request Congress to investigate?"—even the more reputable advocates respond with blank stares and dead silence. Presumably it is "obvious" (to them) what the investigation would be about. To expect Congress to investigate the UFO subject in any general or comprehensive way is naive, but there may be some specific areas that would be of interest to one of the Congressional committees under certain circumstances, mainly when they could investigate a specific

incident or event without having to take a position on the larger UFO subject.

Former hearings

In the 40-odd years of UFO history in the United States, there have been exactly two open congressional hearings on UFOs, and I had a part (indirectly) in both of them. (According to rumors, there were other classified hearings on UFOs and I don't doubt it.) The first, on April 5, 1966, was by the House Armed Services Committee in response to pressure from NICAP, impressive new UFO sightings, and other influences. The second, on July 19, 1968, before the House Science and Astronautics Committee, was termed a "symposium" and primarily consisted of an exchange of views by scientists about UFOs. The latter hearing was strongly influenced by Dr. James E. McDonald, University

of Arizona atmospheric physicist, whose whirlwind investigation of the subject had stirred a fresh breeze in the scientific community.

Why did the hearings come about at all? For several years, NICAP had been bombarding Members of Congress with serious UFO reports from qualified observers, letters from constituents, and facts to counter Air Force debunking statements. (The Air Force then had the Government responsibility for UFO investigations and was NICAP's main target.) Helped considerably by having a number of prominent scientists and military men on the Board, we had access to the Washington Press Corps, including national media and representatives of nearly every major daily newspaper in the country. Our efforts had attracted some high-level interest, and resulted in a lot of individual support from Government scientists and others in Executive Department agencies who leaked in-

formation to us. But this alone was not sufficient to bring about hearings.

What finally brought about hearings was the lucky(?) coincidence of having the NICAP information followed by a new and extraordinarily prolonged wave of UFO sightings starting in 1964, and an outpouring of public sentiment, also reflected in newspaper editorials from all over the country, just as NICAP's 200,000-page documentary report The UFO Evidence was released.

public, and indirectly to the Congress: Alien kidnapping of humans. Secret alien underground bases in the Southwest jointly manned by aliens and humans. Alien cannibals. World conspiracies in which our leaders have sold out to alien forces and are plotting to enslave us.

Some members of Congress may be able to distinguish serious facts from lurid fiction, but to publicly take UFOs seriously is a great risk because of the way the subject is perceived by important opinion

public, and effectively "rigged" the hearing to be an Air Force showcase. Next day the Air Force announced that it would seek an outside scientific review of the project, and this led ultimately to the University of Colorado UFO project. It also took the Air Force off the hook.

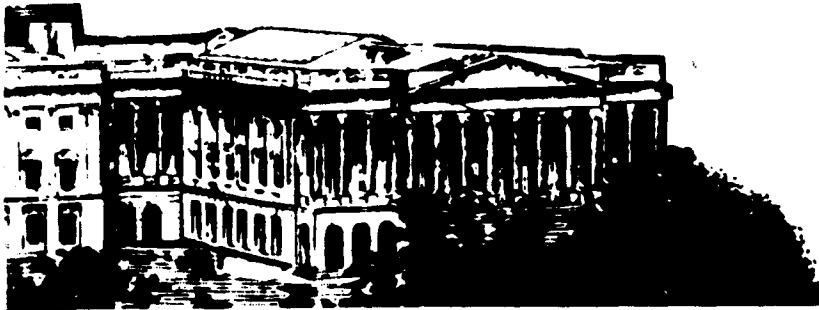
Although the 1968 hearing was presented as a "scientific symposium," it, too, centered around the adequacy of the Air Force study. Several of the scientists attempted to make the case that UFOs were something new, and a potentially important phenomenon of interest to science, but this was largely to offset the strongly ingrained notion purveyed by the Air Force that UFOs were a nonsense problem. In a sense, the two hearings provide some balance for the record, because the first was dominated by the Air Force and the second by Dr. James E. McDonald, who had been outspokenly critical of Project Blue Book.

After the Colorado Project issued its largely negative report (actually more equivocal except for Dr. Edward Condon's summary section, but given "negative spin" by the powers that be), the Air Force quickly opted out of the UFO business, disbanded Project Blue Book, and turned over the files to the National Archives—probably with a sigh of relief that echoed down Pentagon corridors. Since then there has been no Government focal point on UFOs, no single agency responsible that provided a convenient "target" for public criticism. Now our "enemy" is the entire Government octopus!

We do know, however, that the Government is not out of the UFO business. Thanks to some enterprising research and the Freedom of Information Act, documentary evidence shows that UFO reports continue to circulate through the intelligence community.

Congressional liaison project

For the past few years, a small group of serious UFO researchers around the country has been providing background information to Congressional officers as a matter of education and laying of groundwork. Pooled information has been compiled into scholarly briefing documents by a Washington area attorney, and



Congress responds to strong and clear, broadly based public opinion. We all support our troops in the Persian Gulf. We should not expect "courageous" actions based on principle, facts, logic, or anything else when it comes to UFOs. By the very size and nature of the Congress, representing the diverse views and concerns of hundreds of selfish and fickle constituencies, it should be clear that more fundamental matters of survival, health care and other basic and broad-based human concerns take precedence over such esoteric questions as the credibility of UFO reports (much less the notion that "aliens" are intervening directly in our lives).

The popular conception of UFOs in mass media (not just the tabloids, but also popular magazines, daily newspapers, and network TV news) is of a silly hodgepodge of wild stories unsupported by any solid data. Very simply, UFOs are treated as a joke. Serious researchers should, for their own education, back off a step and take a look at the steady diet of sensation that is fed to the

makers. It would take large numbers of concerned citizens actively contacting their Congressmen, endorsement by prominent scientists or other influential people, perhaps some current spectacular UFO events in the news, and a clear-cut, focused issue which lends itself to Congressional style. General investigation of phenomena is not something suitable for a Congressional investigation.

'Focused issue'

The 1960s' hearings also came about in part because there was a specific target, and a focused issue. NICAP and other critics claimed that the U.S. Air Force Project Blue Book was grossly misleading the public and denying that UFOs were anything significant, despite scores of impressive reports from reliable witnesses. The hearings, then, centered entirely around the issue of whether the Project Blue Book investigation was adequate. House Armed Service Committee Chairman L. Mendel Rivers was adamant that the Air Force was not lying to the

face-to-face meetings have been held with Congressional staff members. Thus far, there has been some positive response forthcoming in regards to the Roswell, N.M., crash case. This could lead to an investigation and/or closed hearings—not all hearings are open to the public—but this congressional liaison project is still in preliminary stages.

Roswell fits the profile of something Congress conceivably might look into. If the crash really happened, then the Executive Branch deceived Congress and the public. Judging from past situations, prospects of that nature can get the Congressional juices flowing. The Roswell case is a specific incident that stands or falls on its own evidence and can be investigated independently of the broader UFO subject. It involves a large number of credible witnesses, including some surviving members of the military who allegedly participated in the retrieval of crash materials and alien bodies.

Thanks to research breakthroughs in the past few years, there is ample evidence for a Congressional inquiry. Realistically, though, the inquiry is not likely to go public, at least in the early stages, unless the investigators satisfy themselves that they are onto concrete information that can withstand critical assault by skeptics, including skeptical Congressional colleagues.

The 1965 Kecksburg, Pennsylvania, crash is another case that is beginning to turn up large numbers of witnesses. It is a focused case that can be looked into in its own right without commitment to a broader inquiry. Again, it involves alleged government cover-up of potentially significant events and, like Roswell, some high-handed treatment of local citizens. The only weakness of Roswell and Kecksburg is that neither case immediately affected a large number of Congressional constituents—except insofar as Government cover-up affects us all. But the human testimony and physical evidence is potentially strong in both cases.

Hypothetically, cases even more likely to attract broad-based interest in Congress might be:

- If crop circles/pictographs began showing up widely in several farm states in the U.S., and included con-

siderable crop damage, in conjunction with UFO sightings.

- If UFOs began showing up over the Persian Gulf, causing electromagnetic effects and showing up on military radar.

- If widespread UFO sightings over a few months' period also were recorded on videotape from independent locations and showed some detail (not merely pinpoints of light against a dark sky). In short, if the reports were sufficiently widespread, detailed, and convincing, and left physical traces or instrumental data for analysis, Congress would pay attention. So would scientists.

'Bizarre front'

Instead, the ufological "front" displayed to Congress and scientists is bizarre, clownish, confusing and unconvincing, thanks to the crackpots and opportunists who seize every opportunity to grind their particular axes.

Also—at the risk of sounding paranoid—I am convinced that it is in the interests of those in the government who favor a complete cover-up to deliberately introduce disinformation, false information, confusion and doubt into the picture, so that no one knows what to believe and the whole truth is almost impossible to figure out. So there is a natural alliance between the information manipulators and the manure spreaders, both of whose stock in trade is public snowjobs. They use each other for their own ulterior motives.

In summary, Congressional hearings on UFOs are extremely rare, and then only brought about by very unusual combinations of circumstances. Before advocating Congressional hearings on UFOs, one should know something about the structure and workings of Congress, what problems members face when they are asked to investigate UFOs, and the types of information or evidence that are likely to stimulate Congressional interest. Solid, credible UFO facts and evidence is the most persuasive material to be furnished to them. Congress is daily faced with fundamental questions on military affairs, housing, anti-drug trafficking, agriculture, health care, transportation, environmental pollution, energy resources, space pro-

grams, science and technology—you name it. When members are asked to look into UFOs (read: crackpot stuff mainly in the tabloids), don't be surprised by their lack of enthusiasm. It is our job to separate out the crackpot stuff and present convincing evidence to persuade them that UFOs are not a nonsense problem. ●

*Richard Hall was at the forefront of efforts to obtain Congressional hearings on UFOs during the 1960s, as assistant director of the National Investigations Committee on Aerial Phenomena (NICAP), an organization he served for 10 years. Hall has also been employed for a decade by the Congressional Information Service, a private publishing firm that markets abstracts and indexes of Congressional publications. He is the author of *Uninvited Guests*.*



Richard Hall

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ELISEO ÁLVAREZ-ARENAS

Anomia

Conviene repensar la *anomia*. No es ésta nada nuevo; es algo eterno casi, como el pensamiento griego. Literalmente es "falta de leyes", "desprecio" de éstas. La novedad, si acaso, estriba en la consideración que de la anomia hace Ralf Dahrendorf en su libro *El conflicto social moderno*. Una cita breve: "El hacer caso omiso de las normas y valores de la sociedad oficial se ha convertido en un hábito muy extendido. Este hábito es presumiblemente la característica más expresiva de las sociedades europeas en los últimos decenios del siglo XX. Tiene un nombre: el de anomia...". Bien, ¿de qué se trata, pues, al decir que hay que repensar la anomia?

En cierto modo se trata de considerar lo que pasa en el mundo en la forma bajo la que vienen las cosas decisivas para él: la *política*. Claro es que hay otras cosas que pasan en el mundo que son igualmente decisivas para éste, como el *arte*, y acaso más la *religión*, pero la política es la que verdadera-

entender por anomia: *anomia*, en lo que ahora interesa, es una *relajación del acatamiento y cumplimiento de la normativa y de los valores legales al no sentirse el hombre ligado a la sociedad para la que se han dado esas normas y valores* que estructuran lo legal. Tal relajación es *causa*. El efecto correspondiente es que *la sociedad*, debilitada en lo legal, *no obliga a cumplir sus propias reglas*", y, con ello, *el incumplimiento queda sin castigo*, o al menos sin el castigo debido.

Si eso es la anomia, asalta ya la duda de si no habrá existido siempre en lo europeo, en lo histórico de los tiempos de Europa, en cada una de las naciones que la componen. Cabe llegar a la conclusión de que sí, aunque no con generalidad extensa en

gor ascendente hizo en cierto modo fuerte a la clase ayer inferior, al *tiers état*, y el político hubo de acomodarse a esa fuerza, y hubo de hacerlo *cediendo* en algo, como hay que ceder ante toda revolución cuando ésta se dinamiza contra uno... y ya se estaba entonces ante *la rebelión de las masas*. La masa se crece en el cultivo de la socialdemocracia y llega a creerse algo de valor en sí misma. Se rebela, en efecto, y no admite mando alguno que no tenga con ella contemplaciones que la descarguen en mucho del peso de la ley, que tiene que pesar, y lo ha hecho siempre, porque el hombre, sin freno legal suficiente, tiende al libertinaje y cae en él. El efecto real del fenómeno ya lo señaló a su tiempo Ortega antes que nadie: nadie manda

bilidad o incapacidad, de la autoridad para hacerlas cumplir. En ciertos aspectos parece prevalecer la inhibición; en otros, la incapacidad. La autoridad se inhibe cuando su intervención ha de ser rígida y fuerte por razón de las cosas. Ejemplo claro de eso: la criminalidad y el terrorismo. La autoridad, en forma de *justicia* en esos casos, da la impresión de no atreverse a actuar con la contundencia que debiera para no pasar por dictatorial y represora. Se pulsa cierta tolerancia con el criminal, e incluso con el terrorista, por recelo a protestas airadas de ciertos sectores de la opinión o de algunos partidos políticos que gritan como si desafuero fuera aplicar la ley en su letra y en su espíritu. Gritan los partidos organizados y calla la opinión por indiferencia o por una hundida *simpatía*, no reconocida, claro es, hacia el criminal de hoy, motivada acaso por asociaciones románticas con figuras de antaño que robaban o asaltaban con pretextos de ha-

inverso, es decir, que el embotamiento de las facultades intelectuales y espirituales de las culturas y pueblos mismos es la causa de la incapacidad e imposibilidad de creación. Y ese espíritu creador pierde el claro ver de los conceptos eternos que rigen la vida espiritual de las sociedades: justicia, libertad, conciencia de ser, ansia de ser más o de seguir siendo. La materia, lo material, se deteriora de igual modo, pero lo hace con paradójico aparecer, ya que la propia civilización que degenera y decae no percibe los síntomas de su mal. Lo material llega a ser ostentoso y caro, pero vacío: la técnica, la arquitectura, las artes. Apariencia y valor material, pero nulo reflejo del brillo del espíritu... Y la anomia es sentir inconsciente de un espíritu flaco y escéptico. Es, en el fondo, una rebelión automática de la materia contra el espíritu, de lo formal contra lo sustancial y profundo en las sociedades decadentes. La realidad es que éstas, por más que sientan su necesidad seriamente, carecen de re-

política es lo que realmente pasa en el mundo, frente al arte y la religión, que, de mejor modo, *quedan*. La política, además, es lo de cada día, lo inmediato, lo que no es posible dejar en quietud transitoria porque viene a ser el imprescindible motor de la vida material de los pueblos... Se trata, pues de la política.

Si la anomia rige el mundo de estos días, será porque la política la ha provocado y, tras la provocación, la ha permitido o la tolera al aceptar implícitamente su incapacidad de eliminarla. Pero antes de seguir procede preguntarse: ¿es cierto que la anomia rige hoy en el mundo o en la sociedad civil? Y si es así, ¿qué se debe entender por mundo o sociedad? Por mundo o sociedad hay que suponer que se comprende lo que llamamos Occidente, y, dentro de este concepto, más concretamente Estados Unidos y Europa. También el mundo ese encierra en sí al resto de América (la española sobre todo) y a lo que, siendo trascendente, no es occidental, como Rusia y Japón; pero la verdad es que ese resto del mundo refleja de un modo u otro lo que en Occidente pasa... Pues bien, ¿es ése un mundo anómico? El autor citado dice que sí, aunque matiza de tantos modos la anomia que no llega a quedar ésta ni definida ni limitada. Sin embargo, esto es, creo yo, lo que Dahrendorf quiere

todo caso, pero con intensidad variable en función de las características dominantes de cada momento histórico. Porque el pueblo nunca ha sido dado, con libertad y convicción, al cumplimiento estricto de normas y leyes, y las sociedades, en tiempos especiales, han parecido ser tolerantes con ciertas desviaciones legales de los hombres... Pero la anomia de hoy, que existe y es clara en Europa, lo es así comparada con el alentar europeo de un pasado histórico relativamente reciente. Ese *pasado reciente* de Europa es, naturalmente, la revolución de 1789. Parece ser que la anomia es ahora, en los decenios noveno y décimo del siglo XX, más marcada e intensa de lo que lo fue desde 1800. ¿Por qué?... La razón o causa que se ve más a mano es la evolución de la forma práctica que ha experimentado la *política* en Europa en los últimos 200 años. La revolución acabó con el absolutismo monárquico y trajo el poder de la burguesía: otro absolutismo acaso. El último cuarto del XIX, y tras la otra revolución —la industrial de 1848—, aportó a esa política de Europa o en Europa el socialismo, que, evolucionando hacia la socialdemocracia, acabó, en lo exterior al menos, con la preponderancia de la burguesía y empezó su lucha aparente con el capitalismo. El movimiento social de vi-

no hay mando. Al menos en Europa. El totalitarismo, o la tendencia a él que se materializó en algunos ejemplos, fue lógica consecuencia política. Al faltar el mando o ser la autoridad débil e inoperante por tanto, predomina el desorden en la sociedad, y el desorden produce siempre violencia. Para volver al orden no cabe en principio más solución que la de la fuerza y, en mucho, el dictado. Lo curioso, pero humanamente explicable, es que la mayoría sometida a una autoridad fuerte, sin que sea inhumana ni opresora, acepta ésa con resignación, y hasta con gusto, por considerarla un mal menor.

Pero el equilibrio en política no encuentra con facilidad su punto estable. La autoridad incontestada degenera, sin duda, y una autoridad degenerada no es autoridad. Se vuelve prácticamente a la democracia, que es la única viable, y enseguida se repite el fenómeno. Eso ha sido lo de Europa, y Europa vive ahora esa socialdemocracia, aunque con matices de accidente distintos a los de antes de 1914, sistema con el que se ha vuelto a la anomia... Y la anomia, dice Dahrendorf, acaba fácilmente en tiranía.

Mas la anomia no es sólo efecto de la indiferencia de la gente hacia la ley y la norma, sino también —y acaso sobre todo— de la inhibición, por de-

cer el bien. El pueblo no se altera en exceso. Se protesta, sí, y se condena, pero los actos no pasan de palabras o de una que otra manifestación por las calles. Al día siguiente se vuelve a vivir la vida normal como si nada hubiera pasado.

Y sin embargo, *pasan cosas* con la anomia. Pasa en especial el deterioro de los fundamentos de la sociedad, de uno de ellos que ha destacado en Occidente con forma de primerísimo cimiento estructural: el derecho. El derecho se resiente porque el jurista prevarica. Al *no haber justicia*, el hombre se desanima, el ciudadano recela, el rebelde e insurrecto se crece, la sociedad se atemoriza en el escepticismo. El pulso social decae porque el conflicto se agudiza. ¡Decaer el pulso de la sociedad! ¿Qué es eso? Eso exactamente: la *decadencia*; y, en lo que es nuestro, la decadencia de Occidente.

Es raro que al comentar la anomia mediante el estudio y el análisis críticos no se capten ecos de relación de causa a efecto entre el declinar de nuestra civilización y la anomia general que se puede apreciar en casi todos los órdenes de la vida occidental en general, y especialmente en la europea. Porque en las decadencias de los pueblos todo se deteriora. El espíritu se debilita y deja de crear; por tanto, de comprender... aunque el sentido del proceso sea tal-vez el

curso para detener la creciente gravedad de la anomia, y mucho más para extirparla. Da la impresión de que la anomia, llegada a su punto crítico de inflexión, es irreversible ya. El único remedio posible es el de la engañosa apariencia, es decir, el de que no sea genuina y real la decadencia supuesta. Porque, si no hay declinar, puede la anomia ser curable, aunque en realidad exista. Claro es que, como toda cura de algo grave, ha de ser efecto de contundencia en el remedio: la mano fuerte de la autoridad, a impulsos de una mente política decidida... Pero eso, se dirá, es el autoritarismo. En efecto: eso y la natural tiranía que se insinuaba en el libro.

Pero Occidente decae. Por más que se proteste contra el parecer de Spengler, no es muy realista pensar que su opinión es sólo fruto de un pesimismo injustificado. Occidente decae y decae Europa. Lo material aparente parece tener todavía vigor suficiente. Dicen que incluso anda en alza. Y si el espíritu se muere, pero el cuerpo vive activo y en auge, ¿a qué la preocupación y el duelo? La anomia denunciada no debe de ser mal decisivo, ya que la renta *per cápita* se mantiene e incluso sube. ¿Qué más da, entonces, esa perturbante anomia?

Eliseo Álvarez-Arenas es almirante de la Armada española.

L E T T E R S

Editor:

My compliments to Barry Taff on his recent article (Vol. 7, No. 2) titled, "UFOs on Trial: Evidence Beyond Reasonable Doubt."

After 40 years of researching the "puzzle," I, too, am convinced that the real story is far bigger and more earth shattering than merely a UFO extraterrestrial contact.

The conclusions of my "Thirty Year Synthesis" of the UFO data have led me to believe and fully agree with Zecharia Sitchin that the human race is indeed a hybrid race that has been seeded here and genetically manipulated for millennia but that the intimate contact is still going on.

The ramifications of this are indeed staggering, considering the implications and impact on our worldwide political, social, economic and religious institutions.

Taff has hit the proverbial nail on the head. An attorney friend of mine has said that he could get a conviction in any court in the land on the present evidence. The crucial matter at the moment is to enlighten our masses to the fact that WE ARE NOT ALONE!

Bob Dean
Tucson, AZ

Ed. note: Dean recently won his lawsuit against the Pima County Sheriff's Department in Arizona, claiming that he was due a promotion but was overlooked because of his UFO beliefs.

Editor:

I would like to respond to your Forum, "UFOs on Trial" (Vol. 7, No. 2). The issue you are grappling with is not credibility at all, but something much more basic—authority. Who has the authority to say what UFOs might be? In a court of law, the jury hears the case, deliberates for a time and then hands down a verdict. The jury's authority is absolute, and the power system backs that up.

The UFO isn't like that. If there are visitors here from the stars, then no human being on Earth knows anything. They are in control of

knowing, not us. It is this that drives everyone crazy. In our heart of hearts, everyone feels that there is *no* real authority anywhere in this business.

Charles Fort talked about "acceptances as a way to handle the extreme inconvenience of the bizarre and unexplainable." Based on several years of reading and talking combined with what I myself have seen, I have come to the following acceptances:

1. There is another, non-human intelligence on Earth.
2. This intelligence is interacting with us.
3. The scope of this interaction implies vast importance.
4. Human culture has been greatly affected.
5. Deliberate deception is being used by this intelligence.
6. Various U.S. government agencies are also involved.
7. The human race is virtually "helpless" at this time.
8. It is important that we find out all we can about this intelligence.

Val Germann
Columbia, MO

Editor:

The abduction and use of hypnosis by supposed aliens has striking parallel in the victims of CIA/government secret operations. I believe there is a strong possibility of our government using mind-control operations in an effort to stabilize the U.S. population through psywar techniques. We have far more to fear from the Fascist-national security-Orwellian gangsters running this country than a questionable visitation by "spacemen" conducting experiments throughout America.

At any rate, I would enjoy seeing physical evidence of UFOs.

Mike B. McManus
Pasadena, CA

Editor:

Really enjoyed your last issue of *UFO*. I want to thank you for including my daughter's picture in your magazine, even though she had a dif-

ferent name! We love Paula Watson (p. 10, Vol. 7, No. 2) but alas, it was not her in the picture. It was Lozana Elwood, who *did* speak at the First Annual Las Vegas International UFO Congress with Valery Uvarov.

Other than that, we especially appreciated the section on Russian research, as we are also corresponding and working with Russian contactees/abductees.

Keep up the good work, Vicki, Sherie and Don!

Aileen Garoutte
UFO Contact Center Int'l.
Federal Way, WA

Editor:

In regards to your MediaWatch column in Vol. 7, No. 1: *UFO Paradox* was stated as being the publication of Erich Aggen. This is not correct. Aggen's affiliation is strictly as a contributing writer.

UFO Paradox is an independent publication co-edited by Kerri L. Murphy and Barry Ballenger. The newsletter is not affiliated with any other UFO groups or organizations in the United States or foreign countries. We are seeking answers to the UFO mystery and to this end, we invite a wide range of ideas, opinions and speculations. The newsletter's business address: P.O. Box 774, Liberty, MO 64068

Kerri L. Murphy
Barry Ballenger
Liberty, MO

Ed. Note: UFO apologizes for the errors.

Editor:

Could *UFO* please set the record straight concerning the case of Edward "Billy" Meier? Are his beautiful photos and film footage hoaxed, or is he a genuine contactee? It seems the UFO community itself is divided over the authenticity of his "proof." Could your magazine offer its theory or knowledge of the most compelling UFO case ever?

Mike Schober
Dunkirk, NY

Ed. Note: We hope to investigate the Meier case for a future issue.

It's true that the effects of knowledge can be more than some are able to bear; the keepers of UFO-alien intelligence obviously view the rest of us as too weak, too ignorant—or too insignificant in their scheme of things—to cope with understanding of our possible cosmic heritage. Either that, or what UFO watchers assume as “alien” has a far more earth-bound origin. What if spokesmen for the defense of the incredible were to take their case into a court of law?

UFOs On Trial: Evidence 'Beyond Reasonable Doubt'

By Barry Taff

If ufology as a whole was forced into a court of law in an effort to prove that the Earth is indeed being visited by highly advanced, technically superior extraterrestrial beings possessed of seemingly metaphysical instrumentality, what would serve as evidence to convince a jury, beyond a reasonable doubt, of this premise or theory?

A review of the more substantial pieces of documentation published over the last 30 years shows numerous instances of what, on the surface, appears to be very compelling evidence regarding extraterrestrial UFOs. Such books as *Above Top Secret* by Good, *Clear Intent* by Fawcett and Greenwood, *Sky Crash* by Randles, Butler and Street, *UFO Crash at Roswell* by Schmitt and Randle, and perhaps many of the FOIA documents released by the FBI and CIA, are highly suggestive that something of an extraordinarily strange and unknown origin is, and has been, regularly violating our airspace with impunity.

However, as impressive as much of the aforementioned material may appear, it lacks even one essential piece of hard data; something physical or tangible to show a judge and jury. In this respect, all of the superb research efforts on the part of hundreds of dedicated ufologists have as yet failed to produce a single piece of physical evidence that would stand as irrefutable or incontrovertible proof of extraterrestrial production.

In search of the 'smoking gun'

This is not to imply that there has not been a diligent effort on the part of most researchers to uncover such a smoking gun. But given what might be the most elaborately orchestrated conspiracy in the history of any government to obfuscate, deceive, misdirect and manipulate its public in terms of the real truth underlying UFOs, it's highly improbable that there would be any loose pieces of hard evidence simply lying around somewhere waiting for the likes of Stanton Friedman to pick up and bring to the world's attention.

About the only kind of hard evidence capable of impressing a trial jury would be either an actual UFO vehicle itself or an alien being, dead or alive, in the flesh.

Admittedly, this is a very tall order, and may not be possible in the near future given the incredibly tight security around such potentially earth-shaking evidence.

In this regard, perhaps more emphasis should be placed on the work of Leonard Stringfield, whose research and publications into Crash/Retrievals may eventually provide that piece of “hard” evidence to convince a disbelieving world that the nightmare has already begun. With the exception of the Roswell case, which can stand on its own merits, Crash/Retrieval investigations, once cleaned of all disinformation possibilities, promise the most rewards in terms of objective data.

Since 1978, Stringfield has published seven pieces of literature specifically dealing with Crash/Retrievals. The most recent of which is *UFO Crash Retrievals: The Inner Sanctum, Status Report VI*. (See review, p. 35.)

This latest report opens with a most intriguing piece developed from a statement provided Stringfield by Robert Dean as concerns a previously classified study entitled “Assessment: An Evaluation of a Possible Military Threat to Allied Forces in Europe,” which was established in early 1961 at the Supreme Headquarters, Allied Powers, Europe (SHAPE), which was, and is, the military arm of NATO.

Although dated in terms of the cold war situation, this assessment, in and of itself, appears to be far more than a simple acknowledgement of UFOs, for reference is made to “several” extraterrestrial civilizations and a “process” or “plan”, suggesting that far more elaborate information was collected that was never made available for publication or even review.

Additionally, there is a direct mention of crash/retrievals supported by photographs, bodies and exotic “plasti-metals” that were beyond our understanding.

With today's technology base, these so-called plasti-metals sound mysteriously like matrix composites being used in aerospace, or at least a highly evolved generation of such.

Given the early dates of the study's initiation and publication, one can only wonder what follow-on data has been collected since the mid-1960s. While not providing absolute hard, objective evidence we can yet examine, this study certainly establishes a fascinating paper trail....one that can definitely be followed.

Gruesome allegations

Moving forward in time brings us to page 50 of *Status Report VI* and the early 1970s where a high-ranking U.S. Army officer, a source of great integrity, conveys to Stringfield what is perhaps one of the most terrifying events in ufology. This report contains information, which, if verified, may generate more questions than it answers; in it are the purported claims of Special Forces soldiers in Vietnam who came upon aliens sorting and collecting human body parts! The very idea of alien beings landing for this gruesome purpose smacks of the kind of frightening stories coming out of John

Although sounding much like a scene out of the motion picture *Predator*, is this the only incident of its kind which transpired during the Vietnam war? Why, one might ask, were the aliens so frantic to collect body parts to begin with?

Another startling story regarding what may be yet another New Mexico crash/retrieval is revealed by Stringfield on page 41 of *Status Report VI* from a source, Chuck Oldham, of Landsdowne, Pennsylvania. The alleged witness was a former military officer with a high security clearance. While serving in the military, he had a special clearance that enabled him to access a restricted library (prior to 1970). Due to the highly sensitive nature of the information, no information is provided which could be used to identify him or the location of the base.

Although provocative in content, the most tantalizing portion of the interview is the tail-end where the U.S. military/government's withholding of their knowledge is discussed. Admittedly, we've all heard, and by now are quite familiar with, our government's supposed reasons for debunking UFOs. However, particularly interesting about this one aspect is that from the very beginning of our military's investigation and study of UFOs, they've always emphatically stated two constants.

One piece of propaganda has been the ardent denial of the existence of UFOs, period. Secondly, the official line was that these phenomena, whatever they are, do not represent a threat to our national security. These two statements are incompatible and contradictory. For if there are no UFOs to begin with, why be concerned with a possible threat to national security? Is this yet another example of a not-so-brilliant oxymoron, like "military intelligence?"

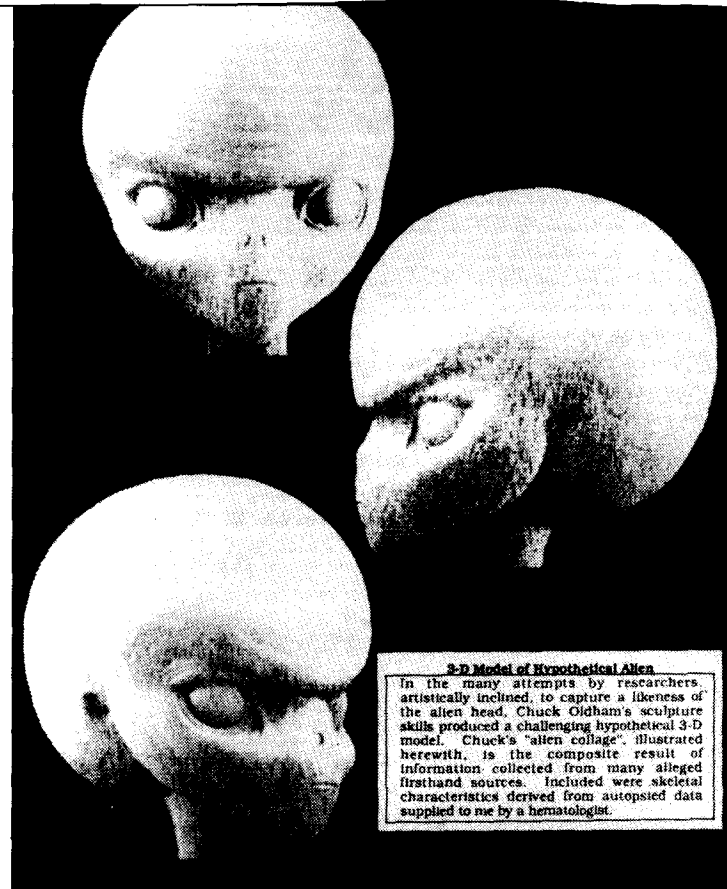
The 'Big Secret'

Something beyond strange is going on here. It strongly smells like our government may be concealing something about UFOs and their occupants which far outweighs the simple concept or understanding that our planet is being, and has been for quite some time, visited by intelligently-controlled extraterrestrial vehicles. Based on the amassed evidence, there is good reason to suspect that even if an ultra-high level of the U.S. government has indeed developed a formal relationship with one or more extraterrestrial races, this in and of itself would not constitute sufficiently damaging information to withhold from the public.

What if that which has been learned during the course of dealing with alien entities is so potentially devastating, though perhaps not in terms of a possible invader or conqueror, that it could literally rip apart the very fabric of our planet's social structure?

Another portion of Stringfield's *Status Report VI* describes the testimony of a purported Major General in the Air Force, who reveals his knowledge of UFO crashes and aliens dead and alive. He also told Stringfield's source, one Cheri Manet, of a "very high level cover-up" extending to "the highest office in the land."

Exactly what would shake our belief systems? We are already pretty much aware that UFOs exist and represent technology far superior to our own, and that they've



ALIEN COLLAGE—Three views of a 3-D model of a hypothetical alien head, sculpted by Chuck Oldham from alleged firsthand source material.

FROM *UFO CRASH/RETRIEVALS: THE INNER SANCTUM* (*Status Report VI*)

been flying around our skies for at least forty-five years. So what's so damned shocking? Certainly not what we already assume or suspect.

Given the media exposure to the entire concept of extraterrestrial life and UFOs in general, from *Unsolved Mysteries* and *The UFO Report* to *Close Encounters of the Third Kind*, *E.T.*, *Communion* and *Predator*, what could possibly be left to our imaginations that hasn't already become part of our cultural mindscape?

As a modern civilization, we've been slowly acclimated, conditioned and even begun accepting the notion of alien life visiting Earth and directly interacting with its population. What could possibly serve to break down the socio-economic structure of society along with the military industrial complex that would be a direct result of the release of UFO data by our government? Certainly not losing faith in our own government's ability to protect us against supposedly hostile aliens! Although no contemporary nation particularly enjoys knowing that a technologically superior intelligence can willfully violate its airspace leaving them virtually incapable of responding, we can't say that the U.S. population would suddenly lose trust in its government.

That, in all likelihood, happened a long time ago as

we became painfully aware of how underhanded, deceitful and unscrupulous our elected officials really are.

Only casual interest

Judging by popular response to the more than thirty-year informational blitz on UFOs/ETs, most people find the subject amusing, curious and interesting, but their concern about such matters is relegated to occasional lectures, movies, reality-based TV shows and after-hour cocktail party discussions. Unless UFOs affected individual lives to the point of influencing decision-making processes on such issues as family, job, income, health and religious convictions, such information would not have any significant impact on society in general.

What facet of UFOs could possibly affect people's lives at these dramatic levels? Certainly not concern over national security matters, nor the worry that every time an inferior culture meets or confronts a superior one, the prior is either assimilated or destroyed by the latter, at least in human history. Well then what's left?

Again, reference must be made to Stringfield, but this time a passage from page 44 of his *Status Report III*, which tells of a pathologist who allegedly performed an autopsy on an alien body, and who was ultimately silenced. Stringfield writes, "In essence, according to the pathologist, primeval earth had become an experimental test tube for a new race whose development required periodic watching . . . if world governments have medical and other back-up evidence to support the hypothesis, then the posture of silence takes on new meaning. Perhaps they [world governments] assume that man's concept of himself in his world would be shattered."

Blow to human psyche

Bullseye! In all probability, this information is the missing link as to why the world's governments, or the U.S.' more specifically, will not divulge virtually any UFO data to the public. Stringfield's evidence, if existing in physical form, could unquestionably be the most devastating blow to the human psyche since the beginning of recorded time on this planet.

Think for a moment how an area like the Middle East might react if the U.S. government officially announced the aforementioned material, which in essence says that human beings were not necessarily made in the image of God, but perhaps in that of a hybridized reptilian humanoid! As many zealots in this world are always more than happy to run into a suicidal *jihad*, or holy war, screaming the name of their God, might not such a declaration trigger severe hostilities toward those who release such blasphemous or sacrilegious information? Tempers might flare and a world war of the nuclear kind might result for offending and insulting their longstanding Moslem beliefs.

How about all the people in the Western world who attend church or temple on a regular basis? Would such a proclamation affect their attitudes about the God-head and themselves? To say the least, it would spiritually knock the whole human race down a few notches and on its collective behind! Humbling as that may be, could we live with such a systemic shock?

Most of the ethnic and religious attitudes within various cultures on Earth are deeply ingrained within the

unconscious, and while not looked at as hardened facts, have become an integral part of what makes humans so proud of their unique individual heritages. In one fell stroke, all of that history might be forever dispelled and destroyed, replaced by a far greater truth and reality.

Question of origins

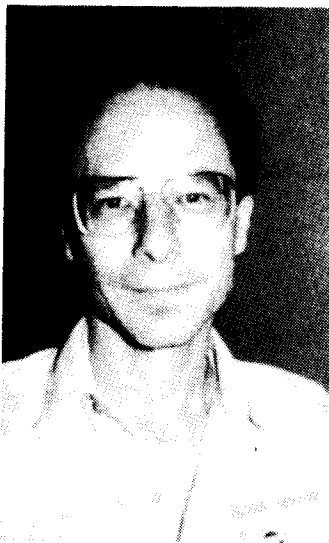
The question of who we are and from where as a race of beings we stem is perhaps one of the most profound questions facing us. It is at the very root and core of our being. How degrading would it be to have our biological and theological history re-written into little more than a cosmic experiment? Just think of the difficulties we are currently experiencing regarding interrelationships between different ethnic races on Earth. What would happen if "grey" was suddenly added to that list?

If indeed the circumstantial evidence presented here is valid, whose best interests are served by maintaining a tight lid of secrecy on government UFO knowledge?

Surely our negligent and relatively inept government knows full well the irrevocable ramifications of declassifying such potentially destabilizing information; planetary chaos followed by socio-economic infrastructure collapse.

Other than those few individuals, proportionately speaking, who really want to know the truth regarding UFOs—some scientists, researchers, UFO journalists, scholars, etc.—most people would not benefit in any way whatsoever by the release of such information. Is it possible that the world's governments might actually be doing the right thing for one of the few times in their existence? Or is it simply the knowledge that a government cannot rule or govern a body of people rendered apathetic, hysterical, self-negating and panic-stricken by having their reality turned upside-down and inside out—a race with an inconceivable past and an uncertain future?

Perhaps if people were slowly conditioned to this new reality—or new world order—their response might not be so self-destructive; just maybe, we're being protected from our greatest natural enemy: ourselves. If given the power of rendering this monumental decision, what would you do?



Barry Taff is a researcher and screenwriter whose studies concentrate on the scientific aspects of UFOs and the paranormal

UFOs On Trial: Witnesses Must 'Do The Right Thing'

By Vicki Cooper

It takes only the briefest amount of pondering to come up with the wisest answer to Taff's last question in the previous essay. Sorry, but—

I just don't know how I'd tell the world's multi-racial, largely ignorant population that it's little more than a cosmic experiment by those hideous grey aliens! No one does.

If indeed that's found to be the reason behind the government's jealous guarding of its purported secret cache of UFO/alien information, then we can rest assured that their silence is not only golden, it's unequivocal. If these aliens are in fact on our horizon, the time for humanity to step out of its material playpen has surely arrived, but apparently too soon for this confused planet. Questions of cosmology, ecology, psychology, theology—in fact, all the big “ologies” that usually appeal only to the most idealistic and intellectual college freshman—quickly take on untold significance. In light of what too many want us to believe is the “grey alien threat”—and a pending collapse of our socio-economic infrastructure even without 'em—surely none of the world's governments can afford to have a store of citizen-worker bees sitting and staring at its collective navel, in search of a revised identity and God knows what kind of new and expanded version of religious worship to lean on.

Unanswered questions

It must be kept in mind that such entertaining musings are no more than that. We have nothing but rumor and propaganda to account for reptilian humanoids; even abduction testimony leaves too many unanswered questions that stand firmly in the way of the inherently logical mind. To grasp and promulgate the incredible, without proof, requires a far too agonizing mental and emotional leap, yet in ufology this is a wickedly tolerated form of criminal behavior.

The burden of such knowledge should make one scream for the relief of unloading on the public, but we see no such indications from those who would be in the need-to-know in-crowd; their actions, however, do speak louder than words. They secretly corral interested parties, decimate the information base with lies and disinformation, and with a mindless, two-faced arrogance, willingly destroy minds and reputations in service to a twisted idea of protecting the world civilization from chaos. Sorry, but it doesn't wash.

For the time being, doubt is the safest path to truth. As confining as it may be, journalists are taught to abide by a standard rule of thumb when it comes to imparting any factual information coming from a single source: find at least one more source to corroborate the information in question.

Another important rule of thumb: Protect your sources.

Do the right thing

Leonard Stringfield is only doing what any decent journalist would learn to do, and Taff has extrapolated



his information into a superficially acceptable rationale for a particularly insidious form of official secrecy. Is it possible that the world's governments might actually be doing the right thing? Taff asks.

Individual responsibility

Doing the right thing in this case becomes not a governmental imperative, but an individual responsibility of the highest order. And doing the right thing is emphatically *not* keeping the knowledge of all time—ET aliens are here, they created us and are top dog in every sense of that strangely appropriate rank—a dark secret. It is not “the government” that would know about the reality of UFOs and aliens. It is not “the government” that would bend under the weight of such unprecedented knowledge. It is individuals. Not one, but many, if Stringfield's information can be trusted.

So in lieu of the real thing—hard evidence, as Taff notes, in the form of an actual otherworldly vehicle or an alien being, dead or alive—ufological spokesmen for the defense of alien reality are left to deal with anonymous individual sources.

Let's call our star anonymous witness Harry, and our eager ufologist/journalist/spokesman for the defense Howard. Harry is a shaky lone voice in the wilderness who cannot bring himself to: 1. Link up with other star witnesses who make similar claims; 2. Along with those other witnesses, connect with other trustworthy spokesmen besides Howard and confess their mutual knowledge, so that Howard can corroborate Harry's claims; and 3. As a group, approach one of the several recognized whistleblower support organizations and prepare a formal presentation, through established legal and media channels, to present their claims to *at least* those segments of the public that profess a willingness to listen to such stories. (And incidentally, unlike a court of law, that “jury” could be carefully selected by Harry and Howard alone!)

The trouble with Harry

But for some reason, Harry will talk to Howard and Howard only. The burden of proof thus rests with Howard, who willingly passes the witness' information on to a largely credulous crowd of UFO buffs. But he, too, cannot bring himself to think through a plan of action that moves the case out of the ufological arena and into the more impactful courtroom of mainstream folks.

Harry and Howard thus form a tight duo kept safely ensconced in a fringe world. Why are UFO-alien claims considered fringe? Because both the current star witness and spokesman for the defense keep them confined to the fringe!

Whether such testimonial confinement is deliberate or unconscious is hard to establish, but it exists. When Howard listens to Harry, he must realize that the longed-for hard evidence also exists, and that Harry just might know at least in what directions to point reponsible investigators.

If Harry is on the level, Howard must realize that even more stellar witnesses exist who have yet to come forward. If Howard opens his mind even more, he'll hear in Harry's tentative allegations the tacit fact that the so-called aliens, if they are real, are complicit in this damnable secret. The defense simply cannot rest in until "they" become more forthright.

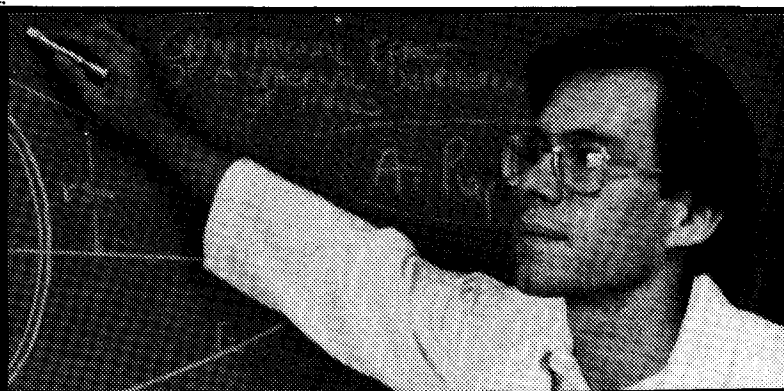
Only one way to go

Until such time, the rules of procedure must change to conform to a largely *pro bono* case with minimal evidentiary strength. The spokesmen for the defense thus must join forces and hinge their case on testimony alone. Unfortunately, given the power of the prosecution (Aliens?? Ha!), Harry's lone voice just doesn't cut it (and that includes the flaccid "Harries" whom some ufologists credit with being "high ranking members of the intelligence community").

Though basing its case on testimony alone, the defense does so with one thing in mind—attracting future witnesses with greater authority and credibility than Harry could ever hope to have. And until those witnesses come forward—the ones having irrefutable photos, who know where the bodies and craft are stored, who have documented relationships if not to the White House and the National Security Council at least to ranking officials in the Department of the Defense—no judge or jury will sit still and be convinced, not ever. There's no legitimate reason that they should.

So until we see those faces and hear those names, on the stand, without qualification, willingly testifying for the defense—UFO case dismissed.

On October 18, 1991
the **FOX** network
introduced Americans
nationwide to this man



physicist and ex-government scientist

Bob Lazar

He says, "What the U.S. Government is hiding in the Nevada desert affects your history, your philosophy, and maybe even your theology."

This information is so alarming that, in the Spring of 1991, the POPE solicited Las Vegas tele-journalist **GEORGE KNAPP** for information on Lazar. Not even the Vatican got the information contained in

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Vatto. Quasi subito, il giornalista Benitez e anche — seppur con toni più moderati — ufologi come Javier Sierra e Josep Guijarro, hanno accusato l'aeronautica di aver manipolato i casi, alterando dati e particolari, e nascondendo certe informazioni. Ballester Olmos, lo studioso promotore della declassificazione è stato ben presto coinvolto in queste accuse. Altri, come l'ufologo Pedro Canto, sulla base dei dati prodotti da Ballester si sono detti convinti della limpidezza del suo comportamento. Sierra ritiene che l'aeronautica abbia volontariamente sminuito e svalutato le testimonianze dei piloti di linea, e ha gettato sospetti su Ballester, che, con il suo gruppo di collaboratori, avrebbe contribuito a fornire

spiegazioni convenzionali per molti casi. Alcuni documenti, inoltre, sembravano misteriosamente essere irreperibili. Nel '93 il giornalista Juan José Benitez ha attaccato con veemenza la collaborazione tra ufologi e militari nel suo libro *Materia Reservada*, e ha rilevato come vi siano contraddizioni fra le valutazioni espresse per i casi negli elenchi rilasciati con la declassificazione e i giudizi dati a suo tempo dagli inquirenti militari dei singoli fatti. Ballester Olmos non ha tardato a replicare. Oltre a pubblicare, nel '95, il voluminoso libro *Expedientes Insolitos*, ha ribadito che a suo avviso i casi di fonte militare appaiono quasi tutti spiegabili, e che dalle sue indagini non risulta alcun indizio

di manipolazione o di inganni deliberati da parte dei militari. Anzi, sarebbero stati fatti sforzi concreti per rinvenire i documenti «spariti». Alcuni fogli ritenuti di scarsa importanza secondo Ballester sarebbero poi stati distrutti per motivi burocratici. Qualche altro sarebbe semplicemente andato perso fra le migliaia di tonnellate di carta prodotte ogni anno dalla macchina amministrativa militare. Ballester ha inoltre pubblicato studi dettagliati per dimostrare come un caso invocato più volte dai suoi accusatori come prova della manipolazione — un avvistamento effettuato il 25.2.1969 da un aereo di linea dell'Iberia in volo fra Parigi e Madrid — sia stato invece inchiestato con limpidezza e co-

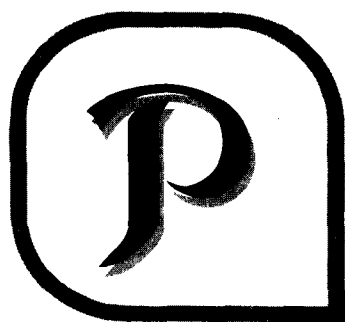
me non vi siano tracce di frodi nei documenti rilasciati. Egli ha anche scritto che molti — come lui stesso — hanno ottenuto nel passato per vie traverse qualche documento *tuttora* da declassificare, ma che ciò non prova certo che a lui venga usato dai militari un trattamento di favore. Le polemiche proseguono violente, con minacce di ricorso alle vie legali, soprattutto fra Ballester e Benitez. Nel '94, si è arrivati ridicolmente a far eco a insinuazioni — generate da un falso prodotto negli Stati Uniti — che Ballester sia stato un agente della CIA! Le pagine di documentazione ufo declassificata, intanto, si avvicinano verso quota 1500.

G.S.

Il silenzio degli UFO

Pier Luigi Sani

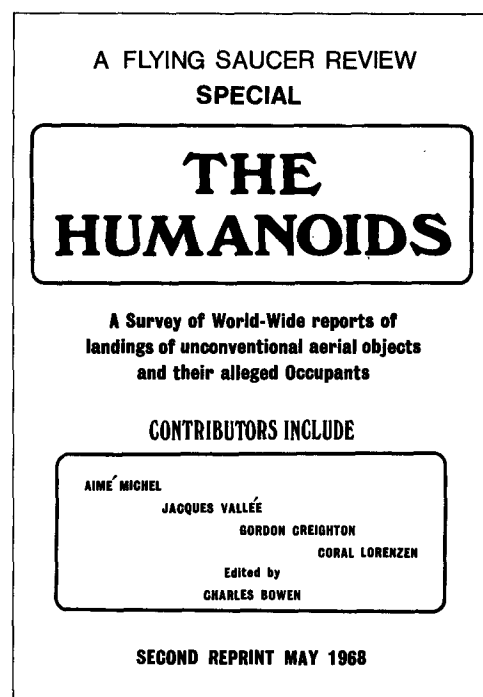
Ovvero: il problema del non contatto



remessa. Penso che in ufologia una trattazione sul tema del «silenzio» non sarebbe completa se non si affrontasse, oltre che il problema del silenzio «sugli» ufo, anche quello del silenzio «degli» ufo. Il primo è il problema della cosiddetta «congiura» da parte dei

nostri governi, che sembrerebbero voler nasconderci la verità, o quanto meno le informazioni sul fenomeno; il secondo è il problema del «non contatto» da parte della intelligenza che, apparentemente, sovrintende al fenomeno stesso. È ovvio che la questione del non contatto si pone solo nell'ipotesi che questa presunta intelligenza sia non umana. Che, poi, essa appartenga ad esseri provenienti dallo spazio, o da altre dimensioni, o dal tempo, o da qualsiasi possibile altrove, non ha qui molta importanza. Resta sempre il fatto che, nell'ambito dell'ipotesi, essa è presente ma ci ignora. Il problema del non contatto si evita soltanto negando che gli ufo abbiano un comportamento intelligente, il che, stando all'evidenza disponibile, non risulta obiettivamente possibile. È lecito infatti affermare che l'ipotesi di un pensiero non umano estrinsecantesi attraverso gli ufo, anche se non

Copertina del fascicolo speciale edito dalla «Flying Saucer Review» nel quale apparve per la prima volta il celebre articolo di Aimé Michel sul «problema del non-contatto».



dimostrata, sia comunque legittima. E per quanto poche siano le probabilità di essere vera che siamo disposti a concederle, essa reclama, per il solo fatto di presentarsi come possibile, la più attenta considerazione. Perché se un'intelligenza «aliena» esistesse e ci stesse visitando, sarebbe importante



Lo scrittore Charles Fort, che già nel 1919 definì il «non-contatto» come il «mistero più grande di tutti».

capire il motivo per cui evita, o sembra evitare, il contatto con noi.

Il primo a porre il problema del non contatto è stato Charles Fort, che nel suo *Il Libro dei Dannati* pubblicato nel 1919 lo definiva come «il mistero più grande di tutti»¹. All'epoca di Fort non si parlava ancora di «ufo», ma dall'esame di certi fenomeni aerei inesplicati l'autore aveva maturato la convinzione che sul nostro pianeta fossero presenti delle intelligenze aliene.

Con l'avvento dell'era ufologica (1947), il problema del non contatto si è imposto all'attenzione di tutti gli studiosi. Ma la riflessione più approfondita sul tema è stata, e resta, quella dello studioso francese Aimé Michel, pubblicata con il titolo *The Problem of Non Contact* in appendice al rapporto *The Humanoids* edito nel 1967 dalla rivista inglese «Flying Saucer Review»².

Michel, recentemente scomparso, era un sostenitore dell'origine extraterrestre degli ufo, almeno nei limiti consentiti da un'ipotesi di lavoro. Ipotesi che egli preferiva perché, per usare le sue stesse parole, «fra tutte le possibili teorie soltanto quella extraterrestre dà come risultato finale la previsione di un corpo di evidenza che corrisponde molto bene ai fatti osservati»³.

Quella che segue è una sintesi del suo pensiero in tema di non contatto, fatta utilizzando il suo articolo contenuto in *The Humanoids* ed il suo libro *Mystérieux Objets Célestes*⁴.

Il pezzo non è una novità. Fu pubblicato per la prima volta sul GdM n° 32 (anno 1973). Ma ritengo, riproponendolo oggi a 23 anni di distanza, di fare cosa gradita sia ai vecchi lettori che forse non lo ricordano, sia ai lettori nuovi che non lo conoscono. Per gli uni e per gli altri esso costituirà, spero, un serio motivo di riflessione, e comunque un'affascinante avventura del pensiero.

IL PROBLEMA DEL NON CONTATTO

Il contatto è possibile ma evitato?

Un'astensione dal contatto è concepibile anche in termini di morale umana. Il motivo potrebbe ad esempio essere costituito dalla consapevolezza di provocare, con il contatto, la fine della nostra civiltà. Noi stessi sappiamo infatti che laddove due civiltà di diverso grado evolutivo vengono a contatto, la meno evoluta è destinata fatalmente a soccombere. La storia della colonizzazione fa testo. Ma il contatto potrebbe essere evitato per motivi del tutto diversi dalla morale, e per noi incomprensibili. In questa prospettiva potrebbero ritrovare considerazione i racconti dei «contattisti». I costruttori dei dischi volanti sarebbero le avanguardie di una civiltà sconosciuta che ci sta visitando e che ha preso contatto con «certi» uomini (i contattisti, appunto). Una grossa difficoltà è che le testimonianze di questi «personaggi» discordano l'una con l'altra, il che suggerisce che almeno qualcuna di esse è falsa. Inoltre si deve constatare che l'opera dei contattisti ha avuto un effetto del tutto negativo, inducendo gli studiosi a conclusioni quasi unanimemente scettiche. Quelli che credono negli uomini-contatto sono una piccola minoranza degli ufologi, che a loro volta sono pochissimi. Pertanto il «contatto tramite i contattisti», se c'è, è limitato ai soli interessati, mentre quasi tutta la specie umana resta, di fatto, esclusa da esso.

Il contatto è non previsto?

I veri responsabili del fenomeno Ufo potrebbero non essere qua. In tal caso i «piloti» umani o umanoidi visti in varie occasioni non sarebbero che dei robot (biologici o no) costruiti per assolvere determinati compiti fra i quali non figura il contatto con noi.

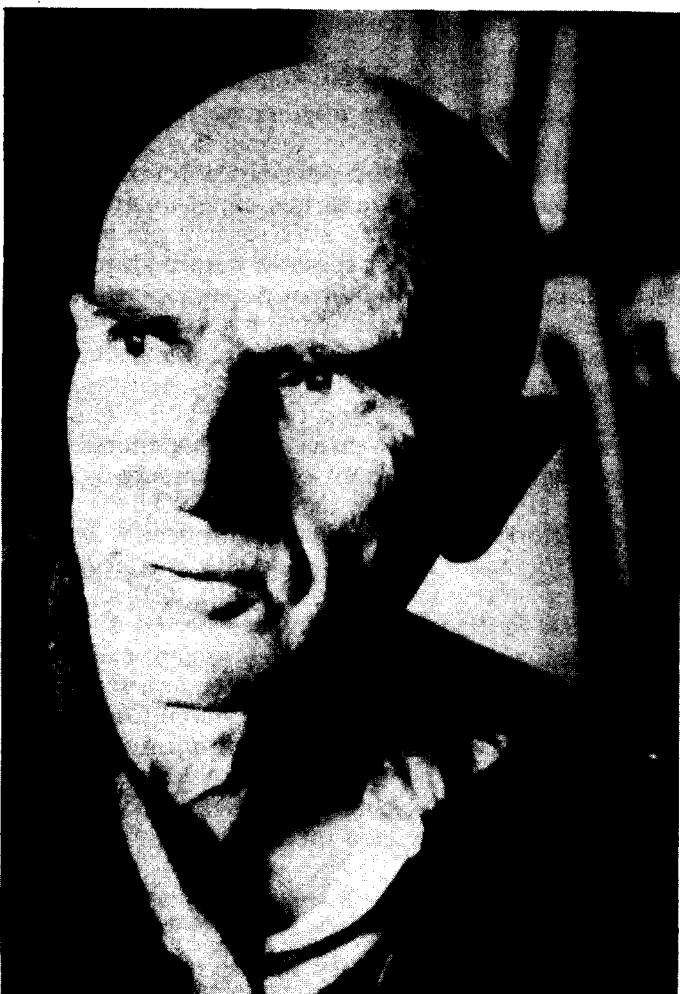
In particolare i piccoli «umanoidi» dalla grossa testa si prestano molto bene all'idea del robot biologico. Una super-tecnica biologica e genetica potrebbe averli creati accelerando artificialmente il normale ritmo evolutivo della specie umana (incremento della cefalizzazione, decremento degli organi vegetativi). Il «materiale greggio» potrebbe essere

stato fornito dalle specie terrestri, ma non necessariamente.

Una terrificante forma di questa ipotesi sarebbe che il «sistema x» che agisce tramite l'opera di robot biologici non è un essere vivente, bensì una macchina. Un gigantesco robot, dotato di poteri e di conoscenze enormemente superiori a quelle dell'uomo, potrebbe essere stato in orbita intorno alla Terra, o su qualche pianeta disabitato del sistema solare, per un tempo lunghissimo, addirittura dall'inizio stesso della vita. Esso osserverebbe, agirebbe e manipolerebbe gli eventi e gli esseri per mezzo degli Ufo e delle creature viventi che ha costruito o allevato. Il processo di evoluzione biologica, e perciò lo stesso uomo, potrebbero essere stati prodotti da lui.

Il contatto è intellettualmente impossibile?

A prima vista, l'impossibilità di un contatto intellettuale fra esseri dotati di intelligenza sembra un paradosso. Se gli alieni scendessero in mezzo agli uomini, noi potremmo imparare la loro lingua, e loro la nostra. E se non sapessero parlare, potremmo intenderci per iscritto. Helen Keller restò cieca,



Aimé Michel, il grande ufologo francese autore di un celebre articolo sul «non-contatto».

sorda e muta dall'età di 19 mesi, eppure ciò non impedì ad Anna Sullivan di entrare in rapporto con la sua coscienza e di aprirla a tutte le sfumature del mondo da cui era rimasta esclusa. Perché dovrebbe essere diverso con un essere extraterrestre?

Perché? Ma perché Helen Keller era un essere umano, dotata cioè di un «livello psichico» umano. Esistono sulla Terra, o sono esistiti, innumerevoli livelli psichici, dalla semplice cellula all'uomo: c'è un livello umano, un livello da scimmia, un livello da usignuolo, un livello da trota, e così via fino al limite del nulla.

Ora, lo scambio di informazioni è possibile soltanto fra animali della stessa specie, o fra animali di specie diversa ma di livello psichico simile. Quando, in montagna, la marmotta avverte l'avvicinarsi di un pericolo, essa avvisa le compagne emettendo il suo grido stridente. Lo stesso grido, avvertito da un branco di camosci, ne provoca ugualmente la fuga. Ma ecco il manifestarsi della differenza di livello: l'uomo imita il grido della marmotta, essa ne resta ingannata, risponde e, se non vede l'interlocutore, ingaggia una specie di conversazione. Ma che può dire un uomo ad una marmotta? Anche approfondendo al massimo la conoscenza del suo linguaggio, egli non potrebbe porgerle che messaggi adeguati al suo livello. Non sarebbe possibile esporre in «marmottiano» il teorema di Pitagora. Viceversa, l'uomo potrebbe, alle lunghe, arrivare a conoscere i pensieri del livello di marmotta. È, del resto, ciò che fanno i naturalisti. Konrad Lorenz, ad esempio, parla così bene la lingua delle anatre selvatiche che è capace di guidarne uno stormo così docilmente come un caporale guida le sue reclute. Il fatto è che noi possiamo entrare in rapporto con tutti gli esseri viventi, al loro livello psichico, a condizione che questo livello sia inferiore al nostro o, piuttosto, che il nostro «cumuli» il loro. Analogamente, dovrebbe essere possibile per gli alieni entrare in rapporto con noi. Ma chi ci dice che essi «cumolino» il nostro livello umano? L'aspetto cumulativo dello psichismo terrestre, per cui il livello umano cumula quello della scimmia, quello del pesce, quello della rana, etc..., si spiega forse per il fatto che noi discendiamo tutti da una stessa evoluzione, che per essere uomini abbiamo dovuto essere antropoidi, per essere antropoidi siamo stati qualcosa di simile ai lemuri, e così di seguito a partire dal batterio. Il corpo umano riassume tutto il passato della vita terrestre, e lo spirito umano riassume tutto il passato psichico di questa vita. Ma l'uno e l'altro hanno aggiunto qualcosa che ci fa essere più della somma di tutto ciò. Noi possiamo metterci al livello di ogni gradino evolutivo, perché ogni gradino è stato percorso, fin dall'origine della vita, dalla nostra progenie. Ma un essere che derivi da un'altra linea evolutiva avrà il nostro stesso psichismo? Non possiamo saperlo. Che un livello psichico superiore debba essere necessariamente passato attraverso il livello umano, è comunque possibile. In tal caso, ragionando per analogia, esseri dotati di un super-

pensiero dovrebbero poter entrare in contatto con noi, al nostro livello. Ma per lo stesso ragionamento analogico, noi saremmo irrimediabilmente impossibilitati a comprendere il livello loro. E così come l'ape non capisce che fa il suo miele per l'uomo e non sa distinguere un alveare artificiale da uno naturale, e così come un cane non distingue una colonna di cattedrale da una pietra qualsiasi, né una cattedrale da una caverna, analogamente noi non potremmo capire, del comportamento degli alieni, che gli aspetti concepibili dal nostro livello intellettuale. E tutto ciò che fosse per noi incomprensibile, non potrebbe mai essere tradotto in linguaggio umano.

Un'agghiacciante conseguenza di tale situazione potrebbe essere questa: il contatto, in effetti, esiste, ma è «invisibile». Vale a dire che il contatto fra noi e «loro», stabilito al loro livello, sarebbe e resterebbe, checché noi facessimo, indiscernibile ai nostri occhi.

Ancora, il ragionamento analogico ci permette di farci un'idea di una cosa altrimenti inconcepibile. La maggior parte dei nostri rapporti con gli animali è irrimediabilmente indiscernibile per loro: gli agnelli, per esempio, non sapranno mai che li si alleva per prendere loro la lana e per mangiarli. Noi usiamo degli animali con il nostro senso del tempo, che essi non hanno. Essi coabitano con noi fino al termine della vita senza sospettare che il loro destino è costantemente deciso in regioni di pensiero inconcepibili per la loro mente. E questo, si badi bene, nonostante che i loro occhi non abbiano mai cessato di vedere la realtà. Pertanto, la risposta alla domanda: perché gli alieni non si mostrano apertamente a noi?, potrebbe essere di una prodigiosa semplicità: non si mostrano perché il nostro spirito «non può» vederli. La loro assenza potrebbe essere soltanto apparente.

Il sorcio che rosicchia i nostri vecchi libri vede fisicamente, con i suoi occhi, tutto ciò che vediamo noi. Vede, ma non percepisce. La forma delle lettere si proietta sul fondo della sua retina, ma egli non saprà mai leggerle. Dello spettacolo umano non vede che quanto si confà a lui sorcio, e quando avrà rosicchiato la maggior parte dei libri della letteratura universale, non uno solo di essi gli avrà detto qualcosa, poiché ciò che rende libro un libro resterà sempre nascosto al suo intelletto.

Un giorno uno scienziato scriverà una memoria in cui dimostrerà che è necessario distruggere tutti i sorci dalla faccia della Terra, e ne indicherà il mezzo: la semplice pressione di un bottone. Poi andrà a dormire. Un sorcio allora capiterà sul tavolo dello scienziato, assaggerà la sua memoria, non la troverà di suo gusto, e se ne andrà a rosicchiare qualcos'altro. Tre giorni dopo tutti i sorci saranno distrutti.

Anche per noi questa può essere la visione dell'universo: percepire soltanto ciò che, dello spettacolo quotidiano offertoci dalla natura, risulta di un livello psichico uguale o inferiore al nostro. E se qualche essere siderale dotato di uno psichismo

super-umano frequenta i nostri cieli, noi siamo impotenti a comprendere la sua attività e ad intuirne lo scopo, così come il sorcio è impotente a leggere le memorie scientifiche.

Supponiamo che una tecnica super-evoluta abbia raggiunto la capacità di registrare sperimentalmente il pensiero, e che i possessori di questa tecnica si mettano a percorrere gli spazi siderali: come prenderebbero essi contatto con il pensiero di un pianeta sconosciuto?

La fantascienza lo immagina molto bene: un'armata di registratori del pensiero arriva su questo pianeta, percorre in lungo e in largo un perimetro stabilito, e raccoglie, in un batter d'occhio, o in qualche mese, tutto il pensiero compreso in quel perimetro. Perché gli autori di questa fantastica mietitura dovrebbero prender contatto con gli abitanti di quel pianeta? Con gli uomini, per esempio? A che scopo?

Noi saremmo altrettanto nudi, davanti alle loro macchine registratrici, quanto un credente davanti a Dio.

Conclusione

La speculazione sul mistero del non contatto potrebbe continuare all'infinito, ma ciò non servirebbe a risolvere il problema.

Di concreto, dalle argomentazioni di Michel, emerge un fatto basilare: una volta ammesso che dietro al fenomeno ufo agisce una intelligenza, i motivi del comportamento di questa intelligenza non possono che giacere al di fuori della razionalità e della logica umane. Rivelano, cioè, un pensiero non umano. L'inevitabile implicazione di tale super-umanità, dice Michel, è che l'attività ufo avrà sempre per noi un lato incomprensibile e ci apparirà contraddittoria e assurda. Pertanto non ha alcun senso contestare l'ipotesi della provenienza extraterrestre degli ufo con la obiezione che «se essi fossero qua si farebbero conoscere».

L'assurdità (per noi) del non contatto non è che la misura del nostro limite intellettuale. Aspettarsi da un'intelligenza superiore un comportamento conforme ai nostri schemi logici è, oltre che contraddittorio, anche e soprattutto ingenuo. Eppure questa difficoltà, e sovente incapacità, a concepire un pensiero «diverso» è estremamente diffusa, e non soltanto fra la gente comune ma anche, ed è desolante, fra i rappresentanti della scienza ufficiale. In realtà, l'assurdo e l'irrazionale (per noi) sono proprio quello che dovremmo aspettarci. Come ha acutamente osservato Arthur Clarke in un vecchio ma sempre attuale adagio: «ogni tecnologia sufficientemente superiore alla nostra non sarebbe, per noi, distinguibile dalla magia».

¹ C. Fort, «Il Libro dei Dannati», Armenia, Milano 1973, p. 153.

² Traduzione italiana: «Gli Umanoidi», Edizioni Mediterranee, Roma 1974.

³ A. Michel, «In Defence of the ETH», in *Flying Saucer Review* n° 6/1979. Traduzione italiana in GdM n° 258, p. 58.

⁴ A. Michel, «Mystérieux Objets Célestes», Arthaud, Parigi 1958, pp. 365 ss.

I know that there are a lot of people out there who have their pet ideas on what UFOs are all about, and I know, too, that most of them insist on being allowed to state their opinion anytime they feel like it. But this is not the way to conduct science. Science is not made up of opinions, and opinions will not make, nor sway facts. Opinions traded among peers often leads to new insights and new understandings. Opinions stated for the purpose of showing the breadth of one's knowledge on the subject, or to show "the open mindedness" of the speaker, seldom advance the subject or influence anybody. In terms of the subject at hand, it turns off and turns away those of the scientific community. Paraphrasing Haisch, the UFO community at large so badly corners scientists by our poor representation of science that they are put into a deeply defensive mode about the subject, without ever having examined our good to better evidence. This is our problem, not theirs. *SC*

It is we who present the good evidence badly, most often by trying to bend the evidence sharply toward preconceived ideas of what the UFO is, rather than by making a good presentation and letting the evidence lead where it may. Today, even the best presentation is often lightly treated, partly because of the obvious lack of community we present to the world, and partly because of the amount of confusion created by the popular media, and the check-out stand out press.

Unlike science, where all of the facts are checked out before pronouncements, and where a peer review system can insist on honest work, the UFO community is plagued with quite the opposite. There is a tendency to hide seemingly new information, waiting on prime opportunities to spring "great new revelations" on the

world. Frankly, I do not know of any such "Great UFO Revelation" that ever held up in the light of day.

In the UFO business there is a tendency to be the first to get the news out, to grab the glory, regardless of the facts, and regardless of where the information came from, or, in some cases, whether or not it even makes common sense, or fits any known pattern in the field.

On the part of some there is a tendency to hide behind government security, even when it is the point of the argument. Claiming to know the deepest darkest secrets hidden under the deepest darkest security system is a cop-out for simultaneously claiming that "there is no way you can check out my story." Some use this as a license to say anything and then claim "The Secret Cover-up." Where's the person who really does know something and is willing to get arrested over it.

The tendencies discussed in the last couple of paragraphs should strike a warning bell. It pays to be the most cautious in the company of the most noisy.

To close out, I wish to again invite everyone who truly has an interest in getting this subject in front of mainstream science to read and to study Bernhard Haisch's article, and then to think about where you fit in that picture and what you can do to improve it.

Well discussed, well examined, wide open, verifiable information is much closer to science than headlines from a credulous news-seeker. We want science. We want facts. We want truth. We should demand verification. We should demand reproducible results.

Groundless proclamators, charlatans, and egomaniacs will not move us forward. Beware!

Science and the general scientific method will eventually answer all of the questions about the UFO. Lets renew our commitment to science and move forward from now.

UCU THE GLASS CEILING

by John S. Waddell, Ph.D.

UFO researchers often ask themselves in frustration, Why won't the mainstream culture take this phenomenon seriously? Researchers have been able to document literally thousands of encounters, and have often been able to provide evidence at levels that under normal circumstances would be accepted by the scientific community or in a court of law. Yet, there has never been official acknowledgment of even one ETI contact, or that the evidence taken as a whole has any validity.

This has usually been blamed on the resistance of the scientific community to accept a new paradigm and the refusal of the defense establishment to give up its secrets. However, the number and variety of reports keep

piling up and are shown on television almost weekly, yet there is comparatively little impact on public consciousness. There appears to be a glass ceiling made up of the public's (often unconscious) fear of what contact would mean.

Even if visiting aliens are benign, their existence would certainly require a massive adjustment to our religious and cultural views. Our place in the universe would be changed forever. We would no longer be the masters of our Earthly destiny, but dependent to some extent on the goodwill of "alien" beings whose intentions we could only surmise.

These are issues that can certainly evoke fear. People who are ready to face them, such as those of you reading

In many respects, the battle has not been between secretive governments and the public's right to know, but between the people who have the courage to seriously address ETI contact and the public's right not to know.

this, have sought out the abundant *unofficial* information available. Most people, however, prefer to ignore these issues, and choose either to dismiss the subject of ETI contact altogether, or relegate it to titillation. The latter would be similar to speculating about who killed President Kennedy. It is fascinating to think the CIA might have assassinated Kennedy, for example, but unless this would be confirmed *officially*, people do not have to deal with the difficult questions about what this would mean to our democracy.

Likewise, many people tell pollsters they believe UFOs are "real," but most of these people would probably also say that humans are the most advanced species on the planet. Only when it is officially confirmed that we are not, will these people really have to face the difficult psychological and cultural issues surrounding ETI contact.

Many folks interested in UFO research have been frustrated by the various governments' lack of forthrightness in these matters, just as many were frustrated by the sealing of the Kennedy files. However, the public at large, perhaps for similar reasons, has been largely content to leave knowledge about both issues at the level of speculation.

Some would assert that this is because the public has been hoodwinked by the government. But those of you reading this and those answering the polls, obviously have not. People say they believe UFOs are out there, and they watch shows about Roswell, but they do not insist that their leaders get to the bottom of this. If they did, the evidence would come out. With the possible exception of Congressman Schiff, there is no political leader in America whose job would be at risk for not pushing an investigation into these issues.

Many focus their frustrations on shadowy, unelected government leaders, while ignoring what may be the greatest barrier to official acknowledgment of the evidence: the public's ambivalence about facing the profound psychological and cultural impact of becoming the second most advanced species on "our" planet.

Whatever aliens are out there have also conspired to deny us proof of their existence. Some attribute darker motives to visiting aliens, but it is quite possible they are sensitive to our psychological needs and have chosen not to force their existence upon the many who would be devastated.

Because of these barriers, those of us who take UFO research seriously are like a football team that has never won a game (and we get about the same level of respect). We have scored some points, and there have been personal victories, but neither we nor our work has been honored by the mainstream culture.)

For this to change, something will have to happen to make the possibility of alien contact psychologically real for the public, just as something happened to make it real for us. For some, this is simply a matter of exposure to the abundant evidence. However, for the majority, it appears only a significant lowering of the psychological barriers will allow the UFO phenomenon to become real.

This could happen through the presentation of shocking, irrefutable evidence that will literally crush these barriers, or through individuals making peace with the frightening possibilities implied by alien contact. UFO researchers seem to have been largely focused on the former, and the alien visitors frequently on the latter.

Psychological barriers to knowledge are often adaptive, and the pain to the personality can be extreme if the barriers are removed without adequate support. Trying to force people to face situations which they are not ready to handle can be painful both for those receiving the message and for the messengers. The most common defense against facts which people are not ready to hear is to ridicule the messenger—something which those of you reading this know all too well.

In many respects, the battle has not been between secretive governments and the public's right to know, but between the people who have the courage to seriously address ETI contact and the public's right *not* to know.

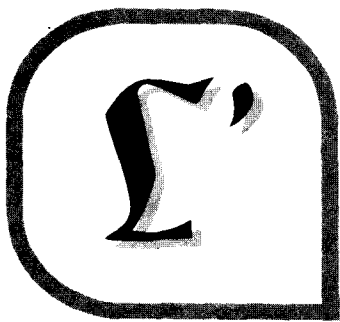
Sooner or later, however, there will be an incident which will break into public consciousness, and both the public and our leaders will have to scramble to come to terms with the implications of contact. Those of us who have been willing to face these issues can help facilitate a process whereby both the public and our leaders are prepared, and where a breakthrough will be as minimally threatening as possible.

This can be done by continuing the development of physical evidence, and concurrently, addressing the profound issues implied by that evidence. Finally, the recognition that there is a glass ceiling made up of public fear, can reduce the frustration of UFO researchers when, again and again, the mainstream culture refuses to acknowledge the abundant evidence.

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Congiura del silenzio?

Un tema di grande attualità su cui è necessario fare chiarezza - Nel prossimo fascicolo un servizio speciale di 24 pagine sull'argomento



ufologia si porta dietro fin dai primordi una serie di luoghi comuni (o idee, o credenze, ognuno scelga il termine che preferisce) che ne diminuiscono in qualche modo la rispettabilità in quanto si prestano a fungere da facile bersaglio per le critiche (più o meno serene)

degli scettici. L'esempio più tipico è quello della correlazione automatica tra ufo ed extraterrestri. Un altro è quello della cosiddetta «congiura del silenzio». È facile risalire alla loro origine; non altrettanto è giustificarne la persistenza nel tempo. Probabilmente sono stati i primi ricercatori americani, con le loro teorie e convinzioni, a «ingabbiare» il fenomeno ufo in un insieme di frasi fatte da cui esso non è poi riuscito più a liberarsi. Valga per tutti il personaggio Keyhoe. La sua influenza in campo ufologico è risultata determinante, sia per quanto riguarda l'interpretazione del fenomeno in chiave extraterrestre, sia soprattutto per avere formulato, primo fra tutti, l'idea della «congiura del silenzio». Sarebbe comunque difficile, ripeto, capire il perché una determinata teoria ed una certa convinzione abbiano potuto radicare a tal punto nell'opinione pubblica da diventare «etichette» indelebili dell'ufologia. Lascio il problema ai sociologi.

Qui mi limito a constatare che le «etichette», piaccia o no, esistono; e che pertanto spetta agli ufologi stabilire quanto di reale e quanto

di fantasioso si nasconda dietro di esse. Prendiamo il caso della «congiura». Come ho detto, l'espressione originale si deve al Keyhoe; il quale, però, la intese in un senso molto più ristretto di quanto non si faccia oggi. Mentre lui accusava di «cospirazione» non altri che l'Aeronautica Militare degli Stati Uniti (USAF), attualmente il concetto si è esteso sul piano internazionale. I fautori della «congiura» credono infatti che le autorità politiche, militari e scientifiche dell'intero pianeta conoscano la «verità» sugli ufo (la loro provenienza aliena) e cerchino, concordemente, di nasconderla alla gente. Il motivo dell'occultamento sarebbe di evitare il «panico» che si scatenerrebbe non appena questa presunta «verità» fosse ufficialmente proclamata.

Personalmente non condivido la teoria del «panico». Essa poteva forse avere un certo fondamento negli anni '50, all'inizio dell'era spaziale, ma non oggi, negli anni '90, quando tutti noi ci siamo ormai assuefatti al pensiero che la vita (compresa la vita intelligente) sia estremamente probabile nell'universo.

L'argomento merita comunque di essere approfondito. Lo faremo nel fascicolo di dicembre, un fascicolo speciale di 80 pagine che conterrà un inserto di 24 dedicato interamente alla «congiura del silenzio», tema divenuto negli ultimi anni di scottante attualità per il gran parlare che si sta facendo di Roswell e dell'Area 51. A titolo d'introduzione pubblichiamo intanto, qui di seguito, l'opinione che attualmente hanno in proposito i

due maggiori centri ufologici italiani, il CUN e il CISU, rappresentati rispettivamente da Roberto Pinotti e da Paolo Toselli. Entrambi sono stati intervistati dal GdM ed hanno risposto ad una stessa serie di domande sull'argomento. Ecco il loro parere.

**È VERAMENTE TUTTO PER NOI QUESTO UNIVERSO?
O C'È QUALCOSA CHE I GOVERNI NON CI DICONO?**

Il parere del CUN (Centro Ufologico Nazionale)

Intervista al Segretario Generale Roberto Pinotti raccolta da Giuseppe Stilo

D. Che cosa s'intende per congiura del silenzio?

R. Più di una cosa. E questa cosa è cambiata nel tempo. Il concetto di congiura è legato al fatto che le autorità, soprattutto quelle militari americane, nei primi anni '50 iniziarono ad applicare una politica di censura sui dati, fatto del resto comprensibile se ci si pone nell'ottica della prassi militare. La congiura vera e propria sarebbe scattata nel '53, all'indomani dei lavori della «Commissione Robertson», quando venne codificato un atteggiamento di *debunking*, di discredito soprattutto dei testimoni civili, di cui pure all'inizio il Blue Book aveva richiesto la collaborazione. Tali scelte furono condizionate dalla partecipazione ai lavori di membri della CIA. È il primo atto. Successivamente tale politica, istituzionalizzata, culminò nella «Commissione Condon» sugli ufo, le cui risultanze negative erano precostituite e nella successiva chiusura del Blue Book, con conseguente eliminazione delle pressioni dell'opinione pubblica. Da allora, le ricerche ufficiali sugli ufo sono proseguite non più alla luce del Sole.

D. Esistono indizi concreti della congiura, e, in caso positivo, quali sono i più significativi?

R. Sotto un profilo storiografico, i più importanti sono quelli che ho già indicato. Tutto è abbastanza chiaro fino al 1970. Ci si può chiedere però se le chiavi di lettura possibili siano soltanto quelle ricostruibili come visto, o se ne siano ammissibili ancora delle altre.

D. Quali le possibili motivazioni del cover-up?

R. In buona sostanza, la motivazione è stata una sola e continua ad essere una, anche se lo scenario è cambiato e si sono modificate anche le maniere in cui tale politica si rapporta ai fatti. Per essere più chiari: ora che le tecnologie permettono, attraverso la loro massic-

cia diffusione, di registrare fenomeni insoliti. L'atteggiamento è sicuramente mutato. Ci sono pesantissimi e coerenti indizi che riportano di attualità lo scenario già fatto proprio dalla «Commissione Robertson» nel 1953. Ossia, la sensibilizzazione del pubblico nei confronti del problema da attuarsi nei termini giusti. Il punto è quali siano questi «termini giusti». Allora, da un lato il *debunking*, quando denuncia dei falsi, può essere un fattore volto in positivo. E a ciò sono da aggiungere alcuni fatti: negli anni '50 è iniziato un boom letterario della fantascienza. In seguito si è avuto il boom della SF cinematografica, con Hollywood che l'ha fatta da padrona in questo gioco. Un'esplosione in cui troviamo strani coinvolgimenti di ufologi, quali Hynek. In questo scenario anche lui può esser stato un attore. La stessa corsa alla Luna ha avuto essenzialmente un fine psicologico, nel farci capire che siamo cittadini dell'Universo. Oggi stiamo entrando in una grande, nuova fase: si sta consentendo alla gente (si pensi a «X-Files») di credere. Potrebbero essere tutti elementi di un piano a lungo termine volto al rilascio «morbido» di informazione culturale che dia segnali che evitino il rischio di uno *shock* in caso di reale contatto di massa con gli extraterrestri. Oggi c'è una «congiura» che dà parziali informazioni, in cui la gente apprende senza apprendere fino in fondo, sa senza spaventarsi, e così via. E anche lo stesso fenomeno ufo potrebbe essere ciò che gestisce un gioco parallelo a quello delle autorità, ma che va pur sempre nella stessa direzione.

D. È ipotizzabile che all'origine dell'idea del cover-up ci sia una percezione paranoica della realtà?

R. No, non la vedo come una versione paranoica della realtà. Anche se a livello letterario è

possibile ricercare i segni di una ideologia paranoica basta vedere come nel caso degli Stati Uniti si sono mosse le cose. È una presa di coscienza che dipende dalla solitudine davanti all'enorme sviluppo dei mass-media. Tale coscienza, in un popolo psicologicamente «giovane» e in precedenza ottimista e pragmatico come quello americano non c'era mai stata. Ancora una volta è stata Hollywood a far capire certe cose. La congiura c'è davvero, altro che paranoia. Facciamo l'esempio di Area 51. Se si va lì e si parla con la gente, quelli non ti dicono: qui ci sono i marziani. La gente è arrabbiata perché si chiede il motivo dell'esistenza di una zona che ufficialmente... non esiste. La gente si sente lesa nei propri diritti, e questo è molto importante per gli americani. Ciò naturalmente dà poi corpo ad eccessi di vario tipo, come le pseudo-rivelazioni di John Lear o di William Cooper. Questi sono fatti di cui occorre cominciare a parlare. La leggenda di Area 51 cresce, ma qualcosa alla base ci deve essere. Tengo a ripetere che fatti di questo tipo non sono spiegabili come visione paranoica della realtà.

D. E la situazione italiana?

R. Esistono «due anime» anche fra le autorità militari italiane. Se la congiura c'è, anche da noi essa va senz'altro nella stessa direzione. Ma se qualcuno in quell'ambito dice: vediamo se è possibile occuparsi degli ufo in maniera diversa, nuova, ad esempio coinvolgendo la Protezione Civile, il capo di Stato Maggiore ad un certo punto ordina di lasciar stare «tutte queste fesserie» e la cosa finisce lì. Non sono in grado di dirti se e cosa stia succedendo anche da noi in questo momento. Non ho idea. Però sappiamo bene che esiste un livello *coram populo* che ti raccontano in ambito difesa — ossia i 230 dossier raccolti tra il '78 e il '95 — e che

ci sono altre cose che non ti vengono a dire e che non sapremo mai, perché hanno altri livelli di sicurezza. E ci sono, stai tranquillo. Da qui, tuttavia, a dire che c'è una congiura del silenzio in Italia... Boh! L'Italia fa parte del meccanismo: siamo inseriti nella NATO, e così via. Non vorremmo sostenere davvero che i nostri capi militari contino quanto gli americani e che siano in grado di condurre una politica autonoma sugli ufo! L'unica che lo ha fatto è stata Parigi. Lo hanno fatto, ma alla fine il risultato è simile. Di organismi ufficiali francesi come il GEPAN e il SEPR non sappiamo molto. Dietro di essi c'è molto di più. Negli anni '80, convalidando l'atterraggio con tracce di Trans-en-Provence il GEPAN evidentemente «esagerò». Dopo c'è stato un ritorno al silenzio, voluto da qualcuno. Il punto centrale, alla fine, è quello della possibilità che la massa sia informata *in the proper way*, come dicono gli americani. Se tu violi il «livello» che qualcuno ha pensato per te come limite entro il quale puoi dire certe cose, sei fregato. Se ti ci tieni, anche al limite estremo, va tutto bene. Gli ufologi, tutti noi, siamo attori di questo processo. Noi tutti siamo «usati» da qualcuno che può avere interesse ad utilizzare gli addetti ai lavori come casse di risonanza. È un processo che si autogenera, come per gemmazione. È complesso e al tempo stesso semplice: proliferando, non hai più la possibilità di vedere il quadro completo... e ti ci perdi!

La congiura sugli ufo fa riferimento a luoghi di potere (quali certe burocrazie) che non sono quelli manifesti, come la Presidenza degli Stati Uniti. Il potere non è quello che appare, ma quello che c'è.

È con questo potere che anche gli ufologi devono fare i conti!

G.S.

Carl Sagan & Immanuel Velikovsky

Charles
Ginenthal

En este libro, publicado en 1995, Charles Ginenthal deja al desnudo la atrabiliaria personalidad de Carl Sagan.

su ponencia con unas frases aperturistas y sibilinas: "El ser humano usa su imaginación muy ampliamente, pero todos los productos de la imaginación humana están basados en realidades. Es nuestro deber encontrar hechos que puede que no hayan sido inventados, sino que provengan de realidades".

Lo malo es que, cuando le ponen delante esas realidades sus propios contemporáneos, él se remonta a 1842 para analizar unas luces que vieron unos frailes. ¡Olé por la Ciencia!

En las más de cuatrocientas páginas de que consta el documento de Byurakan, hay cientos de enrevesadas fórmulas matemáticas que nada tienen que ver con la realidad de la actual presencia de los ovnis entre nosotros. Aquellos científicos se dieron gusto desembuchando logaritmos y practicando durante varios días un onanismo mental astrofísico. Algunos, como G. C. Simpson, de la Universidad de Harvard, dijeron cosas tan sabias como que "las probabilidades de vida extraterrestre son remotísimas" o "la creencia en los ovnis es un monumento a la credulidad". Y lo malo es que se estaba refiriendo al profesor MacDonald, astrofísico de la Universidad de Arizona, que poco tiempo atrás se había suicidado. Lo

que el doctor Simpson no sabía es que muy probablemente al doctor MacDonald lo suicidaron por defender abiertamente desde su cátedra la realidad de los ovnis.

En cuanto a las resoluciones, no fueron muy brillantes. En primer lugar, aquellos despistados sabios no estuvieron de acuerdo en las consecuencias de un contacto con inteligencias extraterrestres, porque mientras algunos dijeron que

"sería un terremoto para la cultura humana y que ésta corría el peligro de desintegrarse", V. L. Ginzburg, de la Academia de Ciencias Soviética, dijo que "aunque el contacto sería una revolución para la Ciencia y la tecnología, se puede asegurar que no supondría peligro alguno para la sociedad humana". El famoso profesor Sakharov fue, en cambio, más salomónico: "La información procedente del contacto sería útil para los seres humanos sensibles y buenos, mientras que sería peligrosa para los tontos y los violentos".

Menos mal que en una de las resoluciones finales dicen: "Si algún día son descubiertas civilizaciones extraterrestres, el efecto en la Ciencia, en la Filosofía y en la tecnología humanas será inmenso, y tal descubrimiento influirá positivamente en el futuro de la humanidad".

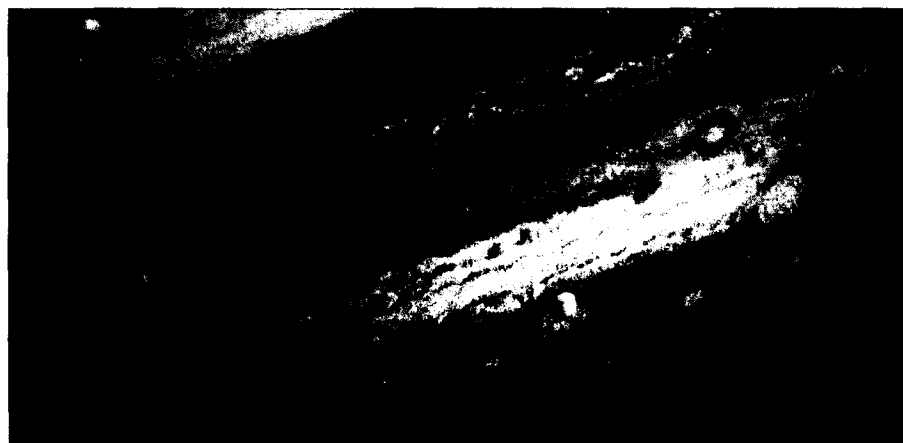
Desgraciadamente, no ha sido así, gracias en gran parte a la

soberbia y a la miopía de la megaciencia que, como siempre, está servil e interesadamente al servicio de la criminal y antihumana paranoia militar.

Otra de las resoluciones fue que se crease un grupo de estudio para profundizar en la investigación de la posible existencia de una inteligencia extraterrestre. Por supuesto que en ese grupo estaba Carl Sagan quien, en todos los años que han transcurrido desde entonces, no ha sido capaz de caer en la cuenta de que no hay que ir a buscar fuera del planeta la inteligencia extraterrestre, porque está actuando entre nosotros de mil maneras diferentes.

Y dos últimos detalles que muestran la atrabiliaria personalidad del doctor Sagan. El primero es que se negó a asistir a la reunión de sesenta científicos en el MIT (Massachusetts Institute of Technology), celebrada en 1992 para estudiar el fenómeno de las abducciones (ver Enigmas, año II nº 2), a pesar de haber sido especialmente invitado; y segundo, preguntado en un programa de televisión sobre qué pensaba de los misteriosos dibujos que en la actualidad están apareciendo en todo el mundo en las cosechas de cereales, respondió que ya se había demostrado que eso era obra de dos señores retirados que querían divertirse (ver Enigmas, año II nº 3). Ante respuestas tan cínicas como ésta, mucho nos tememos que ciertas "altas autoridades" del planeta le hayan asignado al doctor Sagan la misma ingrata y vil tarea que hace años le asignaron a otro famoso astrónomo (el doctor Menzel): usar su fama de científico para engañar a sus conciudadanos. [E]

Instantánea recogida por el Voyager 1 de la inmensa cara de Júpiter, en la que aparecen dos de las lunas del planeta más grande de nuestro sistema solar. Ambas lunas tienen un tamaño parecido a la de la tierra.



Psicosi da UFO

Federico Rosati

*Le ragioni della politica del silenzio delle autorità USA –
La psicosi dei Marziani – Orson Welles e La Guerra dei Mondi –
L'opinione della scienza e la "politica del contagocce".*

Le autorità statunitensi, che per prime si sono trovate a dover fronteggiare il problema dei cosiddetti "flying saucers" (dischi volanti), hanno portato avanti, sin dall'inizio, una politica volta alla minimizzazione e al discredito del problema di fronte alla popolazione. In pratica, hanno cercato di convincere l'opinione pubblica che non c'era nessun pericolo concreto, in quanto la questione era del tutto inconsistente. Sui motivi di questa politica si possono avanzare varie ipotesi. Si può pensare che inizialmente si preferisse tenere segreto il fenomeno, in quanto esso era, per lo più, sconosciuto, e sembrava inoltre mettere in ridicolo le Forze Aeree, che, pur così efficienti e avanzate dal punto di vista tecnologico, risultavano impotenti di fronte a tali velivoli. Si può addirittura ipotizzare, come del resto è stato fatto, che le autorità statunitensi si siano impossessate in qualche modo di una parte più o meno consistente di questa tecnologia, e che quindi abbiano avuto e abbiano ancora tutto l'interesse che queste conoscenze restassero e restino segrete. Tuttavia, credo che, oltre a questi, vi sia anche un terzo motivo, non per questo meno importante, che abbia portato le suddette autorità a seguire una politica di "cover-up", ovvero di nascondimento della verità e di occultamento delle prove. Cosa potrebbe succedere infatti, se improvvisamente alla popolazione mondiale venisse rivelato che la nostra Terra è visitata da velivoli extraterrestri costruiti con una tecnologia di fronte alla quale noi, attualmente, siamo praticamente impotenti? E cosa potrebbe succedere se addirittura una razza aliena si rivelasse all'Umanità, così, di punto in bianco? Credo che non ci voglia molta immaginazione per rispondere a queste domande. Probabilmente ci sarebbe un crollo dell'economia, una destabilizzazione di ogni forma di potere, e soprattutto si diffonderebbe tra la popolazione una terribile "psicosi da UFO", che porterebbe a disordini e a suicidi. Del resto non dobbiamo neanche lasciare tutto

all'immaginazione per ipotizzare una situazione del genere. Abbiamo, infatti, degli esempi passati che ci testimoniano come questo pericolo sia reale e assolutamente da non sottovalutare.

Il 30 ottobre del 1938, alle ore 20:00 circa, Orson Welles, attore e regista, interruppe improvvisamente i programmi di tutte le stazioni radio della CBS (151) e annunciò: "... nei dintorni di Groves Mills è caduto un grosso oggetto fiammeggiante. Il suo fulgore è stato visibile per centinaia di miglia attorno, mentre il boato dell'impatto è stato udito anche a New York". Un astronomo, che per caso si trovava nello studio – almeno così fu detto – dichiarò di essere molto preoccupato. Mentre venivano ripresi dalla radio i normali programmi, Welles disse che avrebbe inviato i radiocronisti sul posto per verificare e seguire l'accaduto.

In realtà questa non era altro che la trama del romanzo fantascientifico di Herbert G. Wells,



Orson Welles nel 1938, anno della famosa trasmissione radiofonica sulla "guerra dei mondi".

"La guerra dei mondi", dal quale poi fu tratto il famoso film omonimo. La popolazione, però, non sapendolo, fu presa dalla psicosi dell'invasione marziana.

Ad un certo punto vennero interrotti nuovamente i programmi e vennero trasmesse delle notizie circa ciò che si diceva stesse succedendo. Si parlò di creature mostruose e invincibili e di incredibili macchine d'attacco, si disse che nella prima battaglia che vi era stata l'esercito americano era stato sconfitto, che vi erano persone che ardevano come torce a causa di quello che veniva chiamato "raggio della morte", che vi erano ovunque grattacieli che crollavano e nubi di gas venefico che uccidevano senza pietà. A questo punto, come è facile immaginare, il terrore dilagò. A Philadelphia la popolazione si era già rassegnata e arresa; a Chicago vi furono numerosi tumulti e fughe; a Washington vennero organizzati dei gruppi di resistenza e di soccorso; a New York, infine, che – a quanto si diceva – era già sotto il controllo dei Marziani, si crearono code di automobilisti che cercavano di salvarsi rifugiandosi nell'entroterra. Il bilancio dei danni poté essere fatto solo quando Orson Welles arrivò al punto in cui – secondo il racconto – grazie alla densità dell'atmosfera terrestre che era diversa da quella marziana, si riuscì ad avere la meglio sugli extraterrestri. Vi furono numerosi suicidi, moltissime persone si ferirono durante le fughe disordinate, e vennero calcolati danni per milioni di dollari.¹

Nel 1949, poi, nel New Jersey, si verificò una situazione simile, anche se questa volta vi fu un esito diverso. Anche in quella occasione venne trasmesso un programma estremamente realistico sulla "guerra dei mondi". Inizialmente ebbe l'effetto di creare spavento tra la popolazione, poi una folla di persone che non aveva gradito troppo lo scherzo fece irruzione nella stazione radio e tutto il personale venne ucciso atrocemente.²

Sembra tuttavia che la storia non insegni un gran che. Il 30 ottobre del 1974, infatti, nella California settentrionale, la stazione radiofonica KXGO trasmise un programma che parlava di una fantascientifica pioggia di meteoriti sulla stessa California. Si disse che nel momento in cui le "luciole cosmiche" si schiantavano al suolo ne fuoriuscivano dei microbi micidiali che causavano la morte istantanea; si disse inoltre che si presumeva che a questo bombardamento sarebbe seguito uno sbarco extraterrestre in forze. La drammaticità e il modo realistico con il quale venne recitato il copione fece sì che iniziò a diffondersi il panico tra gli ascoltatori, i quali tempestarono di telefonate i centralini della guardia civile e dei giornali. Saputo del caos provocato, venne interrotta la trasmissione e si cercò di spiegare che non si trattava della cronaca di un fatto reale, bensì di un semplice programma. Lo speaker, tuttavia, non fu in grado di finire, in quanto una folla inferocita aggredì la stazione radio, ed egli dovette mettersi in salvo.³ Fatti del genere fanno pensare che, con le dovute

differenze, anche rivelazioni del tipo di quelle accennate sopra potrebbero avere effetti destabilizzanti.

Del resto, che queste considerazioni sono state tenute presenti dalle autorità dell'USAF (United States Air Force) non è un mistero: vi sono montagne di documenti e di dichiarazioni, ufficiali e non, che lo provano, oltre alle non meno importanti testimonianze di personaggi come il maggiore Donald E. Keyhoe, il quale ha collaborato a lungo con le Forze Aeree e che ha raccontato con notevole efficacia quelle che erano le varie posizioni sulla politica da tenere a riguardo all'interno dell'USAF nell'immediato dopoguerra.

Inoltre, in diverse occasioni, anche esponenti del mondo scientifico hanno mostrato di considerare seriamente questa possibilità.

Il 21 agosto 1970, a Brighton, in Inghilterra, il congresso dell'Unione Astronomica Internazionale stabilì, su mozione del Prof. Anthony Hewish, scopritore delle stelle pulsar, che, nel caso si fosse arrivati a scoprire qualcosa riguardo l'esistenza di eventuali esseri extraterrestri, queste informazioni sarebbero dovute rimanere segrete, in quanto l'opinione pubblica, ancora impreparata ad una rivelazione del genere, avrebbe potuto reagire in modo negativo.⁴

Nel 1987, poi, sempre a Brighton, durante il Congresso Astronomico Internazionale, un gruppo di sociologi presentò su richiesta della Sessione del SETI (Search for Extra-Terrestrial Intelligence) i risultati di uno studio sul tema delle conseguenze di un eventuale contatto con una civiltà extraterrestre. Il documento, dal titolo "CONTACT: RELEASING THE NEWS" (CONTATTO: DIFFONDERE LA NOTIZIA), analizza i possibili effetti catastrofici che una rivelazione del genere provocherebbe all'interno della nostra società; vengono prospettate una probabile crisi di autorità e un possibile crollo dell'intero sistema socio-politico. Quindi, discute anche il problema di come far sì che un tale evento possa avvenire in modo non traumatico, proponendo la soluzione di una preparazione della popolazione mondiale attraverso una graduale rivelazione della verità.⁵

Forse, del resto, le autorità stanno effettivamente portando avanti questa "politica del contagocce"; è possibile, anche se è solo un'ipotesi, che nel momento in cui questo processo verrà portato a termine, allora la verità sull'intera questione verrà finalmente rivelata.

^{1,2,3} Gianfranceschi Luciano, *UFO, Cronache del mistero*, Rusconi, Milano 1977, pp. 75-77.
^{4,5} Pinotti Roberto, *UFO, Visitatori da altrove*, Rizzoli, Milano 1990, pp. 485-488.

UFO

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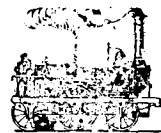
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RICHARD HALL

The Impact of Extraterrestrial Contact



Richard Hall



In a famous episode of Rod Serling's "Twilight Zone," the humans are concerned about the intentions of the aliens, until they find the alien manual entitled "To Serve Man." Obviously, they are here to help us, the relieved humans conclude. What they fail to realize is that it is a cookbook. The moral of the story is that self-delusion can be fatal.

We have no way of knowing the ultimate alien "game plan," unless we arbitrarily choose to believe one of the received "messages" obtained by contactees or abductees, and they are notoriously inconsistent and self-contradictory. But we can infer a few things and examine realistic alternative possibilities. On one hand, they have been around for 50 years or more and life goes on; society survives. On the other hand, a large number of people have been severely injured during close encounters with UFOs. If we credit abduction stories, many more humans have been treated like laboratory animals. There is no cause for complacency.

Since the reality of UFOs has not been "officially" accepted by governments or science, they exist in a sort of twilight world and have little impact on our daily lives or on society as a whole. But suppose tomorrow or next week society were confronted with absolute, unequivocal proof of extraterrestrial intelligent life. What would be the impact of that on our daily lives, our key institutions, and on society as a whole? Although some scholars may have considered this rather vital question, surprisingly little has been said or written about it.

The Fund for UFO Research is

compiling an issue paper for publication in 1999, in which sociologists, theologians, and other scholars will essay answers to these questions. The form the proof takes almost doesn't matter for the sake of the argument, but landings and open contact obviously would be the most dramatic, and the most likely to have

ence, and religions, even making this most benign assumption? These are matters of the utmost importance that we should be thinking about, and preparing ourselves for whatever the truth proves to be.

Since the reality of UFOs has not been "officially" accepted by governments or science, they exist in a sort of twilight world and have little impact on our daily lives or on society as a whole.

serious consequences. Suppose we find unmistakable artifacts on the Moon or Mars. Or suppose multiple tracking cameras record controlled nonhuman craft entering and leaving the earth's atmosphere. At the very least, it will be back to the old drawing board for science, governments, and the people.

What happens to us, clearly, will depend almost entirely on what the aliens want or expect from us in the long run. Peaceable, friendly overtures could be very exciting and usher in a wonderful new era. But what of the impact on earthly governments, sci-

Cool Prediction

From a close study of collective behavior, my informed guess as to how most people would react to extraterrestrial contact is ... if plenty of credible information is available, there is very little risk of any harmful or destructive behavior of the kind we might all 'panic'."

—Robert L. Hall, PhD,
social psychologist

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BUSCANDO RESPUESTAS A LA NO-INTERFERENCIA **EXTRATERRESTRE**

2001

Cada vez que hablamos de extraterrestres, de otras formas de vida no terrenales, siempre suele haber alguien en la reunión, que se pregunta lo siguiente, :

“ Yo, lo que no entiendo, es que si de verdad existen los extraterrestres, los marcianos, o como los queramos llamar, lo que no me cabe en la cabeza digo, es porqué no se dan a conocer de una forma clara y definitiva, vamos , que se dejen de historias misteriosas, de apariciones por aquí y por allá, de abducciones extrañas, de desconcertarnos en definitiva ¡ coño !, y simplemente se nos “ presenten” educadamente, en una especie de rueda de prensa internacional, supervisada por los respectivos gobiernos, o como fuera, y se acabase así el misterio de si hay vida por ahí fuera o no. Tampoco es que nos fuese a cambiar la vida radicalmente, seguramente tendría que ir a trabajar al día siguiente, por decir algo.....”

Incluso la gente más incrédula de nuestro planeta, está hoy en día “sensibilizada “ sobre la posible existencia de vida exterior, ya sea por la innumerable aparición de películas sobre estos temas, ya sea por libros, por revistas, periódicos, comentarios, anécdotas, etc. De alguna manera, la mayoría de los seres humanos estamos concienciados de la más que posible existencia de vida extraterrestre, de esta manera, no podríamos calificar como traumática una “presentación oficial alienígena”.

Tratar ahora de enumerar las posibles ventajas y/o inconvenientes de tal histórico acontecimiento, sería materia para otro debate. Intentar argumentar a favor o en contra de ese hipotético suceso, y discutir sobre la forma de llevar a cabo dicho evento, no es la materia planteada en este escrito. Más bien, de lo que se trata, es de intentar bucear entre las mentes cósmicas vecinas, y adivinar otras razones para la no -interferencia, que es lo auténticamente verdadero que ocurre. Ellos nos podrán visitar, nos estudian, e incluso podrán convivir algunos con nosotros, pero siempre bajo una máxima, la no -interferencia alienígena en el desarrollo de la vida humana en la Tierra.

¿ Y porqué ?

Puede que la vida sea un proceso natural aleatorio en el desarrollo del Universo. Cuando se produzcan una serie de factores en un planeta, la vida aparecerá ineludiblemente, como un hecho natural inevitable. Y luego se desarrollará, y aparecerá la vida inteligente tras un proceso evolutivo, y ese tipo de vida será estudiado y contemplado por las civilizaciones superiores, siempre bajo la máxima del respeto íntimo a la forma de vida aparecida en ese planeta, contemplada como una más de las maravillas del universo, y respetando hasta sus últimas consecuencias ese desarrollo de vida concreto.

Ese respeto, tendría que ver con la creencia de que Dios creó el Universo (el cómo sería cuestión de otros estudios), y por tanto el intentar influir en los

acontecimientos naturales (o divinos) de cada planeta, sería como intentar modificar el aleatorio devenir del proceso de vida instaurado en el Universo desde su creación. Ese respeto hacia las formas de vidas aparecidas y su progreso, hará imposible que los extraterrestres hagan algo más que unos cambios de luces. Ni siquiera podrían evitar la destrucción de la vida en la Tierra. La vida en cada lugar y su desarrollo, es sagrada, es una parte de Dios, como a su vez ellos mismos lo son, y no van a interferir en la forma en que ésta se desenvuelva.

En resumidas cuentas, nos tendremos que apañar entre nosotros mismos si queremos salvar a nuestro planeta de la destrucción. Necesitaremos crear una nueva sociedad más justa, donde el beneficio del capital esté mejor distribuido. Tendremos que poner fin a las desigualdades entre las naciones. Habrá que buscar unos políticos nuevos, en cuyas ideas las armas, la explotación y las injusticias tengan sus días contados. Necesitaremos regenerar nuestro planeta para que podamos vivir en él muchos años más. En definitiva, tendremos que unirnos como raza humana habitante del Planeta Tierra, para salvar nuestro hogar, y a la vez capacitarnos para comprender lo que somos. Cuando entre todos entendamos, que lo más importante es salvar la vida que se creó en su día en la Tierra y respetarla, entonces, quizás bajen a felicitarnos.

Buscando otras respuestas, y unido a la reflexión anterior, cabe la posibilidad de que exista una "policía" cósmica que evite la llegada de platillos volantes domingueros, de turistas galácticos, de conquistadores universales, y demás personajes insolidarios, que lo único que harían en caso de pública aparición, sería aumentar más nuestra confusión.

Esta "policía " extraterrestre, sería a la vez, la última esperanza de supervivencia que tendría la humanidad en caso de una destrucción inmediata.

Dejo este documento sin finalizar, para que todo aquél que vislumbre una nueva respuesta, la añada a este humilde escrito, y se convierta al final en un apoyo para comprender mejor nuestro entorno.