

What Others are Saying about EXOPOLITICS



NICK POPE

UFO Desk Officer, UK Ministry of Defense, 1991-1994

UFOs have been seen throughout human history. Witnesses have included police officers, pilots, and even presidents. The phenomenon has been the subject of scientific study, and has been investigated by the governments and the military of many countries around the world. The evidence is compelling and includes UFOs sighted by pilots, simultaneously tracked on radar, and anomalous radiation readings taken where UFOs have been seen to land. While there is much controversy over many UFO sightings, these facts are not disputed and have been confirmed by official documents released in response to various Freedom of Information Act requests in recent years.

Although the study of UFOs is fascinating in itself, there is a bigger picture. Most scientists in relevant fields now believe that we are likely to share the Universe with a myriad of other life forms. Frank Drake, the scientist who originated the concept of using radio telescopes to search for evidence of extraterrestrial life, estimated that our own galaxy, the Milky Way, might contain 10,000 intelligent, technological civilizations. Recent scientific discoveries, including those relating to extra-solar planets, have led Drake and others to conclude that they may have underestimated the figure considerably. How then should we view humanity in such a crowded Universe?

This is where Exopolitics comes in. I confidently predict that it's a word we'll be hearing more of over the next few years. It relates to the study of humanity not just as inhabitants of Planet Earth but in the wider context of

our position in a Universe that we share with other civilizations. Racism, nationalism, and self-interest may suggest that humanity is not yet ready to deal in open contact with other civilizations. How can we hope to get along with other civilizations when we cannot get along with each other? And yet, for all our problems, there are hopeful signs that people are taking a less insular perspective. A growing spiritual awareness and cross-cultural concern about issues such as global warming and the weaponization of space suggest that humanity is capable of taking a wider perspective. This mindset goes to the heart of Exopolitics.

Alfred Webre can be regarded as the founding father of Exopolitics as a field of human inquiry. His involvement with the study of the UFO phenomenon includes work with the Carter Administration and with the prestigious Stanford Research Institute, which are impressive credentials in this most controversial of emerging sciences. His book, *Exopolitics*, gives an overview of the field and offers a blueprint for humanity as it moves toward taking its place on a wider stage. It is a roadmap to the stars.



ROBERT O. DEAN

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It's been 40 years now since I first became aware of the reality of the extraterrestrial presence on Planet Earth. Since that experience, my life has never been quite the same. A fire was ignited within my very being. I continued to learn, to seek, and to know more and more about what I later came to understand is the most important issue in human history. The issue is not that we are not alone, but that we have *never* been alone.

I was to learn that the human race has had, and continues to have, an intimate interrelationship with several incredibly advanced intelligent races from other planets, solar systems, and star systems within our galaxy – and that this relationship has been underway for several thousand years.

These star-traveling civilizations are as far beyond humans on Planet Earth as modern America is beyond the head hunting tribes of New Guinea. This is primarily why disclosure has not taken place – and why disclosure is not contemplated by the unacknowledged US government agencies that oversee this great secret.

I have always proclaimed that an understanding and acceptance of the reality that we are not alone would bring with it an expansion of human consciousness that will transform the human species and guarantee our survival. The whole story is literally mind-boggling. The truth is shocking, disturbing, frightening, and socially and theologically explosive. In my later, more mature years, I have almost come to understand why the secret government has kept a lid on this greatest secret of all time for so long, and why they are so frightened to open Pandora's Box.

You see, we simply cannot open Pandora's Box just a little bit. Once we open it, nothing will ever be the same. A major new paradigm will come crashing in and our old world will come crashing down. Religion, society, politics – all will be utterly changed forever. Obviously, this is what the world's governments fear.

The final reality is that the story must be told and will be told. *Exopolitics* is a logical, rational, and scholarly attempt to clarify and present to the world the structure of an existing reality that can become a valuable tool in educating and expanding human consciousness. To this effort, I commend Alfred Webre and other members of the Institute for Cooperation in Space (ICIS) for their courage and dedication. I give my full support and encouragement to this endeavor, and I pray that it succeeds. If we ever mature as a race, we must recognize our extended family and reach out to them with courage and fellowship. *Exopolitics* can show us the way.



FATHER JOHN ROSSNER, Ph.D., D.Sc., D.Litt.

**President, International Institute for Integral Human Sciences;
Adjunct Professor, Religion and Culture, Concordia University,
Montreal, Quebec, Canada**

Alfred Lambremont Webre defines “Exopolitics” as a new discipline for understanding “Universe society” through its politics and government. In such terms, it would “...posit that the truest conception of our earthly circumstance may be that we are on an isolated planet in the midst of a populated, evolving, highly organized inter-planetary, inter-galactic, multi-dimensional Universe society.”

This statement – whether one “believes” ETI or contactee reports or not – should be highly interesting to historians of religion and culture. The history of human cultures, East and West, ancient and modern, is replete

with accounts of encounters with “beings from space worlds,” interacting with humans for varied purposes throughout the ages. One might well ask why the imagination of so many in cultures not in contact with one another have come up with, and been captivated by, this repetitive “myth”—*one that often defies their accepted “logic.”*

New paradigms of science, and new models for understanding a “multi-dimensional Universe” – in which consciousness, intuition, and “non-local communications” are realities of common experience – are already widespread today.

In this context, Webre’s championship of the new discipline of Exopolitics is a very credible academic and scientific pursuit. His extraordinary qualifications as a former researcher and a futurist at SRI’s Center for the Study of Social Policy, and as an advisor to government on this subject, contributes to this study’s significance as a contribution to knowledge at the beginning of the 21st century.



RABBI DR. NATHAN LOPES CARDOZO

**Author, Scholar, Lecturer; Dean, The David Cardozo School,
Machon Ohr Aharon**

As our globe gets smaller and smaller, our eyes start to focus more and more on the many worlds around us. It is not just that we need more physical space for ourselves, but also existentially. We are contemporaries of God and we are duty-bound to reveal more of His greatness. Consequently, we must ask ourselves, how shall we discover more and more of Him? Alfred Webre’s book makes us realize that this may be possible in ways we did not imagine some years ago.



ROBERT L. NICHOL

**Filmmaker, Educator; Producer, *Star Dreams: Exploring the
Mystery of the Crop Circles* (award-winning documentary)**

Alfred Webre’s treatise, *Exopolitics*, bodes well for those of us interested in the next step we must take as a species to evolve as universal beings.

Here again, much will be made about the cover-up of our universal heritage, but, in truth, we need to move beyond that controversy to an awareness of the global significance of our arising consciousness and our realization of a greater cosmic reality. This, so aptly communicated in Alfred's work, is the needed direction to take and the role that must be played by humanity at this time. *Exopolitics* is an inspiration, providing for me a greater understanding of my own evolving comprehension of the extraterrestrial presence and our place in the Universe.



URI GELLER

**World-Renowned Psychic and Best-Selling Author,
www.urigeller.com**

I urge everyone who has an open mind to read this exciting and fascinating book, which is so thought provoking that it breaks all barriers of logic and rationalism and makes ancient theories tangible and real.



LINDA MOULTON HOWE

Reporter, Editor, Earthfiles.com; Science/Environment News Contributor, Clear Channel's Premiere Radio Networks

Exopolitics – Politics, Government, and Law in the Universe. That is a bold book title, given that most of this planet's human population is taught that we are a unique life form alone in the Universe. But author Alfred Lambremont Webre speaks as a futurist with a background at the Center for the Study of Social Policy at Stanford Research Institute, and as the current International Director of the Institute for Cooperation in Space.

Alfred Webre makes many bold assertions in this book that will provoke readers to argue that his statements are opinion and speculation, not fact. Perhaps at the same time, readers will also feel an intuitive resonance with his premise that Earth life cannot be the only life in the vast Cosmos. He points out that a Gallup poll in 1996 “showed that 72% of the US adult population believes there is some form of extraterrestrial life, and 45% believes the Earth has already been visited by extraterrestrial beings.”

Anticipating a time in the future when banner headlines will proclaim, “We are Not Alone!” Webre promises that “Transformation of human society will occur when we reach a Universe-sensitive mass. With approximately 45% of Earth’s population now extraterrestrial-conscious, can critical mass be far behind?”

Despite many controversial contentions, including the author’s thesis that the Earth is in a political quarantine enforced by Someone Else’s universal law, *Exopolitics* forces the reader to wonder what exactly would happen if this round of humankind, with all its government-controlled perceptions, was finally faced with the presence of ETs?

Exopolitics emerges at a time when astronomers are finding many planets beyond Earth and quantum string astrophysicists describe even other universes parallel to this one. If the Cosmos is filled with life, then multiple life forms and their various agendas would inevitably mean “social food fights,” as Mr. Webre describes it, and would require government and law in the Universe.



HONORABLE PAUL T. HELLYER

**Minister of National Defense under Canadian Prime Minister
Lester B. Pearson; Deputy Prime Minister of Canada under
Prime Minister Pierre Trudeau**

Alfred Lambremont Webre’s odyssey into the realm of life in the vast Universe surrounding Planet Earth is indeed a fascinating journey if you read it with an open mind. He postulates a Universe that includes many planets sustaining life more advanced than our own – all subject to universal governance based on the rule of law.

Earth, he suggests, is an exception. Rather than being the center of the Universe, as our ancestors believed, we are the black sheep of the interplanetary community. We have been “quarantined” and isolated from the “highly organized, interplanetary, inter-galactic multidimensional Universe society,” presumably because our culture has been strongly influenced by rogue planetary leadership personified in the story of the Garden of Eden.

To end the “quarantine,” Earthlings must advance morally and spiritually, while re-establishing connection with inter-planetary society. Until recently, we didn’t have the technology to do the latter, but increasingly we do. Meanwhile, visits from our extra-planetary neighbours present opportunities for peaceful communication and collaboration.

Webre posits that some UFOs are natural phenomena, while some are top-secret military aircraft, but that others are quite real. He maintains that knowledge of their existence is being suppressed by military intelligence organizations in the five English-speaking countries known as the so-called “Echelon” group – the United Kingdom, the United States, Canada, Australia, and New Zealand.

For me, this is the least credible of the author’s assertions. I strongly suspect that the US military holds information it has not revealed, but I very much doubt that it has shared this knowledge with its intelligence partners – certainly not Canada. The US only shares information with other governments when it is in its own best interests to do so.

Webre states that the alleged disinformation campaign about UFOs is due to the close relationship between the military and industry, the so-called “military-industrial complex” that President Dwight David Eisenhower warned us about in his farewell address. They are the chief beneficiaries of the oil economy. Tapping into the knowledge of the Universe would ultimately lead us to higher forms of energy that would be ecologically sustainable, but that would make the oil economy irrelevant.

God-fearing people will be relieved to know that there is nothing in Webre’s thesis, despite the considerable mind-stretch, that denies their fundamental beliefs. If there were, I would not be a party to it. Webre states, “Reunion with Universe civilizations will bring a closer relationship with God. The most advanced scientific reality in all creation is that God is Source.”

To turn us in the direction of re-unification with the rest of creation the author is proposing a “Decade of Contact” – an “era of openness, public hearings, publicly funded research, and education about extraterrestrial reality.” That could be just the antidote the world needs to end its greed-driven, power-centered madness.



JEANE MANNING

Author, *The Coming Energy Revolution: The Search for Free Energy*

Alfred Lambremont Webre makes a logical case for the assertion that “most of the story modern human beings have been told about Earth and its outer space environs is wrong.” He presents the hypothesis that Earth is a quarantined planet in a populated, evolving, highly organized inter-

planetary, inter-galactic, multi-dimensional Universe society of life-bearing planets – and that the quarantine, which probably had a spiritual cause, may soon be ending. He argues that before being invited “in,” however, our society will have to kick its perpetual war habit.

His brilliant treatise, *Exopolitics*, forms a conceptual bridge between the familiar, locked-in, consensually limited thinking of our terrestrial society and the expanded options that humanity will enjoy in what Webre calls “Universe Society.” In light of my chosen areas of interest and advocacy – especially, socio-economic, environmental, geopolitical, and spiritual awareness issues related to truly paradigm-shifting energy inventions – I find that, for me, his insights ring true.

Exopolitics fits conceptually within the models provided by frontier science that envision an endlessly creative Universe. Instead of the 20th century model, in which entropy rules and the Universe is dying and will run down someday, dissident physicists, such as those aligned with the international Natural Philosophers’ Alliance, point to ongoing creation as well as dissolution as a principle underlying how the Universe is structured.

As a journalist who has interviewed heretical physicists and engineers for two decades now on various continents, I have witnessed the testing of at least a few prototypes of non-conventional converters that undeniably tap into some previously unrecognized source of energy in the Universe. I’ve met well-educated researchers who, over the years, have put together laboratories containing used or built-from-scratch equipment that would have cost more than a million dollars; these were not stereotypical “garage inventors.” Some of them have the benefit of advice from seasoned scientists who are open to seriously investigating new (or rediscovered) ether-based science.

They refer to the new science as “zero-point energy,” a term that is more easily accepted in today’s physics vernacular than the supposedly disproved concept of “the ether.” Relatively few academics (and even fewer members of the public) know that the famous Michelson-Morley experiment of 1887, that attempted to measure the Earth’s velocity, through the ether, and didn’t, was conducted on the basis of a mistaken assumption about the qualities of “the ether,” or background energy of the Universe. Later experiments by Dayton Miller and others yielded a truer picture, but that is beyond the scope of this review. The website www.aetherometry.com presents evidence, derived from experiments by Dr. Paulo and Alexandra Correa of Canada, for a universal, mass-free energy.

Having majored in sociology rather than the hard sciences at university,

I rely on experts with the requisite technical background to interpret developments in the new science for me and to judge the merits of energy-generating inventions. My interest is in the social implications of clean energy sources that have enough energy density to free humanity from its perceived need for carbon-based fuels and nuclear fission. An even stronger passion is the spiritual implications of the new energy, which sheds light on the age-old insight of the great sages and mystics that “everything is interconnected.”

On a technical level, the search to understand an emerging science related to abundant energy sources challenges independent scientists around the world. In some cases, their energy-generating inventions seem to “have a mind of their own” and will, practically speaking, most likely be unreliable until the researchers have more complete knowledge about the etheric energy (or other energy fields) that their “cosmic windmills” seem to be tapping into.

Meanwhile, financial, corporate, and political interest groups actively oppose independent efforts, so much so that in some places, the relentless search for understanding has gone underground. I’ve interviewed credible researchers who report vandalized laboratories, threats on their lives, or, more often, charming con men that promise funding that never materializes. At best, they waste months of an inventor’s time in meetings and unmet promises of funding. At worst, inventors have found themselves enmeshed in financial difficulties or even put in jail after innocently believing such individuals. We can only speculate as to who or what unleashes such troublemakers onto gifted but vulnerable inventors.

I have seen their revolutionary energy converters tap into a cosmic source of energy and put out useable electric or thermal power for hours at a time. Of course, these are only the crude, initial efforts of a new technology. More sophisticated versions are rumored to reside in laboratories associated with the “Unacknowledged Special Access Programs” (USAPs) of the military-industrial-intelligence complex.

I have witnessed demonstrations of various types of inventions, such as solid-state arrangements of magnets and circuits, in which the Coefficient of Performance was greater than “1” – where more output was achieved than was invested from any recognizable power source. With a few exceptions, such as the Patterson Power Cell, these demonstrations were done in private. Shadowy groups have on numerous occasions threatened inventors of revolutionary energy devices, and over the years this has engendered a climate of fear. As a result of this fear, as well as competitive

patenting, financial, and commercial factors, inventors have become secretive and somewhat averse to publicity.

Despite these social constraints, “new energy” research and development is progressing. Its progress has been halting and painfully slow, because, in my opinion, the prevailing worldview on Earth cannot embrace the concept of abundance. The prevailing view is that our species is doomed to perpetual warfare over scarce resources. There is ample evidence that ordinary humans prefer to be cooperative neighbours instead of competent soldiers, but that fact is too often overlooked.

The halting progress includes new hydrogen energy production. The website www.lenr-canr.org contains numerous scientific papers about remarkable experimental results, including the transmutation of elements. General discussions for experimenters in all areas of new energy can be found on the JLN Labs website. A source of breaking news is www.zpenergy.com.

Exopolitics states that we, the human race, are collectively the exo-government, the planetary Universe society. This is also the position taken by the emerging grassroots movement that is pursuing new energy research and development. That movement is in its infancy, but an organization called the New Energy Movement, at www.newenergymovement.org, is dedicated to nurturing and sustaining it.

I highly recommend Alfred Lambremont Webre’s new book, *Exopolitics*. It inspires hope for a better future, one in which humanity progresses beyond its present addictions to petroleum and war, and beyond its resistance to beneficial change, toward a higher level of spiritual awareness. My own experiences validate his assertion that the Universe is ultimately a spiritual domain.



MICHAEL MANNION

Co-Founder, The Mindshift Institute; Author, *Project Mindshift: The Re-Education of the American Public Concerning Extraterrestrial Life*

Human understanding of the extraterrestrial phenomenon has evolved gradually over the past half-century. At first, there were arguments about whether the UFO-ET phenomenon was real or not. Next, the discussion moved to an exploration of the nature and purpose of the phenomenon.

WHAT OTHERS ARE SAYING ABOUT EXOPOLITICS

Today, a conversation is beginning about initiating conscious human interaction with the life forms – the expressions of Nature – that we are calling “extraterrestrials.”

Exopolitics: Politics, Government, and Law in the Universe is an exciting new book by Alfred Webre, a former futurist at the Stanford Research Institute, advisor to the Carter Administration on the extraterrestrial question, and Fulbright scholar, who received his law degree from Yale. At present, he is the International Director of the Institute for Cooperation in Space and founder of the No Weapons in Space Campaign. He is an activist working to prevent the weaponization of space and to transform our economy from one based on war to one based on peace and sustainability.

This fascinating book introduces readers to the subject of Exopolitics, which the author defines as “how a highly populated and regulated Universe governs itself,” as well as to the existence of an organized interstellar “Universe society.” Webre envisions possible conscious contact between Earth society and Universe society in the near future. This direct contact can only occur if humanity itself, not merely individual human beings, heals and undergoes a transformation.

In Webre’s words, “The transformation starts within each of us; for we ourselves are the Universe transformation... We are the new universal human being.” To achieve such a radical shift in our existence will require an open mind and a fearless willingness to let go of long-standing errors that are deeply embedded in our religions and science. Adherence to these erroneous views blocks our ability to understand the true nature of the Universe and how it functions.

The central aim of Exopolitics is to create a mass awareness of the fact that we live in a Universe composed of many organized civilizations. How does the author think that this can be accomplished? He proposes launching a “Decade of Contact,” a period of openness, public hearings, publicly funded research, and education about the reality of extraterrestrial civilization and our connection to it.

Webre believes that Earth has been placed under “quarantine” by the Universe society but that there may now be an opening to change that status. His social activism is an example of what humanity needs to do to help end this quarantine. In his view, “In a Universe society, love rather than conflict is the central organizing principle among advanced societies.” Unfortunately, on our planet, war is presently the organizing principle.

Take the time to listen to the message of *Exopolitics*. We all have a lot of

work to do so that humanity can re-enter the cosmic community. Remember – you are the transformation that is needed to make this possibility a reality.



R. LEO SPRINKLE, Ph.D.

Counseling Psychologist; Professor Emeritus, University of Wyoming; Ufologist, Author

Any review of a scholarly work should address three questions: What is the stated goal of the author? How well does the author meet that goal? How does the book contribute to the literature of that discipline or special field?

The reader of a review should be given not only an intellectual assessment of the book, but also some insights into the author's intents and achievements, as perceived by the reviewer. Thus, the reader of the review can determine the bias of the reviewer and then decide whether to buy and/or read the book.

The author of the book that you are about to read, *Exopolitics*, both educates and exhorts the reader to accept a bold and optimistic view of Earth and humanity. Well written, and well edited, the book explores the status of an isolated planet that is ready to join the cosmic community – “Universe society.”

The author, Alfred Lambremont Webre, has advanced degrees in law and applied psychology. He offers his readers the results of many professional activities, including his work as a futurist at Stanford Research Institute. In 1977, he directed a project to develop an extraterrestrial (ET) communication proposal for the White House staff during President Jimmy Carter's administration.

Exopolitics provides an outline, or a model, for evaluating the current status and possible future of humanity. The stated goal is to provide a bridge between the current concept of Earth as an isolated planet and the future concept of Earth as a member of cosmic cultures, in a multidimensional Universe society.

Webre prepares the reader not only for changes in political “realities,” but also for changes in scientific “realities.” He emphasizes the principle of a holographic Universe. Both spiritual and material dimensions are ONE. Thus, spiritual and ethical, as well as scientific and technical, development, are signs of a planetary society that is ready for universal

“reunion” in politics, government, and law.

Webre addresses a variety of questions: Is the story of the Garden of Eden a reflection of human origins in a cosmic context? Is Earth isolated because of quarantine by ET societies? Is humanity’s history of violence – and current plans for military weapons in space – a significant factor in any quarantine by ET societies? Was there a rebellion by Earth’s “gods,” or governors, against the administrators of a larger cosmic community? Is the UFO phenomenon an indication of the strategy of an ET program? Does the Disclosure Project represent the means by which humanity formally recognizes the ET presence?

The author offers the concepts of “reflectivity” and “dimensionality” as methods by which humans become aware of higher consciousness and higher truth. Thus, both external (empirical) and internal (intuitive) methods are emphasized for exploring and evaluating truth.

For example, Webre uses the results of various public opinion polls as evidence to support dual hypotheses: Most adults are aware of both the ET presence and the UFO cover-up. Approximately half of US adults agree with the statement that ETs are visiting Earth, and more than half agree with the statement that governmental officials are withholding information about UFO reports.

Webre states: “A transformational Exobiology, Exoarcheology, and Exopolitics would construct a bridge of knowledge and relationship with advanced civilizations in the Universe.” He calls for a Decade of Contact to prepare humanity for its alignment with Universe society.

In the reviewer’s opinion, the author has done well in describing his goal, which is to present a model of Universe politics, and an approach by which humanity might align itself with the law and governance of a Universe society.

Has the author done well in meeting that goal? The reviewer recognizes that there can be a variety of evaluations, depending upon the attitudes of any reader.

The general reader might ask: How does the author know about Universe laws and government? Observation? Intuition? Information from ET societies?

Persons of “enlightened” views (from meditation, UFO and ET encounters, and advanced education) are likely to applaud as well as agree with Webre. Persons with “practical” concerns (e.g., job security, skepticism about intellectuals, and fear of “aliens”) are not likely to read the book or react to the model. Persons with certain affiliations or “special interests” (e.g., scientism, religiosity, and covert operations) are likely to discount the model

and reject the book.

Perhaps the current “game” will continue, in which the dominant culture maintains that “logical positivism” is the method and “physical evidence” is the measure of the method. If current conditions continue, then the UFO cover-up will continue, and the dominant culture will continue to deny the ET presence.

Webre argues that conditions, however, are changing. There are a variety of Earth conditions (e.g., pollution, global warming, and extinction of plants and animals) and a variety of human concerns (e.g., wars, cultural and religious conflicts, the gap between the rich and poor, and suppression of free energy technologies) that calls out for a new view of Earth and a new view of humanity.

Does the model of *Exopolitics* provide that perspective? How does the book *Exopolitics* contribute to the literature on Exopolitics?

The literature on Exopolitics can be grouped into four categories:

(1) Statements from writers of channeled messages from extraterrestrial (ET) or extra-dimensional (ED) entities, which describe ET or multidimensional communities;

(2) Reports from persons who describe encounters with ET/ED beings, and the messages from the beings about their worlds;

(3) Reports from persons who describe travels to other planets, or dimensions, and their observations of those communities;

(4) Comments from writers who analyze statements (e.g., “science fiction,” speculation, and UFO/ET experiences) about various topics of Exopolitics.

This review cannot summarize the vast literature of ET contact (consider the Vedic traditions, the writings of Zecharia Sitchin, and the Old and New Testament), but it can give a few examples of recent writings for comparison with *Exopolitics*.

Members of the current scientific community usually focus on the physical and biological conditions that are needed for life to emerge on other (distant) planets. They may be supportive of SETI (the Search for Extraterrestrial Intelligence), but they seldom view UFO reports as an indication of ET visitation.

That gap between many scientists and most UFO investigators may be narrowing. For example, a recent article that explores the ET hypothesis – “Inflation-Theory Implications for Extraterrestrial Visitation,” *Journal of the British Interplanetary Society*, vol. 58, 2005, pp. 43-50) was written by

James Deardorff, Bernard Haisch, Bruce Maccabee, and Hal E. Puthoff, who are mainstream scientists as well as UFO investigators.

Few psychologists and psychiatrists have participated in UFO research. The death of John Mack, M.D. in 2004, however, was the subject of several editorials, including Stephen Basset's "Exopolitics" column in the December-January 2005 edition of *UFO* magazine, pp. 16-18. Dr. Mack, a professor of psychiatry at Harvard University, had authored two books on UFO "abductees," and founded the Program for Extraordinary Experience Research (PEER).

Philip Krapf, a former news editor for the *Los Angeles Times*, has described his visits aboard ships of an ET civilization and their plans for contact with nations on Earth.

Courtney Brown, Ph.D., a professor of political science, has described his sessions of remote viewing, and his analysis of the political structure of an ET civilization.

C.B. "Scott" Jones, Ph.D. convened a group of international speakers in 1995, at a conference called When Cosmic Cultures Meet. The purpose of the conference, held in Washington, D.C., was to prepare both the public and government officials for possible disclosure of the ET presence.

The Disclosure Project, directed by Steven Greer, M.D., has videotaped testimony from hundreds of former military and government officials about their knowledge of the UFO cover-up.

Michael Salla, Ph.D., author of *Exopolitics: Political Implications of the Extraterrestrial Presence*, has reviewed international politics as influenced by the ET presence. He attempts to evaluate the levels of evidence for various aspects of the "politics of Exopolitics."

Paul von Ward, author of *Gods, Genes, and Consciousness*, analyzes evidence from various sources (archeological, cultural, genetic, historical, and technical knowledge) that ABs (Advanced Beings) have helped humans to establish Earth civilizations. His focus on "religious" traditions, and "scientific" traditions, provides an analysis of factors that sustain wars and other conflicts among cultures and nations. He offers an approach to ease the conflicts between different cultures with different "gods."

Ida M. Kannenberg has authored a fourth book, *Reconciliation*, with the assistance of high-level entities, THOTH and TRES. She analyzes the argument that humanity is spiritually ready to reassess its relationship with other levels of cosmic consciousness.

Lisette Larkins has authored three books on her communications with

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ETs, emphasizing that anyone can communicate, telepathically, with extraterrestrial beings.

These brief examples indicate that a wide array of literature is available for any reader who wishes to evaluate the contribution of Webre and his model of Exopolitics.

If the reader of the review has doubts about intuitive processes for apprehending “truth,” then the book, *Power Versus Force*, by David R. Hawkins, M.D., Ph.D., can provide an empirical method for assessing levels of consciousness or calibrating levels of truth.

If you have doubts about the UFO cover-up, then *UFOs and the National Security State*, a history by Richard Dolan, can provide the historical information needed to accept the reality of the ET presence and the UFO cover-up.

In my opinion, the author of this volume, Alfred Lambremont Webre, has presented to readers a small package that contains a huge gift – a new vision of humanity’s place in the Cosmos. Most books about Exopolitics are written from the perspective of humanity, or from the perspective of the individual writer.

Webre has provided a perspective of universal law and government that rises above the mundane politics of humanity and Earth, and views humans not as Planetary Persons but as Cosmic Citizens.

When the reader is ready, his *Exopolitics* provides an individual and collective blueprint for developing a social structure on Earth that assists humanity, in a Decade of Contact, to join and participate in Universe society.



BRIAN O’LEARY, Ph.D.

**Former NASA Astronaut; Founder, New Energy Movement;
Author, *Re-Inventing the Earth: New Energy Sources, Future
Sciences and Search for Extraterrestrial Life in the Universe***

Exopolitics explores a possible – and, if true, very important – cosmic view that the Universe is governed by advanced beings in higher spiritual and physical space, of which most of us on Earth are not aware or barely aware. According to this view, a long time ago, powerful Earthlings rebelled against the universal order, and we all got quarantined, driven away,

temporarily, from the Garden of Eden, cut off from the richness of the interplanetary culture. Alfred Webre argues that we might be getting closer to the time of revelation and initiation.

Webre's hypothesis of this greater reality mirrors a powerful intuition, now shared by half of humanity, that we are not alone in the Universe. Many of those, in turn, believe that we are being visited and monitored to determine whether we should be permitted to emerge from the intergalactic quarantine. But these efforts are obviously being resisted by the plutocracy of vested interests in perpetual warfare and unsustainable resource exploitation – interests that suppress our transcendent truth for the sake of consolidating their own greed and power.

Much of this book rings true. Certainly, our civilization cannot go on as we have. We will need all the help we can get to lift ourselves out of tyranny, genocide, and ecocide. So why not reach out toward those who are clearly more wise?

Undoubtedly, more empirical evidence is needed to bolster the case for the ET presence and intention. Some of this is to be found in the excellent research of the late Dr. John Mack at Harvard. The contactees that Dr. Mack worked with have repeatedly reported the great sense of urgency that some off-planet cultures feel towards reversing humanity's destruction of Earth's environment.

In this work, intuition plus admittedly incomplete science combine to form a very compelling case for understanding why we may have been exposed to the UFO/ET phenomenon, yet at the same time are so cut off from and confused about the extraterrestrial realities that underlie the evidence.