

# A Description of the ultra-terrestrial thesis

by Richard L. Bruns in a letter to FSR in 1972.

According to the ultra-terrestrial thesis there has indeed been a bridge erected between them and us. A bridge they have erected and the gap it traverses is not space in light years but a gap in time and matter. They can venture among us unseen and without the aid of magnificent flying machines and indeed can haunt us whenever and wherever they choose. As a matter of fact this is precisely what they are doing. They can be and are selective in their choice of human contacts and the method of contact can be and is varied to the extent of running the gamut from confrontation aboard or near a landed flying saucer to visits in the bedroom. They can drive to the front door in Cadillac's capable of vanishing into thin air. They can utilise the telephone, they can interrupt a program to appear on TV. They know both our future and our past, they can read and talk into our minds and they can our minds and our actions by employing well their neat little games of psychological warfare. To buy the outer space p sent by them with love is to be unwillingly and unwittingly duped by them. Whatever their true purpose they definitely friendly.



## An extract from the article UFOs and the Evolution of Man by Scott Corrales

About Gods and Demigods Inexplicata: The Journal of Hispanic Ufology

In recent years, authors like Salvador Freixedo and Juan G. Atienza have written extensively about the possibility that certain forces are trying to cause humanity to evolve for their own reasons. In *La Gran Manipulación Cósmica*, Atienza refers to the notion that there may be "bellwethers" among us who are the spearheads of evolution, moving among us in secret societies to avoid detection and perhaps annihilation by their less-advanced fellows, much like missionaries dealing with primitive cultures. It is also possible those advanced beings, whether human or not, have been in contact with certain gifted humans throughout time, inspiring new ways of thinking and inventions that have helped humankind up the evolutionary ladder. Late medieval tradition made much of beings of light in shining garments that would visit alchemists and occultists and discuss at length matters of science, theurgy, and philosophy. Were they space visitors, time travellers, or fictional sources of inspiration created by the medieval mind?

Jacques Bergier suggested an even more daring theory than Atienza's bellwethers. In his *Extraterrestrial Visitations from Prehistoric Times to the Present* (Signet, 1974), the French scientist speculates that at some point in the 18th century, one such advanced human (or nonhuman), whom he identifies as "information source X," began the dissemination of concepts in chemistry and physics that would spur the Enlightenment.

Salvador Freixedo's *¡Defendámonos de los dioses!* (Beware of the Gods!, translated by this author and still unpublished) takes a different approach. Freixedo begins by acknowledging the existence of non-corporeal intelligences far greater than humanity whom we have chosen in our ignorance to dub "gods," and who have played a role in human evolution for their own ends. "Gods are not human," he writes. "Some have the ability to manifest themselves as such and have in fact done so on numerous occasions, and have even lived intimately among us when it suits their enigmatic purposes, but as soon as their mission is accomplished, or their wish fulfilled, they return to their own plane of existence, where they can live more naturally and according to their own psychic and electromagnetic qualities." To say that these non-human intelligences come from another world therefore does not mean another planet in space, but an entirely different kind of world, as Whitley Streiber has observed in his works levels of existence coexistent with or even overlapping our own.

These "gods" Freixedo is careful to differentiate them from the Creator God of the universe can create what we would term "supermen" by endowing ordinary humans with unusual

powers to perform specific assignments on this world. Beings become known to us as avatars, messiahs, and Superficially this may appear to be a positive thing. Freixedo is of the opinion that this meddling in evolution has been largely unwholesome.

Freixedo points to cases in UFO literature in which development of an individual human has been tampered by supposedly alien creatures. In the 1970s, Freixedo researched the experiences of Heriberto Garza, a man from the Mexican city of Puebla who had allegedly experienced repeated contact with extraterrestrials. One evening he was confronted within his own home by a slender figure with feminine features that addressed him in Spanish. The nonhuman explained that it could walk through walls, matter, and that its reason for visiting Garza was to give him "an experience that many would wish to have." He claimed the planet Auko as its place of origin.

Shortly after this encounter, Garza began to be bothered by telepathic messages from the non-humans at a point to the extent that the man was forced to seek psychiatric help. When Garza was visited by researchers Ian Norris and Jorge Reichert, he told them he wanted to show them what was happening to him, and he pulled up his shirt. The researchers were astounded to find a number of nipples growing randomly across his abdomen, some of them small, others larger and with abundant hair. Reichert and Freixedo would later conclude the man's DNA had been tampered with, but a more detailed study of the case became impossible after the man "vanished," a casualty of tampering by an uncaring intelligence.

Another equally disturbing early case originated in France in 1951. The protagonist's name was legendary in UFO circles for many years: Jaime Bordas Bley (referenced in French as Jacques Bordas). A former meteorologist turned to the management of a bed-and-breakfast, Hotel del Isard in the village of Castillo, at the foot of the Canigó. In the summer of 1951, in a Europe recovering from the Second World War, a strange character wandered into Bordas' life. The man greeted him courteously in French. The hotelkeeper rested in his backyard. Bordas would describe the man as unusual in his dress, wearing clothing of an iridescent, unclassifiable colour (resembling properties of modern Lycra-based sportswear half a century later) tucked into calf-high boots. The man spoke in tones that did not match his delicate appearance and

blond hair; but even more striking were his long, almost feminine hands.

Bordas invited his unexpected guest to join him; the man accepted politely and made a request: would it be possible for Bordas to supply him with milk and bread on a daily basis? He professed a lack of identifying documents, which would represent a source of trouble if he procured these items in town. In a continent filled with displaced persons after the war, Bordas did not find this request unusual and agreed to it. However, when he asked the blond visitor where he came from, all he would reply was "from above," evidently not referring to the mountain villages high in the Pyrenees.

Much more could be said about the fascinating exchanges between Jaime Bordas and his visitor (the unusual "campsite" resembling what we would term a flying saucer, the advanced ideas offered by the stranger, the photos taken of the "visitor" by Bordas's son, which came out blank upon developing, and the gold nuggets he would give Bordas as a reward for his assistance), but what is of interest to us in this article is their disturbing conversation regarding the future of mankind. The text of their conversation appears as retold by Bordas himself to the late Antonio Ribera, who featured it in his book *De Veras Nos Vigilan los OVNIS?* (Barcelona: Plaza y Janés, 1975).

**"Man considers himself to be alone on Earth," said the man, "and is not aware that he is one of evolution's many elements. With his boundless pride and alleged wisdom, he does not know that there exists on Planet Earth an animal that will replace him in the fullness of time. He cannot imagine that something that will surpass him is currently being prepared."**

When Bordas, his curiosity piqued, tried to find out more about this revelation, the strange being gave him a glance that silenced him the only mention of a sense of menace in the entire strange experience. After a while, the nameless man offered the following by way of explanation: "Man has been given many extraordinary attributes to dominate a vast array of extraordinary forces, but he does not know this. If he misuses them, he will not only bring about his own holocaust, but also the appearance of this thing which shall come afterwards. Man

must wait. He must learn to mark time without burning stage futilely. Only then shall it be possible for Man to establish a link with that future thing."

Fifty-three years later, we can only sit and ponder the meaning of this disturbing information, given by a being that Bordas realized only too late was not human and which Antonio Ribera compared to the Adamski-era "Venusians" in appearance and demeanour. Indeed, the fair-haired effeminate visitor appeared to belong to the same androgynous coterie that brought grief to Heriberto Garza in Mexico.

Bordas himself was told many years later through a telephone call from his mysterious visitor that he would begin to undergo a mutation and cease aging altogether. An astonishing claim to be sure, but Jaime Bordas had never lived the most normal life anyway. According to Jacques Vallée's *Messengers of Deception*, Bordas had been an incredibly fat child due to a hormonal deficiency, but an encounter with a "being of light who emerged from a miniature airplane" changed the course of his life. He became strong, athletic, and a talented mountaineer. "Now that we have adopted you," the being of light had allegedly told him, "we will never forsake you." Was Bordas one of these humans whose development had been spurred by nonhumans?

More importantly, what could this new thing be? A mutation created accidentally by a laboratory? A new, improved human being produced as a result of scientific research into the human genome? Could it be the ubiquitous chupacabras believed by many to be a genetic chimera of uncertain origin or even the hybrids produced from the blending of human and "Grey" DNA, reported so often in abductee accounts? A nightmarish scenario could easily involve the 1.0 version of humanity turned into a servitor species of some sort, as in the worst science fiction nightmares, or else deleted altogether by the new dominant species. Colin Wilson believes that the alien Greys reported during the 1990s are actively involved in the creation of the new species, since they are themselves stuck in an evolutionary dead end. Each hypothesis is more frightening than the previous one.

## A direct communication with three hovering UFOs disclosing information pertaining to ultra-terrestrials.

The following dialogue took place in the summer of 1997 in the UK, between 3 ufologists and a contactee stood only yards from three silent hovering craft. These objects communicated by prompting questions telepathically and simultaneously using strong fluctuations in their own luminosity to confirm statements repeated by the witnesses as correct. The craft were so close that they were in vocal range.

The group came to the conclusion that upon certain questions if there was an instantaneous huge flash that was symbolic of a very powerful recognition. Certain questions did not raise a response at all and it was surmised that these were either too non-specific or of insufficient calibre to raise an appropriate response.

**Q.** Are you vulnerable if you come here among us? Is this the reason why you can't be open, because there is some element of danger to you or to ourselves?



**A.** Yes. We are more vulnerable. We are aware which of you come bearing the open palm or the closed fist.

**Q.** Is there a power struggle going on down here; are you facing danger just coming here to see us?

**A.** No response.

**Q.** How long have you been observing us, what do you think of us as individuals trying to contact you?

**A.** We have looked at you for a while, you have enough integrity and foresight to make us content.

**Q.** Have we needed to acquiesce somewhere inside our psyche to make contact with you?

**A.** Yes, you must first attain a specific balance to achieve the correct level of attention.

**Q.** Do you want us to tell other people about this conversation we had with you.

**A.** Yes, but you must disclose it with discretion.

**Q.** Are you aware of those who have come to direct physical harm in order to let people know about you?

**A.** We know.

**Q.** Is this all to do with some kind of transformative process critical to our survival?

**A.** Yes. We are involved in altering your development and acting as a form of parent to humanity.

**Q.** Are you part of the same group of beings described in the mythology of ancient world?

**A.** Yes.

**Q.** Are you the Elohim that are written about in the bible?

**A.** Yes, we are the ancient ones who are full of wisdom and people have called us many names