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Being or Higher Power through using our own initiative better in researching these issues. I believe that any rightly motivated person can come upon something useful for his or her maturation through learning to approach the problem in the right way, with the right tone or sound, as it were, the right activation of one's central personal energy.

G. CHICOINE

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TEMETI

THE TERRESTRIAL EMERGENT MATRIX
OF EXTRATERRESTRIAL INTELLIGENCE

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Due to widespread interest and encouragement received by the Alexandria Foundation in response to the pamphlet, The Challenge of Cosmic Perspective, the Foundation has decided to publish the following interview with the Director of Research, Mr. G. Chicoine, in regard to the issues raised in the pamphlet. This interview was with a Mr. T, a newspaper reporter who writes occasionally, under another name, for UFO journals.

Mr. T: Mr. Chicoine, I must tell you that I am in great general agreement with the ideas of yourself and the Alexandria Foundation about the need for a cosmic attitude toward UFO and ETI phenomena. I am, however, curious as to what is motivating you personally (or your associates in your Foundation organization) about all this. Have you, for instance, personally encountered UFOs or ETIs? Would you share with us the particulars of your experiences?

Mr. C: What you want to go into is what we call TEMETI, the Terrestrial Emergent Matrix of Extraterrestrial Intelligence. Myself and others have had various experiences, whether we report or describe them or not. Generally, if you can understand this, the more mature the terrestrial person who experiences UFOs and/or ETIs, the less likely that they will report or share their experiences with the public. Also, if they are mature, they are not shocked or traumatized by their experiences and do not need to be 'put to sleep' for a period of assimilation, do not need the experiences unearthed later under deep hypnosis.

I have had some unusual and cosmically stimulating experiences at various times, and I have tried to see my experiences in perspective with all other people having such experiences, whether on this planet or some other. Do not

forget that we ourselves are 'Extraterrestrials' for infinite other self-conscious races of human beings—humanoids, if you like. So, for our planet, there is a pattern, an emergent matrix, of more and more of our people having these experiences and feeling excited or obliged to present themselves or to do something about it all. There are as many levels of motivation in all this as there are levels of maturity of people having mild or strong contact with UFOs and ETIs. I think the important thing for you or any other interested person is to become intelligently sensitive to the total pattern. No one individual, myself included, has all the answers. We can learn together what all this is really about. Nonetheless, we will group ourselves in accordance with our maturity, our level of motivation. The less mature will find the efforts of the mature groups frustratingly inaccessible and perhaps arrogant or lacking in compassion. The more mature will on their part find the less mature groups acting out virtually useless patterns of behaviour that more often than not miss the point completely and whom wise compassion is unable to reach. A gap exists between the mature and the immature. This is true on Earth in all things, and it is true in the Cosmos in all things. One of the signs of maturity in any being is when that being has the humility to realize there are vaster levels above and beyond which cannot be reached or contacted through bluff or complaint, and who also realize that they have some cosmic duty toward the less mature, no matter how far below on the mountain of Cosmic Evolution they may be struggling.

Mr. T: I understand. However, if you do not wish to disclose personal experiences, could you disclose if you are working with or for some ETI group? Are you carrying out a mission?

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Mr. C: I may be carrying out some mission of some sort, but I am not sure that I would put it in such terms. It might be more important for you to learn to think in my terms rather than wanting me to communicate with you in your terms. Try to understand that we are all, as individual units of cosmic existence, carrying out our missions in life. No man is without a mission. It is up to each man to discover, to define to himself, his purpose, in the great cosmic ocean of life. If he feels he can do this without awareness and knowledge of worlds and dimensions beyond his own immediately limited one, let him do so, and if he feels ready to take a new step, let him take it.

Mr. T: Vallee and Keel feel that the whole UFO and ETI pattern is being produced as a complex deception or manipulation by some dark agency with vast power as a threat to the established societies of Earth. Do you agree with that hypothesis?

Mr. C: I am in partial agreement with it in that people do not question the real meaning and substance of their experiences, but they have this gullibility and egoism in regard to everything, in fact, and not just towards UFOs and ETIs. We cannot just live like local frogs in the local well who think their circle of blue is the one and only sky. And some pattern of responsibility or contact from other wells, other groups of frogs, may be happening in a way that is both mutually real and mutually questionable. This is a vast issue with many deep philosophical problems about the nature of knowledge, experience, and what we call 'reality'.

Mr. T: Are you saying that there may be more than one cosmic power or organization that can materialize or dematerialize matter at a distance and thus produce experiences for a planet like

ours with more than one motive at work?

Mr. C: Something like that. If travel were possible faster than the speed of light, through some sort of warp through 'hyperspace' as in science fiction stories, then 'hyperspace' becomes a higher dimension of matter-energy and we have essentially materialization and dematerialization processes or technologies relative to the observers. So there may be no real contradiction between space-travel and telekinesis, just as there may be no absolute division between Objective Reality and Subjective Experience. The Cosmos, including our own planet, may simply be some mutual interplay of these two polarities of existence. Also, this may be happening spontaneously, even joyously in some ways, meaning there may not always be planned action of some ETI organization or Local Cosmic Government toward mankind. Is everything in life always according to plan? Nature tends to bring about what is needed with or without the planned efforts of authoritative agents, whether they be earthbound local governments or far-out cosmic organizations with interstellar programmes. The Emergent Matrix for Earth of interface with ETI may be more dynamic and open-ended than we realize, however much this might threaten someone's pet theory or obsession. So, all theories are right and all theories are wrong. We live in an interesting universe.

Let me ask you a question? How does all this effect you personally? Can you avoid subjective opinion or reaction? Can any individual be absolutely impersonal? Why would they be doing that? Would the individual not still be seeking some fulfilment or result through that mode of approach? Perhaps they want to influence others, to promote their own opinion. Let it be so. It is neither good nor bad. The

important thing is that you be absolutely honest with me and others and not just pretend that you have no personal stake in what is happening. We live in an interesting time on an interesting planet. We all have a stake in what is happening, whether we admit it or not, whether we read and experience or not. Is this not so?

Mr. T: Yes, this is so. I try to always present everything impartially, but I cannot help at times also wanting to personally know and experience. I would like to get inside of it all and find out for myself as well as my readers what the truth and possibilities really are. Can you help?

Mr. C: I am helping by transmitting a better attitude toward all this. I am not claiming to offer rides on flying saucers or personal contacts with little green men. If the attitude is aligned in a certain way, without either predisposed gullible escapism or tough-minded pseudo-intellectual scepticism or alarmism, there is always the possibility of acquiring personal knowledge and experiences of some sort that will help you and others grow rapidly in cosmic maturity. Accelerated growth, within certain laws, is always possible for earnest, enterprising people. Nonetheless, these things must be approached in the only way they can be approached. If we try to pretend we are something we are not or that we have knowledge or experiences we have not in fact had, then we are lost and no one can help us and no one should even want to try. The false does not lead to the true. The false is simply there to intensify the desire to drop the false and take to the true. It is a very raw, very immature stage of evolution when people are pretending things.

Mr. T: What then is the true? Where do the UFOs and ETIs come from, if you know and will

tell me?

Mr. C: It is not that simple. There are many dimensions of consciousness and many scales of cosmic evolution. Planets revolve around stars, stars revolve around superstars, superstars revolve around supersuperstars which in turn revolve around galactic cores; galactic cores revolve around supergalactic cores which revolve around supersupergalactic cores, which in turn revolve around Big Bang Expansion-Contraction Points, which revolve around Superpoints, which revolve around Supersuperpoints, which revolve around Something truly incomprehensible to us. So 'contact' or cosmic help/hindrance patterns are working out on many levels on many scales. There is no simple answer to all this, in my opinion. We may be living in a vast universe where virtually infinitely wise beings do not have the full answer to your question. Perhaps everyone possible would really like to know where everyone possible is staying, going, or coming from. So, are we really ready to ask such a question?

Mr. T: My goodness! Well, let me put it another way. Is there any ETI group which is specifically significant for mankind at present?

Mr. C: You might try researching possible transference of evolutionary help from Andromeda Galaxy to our own Milky Way Galaxy. This would mean you would have to picture that some ancient races of Andromeda having completed their personal physical evolution came into our Milky Way to give general and specific help. Let us call them, as one writer has, the EI or OI people, pictured as gigantic in size and often having an open eye in the forehead, or sometimes only the one eye.

Perhaps all this is just speculative, but let's work with it. So we begin to sense that some vast group or groups in Andromeda may have achieved some capacity for rapid or accelerated human development in all personal aspects or faculties. Well, once they come into the Milky Way, are they always welcome everywhere, or is it that local interstellar governments often resisted this incursion from Outside? So, there would be efforts to suppress the truth of individual opportunity for accelerated growth of individual beings. Local cosmic governments might try to suppress or destroy the influence of the EI or OI people from Andromeda. It would at least make a dramatic science-fiction story, hey? But what if all this is true? Then our local Earth situation might just be an insignificant speck in some vast Intergalactic drama or tension about slow and fast individual fulfilment or consummation. Do governments always want their subjects to know the full truth of their predicament?

Do you want to take this speculation further? Then picture that some vast collections of stars in our own Milky Way Galaxy had developed an appreciation of the EI efforts, whereas most other collections remained suppressive. That would imply that we as individuals should seek our contact not with just any ETI group, but only with acceleration groups. This means there is a developing pattern of possibilities for mankind in the future of different Star-roads on the Star-map. Many would be virtually dead-end roads or worse, whereas yet others would be very personally promising indeed, even if the majority were suppressive against them. All possible Star-routes for individual or collective opportunity would thus make up what we call TEMETI, the Terrestrial Emergent Matrix of Extraterrestrial Intelligence. It could be filled with both dangers, and golden opportunities, all in accordance with one's real

level of *intent*.

Now, let us say that long ago the EI message or method got into operation in a star-system like that of Sirius A, B, and C. What if the Siriusians came to our Solar System to help, but were met by some suppressive Solar System Government, located mainly on some planet like Venus? Local cosmic authorities then, say Venusians, might not be interested in accelerated individual evolution, but might be helping mankind only in some longterm collective evolutionary plan that always sacrifices individual people, no matter what their maturity or potential. They would call the EI and the Siriusians 'evil intruders', and the EI and the Siriusians might call them 'evil suppressors'. Are we prepared to understand such possible tensions of cosmic authority and what they might imply for mankind, both collectively and individually at this time? I am not claiming to be a believer in such things as EI People, Siriusian Amphibians, or Venusian Lizard Persons, all of which are pretty unbelievable stuff, but *who* has a better explanation for certain things? Let us work with just *this* little dramatic pattern and see where it leads us, how it effects our individual lives. If it causes us to gain rapidly in terms of personal knowledge and growth, then maybe it is a solid appraisal of some aspects of TEMETI. The test of the pudding is in the eating. What we personally *do* with our personal speculations is more important in some ways than merely having them. Whatever expands our consciousness, helps us mature, should we not accept? Get out some maps of the night sky. Look at the old myths in terms of possible transmitted cosmic information to the Earth at different times in its history. Look at everything. Listen to the lore of all cultures, past and present. Find out what is really happening and how it relates with what has been happening. There is a lot to learn.

Mr. T: Can you tell me about the Moon? Some say it is a big hollow spaceship and that that the astronauts from America experienced UFOs and ETIs there.

Mr. C: Perhaps the Moon is semi-artificial, like an exhausted world converted ages ago into a spaceship and brought to the Earth long ago to bring various items of its contents, both human and otherwise, into the Earth evolution project. Perhaps the Moon is to this day routinely used by one or more ETI groups for monitoring the Earth. Then it would itself be like Noah and his three sons coming out of the Ark to inhabit the emerging continents after a previous evolutionary experiment had failed to produce evolutionary beings. Or maybe the Moon is the source of the original failure and the Ark represents some fresh effort from a non-lunar source. Who can say how many hands have worked in this garden of Earth? I myself do not trust oversimplified answers.

Mr. T: Do you believe that governments are covering up the truth of UFOs and ETIs?

Mr. C: I would not put it that way. It may be more that only certain secret government groups feel they are studying the problem with enough information and resources to find out about it. It is not suppression of truth if the government does not know the truth. They may be suppressing some of their own motives and methods of approaching the problem of UFOs and ETIs. That is *their* difficulty more than it is *ours*. It may be that there are various groups of cosmically oriented people on our planet who do not fall into either the category of governmental agencies on the one hand or conversational public cults on the other hand, which includes public 'impartial investigation' groups. Picture three main groups, not two,

and study *all* of them as best you can without getting upset.

Mr. T: Nonetheless, you must admit that there have been some cases of governmental coverup.

Mr. C: Of course there have, so we have to work outside of governments for full truth, which includes outside of *opposing* them. If the local government group investigating UFOs and ETIs does not want to share their information with me, that is their right. I will not try to force it out of them. Truth and knowledge come to us anyway when we have earned them. Our cosmic opportunities are not under government control. So we need not oppose governments and might even eventually be able to reach and help certain intelligent persons who are *inside* governmental investigation groups. Not every government agent is a sadistic bureaucrat trying to keep all individuals away from knowledge and awareness of what is going on. The attitudes of certain emotional UFO investigators running about trying to expose the great government 'coverups' are really very immature reactions. Also, sometimes government agencies create false UFO incidents for various purposes of their own. These things happen not to upset us, but to challenge us to become more mature in our appraisal of the situation. It is all a very complex pattern.

Mr. T: Were Betty and Barney Hill really abducted by entities from Zeta One Reticulum?

Mr. T: I rather think so. It is obvious enough. A typical action of ETI of the traumatic type with forgetfulness-assimilation-hypnotic-recall.

Mr. T: What about Betty Andreasson and her visit to some sort of Phoenix that seemed to

uphold beliefs of hers about Jesus Christ?

Mr. C: Well, Betty is a raw emotional also, so the experience was again of the traumatic FAHR type. The entity in question was very powerful, the Deity of the particular system (any Sun or Star is a 'Phoenix', for it 'rises or lives' daily and 'sets or dies' nightly, only to be 'newly arisen or resurrected' the next day). Perhaps in *that* Solar System one can get a personal interview with the local cosmic ruler whereas *ours*, sun Sol, will not so condescend for us, being more suppressive about His limits and His doings. Again, I am just speculating here. As for the agreement with Betty about Jesus Christ, what if Jesus Christ were indeed at some point introduced into our Solar System from this other Solar System? Maybe Betty was shown the originating source of that great individual. Why not work with the hypothesis that her experience is true? There are interesting implications for people of the Christian belief system, are there not? A new cosmic attitude might be necessary for them if they are to cope with what is coming to mankind.

Mr. T: Do you have any idea where that originating Solar System might be?

Mr. C: Try meditating on the star Gamma Bootes called *Seginus*. That was the impression I got, for whatever it is worth.

Mr. T: Where are you getting all this? How do you get your information? I have the impression that you have some vast resource of cosmic information and are not telling all you know.

Mr. C: Someone else might feel that I am trying to appear as such a person and am forming some UFO cult. There might be another way to approach me that is neither impressed nor

critical and not indifferent nor apathetic either. I really cannot explain at this time how I get my information. Let us just say that I read a lot and try to somehow make contact with what I read about. Occasionally I get lucky, shall we say, and something snaps into place.

Mr. T: Are UFOs and ETIs dangerous to people?

Mr. C: I think they prove to be increasingly dangerous toward people of our world who are themselves ignorant and dangerous, which is pretty much the majority. The world is filled with immature beings who are not making very good progress. This immaturity is dangerous and endangered, as it were. The possibility of rapid maturation is always dangerous from the point of view of an immature situation. Perhaps *that* which is threatened by UFOs and ETIs needs to be threatened. So, if you are taking a mature approach to all this, why should you worry? Rejoice in the unfolding cosmic situation all around us here. The opportunity is there. It is people's immaturity that is endangered.

Mr. T: But you have pointed out that there are cosmic groups that hinder or harm.

Mr. C: That is so. Therefore, I say let us treat our own planet as such a suppressively negative cosmic grouping. What then should we do about it? Collectively there is nothing much to be done, for there are too many immature elements in any collective action. The more people there are in any collective on earth, the less mature it is. So think in terms of qualitative personal action rather than of changing the world.

Mr. T: Is there not danger of escapism here, of getting involved in some grandiose illusion of a special group soon to be rescued by UFOs and

taken away to some extraterrestrial paradise in outer space?

Mr. C: The potential for immature people to form illusions is indeed there. But who are we saying all this for? What effect does it have on you? I cannot stop immature people from forming illusions. Let them do it. Mature people might do something else about my statements. Try to see what that is.

Another aspect is this: If mature people withdraw from immature people, whether through secrecy or even being taken away to another world or dimension, is that 'escapism' of some wrong kind? What if the 'escape' is to some situation on Earth or in Heaven, as it were, that makes growth less difficult for the mature, where they are not continually harrassed and misjudged by wild-eyed emotionals and sadistic bureaucrats who want to suppress all self-discovery and unfoldment of human potential of individuals? The term 'escape' may therefore be relative to the observer, just like, say, the speed of light, which may not really be a constant. Someone seeking more congenial surroundings for their studies may simply be showing in that way that they are truly serious about their studies and are willing to make some personal sacrifice of their more primitive surroundings they have arisen in. If, for instance, some savage in the South Pacific made his way to America and got a university degree, would we say that he was an evil and wrong 'escapist' from his tribe of savages? Local witch doctors might speak of him that way for they fear loss of their authority, but can we say that he should remain under their care or that he is dangerously mad for going off somewhere for a more civilized experience? Let us think more in terms of possibilities of tapping into some system of rapid personal development under the auspices of

benevolent ETIs. That might entail either (A) a special new way of being here on the Earth planet, or (B) eventual or immediate work on some other planet. This would not be 'escapism', but a serious evolutionary enterprise worth looking into.

Mr. T: What is the system you are speaking of? Did the EI people or the Siriusians set it up?

Mr. C: Well, if we are going to speculate, we might as well give it a name. Let's call it 'THE CONDUIT', implying something that will rapidly conduct your consciousness and possibly even your body, both inwardly and outwardly, or one or the other, to a more advanced state. It would be entered through what Arthur C. Clarke called in his 2001 science-fiction novel a 'Stargate'. Perhaps there are 'Stargates' and more than one 'Conduit'. Maybe these are physical, maybe they are psychic, or maybe they are *both*. If 'The Conduit' is to be entered, then the 'Stargate' is both an Objective Reality and Subjective Experience polarity. This would mean that if you got into the right upward energy in your own nervous system, something might be triggered that would reveal an external contact simultaneously. The 'Stargate' then might turn out to be something like a UFO or perhaps something else we cannot understand without the right energy state in our brain for such perception. This would be something like finding one's way to a treasure cave by getting the secret door to open through repeating certain magic words, as in the old legends. Maybe certain special people in the past of our Earth were entering 'The Conduit' and simultaneously travelling somewhere in the stars while inwardly going up in their awareness to higher dimensions. Perhaps they sometimes came back to Earth and tried to explain to their fellow men how this is

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done, sometimes being believed, sometimes disbelieved. Who can say? And even if they were believed, if belief was not followed by right thinking and right effort subjectively, then the lore might have become distorted and ridiculous, the whole science degenerating into useless cults preserving things, but not knowing what they are preserving or why.

Mr. T: Then the theory of some that UFOs and ETIs have always been around and experimenting with Earth people over the ages is true?

Mr. C: I am convinced that it could not be otherwise, but I am always willing to hear of any alternative hypothesis. Does anyone have a better explanation?

Mr. T: If there is something like a group of evolutionary accelerating monitors working now and then with our planet's humanity, how can we get complete evidence or confirmation of it?

Mr. C: Who is this 'we' who needs evidence or confirmation? Those who are already believers and ready to go mad with some personal illusion about it? The tough-minded literal materialistic sceptics who cannot see such evidence even when it is presented to them? Take care of yourself first and then see who you need to reach about all this.

Mr. T: Are there any ETIs working right here on Earth and appearing as ordinary people?

Mr. C: How else could it work out? Any kind of contact operation, whether done for collective growth or individual growth situations requires some form of covert operation, for there is always initial resistance and traumatic possibilities. One

must proceed gently and sensitively, listening for direct immediate feedback. If one is trying to help people who have wrong motives, one must keep one's right motives protected. A rope thrown into quicksand may also be used to pull the rescuer into it rather than the victim out of it. This interface needs careful study.

Mr. T: Then there might be some ETI group or groups right here on Earth who themselves investigate the UFO investigators?

Mr. C: That would make perfect sense to me.

Mr. T: Then this interview I am having with you could be actually monitored as one of the things being monitored by ETIs?

Mr. C: It is possible. Who knows? Let us not get carried away about all this!

Mr. T: Then *you* could be an ETI person disguised as an Earth person concerned about UFOs and ETIs?

Mr. C: Of course. And you could be a newspaper reporter who is no real such person, but actually an ETI carrying out some task with me. Or maybe someone else involved with one of us is an ETI doing some work about TEMETI. *It would be something we could identify only if we were in the state of awareness and understanding where such identifications are possible.*

Mr. T: Is Brad Steiger right that some people are actually reincarnated ETIs who have taken up Earth bodies for their own progress and to help mankind into the coming age?

Mr. C: He is right in some respects, but asserts too many false or immature versions of it. He and people he knows have less personal contact with

it than they believe, but at least through him that aspect was surfaced for Earth people to consider in themselves. What do we really mean when we say we are 'human beings'? Do we mean our bodies? I think we can safely assume that there are many persons who are actually ETI incarnations on Earth. They may themselves be of varying levels of maturity. Some of them might be quite capable of overestimating their importance when they are awakened to themselves, which would be an unfortunate side-effect, would it not? So, even if so-and-so finds out they are some 'special' ETI reincarnation, they might try to realize that they are not special wherever they came from. How helpful could a group of snobbishly grandiose ETIs in human bodies be to us if they became egomaniacs who deny their own kind in yet other awakened people? What if they started having petty quarrels and mutual jealousies in trying to get ordinary terrestrials to look up to them and follow their ideas? Would this not be just as objectionable as ordinary terrestrials failing to acknowledge unusually gifted people? Something that might be alright on paper, such as 'seeding' our Earth with slightly more advanced beings, might become quite a circus! (Modesty and ability to cooperate with other acknowledged beings) may be a reasonably rare virtue in the Universe that everyone could work on. So the craze to discover that one is, after all, a 'Star Person' could prove to be a very immature experience even for authentic ETI reincarnations in Earth bodies. The point is: what should such people really be doing if they are truly such people? Bragging about themselves and how wonderful they are? Developing deep complexes because 'ordinary' people do not 'understand' them?

Mr. T: Do you believe that ETIs or Star People

are somehow involved in making science-fiction movies to help mankind get ready for more overt UFO and ETI contact in the future soon?

Mr. C: Perhaps *sometimes* there is something like that happening, or just partially. Do not forget that some ordinary terrestrials occasionally become simply inspired in some way that has some evolutionary value. Virtually anyone can tap into some aspect of all this and express it in some way if they are deeply motivated from within to do it. It is all part of the TEMETI, just as when Newton and Leibnitz independently discovered calculus. If several radio sets are turned on to the same band, they may get a similar message from 'beyond'.

Mr. T: What do you think of the idea that ETIs are demonic forces that are arriving to help some Antichrist who will appear to mislead mankind?

Mr. C: Such people strike me as being very immature and excited in an alarmist way about something in their own cultural tradition they have not understood. I suspect that they themselves seem like 'demonic forces' from the perspective of ETIs. You know, it is rather monstrous when we say that anyone not mechanically conditioned in some particular place and belief is automatically evil through being different. Hatred of the different, the alien, is a sign of great immaturity. It is pathetic. It is also dangerous. Christ was crucified by just the kind of people who are now anti-ETI and on witch-hunts for someone they will decide must be 'Antichrist'. Henry David Thoreau once said it: "There is nothing more frightening than ignorance in action." Perhaps in the present time he would be treated as an Antichrist for failing to pay his poll tax in his act of civil disobedience *

or higher intelligence.

There is always the possibility that some ETI groups have some wrong motives that could express toward us. We need not be frightened Christians to know that some types of beings should probably be avoided in most circumstances.

Mr. T: Is it possible that some Earth people have been permanently abducted and given some sort of training or conditioning on other planets against their will? Would this explain strange disappearances of certain airplanes or just of people themselves?

Mr. C: Yes, I think it is a strong hypothesis that there have been cosmically justified experiments of forcible reconditioning of Earth people, to undertake roles in regard to TEMETI to work with the coming pattern of increasingly tangible contact. These people might be trained to come down to Earth in UFOs and demonstrate that ETIs can look and act just like ordinary folk, thus helping to dispel the possible 'monster from space' collective trauma. The Earth people on missions to Earth, their former home, might be given various tasks, including acting out certain psychological tests, such as pretending they are refugees from a destroyed planet, which could be the projected future, or at least feared future, of Earth.

Mr. T: Could it not be a horrible shock to someone to take them away by force and recondition them on some alien planet?

Mr. C: Obviously such a step should not be taken without Divine Consent or Directive. However, picture yourself again as a savage member of some island tribe. If the United States Air Force abducted you and took you to America

where you were put in a university and taught astronomy and other subjects, at first against your will, but finding it all increasingly stimulating and fantastic so that after a while you were thanking everyone for taking you away from your little island of savages, would we say that you had been done a bad turn or a secretly good one? We would have to go into each and every individual case of such forcible reconditioning to decide whether it has proven a good or bad thing to do. Perhaps those who do that to Earth people do so with sensitivity and right selectivity, saving certain Earth people from what may have been useless or wasted lives. If you are a small child playing happily on a railroad track and I forcibly seize you just before a passing train comes by, am I a kidnapper or a saviour? The question would be one of intent and understanding. I think there are cosmic laws that protect individuals against unwarranted seizure or interference, particularly from outer space. I also suspect there are a lot of people who are actually jealous of people who have been permanently or temporarily abducted by 'aliens', for it might seem to offer a cheap escape from their spoiled or unwanted lives, like a kind of subliminal suicide motive.

Mr. T: Would the people called 'The Two' or 'Bo and Beep' be such people?

Mr. C: Yes, they would tend to fall into that category. Having had personal lives that did not work out too well, and having hoped to escape to some higher world in accordance with their own pride and hopefulness, they might have begun to convince themselves that they were Star People who could offer people a journey up and out. So they began to go about becoming famous and having a wonderful time feeling like Star People and getting a following which would

promote them. But you cannot lead people into The Conduit I have speculated about if you are pretending you are already in it and of it. Nonetheless, it does not necessarily mean there is no such thing just because people like Bo and Peep come along and *imitate* the process of working with it. The shadow may be there because the light is real. The Bo and Peep attitude of escape through suppression has sometimes become a major tradition on the Earth, as with the Jains, for instance. So, their exercise might be a reflection of a much wider picture neither they nor others understand. Also consider that higher opportunities often do require some sort of sacrifice of something in one's ordinary life. So there are healthy sacrifices and there are unhealthy sacrifices. Wisdom would be to know the difference and not build up any false hopes or expectations through inappropriate sacrifice, suppression, or renunciation. Anything we give up in a wrong way just comes again in another form with net result zero.

I would suggest that people who have not been abducted on board UFO spaceships should consider that they are not unfortunate to miss that experience or they would have had it already. Perhaps there is a way to make some higher connection voluntarily without having to be traumatized. That in turn might require seeking knowledge and working more carefully with one's ordinary life here on Earth, and perhaps making the right Earth-contacts about all this. Surely any ETI Conduit enterprise worth its salt would be creating a TEM or Terrestrial Emergent Matrix for assisting rightly motivated terrestrial persons to develop their cosmic possibilities. A Stargate might be nearer at hand than we realize if we can attune ourselves to it.

Mr. T: What do you think of people who get what they feel are telepathic messages from

advanced Alien Masters?

Mr. C: I suggest that we always treat such material as being *more true* than we think and *less true* than *they* think.

Mr. T: Do you believe there is any connection of the UFO and ETI phenomena with that being whom we refer to as 'God'?

Mr. C: Of course. But what if 'God', just like the speed of light, is not a constant but a variable factor or being? What if in some world or universe He is more responsive to prayer and less responsive relatively to another world or universe? What if *God* refers simply to a very high level of cosmic evolution and responsibility, being both personal and impersonal? In that case, even Divine Authority would be sometimes better and sometimes worse in some spatio-temporal sense. So, ETI patterns of cosmic evolution may have varying degrees of God-competence. What if the Lord of the Whole Universe is a developing Being on some vast scale? Our own experiences or ups and downs might then be descriptive of local divine conditions. We would have to understand the God Pattern of Unfoldment, the CEMETI, Cosmic Emergent Matrix of Extraterrestrial Intelligence. Our idea of God is probably rather primitive and too localized.

Mr. T: Does God or some Higher Power help us in dealing with this whole question of Extraterrestrial Intelligence?

Mr. C: I am sure that is so, and I would like to finish today on this point. Perhaps something or someone truly good and deeply wise is helping us all in some way we have not understood and that we will gain more explicit knowledge of that

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Being or Higher Power through using our own initiative better in researching these issues. I believe that any rightly motivated person can come upon something useful for his or her maturation through learning to approach the problem in the right way, with the right tone or sound, as it were, the right activation of one's central personal energy.

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THE CHALLENGE OF COSMIC PERSPECTIVE

Mankind's entry to the space age challenges us to reappraise our position in the cosmos, to question age-old assumptions that man is the sole repository of intelligent life in the universe, and to reappraise the degree of maturity we assume that we have, technologically, culturally and spiritually. In this discussion the authors put forward some basic statements as to what the current evidence concerning extra-terrestrial intelligence points to, if it is examined comprehensively and dispassionately. Each statement is discussed in terms of its plausibility and rationality. In this way we hope the reader will be challenged to reconsider their perspective on our current cosmic position.

1 UFOs exist.

It has become difficult to retain a detached and dispassionate attitude to the term "*unidentified flying object*" due to some of the distortions of meaning and association that have entered common usage. In its origin the term was actually coined to express the dispassionate fact that there are many authenticated observations of objects which are seen to be flying and cannot be identified in the sense of being unambiguously accounted for as having a known cause.

The fact that there have been many cases of imagination, distortion, misinterpretation and fabrication of such phenomena cannot logically or scientifically be used to dismiss the residual core of authentic observations and events.

We concur with and affirm the existence of UFOs. The accumulated and sifted evidence is an indisputable basis for this conclusion.

2 Some UFOs are alien vehicles.

It is clear from the evidence and its scientific examination that there are phenomena in the terrestrial atmosphere which are little understood and which are likely to function as part of the natural environment of the planet (for example, ball lightning). This probably accounts for a proportion of authenticated sightings.

However, it is also clear that within the authenticated observations and events are those which make it clear that some 'unnatural' or 'technological' factor is at work. This implies the presence of some construction which is not a normal consequence of physical and biological systems as such, but the result of an intelligent understanding not, in its essence, different from the intelligence of homo faber, man the maker.

Whatever the possible source of such technological artefacts, it is clear that they have not been produced by current human ingenuity. It is true that a small proportion of such 'vehicular' engendered phenomena may be the result of secret political-military developments known to very few and not known about in the public domain. But it is also the case that this can in no way account for the totality of observations.

We must therefore conclude that a proportion of UFO phenomena are the product of what we shall call, at this stage, alien intelligence.

3 UFOs visit earth from more than one alien planetary source.

It has been put forward by some people that 'alien source' could include an alien source which is still essentially earthbound. We do not reject this view out-of-hand but it is perhaps less significant than the alternative view that alien sources are extra-terrestrial sources.

The most probable site for extra-terrestrial intelligence which is involved in vehicular technology is that of planets of nearby stars. In recent years astronomers, physicists and biologists have speculated on the increasing likelihood that planetary systems are a relatively common phenomenon throughout our galaxy. Recent researches on celestial observations in the infra-red spectrum have shown distinct evidence that planetary material is associated with stars other than the sun.

The often quoted 'Drake Equation' developed as a framework for combining the judgements of several disciplines on relevant factors, leads to a considerable spread as to the estimate of planets which might have technological civilizations capable of interstellar travel. The range is from a few to many millions. We believe that the higher figure is more likely.

The systematic classification of plausible observations and events in the UFO field shows a diversity of types of vehicle and vehicular behaviour. Where close encounters of the third kind are reported there is no uniformity in the impressions of the mental and organic nature of alien creatures.

We are led to the conclusion that the planet earth is the subject of visitation from representatives of a variety of extra-terrestrial planetary sources and therefore mankind is presented with a diversity of alien intelligence and culture directing the behaviour of their excursions to earth.

4 Aliens do not all regard mankind in the same way.

Given the diversity of sources and implied cultures it is clear that there is an issue of mode of perception, value perspective and motivation for being here. Any given man on earth will be regarded differently by members of different nations and ethnic groups. Within any given

group he will be regarded differently again by different sub-groups. Our experience of humankind shows that there is a rich diversity of viewpoint even within a planetary cultural evolution.

We believe it is scientifically reasonable to expect that (diversity) to extend and expand into the cosmos. If all the galactic planets with roughly equivalent evolution of life and intelligence were to be surveyed, we would not have a situation of diversity on earth and uniformity elsewhere. Rather we would expect to find a quasi-infinite diversity of evolutions.

* Thus in inquiring into the way in which we, on earth, might be regarded by alien visitors or surveyors, we need to be open to the fact that if we have one, or even just a few, hypotheses as to how we are viewed by them, they are unlikely to account for the variety of ways in which we are actually being regarded.

5 Alien interaction with mankind takes place historically, in the present and in the future.

From our own experience of the emergence of human excursions into space we can see that there are two kinds of vehicles which could be directed into the terrestrial domain — manned and unmanned.

It is possible that some of the vehicles which are directed into our sphere are more of the nature of exploration probes, part of a survey which could be conducted for a variety of reasons. We would assume that these would essentially be one way communications, relaying information back to their source, rather than carrying messages for man. If they are the latter, then either they have not yet understood our communication modes, or reportage of responses to such communications has not been released into 'public domain'.

We have, however, the core of evidence that manned (or 'creatured') vehicles are involved and therefore there is a variety of kinds of interactions which might and can take place. These include:

- sightings of vehicles which seem designed for intelligent life forms to function in (eg such basics as 'windows')
- sightings of aliens occupying vehicles
- aliens seen disembarked from their vehicles
- humans abducted into alien vehicles.

All of these are simply looking at the physical sensate interaction. However, the modes of communication can go further:

- one-way mental 'telepathic' communications through alien seizure of human subject
- two-way mental exchanges with voluntary involvement of human subject.

There are some rather more difficult to comprehend options also:

- abduction, indoctrination and reinfiltration of human beings
- infiltration of quasi-humans into human society, adequately disguised
- incarnation of alien consciousness into human birth.

These latter two may or may not be associated with any of the physical based interactions above.

A question that must be asked is: have interactions with aliens just taken place in recent times as reported under the current subject of UFO research? To answer this question affirmatively is to suffer from a time parochialism. It would be better to ask: why has it just seemed to happen all at once now?

Firstly, alien civilizations are not on the same

evolutionary time-frame as man is and therefore would be quite capable of visiting the earth sphere whilst man was still in a primitive state. Thus there is no logical reason why interaction may not have been taking place over the known history of man. Investigation of human history does throw up various evidence of strange discontinuities and strange legends which are consistent with the historical intervention hypothesis.

Secondly, the same consideration leads to the hypothesis that, if it has happened in the past, is happening now, there is no basis for assuming that it will not continue in the future.

This continuing interaction hypothesis renders obsolete the view that human and earth evolution is an isolated closed system. It seems much more likely that earth evolution is an open-system transactional evolution in which many of the current assumed familiar 'terrestrial' factors and characteristics are, in fact, cosmic. Man currently believes he is reaching out to explore an empty cosmos which might just be alive and intelligent, whereas he is actually a conscious product of that far from empty cosmos, intelligently guided to reconnect with his wider origins. The issue may be more around the question as to at what level of maturity — spiritual, mental and technical — will he be ready for such a reconnection. The idea of human evolution being held in virtual 'cosmic quarantine' must also be taken into account. Certainly the cosmic hypothesis is not consistent with anthropocentric arrogance.

6 Alien interaction with mankind varies in both type and extent.

The common assumption of those who consider interaction with aliens, whether it be conjecture, supposed or fictionalised, is that crudely it is 'good' or 'bad'. For example, it

may be good to gain access to greatly superior technology or redemptive spiritual guidance from beyond this planet. New knowledge will be a good thing. On the other hand it is a bad thing to be invaded by superior hostile forces and be corrupted into a cold-blooded technical superiority coupled with ruthless exploitation. There are also those who, whilst believing the extra-terrestrial hypothesis, regard it as more crucial that man remain in his 'quarantine' or 'incubator', uninterfered with by external forces.

A more dispassionate approach is to suspend judgement, recognising that we are dealing with a very complex issue here with an unknown number and type of variables. The central question may be: how is interaction with alien intelligence relevant? In pursuing such a question we should first of all simply note that there is a wide diversity of actual (and even wider potential) possibilities for interaction. It is likely that there is a whole spectrum of interactions both actual and possible over many different dimensions of value and with widely differing intent on the part of the alien source. What we speculate about 'what they want' may be but a part of the real situation.

7 Possibilities for both alien harm and alien benefit of humanity exist.

The introduction here of the terms 'harm' and 'benefit' need to be taken as quite different dimensions of evaluation than 'good' and 'bad' as used in section 6 above. If we combine the two dimensions as orthogonal to each other we set up a fourfold classification of possible modes of interaction. The real possibilities are not as simplistic as this but the model does give us a way of thinking in more dimensions than usual about the issue of relevance:

- 1 ++ good/benefit
very sensitive and intelligent mutual appreciation with consequent appropriate accelerations of human development and resolution of deeper human problems
- 2 +- good/harm
well-meaning but insensitive application of superior knowledge and capacity leading to inadvertent distraction from the authentic evolutionary pathway for man
- 3 -+ bad/benefit
conflict and confrontation which surfaces deeper authentic human response of a self-reliant nature accelerating human acceptance of responsibility for its own predicament
- 4 -- bad/harm
cosmically evil and destructive or exploitative intervention in the current human predicament leading to extinction or slavery

It is clear that much of humanity is greatly impressed by technological superiority and is therefore in danger of being overwhelmed by such contact and unable to judge the real harm and benefit implications. It is also the case that much of humanity is prejudiced *against* the superior aspects of current terrestrial technology and is therefore in danger of blind rejection of what might be considerable benefits on planes deeper than the technological.

8 Out of the great number of claims by earth people of physical and mental contact with aliens, some are valid.

Speculation and right thinking about the issues of contact and intervention is important. However we need to affirm that such contacts and interventions are already taking place.

As has been said elsewhere: "It has begun".
We have no clear picture of the implications of what has actually 'begun', what diversity of alien intent is already *changing the flow of events* on the planet in ways which are not necessarily immediate or observable.

9 The claims by UFO cultists of overt telepathic or even physical contact and co-operation with aliens in regard to the evolution of mankind obscure the fact that meaningful contactees are probably, or usually, not presenting themselves as such, for human beings who have attained to cosmic citizenship tend to lose interest in their self-esteem on the earth itself.

If a savage from, say, Borneo were to leave his culture and get a doctorate in physics from Cambridge University, might he not then be more concerned about fulfilling his career in physics than going back into the jungle in Borneo to impress his relatives with scientific artefacts or demonstrations of mathematical ability? It is natural for any embodied being to seek advancement within the value system that he recognises.

The most crude stage of the awakening of a higher value system is demonstrated when persons of a lower value system want to utilise items of the higher value system (or contacts with persons of the higher value system) precisely to expand their self-esteem within the lower value system or for other secondary benefits.

This kind of imitation of higher evolution does, in a sense, rehearse and prepare the higher evolution. It serves as a natural bridge between beings who are in a lower value system and beings who are on the border between the higher and lower value systems. There is yet a third group who are in the higher value system and who work with the people on the border from beyond.

The three domains are:

- I Imitation
people who in pursuing secondary aims nevertheless create an atmosphere and serve to alert potential
- II Bridge Building (new cosmic citizens)
by people living a double life of one foot in ordinary life, the other foot beyond
- III Transcendent
comprised of people who were once human beings of the earth, but who have passed out of this sphere.

10 The individual earthbound human being can and should find the right place in his or her being for the personal and collective probabilities of more overt and massive alien contact in the near future.

In reviewing the current total picture of the UFO phenomenon we must also look to the future. Is the current level of intervention an event which will cease? Will it continue? Will it even increase and change its character?

Some of the interventions themselves suggest that the influencing process may already be much greater than even those accepting the phenomenon assume. It also indicates that there is likely to be more intervention rather than less as man establishes a viable space age technology.

One interpretation of where we are now is that much of the current activity has been part of a preparation of human consciousness to accept the shock of alien reality. This is clearly a difficult task since alienation is dominant between races and nations on the planet itself. Even in encounters between earth cultures the degree of culture shock and 'fight/flight' subconscious reaction is quite great. In the face of the different or unfamiliar humanity is not able to be at peace with itself. To enter cosmic citizenship mankind must undergo an encounter

with the unknown which is even greater — extra-terrestrial culture shock.

There may be compelling reasons why intervention is necessary and prescribed. Our earth evolution may be part of a wider system where its performance is not an isolated event in a kind of cosmic 'quarantine'. Humanity may be needed for purposes outside of itself on several levels.

11 Mankind in its present state is not responding adequately to either its own global problems nor the challenge of obvious supratechnical multiple alien presence.

Man has tended to view himself as being the independent lord of nature and has pursued goals of exploitation of the planet and the biosphere which have ridden roughshod over both the immediate balance of nature and also the systemic implications for long term future balance. In this crisis of global awareness he is slowly coming to see that he is not an isolated lord but a somewhat out of control subject of larger systems that he cannot comprehend.

In the face of this complex of interacting problems (sometimes termed 'the problematique') several dispassionate studies show that he is in no way coping. He has become deaf to signals regarding the future and is losing the capacity both to comprehend and to create effective policies to act on in resolving the question of his survival.

In such a situation man's arrogance and deeply ingrained self-centredness (anthropomorphism) attenuates his consciousness and renders him incapable of facing these facts:

1 There is a fundamental weakness in his capacity to perceive the real environment, even in terrestrial terms. The problem, however, goes deeper than this.

2 Man's blindness to his terrestrial predicament also blinds him to his extra-terrestrial predicament. He is only dimly aware that there exists a complex and systematic cosmos. This assumption can be kept at a safe distance and only partly intelligible if there is no acceptance that the Universe gives rise to abundant intelligent life. But once abundant intelligence is accepted, man's current level of understanding can no longer be the summit and he must face the fact that his predicament may be better understood by others — the 'aliens'.

3 There is the further challenge that the Universe itself is intelligent and that the various systems are themselves consciously functioning. This has crucial implications for the issue as to whether man can be left alone to work out his future. Maybe his performance is of importance to wider spheres than his own survival. In this case the predicament may demand intervention.

The degree to which man might cope could well be a factor in the type and degree of intervention. The evidence suggests that alien behaviour so far has been circumspect and more in the nature of probing and monitoring. This itself is a mild intervention which tests human assumptions and perceptions. However, as the man-biosphere system begins to break down and as human developmental culture fails more and more, the degrees of intervention could increase. In the extreme case, mankind may find its future taken out of its hands.

So far the kind of interest shown by the types of groups in the extra-terrestrial field indicates a massive lack of adequate response. Either the subject is kept off the agenda in disbelief or incomprehension or it becomes an obsessive cult focus attached to immature human needs for self-importance. Both attitudes reduce a vital

scientific and humanistic opportunity into irresponsible avoidance or unreliable cultism. From the above analysis we may easily infer how extra-terrestrial intelligence may be considering intervention at the present time:

- a) The degree of intervention we are heading for on current performance may need to be heavy.
- b) The heaviest intervention of all may be total non-intervention in a situation of global catastrophe. This would imply that this evolution is beyond rescue and is left to burn itself out.

The foregoing analysis presents a thesis for the development in man, by conscious effort, of a cosmic perspective on *all* aspects of his life and especially in regard to the need for and possible sources of help for, the resolution of the global problematique by intervention of a higher and more developed intelligence.

12 The multiple alien presence is responding adequately to the inadequate response of mankind, even when the multiple alien presence seems to not be responding to earth mankind's overtures of contact.

There is the possibility that various interactions with aliens are taking place directly with mankind in a systematic manner. If this is so, some evidence can best be interpreted as showing that man is not registering the alien response. Generally, people who become involved and interested in this field do so in a rather haphazard, sensation-seeking way, and are too unsystematic themselves to be able to see any implicit pattern in the interactions. There is also the problem that such interactions would

not be rightly accepted or appreciated should they be confirmed.

Some human endeavour does attempt to contact alien intelligence. These attempts range from very physical actions, such as the SETI (Search for Extra-Terrestrial Intelligence) science based programme, to mental telepathy and direct physical encounter. The problem with the SETI type of approach is that it implicitly categorizes ETI as crude and helplessly unable to travel through space. This assumption, in turn is fixed by the current scientific views about travel near, at or beyond light speed. To question these assumptions is not unscientific even if man is not yet intelligent enough to conceive alternate theories. Such alternate theories will turn out to correspond more closely to the way things are.

The problem with the other end of the scale, the mental telepathy one, is that it tends to be driven by egocentric self-dramatization where the dominant motive is wanting to be an important agent of the supposed ETI. It also tends to be escapism from what, in fact, are self-generated problems on earth. This may well be viewed as irresponsible by authentic ETI.

However they might be made, overtures of contact have to be rightly structured. There has been insufficient penetration of the real problems of communication at the level of assumptions and values. The kinds of attitudes held by human investigators tend to conceal assumptions which preempt meaningful two-way contact with the kind of intelligence which *is* out there. There needs to be a new kind of research which not only draws on cultural anthropology and the psychology of communication but delves deeper into the fundamental barrier of anthropocentrism, mancentredness. The human ego, as presently constituted, is not eligible for cosmic citizenship, therefore any posture it may adopt is still within the confines of human

assumptions of importance. Without breaking out of this vicious circle, contact will not be accepted.

Systematic monitored intervention may already be happening without its being registered yet.

13 If contact with alien intelligence is considered important, then what kind of alien intelligence with what kind of motivation it would be desirable to contact should be thought out.

We have already affirmed the principle of diversity in alien intelligence. Through analogy with human diversity and imagination we can hypothesise a range of types and levels of who might be out there. In the field of science fiction we find projected into imagined alien behaviour the typical characteristics of human beings, including the hostile and the strange. Indeed the very word 'alien' carries with it connotations that do not include empathy and mutual understanding. On the planet earth, we use the word alien for anyone who is not of our locally prejudiced nationality.

Many people, in their excitement for some kind of 'contact' never stop to consider that the range of possible contact may be vast, and much of it could be either meaningless or even counter-productive. Some dimensions of structuring an overture of contact worth considering are:

1 Intelligence Gap

What degree of gap between ourselves and a superior intelligence is it feasible to bridge? At what point do we become so primitive that communication with us would be to them meaningless? There are plenty of problems in communication between levels of intelligence within present humanity. Can we handle an

'alien gap'? Would there be real evolutionary value in contacting aliens with *less* intelligence than us, if they have space technology but the rest of their culture and values are primitive?

2 Motivational Alignment

As we pointed out in statement 7 on page 7, there is not a simple correlation between intelligence and values. Just as we need to get straight why we might desire contact, we need to be aware of why they might want or accept it. Perhaps the lack of well established beneficial contact is as much a reflection of our primitive motives for wanting such contact. The motives of sensation seeking, association to achieve importance 'back home', greediness for technological advantage, delusions of 'conquering space', escape from earth problems, having someone else sort out the mess — and so on. Do we really want to meet our alien counterparts who are interested in us for those things and want to be associated with such motives?

3 Communication Modality

Between the races and cultures of earth there are the communication barriers of language and cultural assumption patterns. These are hardly likely to be less between ourselves and alien cultures. Add to that the fact that the different ways in which brains and sense organs have developed (in different quasi-human evolutions) may have no direct parallels with our own. They may be, as it were, on a different wavelength, both figuratively and literally.

4 Organic Attunement

Our evolution is bound up with the earth. That mankind is still primitive does not mean that conditions here are not appropriate for man. On the contrary, we are here to follow this evolutionary route. If our alien contactees were

in the appropriate intelligence range, with clean motivation and matching communication modality, they may still lack the capacity to appreciate the deeper implications of why we are what we are and where we are. This could make the excellent level of exchange potentially dangerous for imbalancing the situation.

5 Meaning Coefficient

That contact and exchange have taken place is often taken in itself, as meaningful. But how meaningful is it to be, for instance, an abducted sample? Many accounts of contact are not so different from the country yokel who formed a hypodermic cult in his home village on the basis that he was picked off the street for a random blood sample by a big city medical research team. The coefficient of meaning is a whole step beyond such categories of close encounter of first to fourth kind in customary UFO investigation. If an event leaves no one any better off, even worse off, we might give it a coefficient of 0. If the event includes an exchange of mutual significance for conscious evolution and cosmic citizenship, we might give it a coefficient of 10. On this scale, very few encounters have gone beyond 1 or 2. Surely we might want to prepare for contact at least at a rating of 5+.

The dimensions of Intelligence Gap, Motivational Alignment, Communication Modality, Organic Attunement and Meaning Coefficient, give us some idea as to what intentional structuring of contact implies. A clearly visualized benefit is more likely to be materialized than a vague hope for something exciting or unusual.

14 The idea of 'alien' intelligence assumes that the earth and its humanity are evolving in isolation. In actual fact, there are linkages of evolutionary responsibility on a cosmic scale

that group various seemingly isolated humanities in inclusive growth situations.

One of the greatest stumbling blocks to a proper response to the challenge of cosmic perspective is (a) that scientists, who have the rational capacity to make intelligent investigations, insist on being stuck in the consciousness=body assumption. This means that they can have no conception of consciousness functioning independently of physical brains; and (b) that spiritual teachers, who are able to be aware that consciousness is not body are uninterested in and incapable of rational investigation. Thus huge areas of evolutionary understanding are neglected and intuitive 'non-scientific' schemes containing a small percentage of essential truth, are exaggerated in importance.

The basic hypothesis that the evolution of humanity is both the evolution of consciousness as well as the evolution of the physical vehicle of that consciousness then reveals human consciousness embedded in a matrix of universal consciousness of diverse forms of awareness in diverse physical vehicles. Interchange and communication at the level of consciousness is not limited by the same laws as vehicles. It has a wider range of possibilities. Thus the physical isolation of man on earth may turn out to be more apparent than real. The 'cosmic quarantine' suggested under statement 5 on page 6, may be true only of the less refined levels.

Just as physical evolution is interlinked by a series of cosmic scales from big bang, through galactic formation, star formation, planetary formation, life formation on planets, emergence of 'technical civilized beings', so is the evolution of consciousness continuously bound up with the process, such that mankind is but a part of an interrelated pattern of reciprocally linked evolutions of intelligent species themselves

born out of cosmic intelligences. That cosmic intelligences seem out of reach is no more surprising than the inaccessibility of galaxies to physical visits. The fact that we cannot visit another galaxy does not mean that it is not performing its cosmic function. Nor does it mean that we can learn nothing, for by developing our intelligence we can begin to register and infer what is going on out there. Perhaps the primary challenge of the UFO experience is simply that it is present to stimulate unification beyond terrestrial prejudice and cultural 'in-fighting'.

15 Alien occupants of UFO vehicles usually do have greater intellectual and psychic capacities than earth human beings, but earth human beings have difficulty benefiting from the presence of their own most advanced individuals, so the projection of personal occult hopes into the ET field indicates an immature unwillingness to draw upon resources nearer at hand that are probably very appropriate for self-improvement.

Communication with alien beings by apparently non-material means is a significant aspect of this field and is especially an attracting factor in ET cults. There is considerable interest and emotion developed around the reception of 'messages for the good of humanity' and the social importance generated for those who receive and pass on the 'messages'. That the bulk of this behaviour is deception or self-deception should not be allowed to obscure the fact that, in the domain of consciousness, there are far more far-reaching powers and capacities possible than are generally available to present day people. The counterfeit is there because there is something real which it is imitating.

This is not, however, only the province of ET Intelligence. The higher developments

understood by Masters in our earth traditions such as Yoga, Sufism and Zen are already well in advance of the general evolution. They are not well understood and not cheaply available due to those Masters understanding the motivational issues of what drives people to want them as distinct from what they are really for. The cult interest in the possibility of ET sources of psychic development are, on the whole, an example of inappropriate motivation. When people can learn from the most advanced terrestrial sources they may be truly ready for extra-terrestrial ones.

16 Meaningful cosmic citizenship and a personally developmental life on earth are accessible to any individual with a truly cosmic attitude and a correct approach to the challenge of being a human being.

The current difficulties and confusions of achieving an effective cosmic perspective should not daunt us from the attempt. It is a matter of balance. Human development is following a pattern with many aspects which have to be harmonised for the results to be obtained. Neglect of some part of the pattern is often behind confusion and frustration. The authors believe that a cosmic perspective, open communication and contact with ETI is a part of that pattern, but it must be approached in a much wider context of understanding than is taking place at present. For the authors, this cosmic perspective is more significant than simply 'having contact'.

G. CHICOINE *****

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England

G. CHICOINE

ALEXANDRIA FOUNDATION

THE WORK OF THE FOUNDATION

The Alexandria Foundation is a research organization formed in 1981 to investigate and correlate the diverse sources — both traditional and contemporary — of knowledge, methods, and expertise, in the broad field of human development. Human development itself is taken as a generic term indicating human aspiration toward self-betterment, whether economic, social, or personal. Research indicates further that human development requires right education. Since self-betterment is a multi-dimensional aspiration, it is thus concluded that right education must also be multi-dimensional. Established educational institutions tend to neglect some aspects of this, so the work of the Foundation gives high priority to correcting this neglect, placing no exclusivistic or artificial boundaries on acknowledging contributions to right education, from whatever source. Research is therefore conducted on a global scale with care taken not to overlook unusual or generally inaccessible sources. In the course of this research, the Foundation also tries to foster mutual acknowledgement and appreciation among experts and other researchers, in both traditional and modern fields. The Foundation does not believe that any one institution or belief-system is in exclusive or complete possession of full knowledge of, and capacity for, right education.

In addition to investigation and correlation of valid contributions to human development, the Foundation also disseminates results of its work in the form of publications, book distribution, and occasional education programmes and public lectures.

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CONTINUOUS ADULT EDUCATION

The Foundation centers its work in comprehension of correct multi-dimensional assessment of, and adjustment to, human needs for right education in self-betterment. This is given the term Continuous Adult Education with the idea that human progress need not be arrested or curtailed at any given stage of life. The Foundation thus encourages both groups and individuals to carry out more extensive investigation of human progress than is normally undertaken.

NON-SECTARIAN HUMAN DEVELOPMENT

The most commonly organised form of failure or retardation in human development is readily observable in the sectarian or 'cult' phenomenon. This situation is further complicated by the fact that most sectarian or 'cult' situations tend to have some particular insight into human development, some contribution to make to human progress, but almost invariably in an exclusivistic and group-emotional context that renders the valid element inadequate and incomplete through self-encrustation. It is a major human problem in education to learn to extract valid elements of human progress from their self-limiting contexts and thus unify them into more universally applicable forms. The resistance to this kind of de-briefing or disillusionment is characteristic of 'cults'. The Foundation attempts to alert both groups and individuals to the fact that such de-briefing does not imply the loss of human progress, but the gain of it. Also, the Foundation attempts to discourage established societies or cultures from behaving destructively toward what they feel to be alien, for often valid contributions to human development are injured or destroyed in the attempt to deal destructively with the 'cult' phenomenon. Established societies therefore tend to act more as large supercults, thinking they have transcended the problem through mere conditioning and socialization.

It is one of the ironies of the Foundation that its work is sometimes treated as a threatening 'cult' by certain societies, both Western and Eastern. The Judeo-Christian supercult dislikes investigation of the Muslim, Hindu or Buddhist supercults, and these supercults in turn tend to resent impartial investigation from the Judeo-Christian countries. Both cults and supercults suffer from certain predominant characteristics, such as absence of research, focus on narrow fields without reference to context, polarization against differing contributions, perpetuation of closed systems, and implicit exploitation through conditioning, indoctrination, and group-hypnosis. There is a common planetary atmosphere of rejection of study of the above factors, and objectivity about this is regarded as either threatening or unworthy of respect. Overcoming this non-progressive attitude in a voluntary way by both groups and individuals is fundamental Continuous Adult Education. Right education must, by definition, be non-sectarian.

THE PRESENT AGE OF TRANSITION

An impartial survey of the current state of human development on this planet shows the increasing deterioration and inapplicability of Traditions, and, along with this, the emergence of a selfish atheistic materialism as a substitute attitude or prevalent philosophy. This massive failure in human progress has resulted in abuse of technology, increasing deterioration of the environment, both biologically and socially, an increase in political and economic destabilization and disruption, population explosions, famine, increasing mental illness and perversity of human conduct, loss of social justice and human dignity, and other signs of human degeneration. Groups and individuals, reacting to pressures of this global situation, have attempted to form organizations or social movements with varying interpretations of the nature of the crisis.

These reactions have been for the most part ineffectual and fragmentary in their approach, resulting in general failure in attaining their aims, and occasionally showing profitless antagonism toward one another. There is a very real danger that the compounded force of general human deterioration on the one hand and fragmentary aspiration toward human progress on the other hand, will only amplify the difficulties. The Foundation seeks to encourage a comprehensive or holistic observation of the present transitional phase of global history, so that groups and individuals may have an opportunity of appropriate and meaningful response to the situation. Partial solutions or observations, even semi-holistic ones, are seen as only further aggravating the situation. The Foundation has therefore initiated a World Forum on Human Development and Global Transition.

WORLD FORUM ON HUMAN DEVELOPMENT AND GLOBAL TRANSITION

Groups and individuals who may be interested in the Foundation's approach to present human difficulties on a multinational non-sectarian and non-political basis are invited to join the Foundation and thus encounter not only the ramifications of Continuous Adult Education, but one another as well, thus raising the prospects for effective co-operation in dealing with the present crisis.

Meetings of the World Forum on Human Development and Global Transition are held annually in Geneva. New members interested in attending this Foundation-sponsored forum may contact Mr A.M. Hodgson at Moorcote House, Ellingstring near Ripon, North Yorkshire, HG4 4PL, England, UK, for details.

THE ORIGINS OF THE FOUNDATION

The Alexandria Foundation is so named because of its obvious association with the roots of Western civilization, symbolized by the great library of Alexandria in Egypt. The function of the library was the collection and gathering of vital knowledge of the arts and sciences in one place so that those who appreciated and needed it could learn and develop in a scholastic atmosphere of mutual support.

The principal energy of the Foundation derives from the special genius of its Director of Research, Mr G. Chicoine, a self-educated American, in bringing together diverse elements of education and human progress in collaboration with a small group of research associates of the contemporary Western syncretist and philosopher, the late J.G. Bennett, who did pioneering work in the field of Continuous Adult Education and, in fact, coined this term. The Alexandria Foundation thus supersedes Bennett's Institute For The Comparative Study of History, Philosophy, and the Sciences.

SURVEY OF ESSENTIAL TRADITIONS

Recently the Foundation completed the first phase of a general survey of essential traditions of human development in several countries. Teams were sent out to meet with sages, elders, and educators of various cultures, particularly in the East, to explicitly connect with the total pattern of teachers and attempted human development. Copious records were made of their encounters, and slides, films, and tape-recordings were made to give an overall impression of the specific situations. This information is now being catalogued by various groups and educators in the West. This survey has resulted in both anticipated and surprising rewards, as well as development opportunities for the researchers who participated. Preliminary findings from these efforts will be released to the public in due course. Suggestions will be made as to possible follow-up research on the part of interested individuals.

APR 1986

G. CHICOINE

THE ALEXANDRIA FOUNDATION
High Burton
Masham nr Ripon
North Yorkshire HG4 4BS
England

WITH COMPLIMENTS

We believe you will find the enclosed pamphlets of some interest. We hope you will pass them on to other interested parties. If further copies are required, please write to us at the above address. Cost of extra copies is fifty pence each.

Beware of "TEMETI" !. In our well-pondered opinion, this intelligent and profound exposition, along with "Secrets of the UFO" by Don Elkins & Carla Rueckert, may be one of the most efficient surveys ever issued on the nature, origins and purposes of UFOs , as well as a far-reaching view about the structure and functioning of our multidimensional, infinitely complex omniverse we live in. A short but astonishing masterpiece, and a brilliant paradigm of the whole body of literature over our exasperating, ever elusive UFOs.

May 5th 1986 Ignacio Darnaude Rojas-Marcos
 C/Benidorm, 5 (5^oC)
 Dear Sirs, 41001 -SEVILLA. Spain

Thanks for your "The Challenge of Cosmic Perspective"
 It is one of the most efficient documents I ever read dealing with the scope and causas of our problematic situation on a planetary scale. The brain of the author of such a brilliant paper surely stormed and sparkled along its writing, no doubt it is a highly intelligent, open-minded account , which deserves be read by worldwide Establishment, in order, as usual,to do nothing.
 Can you please send me several other copies, in order to distribute them amongst Spanish cosmic truthseekers?
 I am obliged to you. With my warmest wishes,

Alexandria Foundation

August 15th 1987
Dear Gordon,

"TEMETI". A potent, high quality think-tank UFO paper. A bold, advanced, boundary reflection on the mind-boggling whys and wherefores of our damned N.I.O. (Never Identified Objets). And a stirring, rewarding intellectual food for the more open-minded truth-seekers readers of "Flying Saucer Review". Perhaps you wisely decide to print it on "F.S.R.". If so, be sure you are casting rare pearls to the eager FSR's swines f&nd to exquisite ufological delicacies, a way to optimize F.S.R. texts.

~~Take care, and look after Johanna.~~

IGNACIO DARNAUDE ROJAS-MARCOS
BENIDORM, 5 - (5° C)
41001 SEVILLA (SPAIN)

Yours

IGNACIO

August 16th 1987

Mr. G. Chicoine, U.K.

IGNACIO DARNAUDE ROJAS-MARCOS
BENIDORM, 5 - (5° C)
41001 SEVILLA (SPAIN)

Dear Mr. Chicoine,

"TEMETI"! I have just read it, and I am just, too, baffled. Could you allow me to know, who the hell are you?. A disguised androgynous mutant?. Any Venusian adventurer living amusing boutades on Earth?. Or perhaps a top-executive responsible for illustrating humankind the Who, Whence and Why of UFOs?. I wonder from where all your wisdom comes from..... Please could you give me a little bit more of your knowledge?. (Some more of your written papers).

By the way on May 30th 1986 I mailed you a big envelope full of 29 cosmicpiritual xeroxed documents. Have you received it?.

I hope I shall be able to meet you sometime at whatever plane or dimension in order to interchange stirring flows of energies, thrilling opinions and subdivine flying sparks.

"TEMETI" again. What an astonishing masterwork, Sir. A truly sparkling essay. Rapturously inspired from Elysium?.

My friend, it is the sad time to say you goodbye. Or let us say till soon.

IGNACIO

21 August 1987

For Ignacio Darnaude Rojas-Marcos,

We have received your letter of May 1986, including the collection of quotations and various articles, as well as your most recent letter of August 1987.

We have withdrawn our written publications on subjects of UFO and ETI in natural response to a lack of meaningful, intelligent response by readers of the same. We received some scattered, trivial flattery from a few sources, as well as a large quantity of counter-propaganda from groups who would send us their pamphlets in return for ours. Your own responses are also immature for the most part, but we believe you may find this judgement of yourself actually less depressing than simply being ignored, and we wish you well in your efforts to enlighten the terrestrial community as to its failures and opportunities, even where you do not yourself comprehend deeply enough what the issues really are.

The higher contacts you (and others on your level of evolution) are seeking cannot come as a result of the manner in which you do it. You must come from a higher centre in yourself if you want higher contacts. It is because you fail to do this that we find it difficult to maintain much continuity of interest in communicating with you.

We are sorry that we must take a condescending tone toward you, but that is all you will get from us at this time. You are fortunate to get even this much. There is always a purpose for everything that happens, and often it takes time to understand what has truly happened.

After your first natural reactions to this message eventually calm down, you will begin to remember all this again in time and to hear it in a new, deeper way. When that first begins to happen, you will suppress it. You may suppress it again and again, but in the depths of your psyche the truth of yourself and your fundamental evolutionary failing will dawn upon you and you will face it with courage and humor--something not possible for you at this time because of your feeling of not being appreciated enough, respected enough, by people you try to provoke and challenge into accepting you as a cosmic guide and teacher. It is this very urge to teach that is preventing your learning process from being fulfilled, just as your talking prevents your listening.

We are here to fulfill a small task within the totality of what is happening to the Earth Planet, and then we will leave and return no more. If our attitude is emotionally unsatisfying to the people we sometimes encounter who profess concern about cosmic issues, that is not our problem. We try to help alleviate pain and suffering rather than to just add to it, but there are limits to how much people will allow themselves to recognize mature sources and obtain help from the same. We have to be realistic in our dealings with proud, immature people. We are not surprised that just leaving people alone and letting them happen to themselves is almost invariably the only meaningful response to their inability to meaningfully respond.

From,

G. Chicoine

Spokesman for
The Alexandria Foundation

30 Agosto 1987

Querida Diana:

Te adjunto una carta que he recibido de un tal "Mr. G. Chicoine", autor de unos interesantes artículos sobre Ufología. No conozco nada sobre Mr. Chicoine, aparte de esta carta y de sus artículos (no conozco su edad, profesión, status social y económico, formación cultural, etc.). Y tengo verdadera curiosidad por saber algo más sobre Mr. Chicoine, pues sus artículos son de una calidad muy elevada. Leyendo su carta me da la impresión de que el idioma inglés de Mr. Chicoine no es muy correcto, pero no estoy seguro.

¿Podrías hacerme un favor?: Leer la carta de Mr. Chicoine, y, en base a su estilo literario y al tipo de lengua inglesa que utiliza, indicarme tu opinión sobre:

- Su probable nivel cultural. ¿Parece no tener mucha cultura intelectual?. (El matasellos de su carta es de la ciudad de Leeds).
- La clase social y económica a la que tal vez pudiera pertenecer (?).
- ¿El señor Chicoine utiliza un idioma inglés culto, un "Queen English", o lo contrario?.
- ¿Utiliza correctamente la lengua inglesa, o comete errores de redacción, de sintaxis y/o de ortografía?.
- Cualquier otro dato personal o psicológico sobre Mr. Chicoine que pueda deducirse analizando su carta desde un punto de vista lingüístico.

Muchas gracias, Diana, por este favor.

Mariluz está aquí a mi lado en su apartamento, gracias a Dios. Me dice que muchas gracias por el detalle que nos has mandado con Tita. Y por las fotos de Carmona que tiene Nieves. Queda pendiente su envío para Rosy por su cumpleaños. Esperamos vernos de nuevo en Inglaterra o en España.

Un abrazo muy afectuoso

IGNACIO

Ya nos contarás tus vacaciones en Grecia con Margaret.

11 HAVERFIELD GARDENS
KEW, RICHMOND
SURREY TW9 3BD

TEL. 01-948 4412

13 Septiembre 1987

Querido Ignacio,

Gracias por tu carta del 30 de Agosto con una carta firmada por "G. Chicoine". La he leído con bastante cuidado ya que me parecía una carta extraña. Por casualidad estaba conmigo la mañana de la llegada de tu carta me sobrino que acaba de ganar un degree en psicología, lo ~~era~~ lo cual me ayudó mucho en analizar la carta con particular énfasis en los puntos que me has indicado. Como dices, este análisis y crítica literaria me saldrá mas fácilmente en inglés!

Our opinion is the following:

Nivel cultural Probably an unformulated person with unfinished education, maybe a student half way through course.

Clase Social etc. Difficult to say. As he/she can type, probably at least lower middle class - maybe in process of being educated.

"Queen's English"? The writer has a superficial grasp of UFO phrases but a poor, unsure style that I would criticise more for sudden changes of tone and language during the same sentence than for incorrect grammar. As if the writer is trying to "bite off more than he can chew".

A few errors

Utiliza correcta inglesa? More or less. *Does not make spelling mistakes or syntactical errors. Not true, see **

Otro dato personal There is often a dichotomy ~~x~~ of styles within the same sentence which suggests the letter may be a group effort, e.g. sentence started by one speaker and finished by another. My nephew thinks it may be a group effort, the type of thing students do to sharpen their intellectual teeth when sitting around together.

I would now like to number the paragraphs from 1-6 and detail the examples which led us to the above conclusions.

GENERAL LAYOUT OF LETTER-

Beginning of letter suitable for memo form of address only.
For Ignacio etc. incorrect way (should be Dear Mr. D.)
Address missing. Incorrect way to end letter. "Spokesman"
a vague term - what is his standing in the foundation.
Spelling of Alexandria (2 mistakes) suggests unfamiliarity
with the name. All through, the letter ~~XXXXXXXXXXXX~~
uses plural "we" then is "signed" by one person, unless he
is trying to use the editorial we, which I doubt.
The letter is not signed - why - a personal letter
should be! *in handwriting*.

PARAGRAPH 1. We have received..... Who is We?

PARA. 2. ...publication on subjects of UFC ... ~~Article~~
"the" missing, giving un-English feel. word RESPoNSE
repeated, bad style for someone purporting to be superior
& learned. ...by readers of the same - stilted Eng. why
not say "our readers" or "the readers" etc.
...some scattered, trivial flattery. SCATTERED quite
wrongly and ungrammatically used here (in spite of my
saying that basically the letter is correct in grammar!)
You can have scattered pieces/words/Phrases of flattery
but "flattery" is uncountable and cannot take a word
like this.

Groups who would send us... I do find this construction
un-English, one of the few. Use of would here instead
of present simple e.g. groups who send.

No need to underline Their.

Change of style halfway through sentence "we believe you
..... than simply being ignored" i.e. 1st part of sent.
rather ~~rather~~ inflated in style, and patronising, the
underlined words rather a contrast, flat and simplistic
as tho' writer found the tone difficult to maintain.
Sarcastic. Similar stylistic collapse in words "what
the issues really are" which are very basic compared to
verbose construction in earlier part of sentence.

PARA 3

Another very emphatic style-collapse in 1st sentence
ending in "you do it". One would expect more erudite
lang. to follow the previous lofty sentiments and latinise
constructions. Note diff. between Romance and Saxon Eng.!!
"You must come from a higher centre in yourself"!! What
does he mean ? "continuity of interest" one either has
interest ~~or~~ or not. Verbose, could be said more clearly.
Effort to impress? (by pompous lang?)

PARA 4. "a tone toward you" - should be towards unless
American Eng. Accute change of style in "that is all
you will get from us at this time" Very basic. The writer
seems to

seems to use strong Saxon language when wishing to get in a dig or to wound. see next sentence You are fortunate.. to get even this much" very down to earth language after the previous lofty sentiments.

PARA 5 American spelling of Humor. Very ~~convoluted~~ convoluted sent. not quite confident in its handling. "Truth OF yourself - does he mean about yourself or in yourself? "strange word to use." Fundamental evolutionary failing - what does this mean - does he mean development. "Your feeling of not being"..... very clumsy. Better construction would be your feeling that + verb. Last sent. "It is this....." shows some grasp of syntax in the balance of 2 halves of sent. linked by "just as".

PARA 6. Spelling mistake "fulfill" should be fulfil. We usually speak of the Planet Earth not vice versa. "If our attitude....." this sent. again falls flat on its face in final very basic words "that is not our problem" - very brusque. "Limits to how" should read as to how. Use of "same" not very educated here. Why not use "them"? Last sent. full of jargon: "meaningful response" . "Happen to themselves" - I do not understand the meaning, if any. 'Leave people to their own devices' would be the better Eng. way to say this. Repetition of "meaningful" and "meaniningly". Split infinitive "inability to meaningfully respond". In fact this last sent. if analysed represents ~~an~~ many of the stylistic peculiarities of the whole letter.

(* I see that on careful perusal I must contradict a few things I said ^{was} earlier on about "Englishness" tho' not sure if these are due to ignorance or to not being native speaker.)

Some other comments arrived at by my nephew and self:

rather classless, could be student at red brick university. Attempt to use complex Eng. (poetic) without understanding basic rules. Sentences vary in tone through letter.

I suggest you compare the style of this letter ^{with} ~~to~~ that of the articles. The magazine might help if you sent a copy of the letter to them. Do the articles in mag. have these same stylistic failures/change of tone into different type of lang. and sudden use of very simple short Saxon words for emphasis? My nephew says students sometimes get together and do this type of thing in groups, volunteering ~~x~~ phrases which are cobbled together into sentences.

I will be very interested to hear the outcome and whether our diagnosis is on the right lines - certainly a very odd letter!!

Best of luck, Diana



REMEMBER
to use the
POST CODE

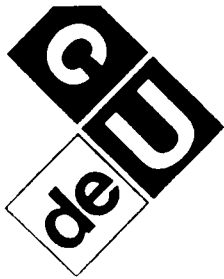


S^r D. Ignacio Rojas Marcos
C/Benidorm 5 - (5^o C)
41001 Sevilla
SPAIN

21 Septiembre 1987

Nuestra querida Diana:

Qué hermosa letra, la de tu sobre. Tienes una caligrafía excelsa, la de más belleza estética que he conocido. Digamos que escribes como pintaba Botticelli. Y muy agradecido por el estudio de la carta del misterioso "Mr.G.Chicoine", a ti y a tu sobrino. ¡Qué soberbio análisis! No esperaba tanto. Es todo un trabajo técnico, casi un psicoanálisis freudiano del imposible señor Chicoine. Como curiosidad te mando uno de los dos artículos de este raro personaje sobre ufología. Creo que el contenido y el estilo del artículo no se parecen a los de la carta recibida. Mariluz y yo hemos disfrutado con tu selfless, heterocentric letter. Esta carta es, entre otras cosas, un ejemplo para nosotros, de cómo hay que responder, cuando alguien nos pide algo. ¡Gracias! Mariluz no firma porque no está hoy en Sevilla. Diana, eres cojonuda.



Cuadernos de Ufología

Coordinadores: Julio Arcas Gilardi (Santander)
José Ruesga Montiel (Sevilla)

Santander, 16 de Enero de 1988

Sr. D. Ignacio Darnaude Rojas-Marcos:
c/ Benidorm, 5 - 5º C
41001 - SEVILLA

Querido amigo Ignacio:

Mucho me alegra, después de un larguísimo período en el cual no mantuvimos contacto directo, que por la aparición de la nueva CUADERNOS DE UFOLOGIA se reactiven nuestros perdidos contactos.

Te agradezco, en nombre de este trabajo común que es CdU (y que tan eficazmente supo mantener Pepe Ruesga) las palabras de aliento y los inmerecidos elogios. Bien sabemos que existen errores (no queridos, por otra parte, como por ejemplo el tema de los resúmenes en inglés, en los cuales se han detectado bastantes equivocaciones).

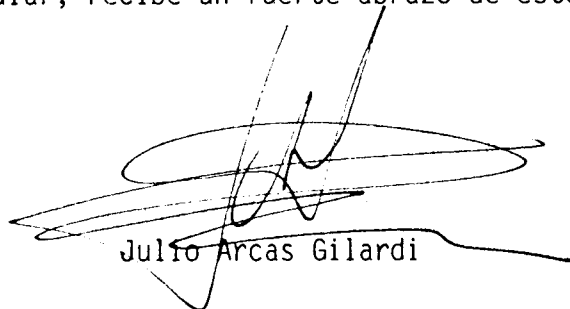
Como bien sabes, lanzarse a publicar una revista en este país, y más si es de Ufología, es una aventura arriesgada y poco menos que casi suicida. Nosotros, sin embargo, queremos o deseamos que este trabajo tenga una vida relativamente larga. Está muy claro que pasamos por un momento de vacas muy flacas y mermadas para la Ufología cuando, como bien sabes, la fenomenología OVNI casi ha desaparecido de nuestros cielos y, por supuesto, también de los medios de información general.

CUADERNOS DE UFOLOGIA, indudablemente, precisa de la colaboración de estudiosos y personas tan profundamente documentadas como tú, para hacer que la información sea digna, interesante y variada y, por tanto, fomente el arribo de nuevas suscripciones.

Tenemos algún otro proyecto en perspectiva, del cual te informaremos en breve, cuando ya el asunto se encuentre en funcionamiento.

Agradezco nuevamente los materiales que nos remites y daremos a traducir el artículo de G. Chicoine, para su publicación en un futuro número de la revista. Por otra parte, te agradecemos que nos envíes, cuando consideres adecuado, informaciones de este carácter o similar, así como cualquier nota aclaratoria o artículo, que estaremos muy gustosos en incluir.

Sin otro particular, recibe un fuerte abrazo de este tu amigo



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