

### 13.4.2 Direct Contacts with Industrial-Age Civilizations

The day would come when we believed that these civilizations, gradually brought to our level through our efforts, are able to participate in our world. With the ground prepared in advance, contacts could, for example, be established discretely with selected individuals or at the highest level of the States, or of some of them, and, if possible, be kept secret. Although leaks should not be ruled out, the leaders selected would then have to conduct information, disinformation, and counterinformation campaigns to maintain the privileged nature of these relations and, who knows, to benefit, from our side, from novel scientific, technical, and political information, giving them an edge over their rivals. The selection of States, rulers, key figures, or mere individuals would, of course, be of paramount importance.

Before or after the implementation of an influencing program, why not imagine having bionic robots that look like humans or resemble the living beings there appear in order not to risk the lives of members of our expeditions? Finally, why not purely and simply present ourselves openly and publicly? It is easy to imagine the huge sensation that this would cause in all psychological, political, military, strategic, and religious spheres, to say nothing of the media, [as well as the] multiple meetings and international colloquiums, uninterrupted sessions of organizations such as the UN, calls for "*world unity*," international consultations, the creation of welcoming committees, etc. [that it would prompt]. The rivalry of the States would be interesting to observe.

It goes without saying that our intentions must be perceived as peaceful. If this were not our policy, there would, of course, be no need to take special precautions to show consideration for the sentiments of the local populations. In all of these scenarios, we should encounter idolaters, sycophants, Herodians, who, out of a millenialist conviction, gullibility, pragmatism, or interest, would welcome us with enthusiasm as saviors, capable of solving all of their problems and bringing them peace and prosperity, preferably without having to exert much effort. These would be our first allies. Zealots, skeptics, and those who have withdrawn into the venerable secular conceptions of their world, which has been turned upside-down, would cast doubt on or deny our existence. If they were to admit it, they would consider us as so many invaders, whose intentions would be perceived as all the more suspect since they would be peaceful. There is but one logical step to take between that and imagining the creation of defense movements and resistance movements against the invader. The strength of these movements would depend, in part, on our skill in squashing them, convincing them, in the hope of attaching them to us.

But how then do we avoid the pitfall of good intentions and good sentiments that everyone knows the road to hell is paved with? (13) Should we admit how long we have been observing them? Would they reproach us for not having intervened to prevent a world war, or would they blame us for it, or, more generally, would they hold it against us that we changed the course of civilizations? Very severe and lasting psychological disturbances should be envisioned in these cases.

Would they be disappointed to learn that we are not immortal? Later, economic and technological exchanges and financial ties should be established with these populations. Would it be a wise policy to involve ourselves in local affairs? And in one manner or another, could we escape the requests to become arbitrators of political disagreements, peace, war, and economic crises?

Whatever the case, one day or another we would be in charge of the unsolved problems. Would they not go so far as to reproach us for the contributions of our very