

Can the UFO Extraterrestrial Hypothesis and Vallee Hypotheses Be Reconciled?

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Abstract—The phenomenon of Unidentified Flying Objects (UFOs) presently affords analysts only pieces of a hereto unknown whole reality. Because the whole is not seen or understood, the visible pieces often appear to be irreconcilable with one another and lead to hypotheses which are in conflict. The Extraterrestrial Hypothesis (ETH) and the hypotheses of Dr. Jacques Vallee (the "Vallee Hypotheses") (VH) represent two such divergent hypotheses. Through analogy to processes and realities that we do understand, it is possible to begin reconciling the evidence of those who support the ETH and those who support the VH. In doing so, we find that the evidence presented in support of the VH does not necessarily compel exclusion of the ETH; but it does demand an acceptance that the UFO phenomenon presents analysts with something of far broader scope in its scientific, social, and historical dimensions than many supporters of the ETH have acknowledged.

The Elephant Fable

Many people are familiar with the fable of the blindfolded men who encounter an elephant but whose impressions of it are wildly different. I shall retell the story here with liberal alterations to make a point.

Once upon a time there was a small remote village in which everyone was born without eyesight. One day an elephant sauntered into town and paused to rest in the central square. Attracted by the unusual smells and sounds of the beast, three villagers groped their way to the animal. The first villager clutched the trunk.

"Why, it is a foul-smelling snake that hangs suspended in midair!" Villager 1 cried. "What a fabulous discovery!"

The second villager found the ear.

"It is indeed evil-smelling, my friend," Villager 2 responded. "But this can only be a strange sort of sailcloth that hangs suspended by a mysterious process."

Villager 3 grabbed the hind leg.

"You are both wrong," he retorted. "Strong of odor it is, but it is nothing more than an unknown type of tree that has suddenly grown in the midst of the square."

Even though the three could not agree about the nature of their discovery, they concurred that they had found something quite remarkable. As they went off to summon family and friends, the elephant lumbered out of the village. Minutes later, the three villagers returned with half the townspeople in tow. Disappointment and doubt filled the minds of the other villagers when there was nothing remarkable for them to smell and touch.

The local skeptic snorted, "Flying serpents, indeed! You must be touching a bit of the brandy to be finding mysterious sailcloths and vanishing trees in the square!"

The other villagers echoed the skeptic's disdain as they trudged back to their jobs and homes.

The elephant continued to make occasional stops in the village and the witness stories became ever stranger: of flying snakes that sprayed water from two mouths, of smaller aerial whips, of hard, curved and pointed cylinders that hung in mid-air, of a massive soft rock growing out of moving tree stumps, and of loud bellows that must surely be from the trumpets of angels. Finally, years later, long after the subject had become thoroughly discredited, some clever locals figured out that it was all one thing: an elephant. It turned out to be understandable after all . . . once the many pieces could be fit into a proper whole.

Posing the Question

The phenomenon of Unidentified Flying Objects (UFOs) presents the human race with a puzzle like that of the villagers and the elephant. We are presented with a dazzling array of seemingly unrelated and contradictory evidence concerning the nature and behavior of UFOs, yet we lack the capacity to sense, measure, or understand some realities of our universe in which many UFOs appear to operate routinely. This has led to a lively debate as well-expressed in Jacques Vallee's "Five Arguments Against the Extraterrestrial Origin of Unidentified Flying Objects" (JSE, Vol. 4, No. 1), Robert M. Wood's "The Extraterrestrial Hypothesis Is Not That Bad" (JSE, Vol. 5, No. 1), and Vallee's "Toward a Second Degree Extraterrestrial Theory of UFOs: A Response to Dr. Wood and Prof. Bozhich" (JSE, Vol. 4, No. 1).

Can the evidence that Vallee presents in his books and above referenced articles in support of his hypotheses: the Earth-Light Hypothesis, the Control System Hypothesis, and the Wormhole Travel Hypothesis (hereafter collectively referred to as the Vallee Hypotheses (VH) for ease of reference) be conceptually reconciled with the Extraterrestrial Hypothesis (ETH) based upon what we understand today? I believe they can. The debate between the ETH and the VH appears to revolve around looking at different visible protrusions of a largely invisible whole. Through analogy and comparison to processes that we do understand, it is possible to reconcile, at least tentatively, significant elements of the ETH and VH and to understand that they need not, of necessity, be exclusive of one another.

Consideration #1: The Variable Solidity of Matter

Vallee presents us with compelling evidence of UFOs that seem almost ephemeral: they merge into one another, seemingly change shape in flight, and instantly appear or vanish. (Vallee 1988, 1990). Even phenomena of poltergeist and invisibility are occasionally reported in relationship to UFOs and events that occur subsequent to UFO sightings. (Vallee, *ibid.*) On the other hand, an occasional UFO has been reported to explode and leave fragments, and even to crash. (Sachs, 1981, Vallee 1988). The famous Roswell,

New Mexico case of 1947 provides evidence of a crashed disc-shaped extra-terrestrial craft. (Randle, 1991; Friedman, 1991). The Roswell crash has a possible historical precedent in the Hans Glaser woodcut of 1541 which crudely shows flying objects over Nuremburg, some of which are circular in shape and are shown on the ground in a field emitting smoke as though they have crashed. (Sachs, 1981). An apparent impossibility arises: how can ephemeral, almost-paranormal objects crash and leave wreckage like ordinary airplanes? A step toward understanding this puzzle may lie in a phenomenon that nearly all of us have witnessed: the transformation of ice to steam.

There are a number of natural forces that will effect molecular bonding and thereby change an object's density—temperature being the most familiar. If water is heated sufficiently (i.e., energy added), it becomes steam. Steam is ephemeral, changes shape, and merges readily with other steam clouds. When cooled down (i.e., energy removed), steam becomes liquid, which is less ephemeral but is still pliable and capable of merging quickly with many other solids. Cooled down even further, water becomes ice. Ice is solid, breakable, and behaves like other physical objects. Ice blocks cannot be merged with one another and broken pieces of it can be picked up. The atoms in a block of ice are the same as those that are there when the ice becomes water or vapor. Given the right conditions and containment, one can transform a block of ice into steam and back into ice without any addition to or loss of the original atomic particles or fundamental change in molecular structure. We use this basic knowledge in our daily manufacturing, notably of steel, plastic, and glass.

By combining the evidence so ably presented by Vallee and some who support the ETH, we find that a process analogous to the above may be happening in the UFO phenomenon, although on a much more controlled and sophisticated level. The evidence suggests that the intelligence behind the UFO may be capable of manipulating atomic and molecular bonding to a remarkable degree; i.e., that it can take a solid craft and the entities within it and quickly transform them into something less solid without loss of atomic or molecular integrity. It would be like the ability to take an ice cube, turn it into a cohesive cube of steam, and then back to ice again with none of the atomic or molecular particles changing position in relationship to one another. When the flying object is in a natural state of solidity, however, it is victim to the physical forces that affect all solid objects: gravity, velocity, friction, etc. and, like a block of ice, the flying object can fall, break, and its pieces be picked up off the ground. This theoretical model presupposes that the transforming agent is not temperature but is another controllable force that is universally available or pervasive on Earth.

Consideration #2: Co-existent Environments

We have two major environments in which life exists on Earth and through which human beings have built vehicles to travel: underwater and above

water. Each of these two environments possesses unique properties which require that an inhabitant have special physical and adaptive characteristics to survive. In many cases, a creature adapted for one of the environments can temporarily penetrate the other, but it cannot survive on a long term basis in the other environment without special tools.

The two environments are often largely invisible to one another. One does not usually see far beneath the ocean's surface when traveling over it, and it is unlikely that most underseas creatures, even if they possessed the intelligence, would be able to easily fathom the world beyond the water: they would marvel at machines that entered their watery domains from the mysterious "other world" outside.

We can theorize the existence of other habitable environments which are even more impenetrable and invisible. Here we enter the concept of "other dimensions" or "other universes," but such concepts may merely reflect the existence of other habitable environments that are as much a part of our own universe or are as attached to our own reality as the oceans are to the land, but the boundaries between are less frequently penetrated. This might be an environment that is distinguished from our own not by air and water, but by different time and/or spatial relationships.

This theoretical model would suggest that some of the unusual phenomena associated with UFO sightings may reflect the existence of a heretofore invisible environment integrated or attached to our own which some UFOs enter and leave. With this model, we can reconcile the evidence of the UFO-related fairy myths discussed by Vallee, and the apparent "other dimensionality" described in those myths, to the existence of intelligent physical entities that are still subject to the same natural forces as human beings. Some such entities might still be considered to be of Earth or other planets—or they might so consider themselves—even though their existences might encompass a different time and/or spatial environment that is somehow connected to our own.

Consideration#3: Basic Atomic Structure

Basic atomic structure gives us another avenue of reconciliation between elements of the ETH and VH. We know that atoms are almost entirely composed of empty space, i.e., there are long distances between an atom's nucleus and its revolving electrons. Solidity is therefore an illusion caused by rapid motion. Even the hardest rock or steel consists of almost complete emptiness. One can conceive of a future technology which is capable of manipulating the reality of this emptiness to accomplish tasks that might presently seem impossible, such as passing one solid object through another—a phenomenon sometimes reported in connection with UFO close encounters. (Vallee 1988).

Consideration#4: Image Manipulation

Vallee points out that projected religious images have been experimented with by military organizations as psychological warfare tools. (Vallee 1991).

This same type of psychological manipulation utilizing religious imagery appears to be part of the UFO phenomenon early in this century in such events as the vision of the Virgin Mary at Fatima (Vallee 1988) and in the 18th century with the religious visions of Joseph Smith. (Vallee 1990, Bramley 1989). If we consider the evidence of Reverend Downing and others that many Biblical events were UFO-related, then psychological manipulation through religious imagery has been a part of the UFO phenomenon for thousands of years. (Downing 1968). This evidence, however, does not compel a belief that UFOs themselves are solely projections designed to bring about human social and psychological manipulation; rather, one can logically deduce that such social and psychological manipulation has been an activity of some of those who are flying the unidentified objects we so heatedly debate today.

Consideration #5: UFO Consistencies

I concede that the above models do not entirely reconcile the ETH with all of the evidence presented by Vallee in support of the Control System Hypothesis. We still have the curious airships of the last century. The airships were archaic and yet modern at the same time; for example, they flew without means of an understandable propulsion system, but at least one witness reported seeing bolts along the outside—not what one would expect from an interstellar craft. (Vallee 1990). Not mentioned in any of the Vallee writings cited herein but that I have noted, was the frequent appearance of traditional-looking rocket ships up until about the late 1400's, and then they too seem to vanish from the picture (Lycosthenes, 1557). These rocket ships were overly advanced for human society at the time but would have been archaic for a supposed extraterrestrial society capable of interstellar flight. As Vallee suggests, some of these objects do indeed appear to act as images for where human technology later arrives.

In contrast, however, it should be pointed out that certain UFO archetypes have not changed over the centuries. Circular objects and "flying shields" have been reported for thousands of years. (Sachs 1981, Lycosthenes 1557). Elongated objects with windows, i.e., non-rocket "cigar-shaped" UFOs, have also been so reported. (Sachs 1981, Lycosthenes 1557, Bramley 1989). Even crude combustion types appear in Biblical stories and seem to have lasted several thousand years, perhaps going back as far as ancient Sumeria. (Sitchin 1976). The consistent appearances of circular and elongated UFOs suggest that their purpose was likely to be a practical one, i.e., used for flight, rather than as projections intended to effect human manipulation. With so many sightings made, the images may become part of the human collective consciousness and it would be natural that those forms be instinctively or subconsciously copied when human beings seek methods of flight: a process similar to children who will draw and design things according to images that they have been exposed to. This does not always mean that the copied objects or their creators desired imitation; more often than not, no such intent existed.

The above discussion does not preclude the possibility that intelligent beings

flying circular **craft** may not also sometimes project images of those craft to bring about a psychological effect in the observers. Such an activity might be roughly analogous to our own Air Force projecting images, if it had the ability to do so, of large bombers in the sky to frighten or distract an enemy when the Air Force did not want to use actual bombers. We should consider the evidence presented by Vallee that the intelligence behind the UFO may be projecting images—perhaps of a remarkably solid or three-dimensional nature—for reasons best known to that intelligence. The use of such imagery, however, does not preclude the existence of true objects.

It may be argued that any civilization capable of the many extraordinary technical feats apparent in the UFO phenomenon would not bother engaging in manipulations of more primitive people. It is a sad fact that advances in technology do not automatically result in ethical or social advances; it may only mean that the technical advances make barbarism and sociopathology more efficient. A millennium ago, it may have taken a year or more for hundreds of thousands of people to be killed in a war. The recent Persian Gulf War has shown us that it only takes a few weeks in today's world, and that people still participate in such activities in very large numbers. It is common to project into the UFO phenomenon our own hopes that technically advanced civilizations will be solely inhabited by individuals of high ethics, but a critical study of the historical UFO phenomenon reveals that this not necessarily the case.

Other Considerations

Vallee states that unexplained close encounters are far more numerous than required for any physical survey of Earth. This objection is based upon the theory that extraterrestrials accidentally happened upon the Earth and have been surveying it ever since—a theory once common to proponents of the ETH. I believe the better scholarship is that Earth may be an extension of an extraterrestrial civilization, and that that race was here before humanity. This scholarship further hypothesizes that the human race was genetically engineered by that extraterrestrial society, and that this event was the source of nearly every creation story taught in early human society. (Sitchin 1976, et. al., Bramley 1989). This hypothesis immediately resolves three problems with the ETH cited by Vallee: the frequency of visitation, the long-term existence of the UFO phenomenon, and the biological and behavioral similarities between human beings and alleged extraterrestrials. My sense is that the “accidental-discovery-of-Earth-by-extraterrestrials” theory is already beginning to wane amongst proponents of the ETH in favor of the better evidence that there may be a biological nexus in prehistory between *Homo sapiens* and the apparent extraterrestrial society manifesting itself in our skies.

The Strengths of the Vallee Hypotheses

The great strength of Vallee's work lies in his pointing out that the UFO phenomenon consists of much more than extraterrestrial pilots performing

daredevil aerial acrobatics and biological probing. His evidence compels us to consider that the UFO phenomenon may be significantly linked to human historical, religious and sociological development (or "misdevelopment," depending upon one's point of view) by intelligent design of a possibly manipulative nature. He also convincingly presents evidence that there is more to the operation of UFOs than a mere propulsion system: we are dealing with evidence of advanced abilities to manipulate solidity, space, and time to remarkable degrees. His field work has brought to light many remarkable and significant UFO sightings that we would not have learned of otherwise. Even if one remains convinced that the ETH is a good model for understanding a significant part of the UFO phenomenon, as I do, one cannot ignore the Vallee evidence if one is striving to understand the total phenomenon.

Summary

The UFO phenomenon presents us with a situation like the blind people in the village. We perceive only certain manifestations without the present ability to perceive the whole reality, and so there initially seems to be no possible way to reconcile many of the manifestations reported. In this brief treatise, I have attempted to show how the evidence gathered and presented by Vallee need not necessarily exclude the ETH, but that Vallee's evidence compels us to attempt a much broader picture of the overall reality behind the UFO phenomenon, both from a scientific and socio-historical point of view. We may one day finally get a picture of the entire "elephant" and discover that, as a whole, it looks much different than any of its single parts, but the single parts now all make sense.

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