

astronomers in 1961. In *Passport to Magonia*, Vallke attempted to set the UFO phenomena in the perspective of history and mythology. As far as I can tell, Vallke still prefers to look at the subject in that way and chooses to distance himself from the present-day preoccupation with more dramatic concerns such as MJ12, abductions, crashes and recoveries. Time will tell who among present-day ufologists has the sharpest insight.

Although this book is primarily a biography, it also contains abundant factual content. Most significant, perhaps, is Vallée's disclosure of a document that came to his attention in 1967, and that he then drew to Hynek's attention. It is unfortunate that Vallke regards this document as still subject to a classified status. As a result, we do not read the document but only a brief paraphrase of its contents. According to Vallke, the document provides clear evidence that the Air Force had carried out a more extensive investigation (Project Stork) into the UFO problem than its publicly acknowledged Project Blue Book in which Hynek was involved. In the planning process that led to the CIA-sponsored Robertson Panel, perhaps the most important step was the Air Force decision of what evidence their staff would present to the Panel. The memo cited by Vallke indicates that this decision was made by Stork personnel, not by Blue Book personnel.

The report of a conversation involving Hynek that occurred in June 1966 shows that the Stork revelation would not have taken Hynek completely by surprise. When Don Hanlon remarked "Maybe Blue Book was a sham from the beginning," Hynek replied "I have often thought of that."

It is likely that, within a few decades, science students will wonder either (a) "How could those few scientists ever have thought that there was anything significant behind those obviously bogus UFO reports?" or (b) "How could the vast majority of scientists not have realized that there was something significant behind those obviously real UFO reports?" Whichever question they will be asking, Vallke's book will be a valuable resource in providing first-hand insight into the early development of the UFO controversy.

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## Second Review of Forbidden Science

Jacques Vallée has written several critically acclaimed books about the UFO phenomenon, selling over a million copies in several languages. He is widely known as the real-life model for the French scientist played by Francois Truffaut in *Close Encounters of the Third Kind*. The legacy of his seminal role in the most significant chapters of the modern UFO saga will make for fascinating encyclopedia entries in years to come.

And there hangs the irony of this tale. For despite widespread acknowledgment of his uncommonly accomplished career, a significant number of UFOlogists (self-styled UFO experts) today insist that Jacques Vallke has forfeited his right to be considered a credible figure in the mainstream of UFO studies, coincident with the publication of his latest book, *Forbidden Science*.

Chief among the high crimes of which Vallke stands accused is his chronic nonparticipation in the Church of UFOlogy's most holy of high rituals, its sacramental equivalent of Confession: the mandatory practice of hypnotizing as many people as possible in search of proof that outer space aliens are abducting millions throughout the world and tampering with the genetic legacy of the human species. Vallée's wanton refusal to celebrate this all-important rite precludes him, necessarily, from performing the (equally hallowed and altogether mandatory) ceremony of exhibiting traumatized "pet abductees" to audiences of Oprah, Donahue, Maury, Sally, and Geraldo, whose pioneering programs featuring "Cross-Dressing Homophobic Morticians" and "People Who Talk to Milkshakes" have proved empowering to millions throughout post-literate America. (Are we to assume Vallke hasn't yet grasped how the abject humiliation of naive experimental subjects on national television can enhance public awareness of humanity's collective impotence in the face of overpowering alien might?)

An additional count of apostasy can be leveled against Vallée on grounds that for many years he has conveyed the distinct impression of devoting himself to the careful, sophisticated evaluation of UFO data, tested against original, provocative, and productive hypotheses; the "science thing." Surely Vallée is in a position to appreciate the greater importance of "playing the Catskills"—traveling the annual circuit of UFO purported "research conferences" spread round the hinterlands, setting up card-table-and-folding-chair and selling the essential paraphernalia, the rigging, the icons, the manna-charged talismans of UFOlogy: copies of critically important (and "only now available!") grainy videotapes of airborne ambiguities seen over Nevada; bumper stickers reading "End the CIA-DIA-FBI-NASA UFO Coverup"; and, of course, the ever-popular fourth-generation photocopies of mostly blacked-out "Newly Released Top Secret Government Documents."

It is a matter of public record that not a few of today's self-declared UFO authorities base their expertise on mastery of just such festivities, following the little-known although apparently universal Law of Beckett, first popularized in a now-legendary stage production focusing on the theme of human resourcefulness, *Waiting for Godot*. Because Jacques Vallke has kept a rather decided distance from the concentric institutional paranoia of UFO politics, his gravitation to the periphery of the discipline's field of vision provokes no great amazement.

Even so, this hardly explains why Jacques Vallke—a founding figure in modern UFO research—should today find himself not discernibly more welcome within the ranks of mainstream UFOlogy than a drag queen at a meeting of the Joint Chief of Staffs. To understand this quandary, we must turn to the

author's own confession (a rather damning one, to be sure) from *Forbidden Science* (page 420): "Sometimes I get the awful feeling that I am the only human being who doesn't know what UFOs are."

Thus turns a marvelous plot! By freely confessing that his exhaustive study of the UFO phenomenon has led him to put aside shopworn answers, has impelled him rather to focus on asking subtler and smarter questions, Vallée in a single stroke takes leave not only of mainstream UFOlogy—perennially mired in a self-imposed labyrinth of successively banal variations on the extraterrestrial hypotheses— but also of hardcore debunkers, whose reflexive (and curiously emotional) dismissals of all UFO data bear the stamp of ideological fixation masquerading as "fair-minded skepticism."

A pox on their equally one-dimensional houses, says Vallée, who leaves little doubt that, by and large, UFOlogists and debunkers only appear to be at odds. Both camps actually represent two versions of the same viewpoint, or mindset, best summarized as being "in the know." Most UFOlogists "know" that UFOs are extraterrestrial objects, just as debunkers "know" the field is sheer nonsense and that UFO witnesses are either hoaxers or mediocre observers deceived by hallucinations. Vallée challenges the cultish dogmatism of both camps, in the process making his own position clear:

The UFO Phenomenon exists. It has been with us throughout history. It is physical in nature and it remains unexplained in terms of contemporary science. It represents a level of consciousness that we have not yet recognized, and which is able to manipulate dimensions beyond time and space as we understand them. It affects our own consciousness in ways that we do not grasp fully, and it generally behaves as a control system.

UFOs may be extraterrestrial, but "the form of intelligence the phenomenon represents could coexist with us on earth just as easily as it could originate on another planet in our universe, or in a parallel universe," Vallée insists. "My own speculation is that UFOs operate in a multi-dimensional reality of which spacetime is a subset.. [and that the phenomenon challenges] not only our definitions of physical objects but our concepts of consciousness and reality... [and brings into question] the entire history of human belief, the very genesis of religion, the age-old myth of interaction between humans and self-styled superior beings who claimed they came from the sky, and the boundaries we place on research, science and religion."

No less impressive than Vallée's speculations along these lines is his riveting account of the major personalities and battles of the grand UFO debate, from the extraordinary Socorro landing to the notorious "Marsh Gas case." *Forbidden Science* is comprised almost entirely of Vallée's lucid journal writings detailing out-of-view conversations and heated debates among researchers, from 1957 to 1969, a unique and welcome departure from the norm of UFO literature. "The major revelation of these Diaries may be the demonstration of how the scientific community was misled by the government, how the best data

were kept hidden, and how the public record was shamelessly manipulated," the author summarizes.

Vallée acknowledges that his is simply one observer's perspective on a series of complex events. Yet it must be said that no other account of the UFO saga's climactic 1960s chapter approaches (or even attempts) the attention to detail and insight into human character of *Forbidden Science*. Not only philosophers of science and historians but lovers of detective and high adventure stories will find Vallée's study fascinating—as should students of tragedy. For in the final analysis this is a book about how, in Vallée's poignant phrase, "one of the most profound and puzzling phenomena in the history of man [was] allowed to exist around us without interference, without even a flicker of acknowledgment or an attempt at intelligent response."

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**Roads to Center Place: A Cultural Atlas of Chaco Canyon and the Anasazi**, by Kathryn Gabriel. Boulder, CO: Johnson Books, 304pp \$13.95, paperback. (Available from the sourcebook Project, P. O. Box 107, Glen Arm, MD 21057.)

This book is primarily intended for those with a specific interest in the pre-Columbian road-systems of the South-West. There must be quite a lot of such folk about, to judge by the number of individual and group projects, academic or fringe, whose contributions to the subject are acknowledged by the author. They will find this a thoughtful overview of the many problems posed by the 200+ miles of mysterious roadway built by the Anasazi in New Mexico, Arizona, Utah and Colorado, and of the solutions proposed by those who have investigated them. Simply as a work of reference, it will be a valuable resource thanks not only to its summary of previous work, but also its 10-page bibliography, index, and above all the 41+ items listed and described in the "Anasazi Atlas." The book is copiously illustrated with aerial photographs vertical and oblique, with the salient features arrowed; ground-level photographs; maps, plan and diagrams. It is a thorough-going work which speaks of scholarly dedication; moreover it is well-written, clearly structured and decently printed.

If that were all, the book would take an honorable place among the specialist publications available for those who concern themselves with reconstituting the history of America before the Europeans arrived, as a useful contribution to