

"BEAUTY OF THE NIGHT"

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WHILE researching a complex silent contactee, Mr. X¹ of northern New Jersey, I stumbled upon some interesting tangential data when X referred to two of his former acquaintances from the late 1950s. These men, now in middle age, recounted to me their UFO experiences in northern New Jersey and the Pocono Mountains of eastern Pennsylvania.

B.C., a fifty-three-year-old salesman, who had university training in engineering and business administration, was very active in ufology for a six-to-nine-month period in 1958. During that time he was involved with a highly publicized northern New Jersey contactee, some of whose claimed UFO experiences were, in B.C.'s opinion, frankly spurious, and others inexplicable. B.C. independently witnessed some purported associated UFO events. He vividly recalled four distinct episodes. It facilitated this study to learn that he was formerly from my home town, Montclair, and was currently living in a neighbouring community.

Three psychiatric interviews in my office and several extended telephone conversations with B.C., his wife, and other members of his family revealed him to be intelligent, truthful, and free of any relevant psychopathology. Although he currently has mild diabetes, which is being successfully treated with diet and oral medication, his UFO experiences occurred when he was in good general health. He has always had excellent vision and hearing. The following experiences are presented chronologically.

I—The radio

"My wife and I heard a WOR radio news bulletin which interrupted the regular programme for a few minutes but which no one else heard. We were driving from Montclair to Pluckemin, New Jersey, where a meeting on saucers was held every week. While I was listening to the regular programme, an announcer cut in and said, 'It's been reported that the British have communicated with a saucer in England and have made arrangements to meet with the occupants.'

"I turned to my wife and was stunned. When I asked her, 'Will you tell me what was just said on the radio?' She gave it to me just the way I had heard it.

"I inquired about this when we arrived at Pluckemin, and although the people there were also listening to that particular radio show, they hadn't heard what we did! I could hardly believe what I had heard. I never had an experience like that before or since. A hoax would have been very unlikely."

II—The death light

B.C. now moved on to the second incident:

"The contactee's son, aged twelve, was dying of brain cancer. The parents had given up on doctors and were using advice from the 'spacemen.' The boy was close to the end. My friend Rob* and I went up there to see if there was anything we could do.

"We were sitting in the kitchen and the boy was in the other room with the nurse, who was on twenty-four-hour duty. The sick boy then called urgently. His mother rushed into the room and we followed. The nurse took his pulse; it was very slow. The boy had a convulsion and a light started to show up above his bed. It began as a light blue, and was about eight inches from the wall but not casting any light on the wall. It was like a bar of light. It pulsed and grew whiter, and then it faded. The whole light manifestation lasted about one and a half minutes.

"The nurse left to call the doctor. Rob and I were alarmed. When the boy relaxed the light was white. By the time the doctor came there was no light and the boy was all right. When I saw the light, I turned my head sideways to make sure that it was not an optical illusion which would travel with me, but it was still there. I asked Rob what he had seen in the last several minutes and he described it to me the same way.

"The night of the column of light, I saw four men in luminous uniforms. They were about three hundred feet away on a hill-top in the pasture. They stood in front of a dark grove of trees behind a fence. It was a moon-lit night. They were on the edge of the rise walking and glowing. If they were stooges, it would have been a very strange and expensive hoax. The sick boy's mother was with us; the other children were too young and too small to fake this. The [contactee] father was in the house, as was everyone else whom we had met when we first came. The father might have been grieving over his very ill son and flipped,† but this would be hard to accept. It was not very cold that night."

This incident was independently confirmed by Rob, and the same light over the dying boy was seen under similar conditions at several different times by Mr. and Mrs. X, who independently volunteered this information, and who were quite mystified by it.

* The title "Beauty of the Night" is quoted from "God's World," a poem by C. B. Brailey, in *Secret of the Flying Saucers from Outer Space*, by Howard Menger, Pyramid Publications, Inc., New York City, 1959.

* This experience was independently and spontaneously confirmed by Rob and his wife.

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(H) The Xs recalled how, before the boy was completely blind (i.e., couldn't distinguish light from dark) and disfigured from the brain tumour, he could 'see' many people around him when the others claimed they saw the columns of light. The boy said, "they (the hallucinated phantoms?) are from the planet Orion and are coming to take me away." The mother and Mr. and Mrs. X had no idea where the boy received this information since the father and the rest of the family were unfamiliar with Orion and such concepts.

All who visited the boy were impressed with his composure in the face of death and with his intellectual brilliance. Although only twelve years old and blind, he could talk on a variety of subjects, and many people came from afar to see him, including, on one occasion a high-ranking Jesuit from Washington, D.C., who interviewed the boy in private and at length.

(H) The account of Mr. and Mrs. X was fully corroborated by a three-hour psychiatric interview of the boy's mother. Her narrative and experiences included the episode with luminous entities that "could almost be seen through—and that seemed to hop around like the astronauts (whose Apollo XVI moon-walk was on television during the interview). There were no discrepancies between the mother's comments and the versions given by B.C., Rob, and the Xs.

The mother expatiated on other personal UFO and UFO-related experiences. She appeared to be an open, honest, co-operative, intelligent, middle-aged woman who was free of any gross psychopathology. From the interviews of her and of others, it would seem reasonable to suppose that the elements of later fraud and presumed serious psychopathy involving her husband, the publicised contactee, were an entirely different matter and a tragic story in themselves.

It is of interest that despite some dreadful life experiences, the woman's children have all done well in the world. The mother handled the truth and reality of the valid, early, family UFO experiences in a factual way—even though she had no explanation. The later alleged UFO material involving her husband alone, which she believed was fraudulent, she also handled on a reality plane. It can be conjectured that if she had not assumed such a course, her children (and she herself) would not have survived without serious emotional decompensation.

None of the people involved in the light experiences were spiritualists, adepts in psychic phenomena, or in any way accustomed to such events.

On telephone interview, the sick boy's physician claimed no knowledge of the light episode. Perhaps because his wife was flagrantly deceived by the publicised contactee's egregious stories, the physician dismissed everything and everybody associated with these alleged UFO-associated events as "bunk".

Karlis Osis,² the parapsychologist, has carefully analysed many deathbed experiences, some of which are possibly analogous to this. In his examples, the dying person had the vision, which was only rarely shared by others. Not one of his examples had multiple visions by observers on different occasions. However, Osis cited an amusing experiment by the Cambridge Society for Psychical Research: a Mr. Cornell once

masqueraded as a ghost by wearing a white garment and then walked in a lighted churchyard "in view of a street with much traffic." He next walked across a screen during a performance in a crowded movie theatre, and still later, using luminous cloth, he masqueraded at a garden party. Thirty-two per cent of the theatre audience did not notice him at all, and of those who did he was not interpreted as an apparition. Of the sixteen observers at the garden party, only the bartender (and he might have been under the influence of alcohol) took Mr. Cornell for an apparition.

The applicability of this experiment both to UFO data and in particular to the UFO-associated multiple-witness experiences of seeing luminous figures with peculiar astronaut-like gaits, as well as the columns of light, is evident. The framework of negative expectancy, which would tend to minimise or deny such experiences, would tend to make any residue that is reported more significant. Therefore, because UFO experiences are often ridiculed for reporting "such nonsense", it is likely that there are as many cases understated as there are overstated—even to the extent of the grievous omission of bizarre data.

Although there is nothing in Osis' accounts that are remotely reminiscent of UFOs, one might wonder about a possible UFO-parapsychological linkage. How does one find out unless he thinks of the possibility and has asked?

III—The ravine †

B.C. next recalled a personal sighting:

"This event happened late one winter night about six weeks after the death-light experience. It was snowing. We were near the Mt. Airy Lodge in an isolated area of the Pocono Mountains in eastern Pennsylvania. A group of us were in a cabin with a fire going and decided to experiment by having one of the fellows hypnotized. When entranced, he said that there would be [UFO] action in the region that night and that we should go to a ravine. Nobody, however, gave us a direct route. Rob, several other men, a few wives and I went to a ravine. It was snowing. The (publicized) contactee was not with us and knew nothing of what we were doing or what we had planned on the spur of the moment. We stood on a ridge, looking down into the gully while Rob § and the hotel desk clerk went down to see what was there. When they were about twelve feet into the clear area at the bottom of the ravine, a man's voice, seemingly from the brush on the side, said, 'Who's with you, Rob? Don't be afraid.' Rob and the

† H.W., who was a high school friend of the sick boy, recalled how the contactee father once brought the sick boy out into the pasture "to meet the spacemen and receive help. The boy, who was blind from the brain tumour, couldn't see the spacemen, and the father screamed and smacked his son." Because of this, H.W. felt that the father was a hoaxer. However, even superficial scrutiny of this unfortunate episode reveals other alternative and perhaps more plausible hypotheses: (1) the father had hallucinations and delusions of spacemen; (2) the father actually saw something and was furious and frustrated that his son couldn't share his experience either in reality or in an induced psychosis, folie à deux.

clerk ran back in panic. Rob was all shook up. Then the light business started.

"A light sprung out of the ground and shot up vertically, with a point at the top. It was about 12 to 15 feet high. The point then dropped and became an elliptical white light (Figure 1, a and b). It suddenly went back to the vertical shaft and then went out. It was most amazing. I have never seen anything like it. If this was a hoax, it would have cost thousands of dollars. The next morning, Rob and several other fellows went down to look for footprints and found nothing but some deer tracks. There was a stream running through the bottom of the ravine, the ground was soft, and there was some snow. It had stopped snowing before the light business started. The men also reported that the tree tops were broken and the bark on the lower limbs was scraped off. Something must have risen."

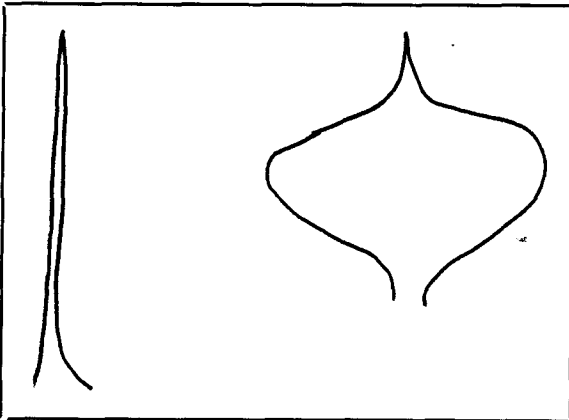


Figure 1 (a)

Figure 1 (b)

[It has proved difficult to fit the author's copious footnotes, so some of these will be found on pages following the indicating signs—EDITOR.]

+ My hour telephone interview of an anonymous physicist (Ph.D., Princeton; currently professor and chairman of a university department of physics) years later confirmed his similar experience of seeing a noiseless disc 3 feet in diameter, in a rural New Jersey ravine (near the home of the publicised contactee). The disc changed in colour for approximately 15 to 20 minutes and was observed at a distance of 6 to 8 feet. The physicist was unable to offer a plausible explanation, although he was aware of such hypotheses as Wood's light (ultra-violet) on fluorescent painted discs, etc. While a hoax seemed unlikely because of the intelligence of the people involved, the cost, and the technical difficulties, it was impossible to rule it out entirely. As a matter of fact, the physicist credited this experience with a significant influence on his life and career. It aroused his curiosity; but even though through the years he has interviewed many people who have had UFO experiences, few of his colleagues know of his personal UFO involvement.

The episode in the ravine was also witnessed by the young man H.W. (see footnote †), the friend of the publicised contactee's dying son. Direct interviews of

IV—Archbald Ufographs

This is the last of the four incidents recounted by B.C.:

"These pictures (Figure 2, the four pictures from left to right) represent what I saw near Archbald, Pennsylvania, in 1958. Rob, the photographer, some others, and I were cruising around in our car late at night. Somebody said we should go to Archbald because that was where the action was. It is an isolated open-pit mining area with lunar-like craters—a grotesque place at night. There was no lake around. An unknown amateur photographer from a local town took the pictures. He had no tripod.

"The craft came out of nowhere. I only saw the outline and light beam which swept back and forth like a pendulum and then withdrew. The lights were never on us. The light beam stopped in mid-air and never went all the way to the ground. There was no sound, and it lasted only a few minutes. We had no warning. There were no physical effects. It occurred about midnight. There was no snow on the ground; it was a moonlit night.

"My friend Rob and a few others were with me and saw the same event. Rob and I got a set of prints a year and a half later and immediately recognized what we had seen in actuality. The word got out that the FBI came after the negatives, but the photographer had put them in a safe-deposit box. He later issued the prints to those who wanted them. Unfortunately, I have no details about the exact date, camera, the film, timing, etc. This is the only time in my life that I ever saw UFOs at such close range. Once, years ago in Montclair, I saw several star-like objects which moved rapidly and performed unusual zigzag manoeuvres."

B.C.'s photos were submitted to the ufographer August C. Roberts, who has a collection of more than 15,000 UFO and UFO-related pictures—both real and spurious. Roberts recognised B.C.'s four ufographs as being previously published. The photos were "erroneously associated with the UFO flap over the Wanaque Reservoir"³ (New Jersey) in 1966, and the four such pictures were published elsewhere in 1967⁴ (see Figure

H.W., of his father-in-law (a newspaper reporter) and of his mother-in-law, both of whom were thoroughly familiar with the whole bizarre publicised contactee's story, confirmed the physicist's account, allowing for some omissions (e.g., H.W. offered more details: "... a little light came out of the disc and circled around"). The reporter and his wife were high school classmates of my (B.E.S.) former college room-mate and friends of his parents, a psychiatrist and housewife, who were also well known to me. Mr. and Mrs. X and the contactee's former wife all recalled the essentials of this event and they also did not see how it could have been faked since the contactee did not have sufficient skills, electrical knowledge, finances, or friends suitably qualified to perpetrate such a hoax. According to these people (and even some state police officers whom I once interviewed on another matter), this contactee's later hoaxes were easily discovered and were quite crude.

§ This experience was independently and spontaneously confirmed by Rob.



Figure 2: Erroneous attribution of B.C.'s UFO photographs to the Wanaque flap. The fifth photograph (lower right) was not taken by B.C.

2). At that later time they were linked to the then recent Wanaque sightings. Only part of the fifth picture of the series is published (Figure 3, ufograph at lower right-hand margin). The complete fifth picture, hitherto unpublished, is from the files of August C. Roberts (Figure 3). Note the round white area (artifact? UFO?) to the right of the beam of light.

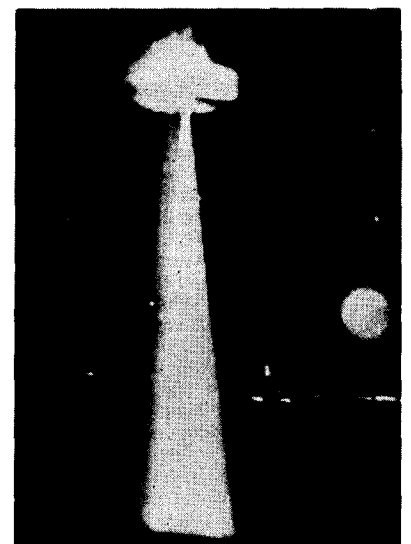
According to Roberts, the five alleged ufographs were presented to the editor of the special UFO publication by the original photographer, who insisted on anonymity. After much detective work, Roberts tracked down the Wanaque alleged photographer but he was unable to prove conclusively that this man had taken any or all of the pictures. At first the mystery photographer refused to acknowledge his photographs because two of his former fellow employees (one of whom had also seen the beam of light hit the water) had lost their jobs.

Roberts, a professional photographer and pioneer ufographer, could not see how the UFO beam of light, which can be seen through, could easily be duplicated by technical means. The fifth ufograph (shown in its entirety in Figure 3) probably was taken over the Wanaque Reservoir because, according to Roberts, the mountain in the background and the water matched the actual locale. This is unlike the other four pictures. Furthermore, Roberts wondered if these particular ufographs were similar to the UFO reported from nearby Lake Hoptacong, New Jersey, a syndicated drawing of which was published by Otto Binder (see Figure 4) in 1966.

Since B.C., Rob, their wives, and others, owned the same set of four photos from the late 1950s, and these ufographs were obtained directly from the amateur photographer who accompanied them when they actually saw the UFOs, it is quite possible that four of the alleged Wanaque ufographs are actually not Wanaque

at all, but the earlier Pocono series. The text of the Wanaque article* stated that the photographer was concerned about the confiscation of his negatives and since this account coincides with B.C.'s and Rob's independently given versions, one wonders about various hypotheses: the photographer might have been overawed by his experience and then felt threatened by whatever the sources are that sought to purloin his photographs; however, after a safe period of several years had elapsed, he might have capitalised on his earlier ufographs by either selling them directly to the magazine as coming from the highly publicised and

Figure 3: The fifth photograph in full



timely Wanaque flap, or he might have acted indirectly and dealt through a local intermediary (perhaps the ufographer of the intriguing fifth picture) for the ring of greater authenticity, possible profit for both, and increased anonymity for himself.

It is unfortunate but understandable that so many people are reluctant to give first-hand accounts of their UFO experiences, that some who are easily intimidated, or succumb to ridicule, risk losing their jobs, etc., but this is part of the problem and such sticky nuts-and-bolts sleuthing cannot be ducked if one aims to grapple with the often inexplicable, paradoxical, "mind polluting (?)" aspects of ufology.

Although final answers, as in this case, are not forthcoming, the spectacular nature of the evidence, even with its many admitted shortcomings, would seem to justify the preparation of some kind of a report. Perhaps this case illustrates the wealth of material that is hidden on somebody's closet shelf or in a desk drawer. Although much of the data in such instances cannot be accepted on face value, it is a folly to ignore and a challenge to explore.



Figure 4

Rob was visibly shocked at the time I interviewed him and he examined the silent contactee X's photographs of an alleged UFO with a changing and cut off beam of light. Although Rob had never before seen X's pictures, they resembled what he had seen in actuality when he was with B.C., near Archbald, Pennsylvania, in 1958 and his own set of photographs. Rob's account of various UFO experiences at that time was unusual. For example, he stated that on several occasions he received nocturnal "telepathic impressions to get up, dress, drive to an unanticipated location" where he met several other men who had similar alleged telepathic experiences. Then on one occasion, within a short time lapse, they all saw a tree-

height UFO with flashing lights. He said that at other times he was telepathically directed to various places where he discovered allegedly dehydrated (?) vegetables, fruits, and nuts, which when rehydrated soon had the appearance and taste of fresh foods. This was long before dehydrated or freeze-dried vegetables were commercially available.

Although reluctant to let his name be used or even to be interviewed because of the effect of any possible adverse publicity on his business, he and his wife told quite a story. As another odd coincidence, Rob, who came from a distance away in New Jersey, was the brother-in-law of my wife's friend's neighbour at our summer cottage. It was through her that this interview was arranged.

Cursory psychiatric screening of Rob and his wife revealed no UFO-relevant psychopathology. He is a successful and respected businessman in his community. It would be desirable, however, in this instance, as well as in many other UFO-related witness claims, to have prolonged psychiatric study. Any additional data might throw light on the validity of the claims and the possible tie-in with psychodynamic and paranormal factors. Either way—acceptance or rejection—the potential information could be crucial. It is a much more complex problem than can be "solved" in a hit and miss fashion with short-term hypnotic interviews, sessions with a lie detector, or telephone interviews. Clinical psychotherapeutic practice verifies this assumption: the more time spent the more valid the impression.

Another example that I studied, and that involved films of UFOs which were allegedly confiscated by the FBI, happened early Thursday morning on September 20, 1962 (*Passaic-Herald*, 21/9/62, and subsequent editions), and again on Friday, at 3.45 a.m. William Stocks, a watchman at Braen's Quarry, Hawthorne, New Jersey, saw a brightly-lit object in the sky for approximately twenty-five minutes. The latter episode was corroborated by four policemen.

On several subsequent occasions a multi-coloured lighted object was again seen at the quarry by Stocks and many other people early in the morning. A photographer shot about eighteen feet of colour motion picture film of the coloured object, and, as he later told the watchman, the film was confiscated by people who claimed they were from the FBI. Mr. Stocks said, "The object hung in space, made no noise, lit up the whole area, moved quickly from side to side, and up and down, and out of the jeep's headlight beams. There were thousands of red particles that were drawn up through the machine from the quarry. For a day and a half following this, everything I went near, or touched, I'd get sparks from (static electricity?). I didn't see a physician." This experience was obtained by telephone interview of William Stocks on January 14, 1971; direct interview of his former Lodi, New Jersey, neighbour; telephone interview of his former employer's son; and the reading of several contemporary accounts kindly supplied by the employer's son. Mr. Stocks currently holds a position of trust and responsibility. On psychiatric screening he gave no evidence for past or current emotional illness.

In his lecture, "Common Features of 160 UFO Reports," to the Eastern UFO Symposium, Baltimore, Maryland, January 3, 1971 (Proceedings published in 1971 by Aerial Phenomena Research Organization, 3910 East Kleindale Road, Tucson, Arizona 85712), Thomas Olsen reported a UFO episode five years after the Hawthorne UFO hovering, in Springdale, Ohio, on October 9, 1956: "... with red objects, swarming like birds, flying straight, flopping over and over."

(Continued on page 4)

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of contact, "contactees" and p
ctions!

Dr. Berthold Eric Schwarz, M.D.
and men; a guardian spirit. Nevertheless
less *daimones*, as G. R. S. Mead points
out, "... may be good or bad; they
are not necessarily bad like the demons
of the Christians."

The early Christian Fathers owed much of their basic philosophy and metaphysics to the Kabalists, Platonists, Pythagoreans, Neo-Platonists, *et al.*, and they naturally discarded those concepts which they found to be incompatible with their own. Consequently the poor *daimones* were subtly linked with the entities inhabiting those regions dominated by the Devil (the god of Saturn suffered much the same indignity when he became associated with Lucifer). It is thus, though in fact the process is far more complex, that through conformation to Christian dogma, inaccurate translation of the Greek New Testament sources and illiterate public usage, a *demon* has become associated, in the minds of the masses, with evil.

There exists a massive body of literature available to anybody wishing to delve further into the exercise set by Aimé Michel. To name but a few—The Corpus Hermeticum, Pistic Sophia, The Celestial Hierarchies of Dionysius the Areopagite, and the invaluable works of G. R. S. Mead on Hellenistic Theosophy; the Gnosis and other teachings, are to be recommended as being relative to the subject.

Incidentally, a slim volume of a new translation of The Golden Verses of Pythagoras was published by the editors of a journal entitled *The Shrine* in 1929; it is of course #4

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WOODSTOCK UFO FESTIVAL, 1966 — 1

Dr. Berthold E. Schwarz*

“The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.”

—Shakespeare's Julius Caesar, Act I, Sc. 2.

“The irrational richness of life has taught me never to
disregard anything, even though it may violate all our
(unfortunately so often short-lived) theories, or what
may at first glance look completely inexplicable.”

—C. G. Jung.

THE understanding of antigravity is central to the supposed method of UFO propulsion and such UFO-related effects as presumed levitation, telekinesis, and poltergeist phenomena. The solution to the *modus operandi* of antigravity could have revolutionary consequences. Although the physics of antigravity and of UFO-related phenomena has been explored with the electromagnetic and electrostatic hypotheses, and so forth, little has appeared on the possible psychiatric aspects of the people who are part of such events.

Background

In psychiatric practice the symptom of a sensation of weightlessness, or antigravity, is not common; yet it is not unknown. It is related to depersonalization, which is seen in a variety of neurotic and psychotic patterns and which can also occur in otherwise healthy people following severe emotional stress. The symptom of weightlessness is also not uncommon in various forms of delirium and drunkenness and in the aftermath of the ingestion of psychedelic drugs, such as mescaline and LSD. Examples of weightlessness, both subjective and objective, are recorded in the parapsychological literature. Also, presumed telekinetic experiences are not unheard of in the histories of patients seen in psychiatry, and such events are actually observed in *statu nascendi* from time to time during psychotherapy.^{1, 2}

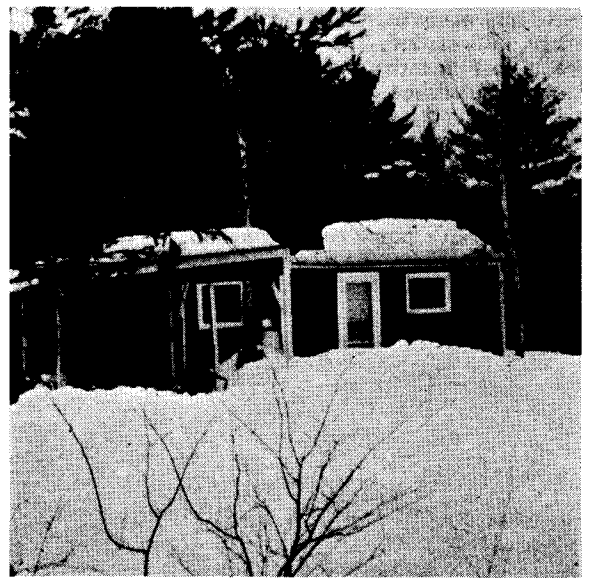
With rare exceptions, it is, unfortunately, next to impossible to find someone who can control his telekinetic ability. Psychoanalytic study of telekinetic and poltergeist phenomena reveals that there might be common underlying factors of tremendous splitting anxiety, repressed hostility, and frustration occurring at crisis moments: i.e., something has to give.³

Several years ago it was my good fortune to learn of an unusual Woodstock (New York) couple, the Carriers (pseudonym), from a practising physician and his wife. This report is based on several interviews of the Carriers and others as mentioned in the text, including the referring physician and his wife, the Carriers' relatives, former neighbours, and the police. They all vouchsafed for the Carriers' honesty and absence of past deceptions, hoaxes, hospitalization for mental illness, drug reactions, etc. Four field trips were taken to the scene of the former reputed action, for further interviews and photographs. On one occasion the matter was discussed with the eminent telepathist

Joseph Dunninger, who was brought close to the locale but who had no specific impressions.

Long before the youth rock festival, Woodstock† had become well known as a beautiful arts and crafts colony in the Catskill Mountains. In her history of Woodstock, Anita M. Smith⁴ cites a legend “. . . that when the Indians were on long marches, they avoided passing through the Wide Clove, because Overlook exerted a drag upon their footsteps. It would be necessary for them to camp for a while before they could muster enough strength to overcome the pulling backward, and could continue their journey.” Miss Smith also recorded hearsay evidence from the time of the Revolution, when, “A Tory, named Newkirk, was about to die, and he was not allowed to go in peace because the Devil threw him from his bed and he had to die alone out in the barnyard!”⁵

This modern UFO account is not a legend. It involves a young couple, the Carriers: the husband was a college



The Carriers' house

graduate and a computer systems analyst, and his wife, who had attended junior college for two years and was her class valedictorian. They rented a small cottage in a relatively isolated area on the outskirts of Woodstock.

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† The Woodstock Rock Festival, August 15-17, 1969, was actually held at White Hill Lake, fifty miles south of Woodstock.

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After hearing further details of this case from the Carriers' relatives and neighbours in New Jersey, I had a one-hour telephone interview with Mrs. Carrier, aged 25, on July 29, 1969. At that time the Carriers lived in another city far away from Woodstock. The initial contact was followed up by several other phone calls July 30, 1969; September 3, 1969; September 4, 1969; September 14, 1969; and on March 7, 1970, I travelled unannounced to the Carriers' home and interviewed and examined Mr. Carrier psychiatrically.

At that time Mrs. Carrier, who was upstairs ill with the 'flu, overheard some of the interview; and hardly had I begun with her husband when she shouted down that she would refuse to see me. She was still very upset about the experiences of long ago. However, from these interviews of the Carriers, plus others, it seemed that they were telling the truth as they had experienced it.

They both enjoyed good health and there was no evidence for previous emotional or psychosomatic illness or sociopathic behaviour, such as lying, stealing, or dishonesty. The young couple were completely bewildered by the Woodstock events of 1966. The husband independently corroborated most of his wife's account in the presence of a postal clerk (a personal friend), and then privately, in psychiatric interview, he expatiated on the more personal aspects of his family's experiences. There were no major discrepancies between his wife's version and his own.

Although it would be desirable if not mandatory to have had many more investigatory sessions and much more information, this was not feasible. However, because of the rarity of such an experience, its similarity to other published UFO reports, and the fact that little field work on this subject has been done by psychiatrists, I felt that even with these shortcomings, these accounts should be presented. All too often the reader is left with such eponymic generalizations as "poltergeist phenomena" rather than a genuine spelling out of what was alleged to have happened. Needless to say, the Carriers' experiences are not the type of situation that one sees in the everyday practice of clinical psychiatry.



Overlook Mountain

Woodstock: Summer, 1966

The following condensation of verbatim statements made by Mrs. Carrier were independently corroborated by her husband. Where indicated his additional comments are appropriately interpolated in the text.

"This happened in 1966, before my son was born. We lived in a remote spot off the road in a house rented from an artist, who had built it as a studio. His niece, who lived next door to us, was a licensed commercial pilot, who flew from New York to Kingston. There were open fields around the house. Approximately fifteen feet from the house was a clump of bushes, then another open field, and bushes beyond that. It is heavily forested around Woodstock. There were high tension wires going across the field.

"In the spring of 1966, we noticed from our living room strange greenish⁶ lights in the fields, six feet in diameter. One night, when a friend came to visit from Kingston we all saw something fly close to the car. There was a strange noise that I feared—a high-pitched whine—it was quite annoying. I couldn't blot it out. It was like an enormous vacuum cleaner droning. I could detect where it moved to—the wooded area—then out across the house to Overlook mountain. I heard it many times for months but didn't relate it to the sightings. Whenever a plane came over, though, the sound subsided. Then, when the plane went away, it came back to the former level.

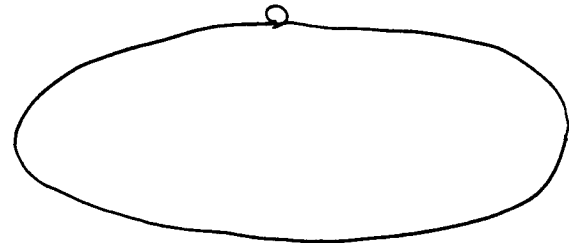


Figure 1. Witness's sketch of Delaware River UFO (see note 7 at end of article).

"One night a strange thing happened. There was a terrifically annoying sound over the driveway. It seemed about six feet above my head. I asked my husband and he didn't hear it, nor did the girl who was staying with us. It was three in the afternoon. Later that afternoon, the girl, another lady, and I were watching TV, when suddenly the sound changed, the pitch went up and down. I looked at the girl and asked, 'Do you hear that too?' 'Yes,' she said, 'I have been hearing it since three p.m., when I was in Kingston.' No one else heard it. I went all around the house checking electrical outlets, the refrigerator, putting my ears against the furniture and other things, but could find no reason for it. The sound went into a regular pattern of oscillation.⁷ Then the sound left, and from one corner of the house it went out into the open field. It was so strong that if you stood in the corner you could feel it pass through your ears. It was remarkable; I never experienced anything like it before.

"I put my ear to the wall facing Overlook mountain [and heard] funny garbled sounds like 'Tweety Pie,' then like a lot of sounds all in unison, like a voice. I'm

positive about this [husband confirmed his wife's and her friends' experiences]. It came three feet above the ground, like mice would talk if they could jabber—but three-foot mice? It went on for more than an hour. We walked around the house and saw nothing.⁸ Finally we looked out into the field and there was the bright green light. A man that we talked to about it said it was a reflection from window glass, but I went outside and it was still there. My girlfriend and I went out together and watched the light for a while. On one side of the [green] light was a red light, one-eighth the size of the green light and it moved far away from it, becoming a separate light until it disappeared.⁹ It never stood still but gave us the impression that it was being moved deliberately up and down. I was frightened. Someone can't understand this unless they went through it. The possibility of manufacturing these lights is ridiculous; it was a valid experience.

“(At times) we heard voices, or a voice like a man, thudding clumps, like someone walking. My girlfriend heard it too. Prior to this she ignored it (the other experiences). Once I fell asleep and woke up as my girlfriend screamed. There was a noise on the roof. I told my husband but he dismissed this as too unreal. It was the first time anything like that ever happened to me. We all heard something walking on the roof, one foot

was not grotesque, but it was so scary. It was in my mind—inside my head. I said, ‘Go away.’ I screamed, ‘Go away.’ It was debilitating. Finally it went away, but the noises from the roof went on. [The husband: “We were frightened. My wife didn’t want me to leave for work.”]

“The next day, we went out to check. It had rained hailstones [unusual for summer?] all around the house (but that couldn’t account for the strange sounds). The grass was flat and scorched. It stayed that way all summer. When I next went into the fields, I thought we might be overreacting. As the summer went on, many [UFO] reports appeared in the newspapers. The diehard sceptics and nonbelievers came back to the house and changed their attitudes [the husband confirmed this].

“A cousin, who has a cabin high in the mountain, said that he once saw a rocket ship with portholes and that he could see people in it. This was near the Ashokan Reservoir. His uncle had seen things streaking by the mountains that made a sharp 90-degree turns—it was amazing. We heard more stories. Then, when my girlfriend and I had our experience people said that strange things were going on in Woodstock and Kingston for years and years.”

[Mrs. Carrier's statement will be continued in the second part of this article—EDITOR.]

Notes and References

- ¹ Schwarz, B. E.: Telepathy and Pseudotelekinisis in Psychotherapy, *Journal of the American Society of Psychosomatic Dentistry and Medicine*, Vol. 15, 4: 144-154, October, 1968.
- ² Schwarz, B. E.: Synchronicity and Telepathy, *The Psychoanalytic Review*, Vol. 56, 1: 44-56, 1969.
- ³ Fodor, N.: *On the Trail of the Poltergeist*, The Citadel Press, New York, 1958.
- ⁴ Smith, Anita M.: *Woodstock History and Hearsay*, Catskill Mountain Publishing Corp., Saugerties, N.Y., 1957, pp. 4, 6.
- ⁵ Washington Irving described in *The Legend of Sleepy Hollow* (Washington Square Press Books, Simon & Schuster, New York, 1962) an area on the eastern bank of the Hudson, not too far from the Catskills, where, as folklore has it, the good people are bewitched and are given “to all kinds of marvellous beliefs: are subject to trances and visions; frequently see strange sights, hear music, and voices in the air. The whole neighbourhood abounds with local tales, haunted spots, and twilight superstitions; stars shoot and meteors glare oftener across the valley than in any other part of the country, and the nightmare, with her whole ninefold, seems to make it the favoured scene of her gambols” (page 6). And in Irving's *Rip van Winkle* the episode of Rip's time compression should be recalled, “for the whole twenty years had been to him but as one night” (page 55).
- ⁶ Schwarz, B. E.: Possible UFO-Induced Temporary Paralysis, *Flying Saucer Review*, Vol. 17, 2: 4-9, March/April, 1971.
- ⁷ After preliminary telephone interviews (12/7/68), I made direct studies on March 1, 1969, October 18, 1969, and May 12, 1972, of a family, at their home situated near the Delaware River, who had a series of close sightings and other UFO-related experiences including strange humming oscillations. The couple were artists. The wife was also a registered nurse. Some of their sightings were independently confirmed at different times by the mother-in-law and two English girls (babysitters), who were not told of the previous UFO events. The couple were afraid



Fig. 2. Inca head found in Peru similar to hypnogogic visual hallucination reported by Mrs. Carrier. This symbolism is unusual when one considers the fact that Mrs. Carrier was not a devotee of ancient cultures

after another—not like animals scrambling. It went on for a while, and I became frightened. Before I went to sleep they tried to contact me telepathically—this never happened before! My mind blanked out. (In my mind's eye) there was a stone image of a face (see Figure 2). It

of alarming them, since they had a problem of getting help for their children, who included newly-born identical triplets.

Some of the observations of this couple were also confirmed via a letter to me from their neighbour, a prominent psychiatrist, and an exponent of Wilhelm Reich's researches. He wrote me about his own UFO experience:

"On September 2, 1967, according to notes I made at the time, my wife and I were walking our dogs about midnight, as is often our custom on nice evenings. We had not gone very far when we noticed what looked very much like the moon rising over the ridge about one quarter of a mile behind our house. In colour, lumination, and size, it looked very like the moon as it apparently appears to the naked eye when far enough above the horizon to appear white. This object was, however, football-shaped and had a brilliant, pulsating or turning red beacon on top. There was no undercarriage or other observable protrusions when seen with binoculars through 7X. The illumination of the surface (it seemed to glow from within) was homogeneous to the naked eye, but on close examination with binoculars it appeared to be eight large windows which took up most of the surface of the object. It slowly "drifted" from west to east, but we—and my brother who joined us—were able to follow it for about an hour by going up a nearby hill.

"I later read in the Delaware Valley News that the Goodyear blimp had been sighted in the area that night. When I checked on this with the local Goodyear office, I received a confusing answer. Essentially they weren't sure, and I could only find out for sure by calling Ohio, which I didn't feel like doing. I have since seen a Goodyear blimp and know it is the same size (apparently it has an undercarriage and does not have a beacon on top). Also, it would apparently illuminate in letters or words rather than the way we saw the UFO. Furthermore, what is a blimp doing drifting not more than about one or two thousand feet above ground at midnight over some rural land? Oh, yes, the object made no detectable sound. Since the experience with the [couple], I have seen many peculiar phenomena out here, [and] very often an inexplicable movement of what appeared to be a stationary star. But what I have described above is the most unequivocal."

At the same time that the psychiatrist had his experience, the couple saw "a dirigible-like luminous jelly fish with a red light in the middle (see Figure 1). It must have been at least as big as my studio (size of a small summer cottage)." Late one cold wintry night, when the artist was working in the hilltop studio and his wife was at home in the hollow, the artist had a funny feeling as though someone were looking over his shoulder, and which seemed to tell him that there was something outside.

Finally, he couldn't resist it any longer and he checked. At that point (this was about midnight), his wife telephoned from the hollow and they both observed from their respective vantage points, for a long time, "... a Christmas-ornament-like object with revolving brilliant lights about fifty yards away, and about 12 to 15 feet in diameter, sparkling and radiant. There was no noise. My wife said that she had originally gone to bed but then she 'felt' the presence and this compelled her to go to the window [from where she] was watching the object for quite a while before phoning me."

The couple noticed that it dropped a parcel, like a brown paper bag, that floated down very slowly. When they searched for it the next day, however, they found nothing. Additional sightings included a luminous disc that changed shape into something like a perfect chrysanthemum, and then after a "puff" movement a second, similar object was formed next to it. After several sightings, the husband and

wife felt they were in telepathic contact with the saucer.

One night the wife had "an awful dream that the UFO landed." There were occupants that were soulless. They treated everyone and everything in a heartless way. "All my wife could remember was that they were in black. Everything was meaningless to them, like we were a tree or something. They had no sensitivity."

About two nights after the wife's dream, the husband was awakened at 3.00 a.m. by a very strong vibration. He related this to a UFO directly over the house. "It was a suction sound. Extreme vibration. A sort of great undulation. It was a hum that could come and go. I thought of my wife's dream. I felt that the UFO occupants wanted me to dress and go outside and meet them. I thought of my family responsibility and I had a healthy fear. I told them in my thoughts why I couldn't join them and that they shouldn't return. After that, I heard it going away and it left. Since that time there have been few sightings."

The man did not wake his wife during his experience but told her in the morning. And gradually, with the passage of time, they both became deeply involved in religious works—a distinct departure from their past attitude and non-involvement. Although both were accomplished artists, neither of them ever drew (nor would they) what they saw. This was similar to another situation that I studied where I asked an amateur artist to draw what she experienced. Although she diligently tried, she finally destroyed her canvas and phoned me that she couldn't do it (*Journal of the Medical Society of New Jersey*, Vol. 66, No. 8: 460-464 (August), 1969; Case 1).

⁸ Contactee Stella Lansing, while photographing strange aerial objects, once noted what she interpreted as a chorus of strange, bizarre voices chattering in an unintelligible babble. Her account of this experience was substantiated by an independent interview of several families who lived close to her area and who also reported strange, terrifying auditory effects at different times (see FSR, Vol. 18, 1: 3-12, January/February 1972).

In an unidentified newspaper article of February 28, 1965, mention was made of "reports of weird music heard floating across Yellowstone Lake, in Yellowstone National Park, Wyoming . . . The sounds resembled the singing of telegraph wires or the hum of bees, beginning softly in the distance, growing rapidly plainer until directly overhead, and fading rapidly in the opposite direction . . . the mysterious music has been likened to the dirge playing on a giant pipe organ, but echoing of distant bells. The sounds have been heard most distinctly in the early mornings on cloudless, breezeless days. The park's naturalist reported that no one has the faintest proof of what causes them."

Whatever their cause, the great variety of humming sounds are frequently associated with UFOs. A recent article summarizes many similar strange auditory effects experienced by the astronauts (Beckley, T. G., and Salkin, H.: Apollo 12's Mysterious Encounter With Flying Saucers, *Saga Special UFO Report*, Vol. III: 8-11, pp. 58-62 (issued August, 1972).

⁹ Schwarz, B. E.: Beauty in the Night, *Flying Saucer Review*, Vol. 18, No. 7: 5-9, 17, July/August 1972.

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