

A NOTE ON THE SIGNIFICANCE OF STELLA LANSING

I. Grattan-Guinness

THE extensive researches by Dr. Berthold E. Schwarz on Mrs. Lansing have brought to our attention another significant witness of paranormal experiences. A notable feature of this select group is that each of its members appears to have characteristics or 'finger-prints' of his or her own. Mrs. Lansing's specialism seems to be her ability both to experience UFO sightings of fairly orthodox kinds (whatever that orthodoxy might be) and also to impress images, especially the 'clocklike' formations, on to photographic film after the manner of the psychic photographers. In this respect she lends weight to the growing opinion that the varying and apparently disparate classes of paranormal experiences in fact may be examples of a more general but unified ability.

I had the pleasure of meeting Mrs. Lansing last September at Dr. Schwarz's house, and of discussing at length her experiences and seeing a considerable number of her films. In passing I may record how very impressive I found her sincerity, and her devotion to the exercise of her powers. One of the principal purposes of our discussions was to choose a representative selection of the films for a private showing at the Schwarz house one evening. After the showing we went out with Dr. Schwarz and his friend the inventor Donald Selwyn into the garden above his house. The purpose was to test out a mechanical device which Mr. Selwyn was developing to allow Mrs. Lansing to film with two cameras simultaneously. I was also borrowing a camera during our stay to film anything that she filmed at the same time. Dr. Schwarz has written to tell me that (as usual) Mrs. Lansing obtained non-orthodox images through her cameras, although Mr. Selwyn had deliberately though silently rendered one of them visually inoperable by placing a magnifying lens over its objective. But Dr. Schwarz also says that I obtained image with the camera I used that evening, so her power seems sometimes to be transferable to others who are in her company; Dr. Schwarz's son Eric has also obtained the 'clocklike' formation in her presence.

At one moment during our evening's filming, while Dr. Schwarz and Mr. Selwyn were in conversation a few feet away, both Mrs. Lansing and I saw a UFO. A light, which we had already *Kidnappings (continued from page 22)*

heard the beings talking together in their strange language. They rapidly examined the fisherman and his wife, then seized the wife and led her off with them into the saucer, which took off at incredible speed and vanished.

The Police professed to regard the fisherman's story as dubious and to consider him mentally deranged. But owing to a strange coincidence they are investigating the affair more seriously. For it so

filmed as a star, suddenly moved silently and rapidly in a shallowly descending path behind Dr. Schwarz's house. Unfortunately we have no record of the sighting for Mrs. Lansing had no premonition of its occurrence. But we both reacted simultaneously and spontaneously to it, and described it in exactly the same detail afterwards. Although the motion was rapid, it was slow enough for me to notice its slightly oscillatory character. It was nothing like the motion of a meteor or a falling star, for the object neither left trail nor followed a conical path.

In themselves the film images and the sighting are of no particular significance; but the circumstances of their occurrence render them of considerable interest. I have never obtained unusual imagery on film or seen a strange light in the sky before, and I have no doubt that Stella's presence alongside me had something to do with them.

Notes and References:

We regret that owing to an oversight on our part, the following footnotes were omitted from Dr. Schwarz's article, "Stella Lansing's Clocklike UFO Patterns" - Part 4, which appeared in our last issue: -

- 25 Wuenschel, E.A.: *Self-Portrait of Christ: The Holy Shroud of Turin*, Holy Shroud Guild, Esopus, N.Y., 1953.
- 26 Donald Selwyn is familiar with photographic equipment and has invented many visual aids, in addition to his other devices, for the handicapped. (See "So the Near-Blind Can Better See," *World Medical News*, Sept. 7, 1973, pp. 67-68.)
- 27 See "UFOs: Delusion or Dilemma?" in BEYOND CONDON, *Flying Saucer Review*, Special Issue No. 2, June, 1969, pp. 47-49.
- 28 In searching for the proverbial needle in the haystack, nothing should escape scrutiny. If Mrs. Lansing, or some force acting through her, can influence photosensitive dyes or silver salts on film to yield pictures of intelligent-appearing structure and colour, then why not influence TV, audio-videotapes, or, for that matter, why stop at any possibilities? It is of interest that Joseph Dunninger has shown me drawerfuls of wrist watches. He could never wear a wristwatch (or pocket watch) for long without its failing for some inexplicable (to Dunninger and the jewellers) reason. When Mrs. Lansing was asked about wrist watches, she - without knowing of Dunninger - had had similar experiences.
- 29 See "Television Flicker: More than Meets the Eye," in *World Medical News*, Jan.18, 1963, pp. 64-65.

happens that, two months ago, a precisely similar incident took place. This was at the beginning of July 1974, when another fisherman's wife was also said to have been abducted by the crew of a flying saucer. The details of the affair were just the same, and it also occurred at Navegantes. The fisherman, very well known and highly regarded locally, goes by the nickname of "Boca-de-Traira." He is still searching for his missing wife.

THE MYSTERIOUS "UMMO" AFFAIR—PART 4

Antonio Ribera

Translation from the Spanish by Gordon Creighton

THIS part contains a further selection of the remarkable UMMO documents which were sent to selected recipients in various parts of the world by beings, allegedly extraterrestrial, who said they had journeyed from the planet UMMO to Earth, where they landed in France, at La Javie, in the Department of the Basses Alpes in 1950.

[*New readers of FSR are strongly recommended to obtain and read the first three parts of this article — in FSR Vol.20, Nos. 4 and 5, and Vol.21, No.1 — as without them they will be unable to pick up the thread of these strange events and communications—*EDITOR].

Our EAAIODI GOO (Ontological Bases)

"Since you, Senor Ribera Jorda, are not a specialist in EARTH philosophy, we shall try to use a more familiar and more comprehensible terminology, with a vocabulary having affinity with this discipline.

"The problem of 'BEING', such as it has been regarded by the thinkers of EARTH, received a radically different formulation on UMMO. Our forebears did not doubt for one moment as to reality external to one's own conscience. "Things" existed for them "outside of me," but their real essence was masked for us by the codification of our sensorial channels. This principle remained a constant, until such time as new forms of dialectic enriched the original schematology.

"A synthesis of our present-day EAYODI GOO (Ontology) could be formulated as follows:

"It is not possible to define the concept of BEING in a primary state. 'FOR-ME', who am pure consciousness of my IGIO UALEEXII (I) and of the 'things' which AIOOYA (exist dimensionally) around me, I am sure submerged in a WAAM (Universe) which transcends towards me.

" 'Things,' the objects of my mental *processus*, no doubt "are not" as I perceive them, as I process them by means of a very complex rationalizing mechanism. Casual relationships are 'IN-ME' relationships processed according to an order drawn up by such mechanisms. A vegetable is apprehended by 'me' with certain characteristics which symbolize its 'real' attributes. 'My' sensorial impression conformable to the field of consciousness is doubtless an illusion based on certain external constants. Thus, colour will be the psychological impression of a stimulus of electro-magnetic nature, and the concept of mass impressed upon my consciousness is very far indeed from being identical with the real physical attribute that has given rise to it. Thus far, Senor Ribera, such ideas agree with the thinking of EARTH philosophers.

"But although the 'BEINGS' assume masks when

they draw near to our 'I,' and although it would be impossible for us to know how they really ARE, is their EXTERIOR-TO-'ME' constant? I can be ignorant of how a molecule of camphor (which stimulates my olfactory sense-organ and causes the sensation of which I am conscious) really 'IS'. But, every time that I perceive such an aroma, can I be sure that it is an attribute solely of camphor, or indeed not an illusion or a hallucination?

"Expressed in another fashion: Although I cannot know how 'the WAAM really is,' is the WAAM 'THERE,' dynamic or static, changing or rigid, generating ideas which are reflected in my consciousness without my 'I' being capable of changing its essence, its true 'BEING'?

"Our answer is NO.

"*The OEMMII with a definite neurological and mental structure (i.e. you EARTH men, we UMMO men, and all the similar beings in the WAAM) can never arrive at the truth, at the essence of the WAAM, not because the WAAM "does not exist", and not because there is a barrier preventing us from arriving at the truth, but because WHEN WE THINK OF BEING, WE MODIFY ITS ESSENCE.* A homely simile will illustrate this proposition: for example, when a physicist on your Planet wants to observe a micrometallographic specimen in order to test its optical properties, he brings about an alteration in the process by using light in his observation. This is his obstacle that he cannot overcome since the very act of observing itself changes the true nature of what is observed. Now, something like this occurs with BEING or EXISTENCE:

IT 'IS LIKE THIS' SO LONG AS IT IS NOT THOUGHT ABOUT AND THE IDEA OF IT DOES NOT EXIST IN MY CONSCIOUSNESS.

"As regards the fashion in which we THINKING BEINGS direct our influences to bear upon EXISTENCE, the latter already neither IS nor IS-NOT. (Here your logic offers us no informative formula for development of this concept.)

"We OEMMII thus 'create' the WAAM when we think of it, the Cosmos presents itself to us with a configuration of IBOZOO-UU (model of elemental physical entity). (See below on the physical concept of the WAAM.)

"We have then here a sort of "SYMBIOSIS" between *External Reality and ourselves*. The External Reality is bent in conformity with our mental process, is modified so soon as we focus our consciousness upon it. In this manner we fashion a binary model of the WAAM, consisting of certain IBOZOO-UU, physical factors, and which is our "CREATION," and in its turn this Reality forms, creates, generates our own I. Arriving at this point