

# ANOTHER TELEPORTATION AND ITS SEQUEL

Gordon Creighton

CASE No. 6 of my article *More Teleportations*<sup>1</sup> included a summary outline of as much as was then known here regarding the curious affair of the man who was allegedly snatched from his horse by some unknown agency, presumably a UFO, and teleported to a distance of 250 kilometres, where he returned to consciousness again at dawn next day, and found himself upon a rock beside the Paranaíba river, at a place called Itumbiara, in central Brazil. The episode was said to have occurred during the night of April 20/21, 1969.

Early in June the newspaper *Folha de Goiaz*—which is published in Goiânia, capital town of the State of Goiaz—sent two reporters, Guilhermino Churchil and Cilio Soares, to spend a few days in Itauçu, the home of the “teleportee”, and the vicinity. On June 12, and on following days, the paper published the full account of their investigation.

Churchil and Soares found that the man who had been whisked away off his horse was an illiterate 25-year-old farmer named Adelino Roque,<sup>2</sup> but they were unable to locate him and interview him because, as his relatives informed them, he had remained profoundly disturbed, mentally, emotionally and physically, after his terrifying experience, and had since disappeared.

He had been in excellent health at the time of the episode, except for the toothache that was troubling him. At 7.30 p.m., on Sunday, April 20, 1969, he was in Itauçu, where he paid a visit to his uncle, Senhor José Marcório. He told his uncle about the tooth, and mentioned that he had tried to get the local dentist to extract it, but that the dentist had refused as it was Sunday. Adelino Roque had accordingly mounted his horse and ridden off to the Fazenda Serradinho, the farm where he was employed, some 12 kilometres outside Itauçu. Apart from his toothache he was therefore quite normal in all respects. (The preliminary account given by me said that he was in fact not riding homewards when the incident befell him, but riding to a chemist's shop to get something for the toothache. Such, it seems, may indeed have been the case).

When he had ridden about 2 kilometres from Itauçu, Adelino had (as, in his absence, the uncle explained to the two reporters) become aware that a “light” in the sky was following him. At first he paid no attention to it, but, about 200 metres further along the road, it came down much lower and much nearer to him. When he reached the stream called the Rio Serradinho, he stopped to let his horse drink. The light came down over the river and frightened the horse. He managed to calm the animal and rode on, but after a further 100 metres or so he felt himself, as it were, “hypnotised” (the term

he used) by a cold beam or current of light which struck him on the back. Now bereft of all sense of feeling and almost unable to see, he still rode on, until another beam of light caught him full in the chest, this time accompanied by great heat. He was aware of some strange object that came down low over his head and paralysed him completely. He felt it drawing<sup>3</sup> him off his horse, slowly at first, then rapidly. After that he had known no more, until he came to at 5.00 o'clock next morning and found himself alone on a rock at an unknown place, beside an unknown river.

He was astonished and bewildered. His horse was gone, he had no memory of what had happened to him during the night, and had no idea at all where he could possibly be. He had never seen so big a river. Before long, a man appeared with a horse and cart. Adelino was now walking along in a curious zigzag manner—as the carter later explained—on the river-bank. The carter spoke to him, and this seemed to bring Adelino fully to his senses, for he asked the man the way to Itauçu. The carter thought he must be joking, and pointed out that Itauçu was a whole day's journey at least from there! To which Adelino replied that he had only just left Itauçu a few minutes ago, on his horse.

The carter had perceived by now that the man was in a state akin to delirium, so he took him as far as the Itumbiara highway and put him aboard a country bus departing at 9.00 a.m., requesting the bus-driver to see that Adelino changed at the required point to another bus that would bring him to Itauçu.

Meanwhile, at Adelino's home on the Fazenda Serradinho, his horse had turned up alone at dawn on the same morning. The animal was still bridled and saddled, showed no signs of having gone any distance, as it was not tired. It appeared, however, to have suffered fright. The immediate conclusion of his wife, Dona Ivani de Freitas Roque, and the rest of the family, was that Adelino had been attacked and killed by some assailant. A search of the neighbourhood was made, but no trace of him was found.

Then, at about 4.30 that afternoon, Adelino finally appeared, quite deranged. According to the statement made to the press by his father, Sr. Neno Roque, Adelino's eyes had totally changed. They were now glazed, with a mad look about them. But even more striking was the condition of his skin. His complexion, formerly white and pink, was now completely red. His features seemed twisted and contorted. And then, suddenly, his appearance and skin-colouring became normal again, but only for a while.

It seems that these weird changes of complexion and appearance kept occurring from then onwards. And

Adelino was now an utterly different person from what he had been before. He was always tired, unsteady, and irresolute, whereas previously he had always been a very hard worker. Now he paid scant attention to anything on the farm and was totally disinterested in all that went on around him. He only wanted to walk round and round by himself.

Questioned about his son's educational background, the father explained that Adelino was completely illiterate and had never taken any interest in books or newspapers, apart perhaps from occasionally looking at pictures or drawings in them. His only "cultural interests" were football and listening to music on the radio. The father emphasised that Adelino's account of what had befallen him could not possibly have been anything but the truth, as he would never have been capable of fabricating such a story.<sup>4</sup>

The wife, continuing her part of the account, said that when he came home Adelino had been scarcely recognisable, so great was the change in him. But although he had told his father such few details as he could recall, he had told *her* nothing whatever about it. She said that she had a family of four children, and that all of them were now most anxiously awaiting Adelino's return, as he had been missing from home, most mysteriously, since May 25 (34 days after his frightening experience).

The most important clue turned up by the two reporters came from the uncle, Sr. José Marcório, who told them that on the evening of April 21 (the day of his return) Adelino and his wife had both been at his (the uncle's) house and that several times he saw and heard Adelino gesturing excitedly and shouting: "*Don't let that light take me away again! Leave the lamp burning, so that I can see who took me! It's coming nearer! Oh, don't let them take me again!*"

When Adelino suddenly vanished, he did so in the company of a sixteen-year-old niece, mentioned in the press only as "a minor, C.A.Q." Adelino had only the clothes on his back, had taken no documents of any kind, and had not said goodbye to anyone. Local gossips, and also the Police, were soon saying that Adelino was having an affair with his niece and that this was why they had vanished, but his father, his wife, and all the other members of the family rejected this theory as totally ridiculous and underlined the fact that, when last seen on May 25, Adelino had still been entirely abnormal in his behaviour and his appearance and that his departure must in some way be related to this and to this alone.

The reporters visited other relatives, including Adelino's sister, Dalina Roque, his brother-in-law, Sr. Anacleto, a resident of Goiânia, and also the Chief of Police at Itauçu. From all these parties they learnt that Adelino had always been a good son and a good husband, devoted to his wife and children and well liked and respected in the community. (*They also discovered that the Headquarters of the Fourth Air Zone, Brazilian Air Force, in São Paulo, were deeply interested in the case and had already been in touch with the Itauçu authorities and had requested the latter to locate the missing Adelino.*)

Meanwhile it was evident that a cover-up was being attempted. The Police Chief at Itauçu was insistent

that the whole story of his having been captured and carried off by a "flying saucer" had been invented by Adelino himself. To this, the uncle, Sr. José Marcório, retorted that Adelino had discussed the whole thing with him—as much as he could recall of it—in very great detail, as he and Adelino had always been very close friends and had always confided in one another. The father again emphasised that the idea of Adelino's having invented the story was utter nonsense. He said he was quite sure his son had probably never even heard anybody mention the term "flying saucers"; the son was illiterate, and so could not read, and had never taken the least interest in anything other than his work on the farm, his family, football and radio music programmes. His relations with his father and his uncle had always been excellent and Adelino had never had any secrets that he did not share with them both.

We come now to the end of Adelino, not the least mysterious part of the whole mysterious affair. According to the statements made by two of the relatives, Sr. Alcino Francisco Raimundo and his wife, Adelino had finally suddenly turned up again on their doorstep, at 5.00 a.m. on June 12, and banged on the door, shouting that he *wished to die in Sr. Raimundo's arms*. They had opened the door forthwith, and Adelino and the niece had come running in. *And Adelino had expired immediately*. The niece had been taken away, gravely ill, to the Itauçu Hospital, where she too died, at 3.00 p.m. of the same day (June 12, 1969).

According to the death certificate in respect of Adelino (a photostat copy appeared in the newspaper *Folha de Goiás* of June 13) the cause of his decease was *unknown*. Rumour however had it that both Adelino and the niece had swallowed a large quantity of poison.

According to the reporters of the *Folha de Goiás* they (the reporters) had formed the opinion, on the occasion of their first interview with the Itauçu Chief of Police (on June 9) that his behaviour and attitude over the case was vacillating and decidedly peculiar. The story of the "flying saucer" carrying off Adelino had apparently alarmed the Chief of Police very much, and this was no doubt why he was so anxious to pooh-pooh the whole affair. *But the Chief of Police ended up by actually showing the two reporters the correspondence he had had with the Air Force authorities in São Paulo, in which the latter had urged him to find Adelino so that a statement could be got from him.*

At 5.00 p.m. on June 12 (i.e. the day of his death) the body of Adelino was buried. Two hours later, there arrived on the scene Professor Leonardo Rodrigues, Head of the Technical Services of the State Police, accompanied by Sr. Walter Agapito, a specialist in criminal matters. These two officials at once collected statements from all parties, with a view to making a report and securing authorisation for the exhumation of the body of Adelino.

These two officials apparently made no secret of their displeasure with the conduct of the Itauçu Chief of Police who had failed to report at once to the authorities in the State Capital (Goiânia) that two persons had died so mysteriously—possibly through poison—with the result that the body of Adelino had been interred without any autopsy or investigation being made (perhaps on secret Air Force instructions?), and with

the cause of death entered on the certificate as "unknown". (It was in fact the two newspaper reporters themselves who had wired to the Civilian Technical Police in Goiânia and asked them to come and investigate.)

We have heard no more about this case since then, so I am unable to say how matters now stand, or what further developments—if any—there have been. However, the lengthy account published in the *Folha de Goiás* linked Adelino's mysterious death with his UFO experience and not with any hypothetical love affair with the niece.

The report of "poisoning" in this case reminds us of the equally mysterious case of the young men found dead beside the leaden masks on the Morro do Vintém.<sup>5</sup> If it be true that poisoning took place in both cases, we are still left with the question-mark: were the poisonings connected with UFO entities? For example (let us hypothesise): could it be that, as in so many other cases, Adelino and the men on the Morro do Vintém had encountered alien beings and had been the subject of some kind of experiments (perhaps genetic?) by the latter? And could it be that they were all poisoned (or induced to take poison) subsequently, as a way of getting rid of them?

Inevitably, when we consider the case of Adelino, the case of Antônio Villas Boas comes to mind.<sup>6</sup> In both cases the story starts with the vivid light in the sky. São Francisco de Sales, where A.V.B. lives, is only about 100 miles south of Itumbiara where Adelino found himself upon the rock beside the river. Did Adelino, during his "lost night", have the same kind of genetic-sexual experience as A.V.B.?

For a long time after his experience, A.V.B. was ill. Adelino too was ill in mind, if not in body, and may have continued to be under alien influence. Was he then perhaps used as the instrument for securing control of his young niece, and were both then taken away for a further period of 18 days to undergo additional experiments and finally finished off with poison so that there would be no danger of the truth leaking out?

If we study "the records of Magonia", that is to say, the copious lore that has come down to us from past ages about "fairy lovers", "changelings", "enchancements", and "glamour", we shall find that we have plenty of food for thought.

At some stage in our enquiries, it will be useful if we make as full a catalogue as possible of all the cases that we can find in religion, folklore, myth and legend, demonology, spiritism, and occultism, in which it is claimed that someone has mysteriously been taken up into the sky or brought down from the sky. In Christian traditions we have the cases of Jesus and the Blessed Virgin Mary (levitations). And in the older Jewish tradition there is Enoch too.

Japanese national myths tell of "Sun Gods" (the goddess Amaterasu and her brother Susanoo) who came down from on high to rule over the Japanese and the Koreans, and if we search we shall find that many other creation-myths and folk-hero-myths have similar elements in them. In some cases we hear of people who "went up", and in other cases we hear of people who "came down". On Christmas Eve in 1890, at South Bend, Indiana, it seems that twenty-year-old Oliver

Lerch "went up", and so far as I know there is no record of his ever being known to have "come down" again. Similarly, a London man is rumoured to have been levitated straight upwards and to have vanished from the Bayswater Road, wearing his bowler hat and clutching his umbrella, only a few years ago, but I have not yet managed to trace the person who is supposed to possess the evidence in support of this story.

It seems to me that these accounts of folk "going up" and "coming down" could relate purely and simply to the initial and terminal stages of a *levitation* or a *teleportation*, and we can well imagine how amazing such things were to past generations of men, since they are still completely amazing to us. Nevertheless, it is possible that we are just beginning to see at least what the agency behind the process is.

Another excellent example which comes to my mind is to be found in the ancient history of Tibet. Before the era of the Dalai Lamas, Tibet was ruled by a dynasty of *religious kings*. The first of these bears the thoroughly Tibetan name of gNya'-khri bTsan-po.<sup>7</sup> On investigation, however, we find a very curious thing. It seems that this man was really not a Tibetan but a Hindu prince named Rupati.<sup>8</sup> For some reason or other, he was fleeing from India, and somehow or other, he suddenly found himself miraculously taken up and transported and then set down, beyond the mighty Himalayas, on top of a Tibetan mountain called Yar-La Sham-Po<sup>9</sup> in the Yar-Lung region (south-east of Lhasa). The Tibetans who found him there were so impressed with this uncanny phenomenon that they promptly picked him to become their ruler. In less sophisticated days, and if carried far enough, both A.V.B. and Adelino might have become kings of distant tribes!

Neither the time nor the space is available for further discussion of these matters now. I can do no more than point to these few cases which (to me, at any rate) seem to suggest that the curious things that have been going on in Brazil in our own days have indeed probably been going on throughout the whole of our history.

#### REFERENCES

- <sup>1</sup> In FSR, Vol. XVI, No. 5 (September/October 1970). See also my *Teleportations*, in FSR, Vol. XI, No. 2 (March/April 1965), and Oscar A. Galindez' *Teleportation from Chascomús to Mexico*, in FSR, Vol. XIV, No. 5 (September/October 1968).
- <sup>2</sup> The name was given, apparently wrongly, as *Dolor Roque* in the Rio de Janeiro paper *Diário de Notícias* for May 24, 1969, which was the source of my previous reference.
- <sup>3</sup> See also *Attempted Abduction by UFO Entity*, in FSR, Vol. XIII, No. 2 (March/April 1967), in which I described how the Persian Ghaseme Fili found himself being sucked up off his balcony towards a stationary UFO in which he could see a small creature in black garb and wearing a mask shaped somewhat like the trunk of an elephant. Ghaseme Fili screamed and woke up the neighbours, whereupon the UFO vanished straight upwards into the sky.
- <sup>4</sup> Note the almost complete similarity in the backgrounds of Adelino and A.V.B. Both were young farmers, in their early 20s, the latter almost unlettered and the other one entirely so, and both presumably of good, healthy, sturdy country stock—perhaps just right for genetic purposes?

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