

CHAPTER THIRTYFOUR

George Adamski

George Adamski was born in Poland on April 17, 1891. His parents emigrated to the United States when he was two years old, settling in Dunkirk, New York, where Adamski grew up. According to remarks he made to Charlotte Blodgett, who wrote *Inside the Space Ships* for him, he was a child of great sensitivity, enthralled by the wonders of nature. His parents were devoutly religious but not traditional Christian. They placed great emphasis on God's creation rather than on conventional doctrines and churchly affiliation. This unusual religious background did much to prepare Adamski for his later experiences. He was open to cosmic views.

Adamski had little formal schooling, apparently only a few years of grade school. His family was poor and he was forced at an early age to help contribute to their livelihood. This was not uncommon in the early part of the twentieth century, but it did prevent Adamski from becoming more disciplined academically. Although this lack of formal education modified his earthly career it gave him the advantage of not framing his mind to conventional attitudes. The combination of unusual religious background and lack of formal schooling left him with qualifications for personal contact that seem contrary to our usual notions. He became a candidate for contact not because of his earthly social or educational status but because he did not identify with traditional institutions or conventional views.

In 1913, at the age of 22, he enlisted in the United States Army. He served in the 13th Cavalry on the Mexican border during the intrusions of Poncho Villa. On Christmas day in 1917 he married Mary A. Shimbersky, who died in 1954. He was honorably discharged from the Army in 1919 after the cessation of hostilities in Europe.

During the next ten years he wandered around the country, doing odd jobs here and there, with no fixed purpose, struggling to accommodate life with his perspectives on God and universal brotherhood. Although he felt impelled to teach others, his lack of education restrained him through fear of social rejection.

Late in the 1920's he called a halt to his wanderings and settled down in Laguna Beach, California. His interest in cosmic matters was striking through the following decade. He gathered around him a small group of followers whom he instructed in his views of the universe, in cosmic principles of brotherhood, and in God. He called his organization *The Royal Order of Tibet*, one of the many cults then popular in southern California, typical for the day, somehow believing that Tibetan monks had secrets of the universe locked away in their monasteries through long ages. Throughout this period he continued to expound on his views, disseminating his philosophy to hundreds of people. In 1936 he published a small

book on his beliefs, *Wisdom of the Masters of the Far East*. Interest in his teachings spread sufficiently to enable him to lecture on radio, including stations KFOX in Long Beach and KMPC in Los Angeles.

Because of his avid interest in the skies one of his students gave him a six-inch reflecting telescope. With this small instrument he spent much time studying the heavens. He and his friends took many photographs with homemade attachments during the period of the late 1930s, managing to capture at least one strange object in the sky. The photograph was submitted to a number of astronomers for evaluation but none could identify the object because of lack of detail and distance.

In 1940 he and some of his students moved from Laguna Beach to a settlement along the road to Palomar Mountain they called Valley Center. Here they sustained themselves during the period of the Second World War. In 1944 Adamski sold Valley Center and moved farther up the mountain. There he and a small group of students built simple living quarters and a small café to serve sightseers. Adamski bought a fifteen-inch telescope and constructed a small observatory to permit him to study the skies for hours on end, protected from the weather. He reported that during a heavy meteoric shower in 1946 he and a group of friends observed a large cigar-shaped object hanging motionless in the sky at relatively close range. The following year he, his wife, and a few associates also observed a formation of strange objects move across the sky from east to west.

These experiences supposedly motivated Adamski to write a fictional account of space travel. In 1949 the Leonard-Freefield Company in Los Angeles published *Pioneers of Space*. In that fictional story Adamski described large cigar-shaped craft piloted by humanlike beings from other worlds. In the story he accompanied these beings on visits to the Moon, to Venus, and to Mars. He described areas of vegetation and inhabitants of the Moon who used it as a base for their large interplanetary craft. In the story Venus and Mars also were inhabited; he visited and banqueted with the people of those worlds. Later he would make the same claims of banquets and interplanetary visits as real, and not as fiction.

Adamski's efforts did not end with *Pioneers of Space*. Four years later he became more daring; he then claimed direct contact, not in a fictional setting.

In October, 1953 the British Book Centre in New York published a book entitled *Flying Saucers Have Landed*. A British man named Desmond Leslie teamed with Adamski to describe a contact Adamski had with a Venusian space man on Thursday November 20, 1952. According to Adamski the contact was limited to conversation and did not include visits aboard craft.

In 1955 Abelard-Schumann published *Inside the Space Ships*. In that book Adamski described visits on board both disk and cigar-shaped craft, events which he claimed first took place on February 18, 1953. He described a subsequent visit on April 12, 1953. He claimed another contact with space men in September of that year who talked with him at some length in a small restaurant in Los Angeles. Some time later, (he does not specify the date), he again was taken on board craft. On August 23, 1954 he was taken on board for the fourth time for a farewell

banquet to commemorate the activity of the space Visitors with him, thus terminating further contact. However, he claimed that he was granted one last request on April 24, 1955 to attempt photographs of both the small disk craft and the large cigar-shaped craft. This attempt failed because of the high force fields within and around the craft, and because of the crudeness of his camera.

Abelard-Schuman published one other book for Adamski, *Flying Saucers Farewell*, in 1961. In that book he attempted to provide answers to numerous questions raised by his previous accounts, to expand upon his philosophy, and to defend himself against critics.

His fame spread during the latter part of the 1950's to an extent that a worldwide tour was arranged for him. This offered Adamski an opportunity to talk to many different people and gave him audience with leading social figures and rulers, including Queen Juliana of the Netherlands.

For several years prior to his death he claimed further contact by space Visitors and trips to Mars and Saturn. At that point very few people any longer believed him. Most thought him a fraud. They viewed him as attempting to regain attention after public interest faded.

He died on April 24, 1965 in Silver Spring, Maryland at the age of seventy-four, leaving no will, and with no provision for the disposition of his estate.

Adamski: An Analysis

Adamski presents extraordinary difficulties. He was a person of unusual non-conformist tendencies, with severe contradictions in events and chronology, and outright fraud in his reports.

In spite of this he served as a vehicle of revelation. He was chosen because of his difficulties, not because he was a man of social recognition. The unfolding of revelation demanded that he be discredited by the world at large. I shall explain.

Adamski's contrast with Swift is profound. Swift was highly educated; Adamski was not. Swift was a man of the world; Adamski shunned the world. Swift was especially concerned with his reputation; Adamski scorned the opinions of the world. Swift had an immense contemporary reputation; Adamski's reputation was sad. Hardly anyone familiar with Adamski's background gave him credence. Except for a limited following he was generally held in contempt. He was regarded as a fake, a pretender, and a charlatan by most of the world.

In order to understand Adamski's problem we must acquire a better appreciation of the difficulty attendant upon the experiences of both he and Swift. In our culture today it is simply incredible that intelligent creatures from other places in the universe would contact men. We have a natural but intense reaction to that possibility. That reaction has prevented most people from engaging in a clear and objective evaluation of the information offered by those individuals.

The reaction is composed of fascination, intellectual incredulity, emotional fears, psychic concerns and religious disbelief. These elements exist in all of us, to greater or less degree. Some individuals demonstrate fascination without discriminating judgment; they come from many of the psychic and occult groups who popularized the UFO phenomena so avidly. Other individuals vehemently deny the possibility. Often they come from academic and scholarly circles where the phenomenon is outside the boundaries of social cognizance. Many shied away from positive examination because of the inner disturbance they felt; the implications are too far beyond the familiar habits of this world.

The wide spectrum of public reactions prevents rigorous classification into definitive categories. We take to celestial visitations the way we take to God, each with a private interpretation. As the reporters have difficulty describing their experience, casting about for words and phrases that would adequately portray their visits, so we have difficulty classifying our feelings and reactions. There is no accepted intelligent vocabulary beyond "flying saucers" or "UFOs." How do we converse about beings that seem to know our inner thoughts, our feelings, and our concerns, yet who operate strange craft and who appear so nearly human?

Many persons today avoid relating personal experiences because they know the reports will be received with doubt, with disdain, and even with contempt. They will be thought fools. If scientists and scholars, our normal references of authority, deny the possibility what can an average person do? He cannot go to the government; the government has denied the phenomenon. He cannot go to pastors or priests; they will think he is psychologically disturbed. Furthermore, pastors, priests, scientists and academicians are not authorities on events that are far beyond their cognizance. No human authorities exist.

Could Swift consult anyone? Within his own mind, did his experience not turn him into the authority, the only human mortal with such an experience, and hence beyond the pale of human institutions or human critique? Was Adamski in a better position? If his experience took place in the 1920s, long before there was a context in which to place his account, what would it do to his conduct? The experience turned Swift into a social satirist and moralist. The experience turned Adamski into a cultist, his personal expression of the same motivating influence. Swift had a personal problem; Adamski had a personal problem. Each expressed it in their unique manner according to personality and background.

We can follow a pattern of conduct in Adamski's life, sufficient to help us understand why he would appear as a charlatan, and why his reports were rejected by most informed individuals. There was a definite problem in chronology.

Consider his publication of *Pioneers of Space*. Many of his descriptions in that 1949 book find parallel to descriptions he offered four years later. In the first case he publishes as a fiction; in the second case he publishes what he claims as actual experience. Note the following parallels with *Inside the Space Ships*, 1955.

- 1) Visitors from other planets in the solar system.
- 2) Cigar-shaped craft.
- 3) A belt of green vegetation on the Moon.

- 4) Unusual materials of construction for the space ships.
- 5) Long life ages for the space people.
- 6) Angelic appearance of the inhabitants of Venus.
- 7) No acceleration discernible inside the craft.
- 8) They were alerted to us by radar signals bounced off the moon.

Other parallels exist.

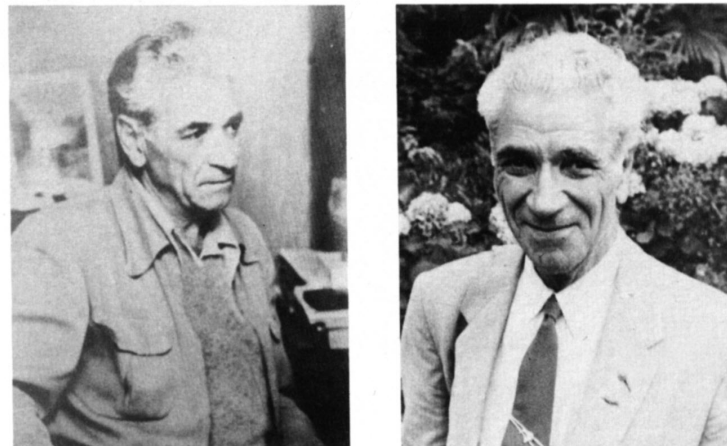
Clearly, Adamski was not being honest.

In order to show the causes of Adamski's strange conduct I shall illustrate with two documented events, one in 1952, when he first came onto the stage of public awareness, and the second on February 26, 1965, shortly before his death.

I shall first list the events I believe guided Adamski's life, and which provide an answer for his strange behavior.

1. He was selected as an agent of revelation while he was still young.
2. His actual experiences on board craft date in the 1920's, and none after that. His later conduct, from *The Royal Order of Tibet*, to his sequence of publications, can be explained by such early contact.
3. He was under instruction to not make the contact known. He probably was told that he would know the proper time.
4. When reports of strange objects are published widely in the press in 1946 and 1947 he felt he had been stranded.
5. He wrote his book, *Pioneers of Space*, in a first attempt to explain the events in the skies, and to offer a camouflaged account of his personal experiences.
6. Several years went by but this fictional work was unsuccessful. Then, after other individuals reported contact, with Daniel Fry's ride on a small craft, he took more firm measures.
7. At that point he probably believed he would have support from his celestial hosts for any steps he might make. If they told him he would know the proper time, he operated on that faith.
8. However, he ran into an impossible dilemma. If he claimed that contact was first made in the 1920's everyone would think he is trying to preempt other reporters.
9. He resolved the dilemma by placing his contact in the context of current events.
10. However, he fumbled around, publishing accounts that expose faults in details and chronology.
11. But on top of all that, the Visitors provided him with highly limited validation by hovering overhead in a cigar-shaped craft for a meeting in the desert in 1952.
12. However, he could not leave well enough alone. He had to prove to others the presence of his space Visitors. He was not content to let them report what they saw; he embellished.

13. With that embellished "contact" established he was in a position to invent a series of events to explain his visits on board craft.



Two faces of Adamski. *Left:* A sombre picture taken sometime in the Fifties. *Right:* In New Zealand during the 1959 world tour.

Photographs from *George Adamski, The Untold Story*, Lou Zinsstag and Timothy Good, Ceti Publications, Beckenham, Kent, England, 1983(TUS).

The Blythe Incident

Adamski's statements on celestial Visitors and the possibility of contact spread around. With other events then being reported, interest sharply rose.

The following excerpts are from *Flying Saucers Have Landed*, Desmond Leslie and George Adamski, British Book Center, New York, 1954(FSL).

It was late in August 1952 that Mr. and Mrs. A. C. Bailey, of Winslow, Arizona, first came to Palomar Gardens and asked to talk with me privately. I had never met them prior to that time. During the conversation they told me about Dr. and Mrs. George H. Williamson, of Prescott, Arizona. These four people were as interested in the flying saucers as I . . .

The Baileys and the Williamsons had, prior to their meeting with Adamski, avidly pursued celestial craft. George Hunt Williamson had a Doctors degree in anthropology, having attended Cornell, the University of Denver, and the Univer-

sity of Arizona. Although quite young at the time he had done serious scholarly work in the folk customs of the American Indians. He claimed to have made contact with celestial Visitors through radio telegraphy but his experiments did not receive publication in any scientific journal. Together he and his friend Alfred Bailey co-authored a book entitled *The Saucers Speak*.

They believed Adamski could make contact. Whether this belief came out of knowledge of his 1949 book *Pioneers of Space*, through word of mouth among flying saucer enthusiasts, or by some other means is unknown.

Later the Baileys and the Williamsons came up together. After spending several days at Palomar Gardens as our guests, they asked me to telephone them before my next attempt to establish a contact. During their stay we had met a great deal and had become better acquainted and they wanted to be with me if things could be so arranged.

Adamski promised to call them, warning them that he could not give advance notice. On the evening of November 18, 1952 he called Williamson to inform him that he was leaving about midnight the next day for a destination near Blythe, California. He asked Williamson to meet him there early on the morning of the 20th.

They met at the prearranged spot about 11 AM. According to Adamski's account the sky was beautiful and clear with little wispy clouds. The group included two of Adamski's acquaintances, Mrs. Lucy McGinnis and Mrs. Alice Wells. The last was a long-time friend, who helped with the operations of the small café that had been built on the slopes of Mount Palomar.

According to Adamski's report they were all scanning the sky in hopeful expectation when suddenly they saw a gigantic cigar-shaped silvery ship, without wings or appendages of any kind. Slowly, almost as if drifting, it came in their direction; then seemed to stop, hovering motionless. They exclaimed excitedly to one another, wondering what it was. In Adamski's words:

A never-to-be-forgotten sight . . . In spite of all the excitement I knew this was not the place; maybe not even the ship with which contact was to be made, if that was the plan. But I did feel this ship had a definite "something" to do with it all.

Fully aware of the curiosity created by our party here in the desert where no one would normally picnic, I did not want to be more conspicuous by setting up my telescope and camera in such an open spot. Above all else, I didn't want to make the slightest mistake that might prevent a landing and personal contact being made, if such a possibility existed.

Up to this point the remarks by Adamski probably are accurate. It probably was a never-to-be-forgotten sight. However, he knew contact would not be made. He knew from experience dating back many years. He had been told that he would never be contacted again. But here "they" were, flirting with him. Truly, he did not want to jeopardize any possibility. (I personally can understand the ache that must have been within him. How sweet it would have been if they reestablished contact.) Then he acts dramatically:

I said, "Someone take me down the road — quick! That ship has come looking for me and I don't want to keep them waiting! Maybe the saucer is already up there somewhere — afraid to come down here where too many people would see them."

Already we have a problem. Why did he say, *I knew this was not the place* but quickly acted to be taken down the road? And then invent a reason why he should move to a spot away from the others?

Lucy McGinnis quickly got into her car while Al Bailey jumped into the front seat beside her. Adamski climbed into the back seat and directed her to a point about a half-mile down the road. (Adamski did not drive.) Meanwhile, according to his account, the space ship followed the path of the car, stopping directly over it when they stopped. In haste and with obvious excitement Adamski instructed Al and Lucy to return to the rest of the group.

Now again, why would he do that? Did he know that the "space people" would not want to invite any other mortal on board? If they remained, would they jeopardize contact?

Alone with my telescope and my thoughts, I busied myself attaching the camera to the telescope and making adjustments with the eyepiece. This adjustment had become slightly distorted in the moving and setting up. All the time thoughts kept racing through my mind, possibilities of what could take place; fears that nothing would . . .

Again the words of Adamski probably reflect an actual situation. Indeed, he may very well have considered the possibilities that might take place, and feared that nothing would. Especially if this was not his original contact, but a display intended to establish his authenticity.

The rest of the group could serve as witnesses to the presence of the object. They could also serve as witnesses that the Visitors recognized Adamski as an important individual, since Adamski was able to predict that such event would take place. He had to be special if attention was directed toward him.

Adamski's account of the incident from this point probably is false. He positioned himself so that he could quickly move behind the cover of a small rise in the ground, where the others could not see him. He stated that he looked up to

see a human figure about a quarter mile away at the entrance to a ravine between two small hills. The figure motioned him to approach. He then goes on to relate his conversation with this space being.

Other problems afflict this account.

Adamski does not say how he knew to be in Blythe at that time. Did he go by mere feeling, as he often stated? Did he depend upon some form of communications? We do not know. The witnesses later corroborated Adamski's account. Not only did they see the silvery cigar-shaped craft; they said they saw the human figure talking with Adamski. Williamson made plaster casts of footprints allegedly made by the space man. Around 1980 I wrote Williamson, inquiring about the authenticity of the events. He answered with a severe reply, stating that the events were exactly as reported.

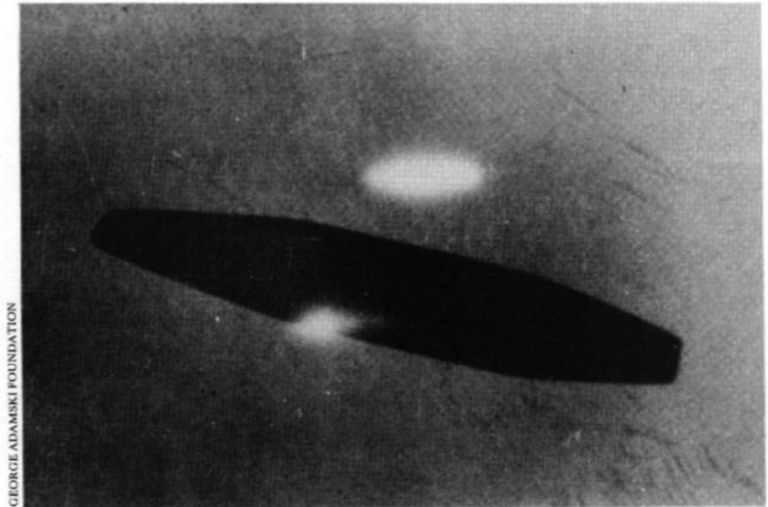
The difficulty is this: Adamski's removal from the party to a half mile, and maneuver for cover, may have been to deceive his companions into believing that contact actually occurred. The distance he chose was sufficient to prevent positive visual verification. If the figure was standing in a ravine between two small hills, did they imagine they saw the figure, or did they merely see Adamski talking and gesturing, and thus believed he was talking with someone out of their sight?

Is it possible he also fabricated footprints in the sand? Photographs of the plaster casts look like they were fabricated. Why was Plaster of Paris so conveniently available? Do people normally carry it around with them? How were firm footprints made in dry sandy desert terrain? Why would a "space man" have strange symbols on the soles of his footwear? It just doesn't make sense.

In my opinion Adamski acted to deceive. Several of his contact experiences were real, but his later actions and chronology were not. He felt impelled to convince others of contact. The episode with the Baileys and the Williamsons came when other people had already claimed contact. If Adamski had contact much earlier in his life, at that point he may have felt cheated. He had been forced to keep one of the most amazing secrets of all time, waiting for a time of revelation.

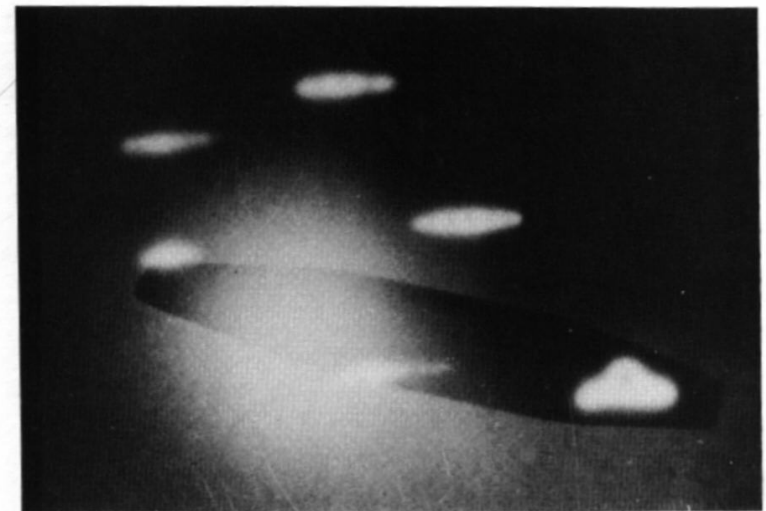
Did the gigantic cigar-shaped craft visit that brilliant Thursday morning? I believe so. It was a way to establish Adamski's credentials, even with the problems in his chronology. The witnesses attested to the event. On the other hand they were avid and keen advocates of alien craft. Their lively expectations could have been used by Adamski to dupe them into believing things that were not actually present. In the bright desert air Adamski might have said, "See! See!" And they thought they saw.

They also probably believed they saw a man talking with Adamski, especially if Adamski stood at a distance gesturing with his hands. And they may have believed the footprints in the sand of the desert, even if Adamski put them there. They were doing their human thing, under the influence of a most extraordinary time.



GEORGE ADAMSKI FOUNDATION

Two of Adamski's famous series of photos taken through his telescope on 5 March 1951, showing a 'mother ship' releasing some of the smaller 'scout ships'. The latter are surrounded here by a corona of ionized air, which Adamski stated was a by-product of their propulsion system.



The Silver Spring Incident

The importance of Adamski to a program of revelation, and also his importance to the United States government, is evident in the events of Silver Spring, Maryland in 1965.

In March 1962 George Adamski wrote a letter to his co-workers announcing that on the 26th the Brothers would take him to one of their planets in order to join an important conference on changes observed in the Solar System. In part he said:

. . . After coming back I will have information such as the Earth has never known before. Some of it I may be allowed to give to the people; some to people of high standing, and this would be confidential. I have also been told that I will be allowed to review the past lives of those who are working with me and why they are associated with me at this time. In fact, I will be given, I was told, the privilege of presenting the highest teaching ever given to Earth people.

Earlier Adamski had indicated to his followers something of a drift to these philosophies when he mentioned human exchanges through mental telepathy, but this was the first overt statement about past lives. Past lives meant reincarnation, and reincarnation meant teachings from spiritualism. The more outstanding of his followers rejected such teachings. Continued difficulties with the management of his publications, and with his remarks and philosophies over the next three years created increasing opposition. A strong disillusionment set in. At that point many of his followers began to depart.

But not all did so. Madeleine Rodeffer had learned about Adamski through the writings of another man who claimed contact. She found copies of Adamski's books in the local library in Silver Spring, Maryland. She became highly enthusiastic about meeting Adamski, and arranged for him to visit the East Coast. She organized a lecture at the Civic Center in Rockville, Maryland in March 1964. She also invited him to stay in their home. He first objected, but then accepted the invitation. Later that summer she and her husband visited Adamski in Vista, California. During the visit she observed her first UFO's as several silvery objects.

They were in formation, and jets were pursuing them. All of a sudden the jets would be going in one direction and the saucers would be going over the top of them and come backwards and underneath and do loops.

This experience thoroughly convinced Madeleine of the reality of the objects. She invited Adamski to a second presentation(TUS):

Madeleine had a more impressive sighting in the first week of October 1964, the day after Adamski had returned to stay in Silver Spring. "It was almost ready to rain," she began, "when there came this small grayish-brown object across the trees at a distance, and it was really doing all kinds of maneuvers — back and forth over the trees, seemingly standing on end and spinning like a top going back and forth across the road, across the trees, up and down. And I didn't own a movie camera at that time, but George grabbed his that he'd just bought that summer."

Unfortunately the quality of the image was poor because of the small size of the object. As the weeks passed, Madeleine arranged to show the film to some Congressman and Senators, as well as some official agencies, but most were skeptical. In frustration she called the office of House Speaker McCormack. She talked with an aide who expressed mild interest. Meanwhile she had arranged for WTOP television station to show the film. The aide suggested going ahead with that arrangement, and then later show the film to any congressmen who might be interested. The coolness on Capitol Hill left Madeleine in a quandary.

That very week, as if to shake Capitol Hill out of its apathy, twelve to fifteen UFOs were seen maneuvering over the Mall and Monument area on 11 January 1965, at 4.20pm, just as some government employees were leaving their offices. Word got back to WTOP who interviewed some of the witnesses, and also showed part of the film — the section taken over Madeleine's house in October 1964.

Madeleine persisted in her efforts to interest members of Congress. She called Senator Clinton P. Anderson's office, who was then head of the Senate Committee on Science and Astronautics. The following day she received an invitation to show the film to committee members who were interested. The members asked many questions, some sensible, others facetious.

"One of the members was poking fun at the fact that we were having space visitors . . . After a while I just got tired of it. I'd been there about an hour, setting up the projector and showing the film, and then answering questions to the best of my ability, so I told them that I would come back, and if they were really serious about meeting Mr Adamski and the space people. I would help in any way I could to arrange this. So I bade them good afternoon and left. "

In the meantime Adamski took matters into his own hands.

. . . he had decided to hold a press conference to show his new films, asking Madeleine to organize it for him in Washington, and this was arranged for 9 March at the Mayflower Hotel. Madeleine wrote

once more to some members of Congress and Senate informing them of the forthcoming press conference, suggesting that this would be an ideal opportunity for meeting Adamski, but there was no positive response.

Adamski arrived in Washington on the twenty-fourth of February. The following day a group of friends, together with Adamski and the Stecklings, long time friends and co-workers of Adamski, celebrated Madeleine's birthday. This series of events led up to one of the most important days in the history of our visitations.

WHEN Friday 26 February 1965 dawned in Silver Spring, Nelson Rodeffer arose at his usual early hour of 6am and went off to work at the Walter Reed Hospital. Madeleine got up between 8.30 and 9am, and as she went downstairs was greeted by Adamski with some fantastic news. Shortly after Nelson left, he said, one of the 'boys' had come up to the house on his way into town to see no less a person than Vice-President Hubert Humphrey.

The visitor explained that he was aware of the letters that Madeleine had written to various senators and congressmen, but that she would receive only a formal acknowledgment from some of them. He told Adamski that he and Madeleine should have their cameras at the ready, as 'they' would be flying by sometime. Neither day nor time was specified.

"We really had no idea that it was going to be that day or that it was going to be that close," she explained, "so we were just as casual about it as though someone from next door said they were coming over for coffee."

Sometime between 3pm and 4pm, Madeleine and George looked through the dining-room window and noticed what appeared to be a small craft hovering back and forth over the trees. At the same time a grey car drew up in the road at the bottom of the drive, and three men came to the front door.

"*They're here. Get your cameras. They're here,*" Madeleine claims the visitors announced. The 'boys' had arrived — in more ways than one apparently!

Before continuing with this episode a few comments are important.

Did a space Visitor arrive at the house to alert Adamski between the time Nelson left for work, and Madeleine came downstairs? Was he on his way to visit Hubert Humphrey?

This is a typical Adamski fuddle. His space Visitors appear when there are no other witnesses. They are then on their way to see an important government official.

Can celestial Visitors appear at inauspicious moments?

Well, yes, they can. According to the *Urantia Papers*:

UP574 — The controllers and transformers of planetary assignment are also able to collaborate with angels and other orders of celestial beings in rendering these latter personalities visible to mortal creatures. On special occasions the seraphic helpers and even the Melchizedeks can and do make themselves visible to the inhabitants of the evolutionary worlds.

UP389 — In a planetary crisis these Melchizedek Sons serve in many unique capacities. It is easily possible for such a Son to make himself visible to mortal beings,

UP863 — These disloyal midwayers were able to reveal themselves to mortal eyes under certain circumstances . . .

If disloyal beings can reveal themselves to mortal eyes, so also can loyal beings.

Thus it is entirely possible Adamski had a visible Visitor on this occasion, and other occasions, such as prior to the episode at Blythe, California. Adamski may have had advance notice that permitted him to predict the appearance of objects in the sky. But always with Adamski, they cast their presence in modes that bring discredit upon him. Hubert Humphrey indeed! If they had visited Humphrey, or the President, or other assorted high government officials, we would have seen dramatic changes in attitudes. We never did.

Of course, we could believe that Adamski fabricated the visit. Or we could take another view. Perhaps Adamski had an intuitive sense that events would happen, perhaps induced in his mind by our Visitors, and worked from that. We shall never know.

Adamski was used.

Madeleine, in her bewilderment, felt that the purely human beings who drove a car into the driveway were 'boys' from the heavens. But she failed to recognize, as did Timothy Good many years later, that

Adamski was under surveillance by agents of the United States government.

They considered him of such importance they were willing to make that commitment in manpower, budget, and time. They understood the value of Adamski's reports. They followed him because he might lead them to important contacts, or insight into the construction of the craft.

I would not have come to such recognition had it not been for agencies of the United States government who also entered my life, and took an interest in my research activities. I discuss my episode in Appendix One.

To continue with the episode as described by Timothy Good:

Madeleine had bought a new 8-mm movie camera a few days earlier. She also had broken her leg a week before Adamski came to visit. With the excitement of the object cavorting around her house she grabbed the camera and quickly hobbled out onto her patio, but she was unfamiliar with its operation. She handed it to Adamski, who took a sequence of pictures of the object, including some shots where it came close over the patio and showed its underside.

The episode lasted for several minutes. Meanwhile the 'boys' had departed in their car. Adamski immediately wanted to develop the film. However, it was Saturday and the photo shops were closed. He contacted Bill Sherwood, a man he knew in Rochester, New York, location of the Kodak Company, but

. . . the film was not a product of his own company (Kodak): it was Dynacolor, purchased at a local Sears, Roebuck store. Nelson had bought this make because they both were inexperienced at handling the camera and did not want to waste money on more expensive film. Madeleine was not even aware that the film used was designed for *indoor* use with a floodlight, or outdoors with an orange filter.

Bill Sherwood called back later, having spoken to a neighbor who worked for Dynacolor, and recommended a company in Alexandria, Virginia, where they could get the film developed. Accordingly it was left there (when businesses opened) the following week and collected a day afterwards. But something was very wrong.

"We brought it home that night and looked at it," said Madeleine. "Some of it looked *very strange*. *It wasn't the original film, obviously* . . . George said, 'That looks awfully strange. I must have filmed the shadow of the ship.' We were feeling kind of sorry for ourselves because we'd used my camera instead of his."

(Hence) The film was not ready in time for the press conference, but this proved to be a blessing in disguise: had they shown it as it was they would have been accused of fraud, for many of the frames were undoubtedly faked. But faked by whom? Certainly not Madeleine nor George.

After Adamski left Silver Spring in the final week of March he went to Rochester, and took the film to Bill Sherwood to have copies made. Fred Steckling and Adamski edited it the night before leaving, labeling the sections that were to be copied, and cutting out those that were obviously faked. But just how bad did these fraudulent frames look, I asked Madeleine?

"It looked like an old grey hat at one point. George said. 'It was all faked stuff that they had taken.'" She explained. "They took the original film from us, and what I think they did was rephotograph portions of the original onto a screen and then take camera equipment and fake some stuff. Perhaps they actually came out here and did some

filming on their own, and then refiled a whole roll and somehow took out good portions and inserted fake portions. The film I got back is not the original film at all. It's a copy."

At that point Madeleine realized that the 'boys' were government agents, and that they had interfered in the development of the film. Either some friends had informed the agents of the film, their phone was tapped, their house was bugged, or they were being followed when they took the film to the shop in Alexandria, Virginia.

Again this shows the importance agencies of the United States government held for Adamski. How many other human beings could bring a sighting in broad daylight, with hovering over a friend's house, to permit photographing? No wonder the United States government held such a strong interest in Adamski, and committed resources to his surveillance.

But even more importantly, he was also held in great importance by our celestial Visitors.

They regarded him as an important agent in revelation. My comparisons in this book show just how key his work has proved to be.

If we were to summarize Adamski's character we might list the following points:

- 1) He was nonconformist. He belonged to no formal church; he joined no clubs; he was not active in any social endeavor beyond his small group of followers.
- 2) He was uneducated. He was not conditioned by habits of thought and mental process instilled through formal education.
- 3) He was intelligent. He published five books, an interesting record for a man with only a few years of grade school. His books display ability to analyze, synthesize, and deduce. He was not a mental slouch.
- 4) He was a keen observer. Minute details did not escape his eyes. In the description of persons, artifacts and craft he showed unusual ability to remember.
- 5) He was trusting. He accepted what he was told without doubt and without question.
- 6) He was cosmic in attitude. His view of the world carried far beyond the small confines of this planet. He recognized a flow of history and a potential of destiny that spanned many human generations.

We can perceive Adamski's personality through his maze of uncertainty. He was being manipulated, in full expectation of how he would respond. He acted according to his best insights and understanding, knowing he had an errand to perform, but not knowing how to execute it. It was a duty he felt impelled to fulfill. He was successful in his own peculiar way.

The evidence of his personality, and his manipulation for the accomplishment of some higher objective, can be seen in the display of his acceptance of information which would have been rejected by most other individuals. He firmly believed his space Visitors came from Venus, Mars, and Saturn. Whether they stated so to him outright, or left him to his own conclusions we cannot say.

George Adamski was charged with a task and he accomplished that task, in spite of his limitations, and because of his unique character. He faced a deep problem but he acted according to the best of his abilities. Would that we all could say the same.

That he later turned to pure fabrication in order to bolster his fame was part of his human weakness. But that bazaar behavior should not cause us to deny the contribution he made to our understanding. He was chosen because of his personality, and the condemnation he knew he would receive, waiting for a time of revelation.

After the events in Silver Spring, Adamski continued on a lecture tour through New York and New England, to return to the home of the Rodeffer's in Silver Spring, looking exhausted. On Thursday, April 22, he awoke with a painful neck and shoulders. Madeleine arranged to visit a medical Doctor the next day. The pain increased. The Doctor advised an immediate visit to the Washington Sanatorium in Tacoma Park. Electrocardiograms showed a dangerous heart condition but Adamski refused to stay in the hospital. The following morning he felt even worse, unable to complete his morning grooming. The Doctor suggested another visit to the Sanatorium, where more examinations were made, but again Adamski refused to stay. That evening his breathing became labored, to the point he could not get sufficient breath. The Doctor thereupon called an ambulance and he was carried out of the house on a stretcher. He passed away in the hospital about 10:00 PM.