

NEWS

Street Light Interference

3 ASSAP Insider: Conference Fever and the Training Investigation

5 Paranormal 101: Paranormal Reports

7 Street Light Interference

8 Research: Return of Cerdic the Saxon

9 President's Piece: Glozel Alphabet

11 Research: Dr John Dee

13 Interview: Dr Julie Beischel

15 Albion Special: Paranormal Montana



The Association for the Scientific Study of Anomalous Phenomena was formed in 1981 to research and education about a wide range of paranormal phenomena, as well as preserving heritage. These fall into the broad categories of psychic phenomena, earth mysteries, Ufology and Fortean phenomena. ASSAP holds no corporate views and the views expressed by individual authors are their own.

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 Printed by Enterprise Works, Swindon.

Website Members' Area

Username 'assapmember' password 'haunted'

Are you on Email?

We like to keep in touch with members from time to time by email. If you haven't received an email from us please email your name and email address to assapchairman@assap.org so you can keep up to date!

The Executive

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ASSAP Affiliate Groups:

Groups provide incidental support for ASSAP's charitable objects by acting as forums for research. Should you wish to affiliate or start a group please contact assapgroups@assap.org

See opposite for details of groups in your area.

ASSAP AFFILIATE GROUPS

ANGLIA PARANORMAL INVESTIGATION SOCIETY (APIS) Operates in the Bedfordshire and Hertfordshire area. Contact Paul Keech at apismail@ntlworld.com or phone 01234 771 351 or visit www.apisteamspirit.co.uk

CHESTERFIELD PSYCHIC STUDY GROUP (CPSG) Offers a programme of talks by invited speakers on the second Friday of each month at 7.15pm at the Community Centre, South Place, Chesterfield. Visit www.cpsg.co.uk or phone 01246 413217.

GHANON is a group covering Wirral, Cheshire and North Wales. Membership by invitation. Contact emailus@ghanon.org or visit www.ghanon.org or phone 0700 341 8495

LEICESTERSHIRE PARANORMAL ASSOCIATION (LPA) Contact Ian and Vanessa Walker on info@leicsparanormal.tk or visit www.leicsparanormal.tk

LEICESTERSHIRE PARANORMAL RESEARCH ASSOCIATION (LPRA) Contact Caroline and Margaret Pick on lpmail@aol.co.uk or phone 07904 785 174

MELTON PARANORMAL RESEARCH SOCIETY (MPRS) Based in Leicestershire. Contact Christine Hankey on 07745 398 569 or email meltonparacub@aol.com

MIDLAND PARANORMAL INVESTIGATIONS operates throughout the Midlands. Check out www.midlandparanormal.co.uk or email mark@midlandparanormal.co.uk or phone 0121 603 7356

MERSEYSIDE ANOMALIES RESEARCH ASSOCIATION (MARA) Monthly meetings in Liverpool city centre. Contact tonyecclis@yahoo.com or write to 18a Parkfield Road, Aigburth, Liverpool L17 8UJ or phone 0151 727 4057

THE MIDLANDS GHOST RESEARCH SOCIETY (TMGRS) Operates in the Coventry area. Visit www.tmgrs.co.uk or email Amanda and Martin at info@tmgrs.co.uk

OPEN MIND INVESTIGATIONS (OMI) Operates in the Kent and Hampshire areas. Contact Cara via the website on www.omi-uk.org

PARA.SCIENCE Meet on the first working Monday of each month at Bebington Civic Centre on the Wirral. (8pm) Visit www.parascience.org.uk

PARANORMAL AWAKENING SCIENTIFIC STUDY ASSOCIATION (PASSA) Operates in the Midlands area. Contact Stefan on 0121 353 7622 (admin@navigatortm.com) or Cherill on 01543 685 913 (susan.penton1@btinternet.com) or visit www.paranormalawakening.com

PARANORMAL SITE INVESTIGATORS (PSI) Operates in Wiltshire and surrounding area and produces e-newsletters and research journals. Contact Dave or Nicky through www.p-s-i.org.uk HauntedSwindon.com TheOrbZone.com or 0845 6521529.

PARASEARCH operates in Worcestershire, Shropshire, Warwickshire and the West Midlands. Visit www.parasearch.org.uk or phone: 0121 550 8874 / 07505 323443 or send an SAE to Parasearch, 15 Brier Mill Road, Halesowen, West Midlands B63 3HA.

PLYMOUTH ASSAP Operates in Plymouth, South Devon and South East Cornwall. Contact Lee at eustacetuttle@yahoo.co.uk

SPIRIT TEAM UK Operates in the Midlands, with meetings at Ashby-de-la-Zouch and Coventry. Contact Alan at enquiries@spiritteamuk.com or visit www.spiritteamuk.com

STAFFORDSHIRE PARANORMAL STUDY GROUP (SPSG) Monthly meetings in Stoke on Trent. Contact Terri at thespsg@yahoo.co.uk or visit www.spsg.org.uk

SUPERNATURAL INVESTIGATIONS UK (SI) are based in Devon and Somerset and Cornwall but also operate further afield, mainly focusing on hauntings. Contact Stuart at stuart@supernaturalinvestigations.org.uk

TEMS Operates in the South East. Visit www.temsgroup.org.uk or email infoenquiry@temsgroup.org.uk or write to TEMS, 10 Effra Road, Wimbledon, London SW19 8PP



ASSAP Take the Conferences by Storm!

The ASSAP Conference Team have raised ASSAP's profile and signed up many new members!

Dave Wood, Nicky Sewell and Trystan Swale were offered stalls at two conferences in August 2009. Weird Weekend was run in Devon by the Centre for Fortean Zoology and Weird '09 was run by UFO and paranormal groups in the Wiltshire area.

ASSAP made a big impact at each conference, with over 100 people taking part in our 'live experiments', looking at witness perceptions of Alien Big Cats and UFOs.

The team also managed to sign up 22 brand new ASSAP Memberships, topping the 21 signed up at Fortean Times UnConvention in November 2008.

Welcome to all our new members!

Chairman Dave said, "This shows that despite the bad economic climate that ASSAP's good reputation - and our demonstrably high quality work - is still attractive to researchers and to the public."



Top, Trystan and Nicky with the new ASSAP Stall.

Left, Trystan and Dave with CFZ's Jonathon Downes. Right, Nicky and Trystan with Nick Pope.



Changes on the ASSAP Exec

After three years good service Kevin Griffiths Boden is moving on. Thanks to Kev for all his good work. Secretary Trystan Swale will take on Kev's responsibilities.

Meanwhile AAI Co-ordinators George Gregg and Andrew Homer will take on Trystan's Case Quality role.

Trystan's Heritage Officer role will be taken by new Exec Member and long-standing ASSAP Member and AAI Ian Topham.

Do you want to join the Exec?

We are anticipating one Executive Member will move on to new projects after their term ends in November 2009. If you would like to join the ASSAP Executive and want to find out more email Dave Wood on assapchairman@assap.org

Training Weekend: Last Few Places Available!

28-29 November, just off the M4 on the Wiltshire/Berkshire/Hampshire border. Email Matt on assapevents@assap.org for a form. Please accept our apologies if these spaces go between time of printing and delivering.



Book Early for the Training Investigation!

The next Training Investigation will be held in Wiltshire in March 2010 (see back page). This year we will be offering a **discount** for any members signing up by the end of October!

This is likely to be a popular event and has limited numbers. Please email Matt on assapevents@assap.org now to avoid disappointment!

CHARITY BUSINESS: OFFICIAL NOTICES

Annual General Meeting

The ASSAP AGM will be at Oxenwood OEC, nr. Marlborough, SN8 3NQ at noon on 29/12/09. Please let us know if you would like to come, so we can keep you updated about arrangements.

AGM Motions

In line with 2008, members have a postal vote on all AGM motions. Therefore any business for discussion at the AGM should be submitted to Dave Wood (assapchairman@assap.org, or through the address on page two) by 14th October.

Would you like to join the ASSAP Executive?

Any member wishing to join the Executive and take on a working portfolio should contact Dave Wood

(assapchairman@assap.org, or through the address on page two) by 14th October.

Members of the Executive elected in 2007 and those co-opted in 2009 will also join the ballot. Executive Members not wishing to re-stand should also contact Dave Wood by the given date.

A Busman's Holiday for Michael and Terry!



While members were sunning themselves this August (or getting wet in England!), Michael Lewis and Terry Hewitt were busy in Leicester writing up the Belgrave Hall and Talbot Inn investigation. Using a very high-tech setup, Terry, who is studying video editing at College, has produced a DVD update of the case and is seen here finalising the project on his dedicated MAC, while Michael is writing up the voluminous case notes on Terry's other computer. The Belgrave investigation will form a chapter in Michael's forthcoming book on his conclusions as a psychical researcher after 55 years' study. He assures us that it will be controversial! Hopefully this will stimulate others to follow suit and write up those old cases for ASSAP News and Anomaly!



This is a series of articles examining the basic questions of paranormal research. Though primarily aimed at those new to the subject, old hands may also find something of interest.

10: Producing Paranormal 'Reports'

Q: How do you reproduce the paranormal?

A: This is not about reproducing paranormal phenomena. Many people have tried that down the years but without great success, so far. What we mean here is reproducing the experiences of witnesses who have reported something as paranormal.

Q: Why?

A: The way we investigate paranormal reports is to eliminate all possible natural explanations for the reported experience. What is left may then be the paranormal.

So the first thing we need are some 'natural explanations', or working hypotheses, to test. We can then go through each such hypothesis in turn to see how well it fits the witness statement.

Q: What if none of the suggested natural explanations fits the witness statement?

A: It's unlikely you will ever get a perfect fit between a working hypothesis and a witness statement. Obviously, if you DO get a perfect fit then you have probably found the answer and eliminated a paranormal explanation. But just because you don't get a perfect fit, it doesn't mean the working hypothesis can be rejected out of hand. Too often, investigators abandon a working hypothesis before it's been properly tested.

Q: Why not, if it doesn't fit the witness statement?

A: If you witnessed an accident, do you think you could give a perfect description of everything that happened? Research suggests that we rarely notice a lot about an unexpected incident and sometimes miss the obvious. What is worse, if asked about things we didn't actually notice at the time, we may confabulate. Confabulation is where you unconsciously fill in, or even change, details of your memory to make them fit the bits you are sure about. It is an unconscious process and feels 'true' so that it becomes

part of your long term memory of the incident.

So even if a witness sees something that has a natural explanation, their report of the incident may not always fit precisely with what actually happened. You should never regard any witness statement as a definitive account of what actually happened.

Q: Doesn't that put paranormal explanations at a disadvantage? There will always be some natural explanation that you might make fit, if you push it hard enough.

A: Possibly, but experience shows most reported paranormal experiences, when investigated thoroughly, have xenonormal explanations. There is also often an inbuilt bias coming the other way, from some witnesses and even some fellow investigators. If they believe they've witnessed something paranormal, they may be reluctant to accept a natural explanation, even when it appears obvious.

Such witnesses will, when a natural explanation is suggested, often remember 'new' details of their experience. These details will have not been mentioned before, despite an extensive interview. Typically, these 'new' details contradict your suggested natural explanation. If yet another natural explanation is suggested, more 'new' details may then be remembered that contradict that idea too.

Of course, such newly remembered details may be genuine, perhaps prompted by the suggested working hypothesis. But the fact that they almost always contradict recently mentioned natural explanations suggests confabulation may often be involved.

Q: So how do you decide which of the possible explanations is correct?

A: This is where reproducing the reported phenomenon becomes important. If you are suggesting a natural explanation then, in many cases, it should be possible to reproduce it at the original site. One of



the commonest xenonormal causes of paranormal reports is misperception. Broadly speaking, this involves objects (or even a pattern of light and shadow) appearing to be something else when seen in poor viewing conditions. It happens because our brains substitute poorly observed objects with others, of a similar shape, from our visual memory. So, for instance, a tree might be seen as a human figure on a dark night and reported as a ghost.

Q: So how do you recreate the reported phenomenon?

A: That depends on your 'working hypothesis'. But it would usually involve trying to recreate the conditions of the original experience as closely as possible, particularly lighting, weather and position of the anomaly and witness. Since sunset and sunrise vary throughout the year, you may need to go at a different time of day to get equivalent lighting. In addition, you need 'test witnesses', tolerant friends perhaps, to see if they can see anything unusual. The recreation will generally not work on someone who knows the case, and particularly the working hypothesis, already.

It will usually be obvious what object might be misperceived, like a tree or statue or even a shadow. It will not appear as a figure to most people but, in the right conditions, perhaps when viewed in peripheral vision, it may trigger a misperception.

One characteristic of misperceived objects is that when they are seen well, such as close up or in good illumination, the substituted object disappears. This can add to the impression of a ghost, or other paranormal effect, because the weird thing appears to vanish when looked at properly.

Q: Are there any other tell-tale signs of misperception?

A: If an object is misperceived, that means the witness isn't seeing it for what it really is. So, ask them about what they saw around the ghost, alien animal,

etc. If they fail to mention the big obvious tree right where they saw the 'ghost', it probably means they were misperceiving it as a figure.

Q: What about natural causes other than misperception?

A: These may be discovered when recreating the original experience. For instance, if the report was of a strange sound, you might discover that the exact spot where the experience occurred is subject to unusual echoes. There are all sorts of things that might become apparent during a recreation that you just would realise any other way. Some might point more towards a paranormal explanation – it is not all one way!

You might even find that the geography is not as the witness described, meaning that there could be problems with their memory of the incident. There is no substitute for visiting the scene of the report and trying to recreate the incident.

Q: What if the recreation does not work?

A: Things like misperception are highly sensitive to many variables so it is quite likely the recreation will not produce exactly what was reported. Also, the report may have been produced by something, like an animal, that is no longer

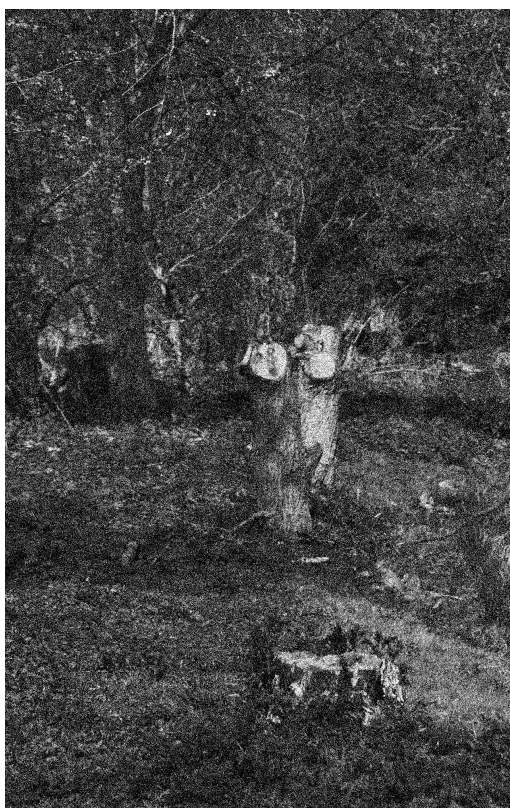
present at the scene. Nevertheless, it will always be a valuable exercise which may suggest further xenonormal possibilities or rule them out. It is recommended in all cases where practical.

Further information:

<http://www.assap.org/newsite/misp/Investigating%20misperception.html>

<http://www.assap.org/newsite/articles/Corner%20eye%20phenomena.html>

<http://www.assap.org/newsite/articles/Misperception.html>



These trees (centre) were misperceived as a human figure

Street Light Interference

Focus On... is a series of education articles by field experts covering the wide range of anomalous phenomena ASSAP has researched. If you would like to contribute a piece please contact us first: news@assap.org

by Hilary Evans

What is SLI?

SLI is what happens when an individual seems to cause street lamps to turn off (or sometimes on) without physical contact, as s/he approaches them. Trivial in itself, this carries momentous implications ; for if it is a fact, it appears to demonstrate that a human being is capable of causing physical actions to occur at a distance without direct contact. This is something that science is – understandably – reluctant to admit. So if SLI can be shown to occur, it could be a breakthrough of great importance.

Such proof should not be difficult to obtain : if it could be performed under control conditions, and then replicated, that would establish it as a fact. But SLI is an elusive phenomenon, and has hitherto not shown itself amenable to testing. What we have is plenty of testimony – people saying 'It happened to me !' - but testimony is only as reliable as those who offer it, and needs to be confirmed with objective evidence. Because SLI is almost always spontaneous, and can rarely be anticipated or reproduced to order, such evidence is in practice difficult to obtain.

ASSAP has taken the lead in identifying SLI as a phenomenon. Following radio interviews, magazine features and other contacts, SLIDE (Street Lamp Interference Data Exchange) has received more than 200 letters from people from many countries claiming a SLI experience. Bearing in mind how few people know how to contact ASSAP, this suggests a fairly large population of SLIders in the wide world. Several TV programmes have been devoted to the phenomenon, talking to us, consulting experts and of course interviewing the SLIders themselves : but none has ever succeeded in capturing a SLI event on film.

Investigation. There have been a few attempts to put SLI on a scientific basis. The Research Committee of the SPR (under the late Professor Ellison) and the Psychology Department of the University of Hertfordshire (under

Richard Wiseman) have done preliminary investigation, but with no useful results. This is understandable, for it is frustratingly difficult to test for something which occurs only sporadically and spontaneously, and which can rarely be performed to order, let alone replicated in lab conditions. Just how

Source: Wikimedia Commons, Andrew Dunn



elusive it is is illustrated by this informant :

A friend and myself were talking about my ability to put out lights. He did not believe me, so I concentrated, and nothing was happening. As soon as I gave up, seven or eight in a row went out.

Almost every letter we receive contains some such sentiment as 'I am so glad to hear that you are investigating this matter – I thought I was the only person who had it happen to them.' We are glad to be able to reassure such people that they are not alone : but we would love to do more, and explain to them just what is happening to them.

By its very nature – a seemingly simple, straightforward case of cause and effect – SLI should lend itself to investigation and exploration. ASSAP has hitherto been instrumental in gathering testimonial evidence for the phenomenon : now it needs to be explored more thoroughly, under control conditions, to establish beyond doubt what happens, how it happens, when it happens, to whom it happens, and most puzzling of all, **why** it happens.

In 1993 ASSAP published 'The SLI Effect', a report on what had been done and what remained to be done. This remains the only print resource on the subject and it is still valid. We have received a lot more testimony since then – our informants now number over 200 – but they simply add to the weight of evidence and confirm our original findings. The original letters can be inspected, and a limited number of copies of the report are available to members who would like to work on the project. ASSAP has taken the lead in establishing SLI as a phenomenon worthy of scientific interest : it would be appropriate if ASSAP could push matters farther by establishing the parameters within which it occurs.

Hilary Evans is a renowned author and picture archivist, founding the Mary Evans Picture Library and co-founding ASSAP.

Dear ASSAP Members,
I have been commissioned to write a book on the scientific enigma of Street Lamp Interference, in which people apparently affect street lamps as they walk, cycle or drive towards them, usually turning them off. Although I have 200+ statements by people who claim this experience, I am keen to gather all the data I possibly can. If SLI has happened to you, or someone you know, I would be glad to hear from you. Please provide as much information as you can, especially about the circumstances and your state of mind when it occurred. I would also be glad to hear from people who have affected other appliances, from domestic lights to railway crossings : also any comments or suggested explanations.
Contact me on hilaryevans@btconnect.com or by mail to 11 Granville Park London SE13 7DY.

Hilary Evans

Return of Cerdic the Saxon

Members of ASSAP's Plymouth Group have rescued a dramatic tape and slide presentation of the classic regressive hypnosis research of the 1980s, which had been destroyed by mould and damp.

Entitled "A Life in the Day of Cerdic the Saxon", the sequence illustrated the remarkable talent of automatic drawing unlocked in subject Ron Pepper as a consequence of deep hypnosis. Hundreds of spontaneous drawings related to the life and times of an alleged past-life character, Cerdic, an Anglo-Saxon thegn who lived in 11th century Kent, and claimed to have fought at the Battle of Hastings. Heavy-action, detailed sketches of considerable artistic merit from the pencil of someone who hitherto could not draw the proverbial two straight lines.

The introduction explains how the team originally postulated a dozen possible models to account for the "past life" phenomenon, but that after four years of weekly research sessions, the evidence refused to conform to any of them. It did however demonstrate most remarkable properties of the human mind.

Film producer John Mitchell scanned the original drawings to disk, and using Dave Thomas' original edited tape of the first six Cerdic sessions has produced a 21st century hi-tech, low-budget 54-minute masterpiece, now available both as an on-line video and DVD.



Dr Hugh Pincott presenting the Cerdic the Saxon DVD

ASSAP Research Officer Hugh Pincott joined Group chairman Lee Norton, Ann Maddern, and Chris Ball to reconstruct the environment of the original Blackheath, London, setting - with much of the original furniture in view!

Full details of the research are recorded

in Anomaly 22/23 (May/November 1998) accessible easily in the members area of ASSAP's website. The video can be seen at www.cinedownloads.com/view/22, with DVD available from PO Box 230, PLYMOUTH, PL1 2ZR at £5.00 each including postage.



The Mystery of...

The Glozel Alphabet

By Patricia and Lionel Fanthorpe

The Glozel family farm was situated near Vichy in central France.

On March 1st, 1924, one of their cows fell through what had to all intents and purposes seemed a perfectly normal, grazing meadow. Frightened rather than hurt, the unlucky cow found herself trapped in a rectangular hole about three metres deep, two metres wide and four metres long. Emile Fradin, the farmer's fearless young grandson, was seventeen at the time, and he volunteered to go down to sooth the frightened beast and get a length of strong webbing under her so that, with the help of some burly neighbours, she could be hauled gently up to safety. The plan worked perfectly and within a few minutes, the cow was grazing happily again, none the worse for her adventure.



Lionel at Champ des Morts



Patricia at Glozel in 1975

Young Emile was understandably fascinated by what he had glimpsed in the hole while helping the cow. It was evidently artificial, and had been lined with bricks – several of which were glazed with what looked like primitive glass. Historians who examined it thought it might have been a medieval kiln, or glass-works. Other investigators wondered if it had started out as an early cremation-grave. There were strange artefacts on shelves and in curious little niches and alcoves all around the strange 'pit' into which the cow had fallen. These included: carved bones and antlers, clay tablets and statuettes resembling the so-called heavily pregnant 'Venus of Willendorf', flint hand-axes and arrow

heads. Most interesting of all were the strange, unrecognisable 'letters' carved on to the clay tablets – they looked like characters from an unknown alphabet.

A year after the original discoveries, the Fradins were visited by Dr Albert Morlet, a local doctor with a keen interest in ancient history. He was so impressed that he reported the discoveries to Dr Capitan, a distinguished professional archaeologist. Capitan was just as excited as Morlet had been, and declared that the Glozel findings were of immense historical importance. He asked Morlet if he would write a full report on the Glozel site and send it on to him. Morlet, however, knew only

too well that the likely outcome would be an academic paper appearing as by Dr Capitan with a small acknowledgement to assistance given by Dr Morlet. With the agreement of the Fradin family, Morlet published the report paper himself. Capitan was furious. He rushed back to Glozel, looked at the artefacts again and declared them a primitive hoax perpetrated by the Fradins.

That controversy was still raging fiercely after nearly half a century.

We visited Glozel in 1975, while Lionel was lecturing for Cambridge University's Extra-Mural Board on a course he had devised for them called "The Psychology and Sociology of Unexplained Phenomena". It was one of our major concerns to find

new material for our students, and to investigate such data at first hand on site whenever possible.



Lionel with Emile Fradin in 1975



At the gate of the Fradin Farm we were welcomed by a sturdy farmer in his mid-sixties, and when we told him why we were there, he smiled broadly, patted his chest and said with justifiable pride: "C'est moi!" It was none other than Emile Fradin himself – the man who had originally rescued the cow and discovered the strange artefacts in the underground chamber.

He showed us all the artefacts that he had found in the chamber, and then took us over to see its actual location.

Many ancient human remains had been found in the vicinity over the years and it was consequently known as *Champ des Morts* (The Field of the Dead). When thermoluminescent dating techniques were discovered, they verified the age of the Glozel artefacts, and having met Emile, we were in no doubt that the objects from the hole into which the cow had fallen were genuinely ancient: not the result of any hoax or fraud on his or Dr Morlet's part.

The Glozel Alphabet

The mystery as to their origin remains unsolved. Perhaps a medieval 'wizard' or local 'wiseman' had collected and stored them there, covering his 'warehouse' with branches, leaves and turf to conceal it from the Inquisition. If he had failed to return one day, Nature would have taken her course over the centuries . . . until the Fradins' cow revealed the secret chamber in 1924.



Your help is needed

Dear ASSAP friends and colleagues,
We are currently undertaking a massive research and statistical analysis project involving cases where the Police have been involved in UFO sightings, and/or any other anomalous phenomena.

If anyone in ASSAP has any information about cases that have involved the police (e.g. someone who had witnessed something odd and then reported it to the Police).

We shall be ever so grateful for anything that anyone can help us with.

Warmest wishes,

As always,

Lionel & Patricia

assappresident@assap.org



Mobile Phone Telepathy Experiment

Help ASSAP member Dr Rupert Sheldrake by completing his Mobile Tele-

phone Telepathy Test! Log on:

www.sheldrake.org

Experiments Online> Portal





John Dee (1527-1608)

On Her Majesty's Supernatural Service

by Dr Wendy Cousins

To many of his contemporaries John Dee was a charlatan, a dabbler in black magic and quite possibly in league with the devil himself. On the other hand his abundant output of publications on mathematics, astronomy, navigation and optics show him to be one of the most remarkable scholars of the Elizabethan age.

According to a horoscope of his own making he was born near London on the 13th of July 1527. His father, who claimed to be a descendant of Welsh royalty, was a gentleman server in the court of King Henry VIII. At the age of 15, Dee went up to St John's Cambridge College where he soon became "a most assiduous student" working for 18 hours a day and sleeping for only 4 hours every night. He graduated with a BA in 1546 and shortly afterwards was selected as one of the first fellows of the newly-founded Trinity College. It was while he was still at Cambridge that he created the first sensation of his controversial career by creating a mechanical flying beetle as a stage effect for a play. Unfortunately this creature was deemed to be so realistic that wild rumours of supernatural involvement began to circulate and the young Dee became suspected of sorcery. He left England and spent the next few years travelling Europe where he made friends with the Mercator, the Flemish map-maker. He returned to England in 1551, with two of Mercator's globes and newly devised astronomical instruments and was then given the job of teaching navigation and mathematics to Naval Captains.

Dee was also an adept astrologer and this talent led him into some difficulty when he drew up

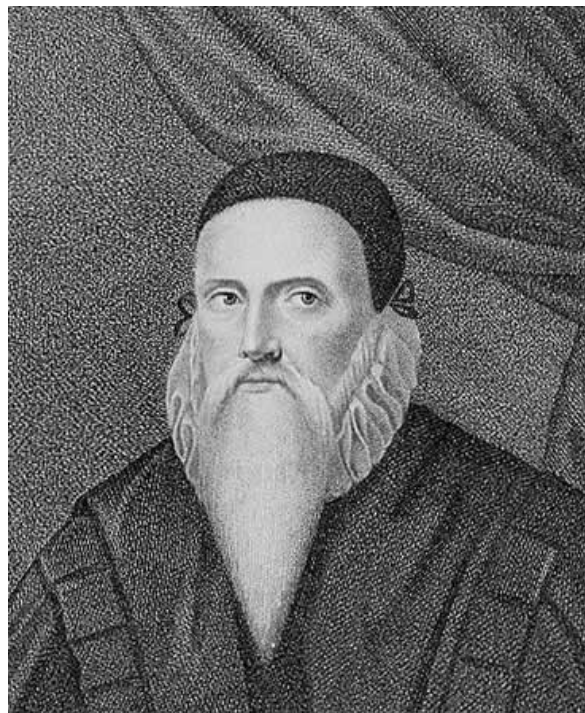
an astrological chart for the young Princess Elizabeth, then heir to the throne, but held in semi-captivity by her suspicious sister Queen Mary. The horoscope indicated that Mary would die, and Dee was charged with treason and attempting to kill Queen Mary through the use of black magic. He was acquitted of the charge, but held

in prison until 1555. In 1558 Queen Mary died and the Princess Elizabeth was crowned Queen on an astrologically auspicious date chosen by John Dee. His fortunes were on the rise. As well as being an astrological and scientific advisor to Elizabeth and her court, Dee was an early advocate of the exploration of North America and is credited with bringing the term "British Empire" into common usage. He also collected one of the finest libraries in Europe.

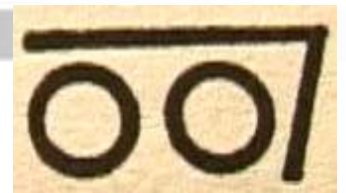
These were busy years. Dee was often abroad for months at a time on the

Queen's business, working for her trusted advisor Sir William Cecil or the ruthless Sir Francis Walsingham, the Queen's spymaster. His letters back to England were signed with two circles (indicating that he was the secret eyes of the Queen) guarded by an elongated number seven. Centuries before James Bond, John Dee was the original 007. How much of the intelligence he provided was gleaned by normal processes and how much rested on occult or astrological methods may never fully be known.

In 1563, while browsing in the bookshops of Antwerp, Dee discovered a copy of an extremely rare and little known book entitled *Stenographia*, written by a Benedictine Abbot called Trithemius. In coded terms it outlined a method of astrological magic which involved a kind of telepathy as the means to acquire universal knowledge.



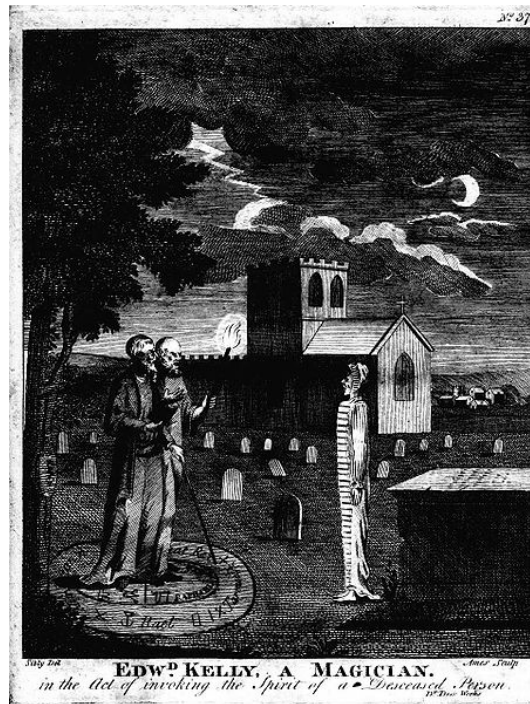
John Dee, Mary Evans Picture Library



Described by one authority as “partly a treatise on cryptography in which the methods of encipherment are disguised as demonic magic, and partly a treatise on demonic magic” this book was to have a tremendous influence on Dee. He soon produced a cryptography book of his own called *Monas Hieroglyphica*, a volume which few could understand but which Sir William Cecil declared to be “of the utmost value for the security of the Realm”. Clearly this obscure tome had applications in espionage.

Count Laski, a Polish noble visiting England was dazzled by Kelley's scrying ability and subsequently funded the pair's alchemical attempts to turn base metal into gold. When the money eventually ran out Dee and Kelley were sent to Prague with a letter of introduction to Emperor Rudolph II. This began auspiciously enough as Rudolph was also attracted to the possibility of unlimited wealth, but before long an emissary from the Pope submitted documents to the Emperor accusing Dee of necromancy and within a few days he and Kelley were speedily expelled from Prague.

Dee had a long-standing preoccupation with his dreams, taking careful record of these in his diary and in 1581 he began a series of crystal-gazing experiments. He did not find this easy working alone and so employed a series of 'scryers' – individuals who purported that they could see the spirit world directly. However Dee was unfortunate in his choices. The first was Barnabas Saul, a scoundrel who may have been planted on Dee by his enemies and the second was Edward Kelley, a former forger and even bigger scoundrel but a much more competent scryer.



John Dee & Edward Kelley 'invoking spirit'

In these experiments (which share some intriguing similarities with modern parapsychologists' psychomanteum studies) Dee would make a series of invocations and Kelley would sit before the crystal or “magic mirror” and describe the spirits he saw and what they said. Dee took comprehensive notes on these “angelic conversations”. He believed that the angels who appeared in these visions were intelligent beings, telepathically attuned to a knowledge of the past and future, whereas demons aimed to confuse and obscure the truth by introducing chaotic visions. Kelley had to be sternly admonished to concentrate on ‘conversations’ with the angels and not the devils. Kelley claimed that the angels spoke to him in their own language, called Enochian and although some authors have dismissed these messages as “foolish fabulous writing” other analysts have found that Enochian is a complete language of its own with its own alphabet and grammar. Like Dee's book *Monas Hieroglyphica* these messages can be variously interpreted as part natural magic, part mathematical and part pure cryptography.

For a while Kelley refused to scry then unexpectedly he volunteered to look into the magic glass one more time, only to declare that an angel had commanded that Dee and Kelley “should share all things in common, including our wives”. It is recorded that Mrs Jane Dee was apparently not pleased with this prospect and dissolved in

tears before bursting into a furious rage, however the allegedly angelic command was obeyed. While there are no records of how this experiment in wife-swapping fared, Kelley left the Dees shortly afterwards to meet his death jumping from a window to escape from a Prague prison in 1595.

In his later years Dee's fortunes declined. A mob attacked his home destroying books and occult instruments and while he held a few more official posts before retiring, he died in relative poverty in 1608 at what was then the great old age of 81.

Further Reading:

John Dee by Charlotte Fell Smith (1909). Available online from the John Dee Society at: <http://www.johndee.org/charlotte/>

The British Museum holds several items once owned by John Dee including his magical mirror: <http://tiny.cc/johndee>

Dr Wendy Cousins Interviews Dr Julie Beischel

From the early days of the 19th century psychical researchers investigating the possibility of life after death have studied mediums. However, in the 20th century interest in the "survival question" declined somewhat as researchers turned their attentions to other areas. Nevertheless, in recent years there has been a conspicuous resurgence of interest within the parapsychological community.

American researcher Dr. Julie Beischel, PhD received her doctorate in Pharmacology and Toxicology with a minor in Microbiology and Immunology from the University of Arizona and then became the first recipient of the William James Post-doctoral Fellowship in Mediumship and Survival Research at the University of Arizona. In 2008 she and her husband Mark Boccuzzi founded the Windbridge Institute for Applied Research in Human Potential in which Dr Beischel is Director of Research. Her research interests centre on the survival of consciousness hypothesis and include proof-focused studies of mediums' communication with discarnates and process-focused studies of mediums' own experiences of that communication. She is also interested in the practical social applications of mediumship and survival research and is the holder of a prestigious research grant from the BIAL foundation.

What attracted you to Psychical research and inspired you to set up the Windbridge Institute? How have your former colleagues in mainstream science reacted?

The short answer is that I suffered a personal loss in my family and started to investigate what science had to say about the afterlife. I was quickly stunned at how little research was taking place on such an important question. Through a number of odd coincidences, I was able to take a post-doctoral fellowship position at the University of Arizona after receiving my doctorate in 2003. There, I helped develop the VERITAS Research Program to investigate mediumship and the survival of consciousness and served as the Program's co-director. When the funding for that position ended and VERITAS closed at the end of 2007, I moved the basic mediumship research and the screening of prospective research mediums to Windbridge, a new independent research organization my husband Mark Boccuzzi and I co-founded in order to continue performing this important work.

I definitely encountered both support and disdain from various colleagues in mainstream fields. I am continu-

ally amazed at how individual belief systems can prevent otherwise intelligent, open-minded people from examining the data or even entertaining the possibility that a phenomenon exists. I find that ridiculous and an unnecessary impediment to scientific progress. After only a few years outside of mainstream science, I have already learned too much about how our current theories are unable to account for so many aspects of reality that I don't think I could ever go back. It would be like joining the 'Germs are a Myth' club after looking at a bacterial culture under the microscope.

Could you tell us about the research being carried out by the Windbridge researchers?

At this time, Windbridge is primarily interested in research regarding the survival of consciousness hypothesis. The principal methods for carrying out that research include: (1) investigating technologies that may be useful in enhancing interaction and communication with deceased individuals; (2) addressing reports of haunting and apparition phenomena using both field and laboratory methods, and (3) studying mediums (individuals who experience regular communication with the deceased). Windbridge screens, trains, and certifies the mediums who participate in research using a multi-step process that takes each medium several months to complete. We are also very interested in the possible practical applications of mediumship readings in the fields of hospice care and grief recovery.

At this time, we are working on a pilot study of reported real-time trans-etheric communication funded by the American Association of Electronic Voice Phenomena (AA-EVP) and a two-year study funded by the Bial Foundation investigating the accuracy of the information mediums report as well as their experiences while receiving ostensible communication from the deceased. Because mediums experience discarnate communication very differently than the acquisition of information through psychic means, this line of research directly addresses the "survival vs. psi" mediumship debate. We are also in the process of writing up a pilot study we recently did using an online survey to investigate the effect of mediumship readings on grief.

Why do you think research with mediums is particularly important?

I think the question of what happens when we die is tremendously fascinating. And there really isn't a research question that applies to more people than that one. I'm hoping a better understanding of

mediums' abilities may aid in alleviating the common anxiety and fear around death, treating grief, and contributing to criminal investigations and missing persons' cases.

How do you going about recruiting mediums as research participants?

Actually, they find us, usually online. As part of the Bial grant I spoke about, we are continuing the multi-step screening that a number of mediums began with me at the University of Arizona. We also have several hundred mediums interested in being screened on a "waiting list" at Windbridge. We are, however, in the process of developing a testing service for mediums interested in having their abilities documented by a research institution. Those interested can sign up to be notified about it at:

<http://www.windbridge.org/news.htm#list>

You've written a lot about the importance of carrying out both proof and process orientated research

into mediumship. What's the difference between the two approaches and why is it important that researchers should do both?

Proof-focused research tests mediums' claims that they can report accurate information about the deceased but it does not specifically address the

survival hypothesis. The majority of previous and historic mediumship research was proof-focused.

Conversely, process-focused research investigates mediums' actual experiences of communication with the deceased. Several authors, including William James, have noted the importance of these types of experiences. It is important to perform both types of research because any future proof-focused research in the absence of a process-focused component may continue to provide support for mediums' abilities, but it will also continue to overlook addressing the survival hypothesis and go on failing to differentiate between survival and other parapsychological explanations (like super-psi and the psychic reservoir). Thus, the integration of proof-focused research working to better establish mediums' abilities with process-focused studies addressing mediums' experiences of communication will begin to provide a more complete picture of both the phenomenon of mediumship and the possibility of life after death.

If you could go back in time is there a particular historical medium you'd like to have enlisted in your research programme? Why?

In our research, we work with mental (that is, non-trance) mediums, so it would be intriguing to see

how any of the historical trance or physical mediums worked. If I had to pick, though, I think I'd like to work with Eileen Garrett and D.D. Home.

What are your ambitions for the future of Windbridge?

We would like to continue to lend scientific validity to the abilities of authentic mediums, perform research that directly addresses the survival hypothesis, and aid in integrating mediumship readings into mainstream mental health care, specifically in grief recovery. We are also interested in investigating complementary and alternative therapies for sleep disorders and depression (to start) and in applied intuition and applied intention research.

More information about Dr. Beischel and the Windbridge Institute is available at

<http://www.windbridge.org/>

ASSAP members may be interested in the following academic research papers arising from the Windbridge mediumship research :

Beischel, J. & Rock, A. J. (in press).

Addressing the survival vs. psi debate through process-focused mediumship research. *Journal of Parapsychology*, 73.

Rock, A. J., Beischel, J., & Cott, C. C. (in press). Psi vs. survival: A qualitative investigation of mediums' phenomenology comparing psychic readings and ostensible communication with the deceased. *Transpersonal Psychology Review*, 13.

Rock, A. J., Beischel, J., & Schwartz, G. E. (2008). Thematic analysis of research mediums' experiences of discarnate communication. *Journal of Scientific Exploration*, 22(2): 179-192.

Rock, A. J., & Beischel, J. (2008). Quantitative analysis of research mediums' conscious experiences during a discarnate reading versus a control task: A pilot study. *Australian Journal of Parapsychology*, 8, 157-179.

Beischel, J. (2007/2008). Contemporary methods used in laboratory-based mediumship research. *Journal of Parapsychology*, 71, 37-68.

Beischel, J., & Schwartz, G.E. (2007). Anomalous information reception by research mediums demonstrated using a novel triple-blind protocol. *EXPLORE: The Journal of Science & Healing*, 3, 23-27.

Selected publications from these peer-reviewed journals are available for free download at:

<http://www.windbridge.org/publications.htm>





Paranormal Montana

This is a special international edition of our Heritage Section: Montana is the fourth largest state in the United States, and remains close to its frontier roots. However, its mysteries are little known beyond its borders. Several groups continue to investigate the mysteries of Montana, some pointing fingers at satanic cults, hauntings and spiritual sites, space aliens, and government or military conspiracies.

There are dozens of sites and towns across the state that have reputations as haunted locations. Virginia City and Bannack were established as gold mining camps that developed into towns, and are now preserved as heritage sites full of the specters of miners and others who met tragic fates. There are over a dozen reportedly haunted sites in the capital city Helena and the mining city Butte, from former hospitals and brothels to theaters and residences of millionaires who made fortunes from gold. Helena is the site of a regular ghost walk where many of the tales are told, and several other places have ghost tours during the Halloween season. The Little Bighorn was the site of General Custer's defeat by the Lakota and Cheyenne, and it is one of the most haunted sites in Montana, with many sites of full-bodied apparitions of Indians and white men who fell in the battle. Another famous haunted site is the old Montana Territorial Prison in Deerlodge.

Montana has seven reservations and ten different Native American tribes, from Blackfeet and Crow, to Sioux and Cheyenne. These tribes have many traditions of haunted and sacred places, Bigfoot, ghosts, nature spirits, and the Little People. For example in the Pryor, Mountains, there is a cliff where votive offerings are made by the Crow tribe to the dwarves who live in the canyons and mountains. There are hundreds of archaeological sites, including stone "tipi rings," stone effigies, cairns, and rock art sites.

UFOs have been sighted many times in Montana as well, beginning with a miner's report of a crash of an aerial object near Cadotte Pass in 1865; the miner visited the site and found an immense stone divided into compartments and marked with "hieroglyphics." One of the most significant UFO films of all time is the "Montana Movie" taken near Great Falls in 1950. UFOs and cattle mutilations were associated with Bigfoot sightings in the 1970s in the book "Mystery Stalks the Prairie." Crop circles appear too, such as one near Kalispell in 2001, and citizens continue to have concerns about chemtrails and weather control.

Cryptozoology also has a presence in Montana. Bigfoot sightings have been noted all over the state, from remote forested mountains and the wind-swept high plains, to rural communities, reservations, and outskirts of cities like Missoula. Flathead Lake, the largest freshwater lake west of the Mississippi, is reported to be the home of a water monster sighted about one hundred times since 1889. A wolf-like animal with faint stripes called a shunka warak'in was shot in the 1880s by a rancher; it was stuffed by a taxidermist and the mount recently surfaced in a small museum in Ennis.

Montana's folklore of the Fortean continues to this day.

Lance Foster is an anthropologist and creator of Paranormal Montana (<http://paranormalmontana.blogspot.com>)



The site of the battle of Little Bighorn has reported full bodied apparitions (from Mary Evans Picture Library)

Project Albion is part of one of ASSAP's longest running and most successful heritage and research endeavours.

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ASSAP Training Investigation

Learn, Explore, Network

Photography: Nicky Sewell (top, middle), Praca Własna
Osoby Przesyłającej (bottom)



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