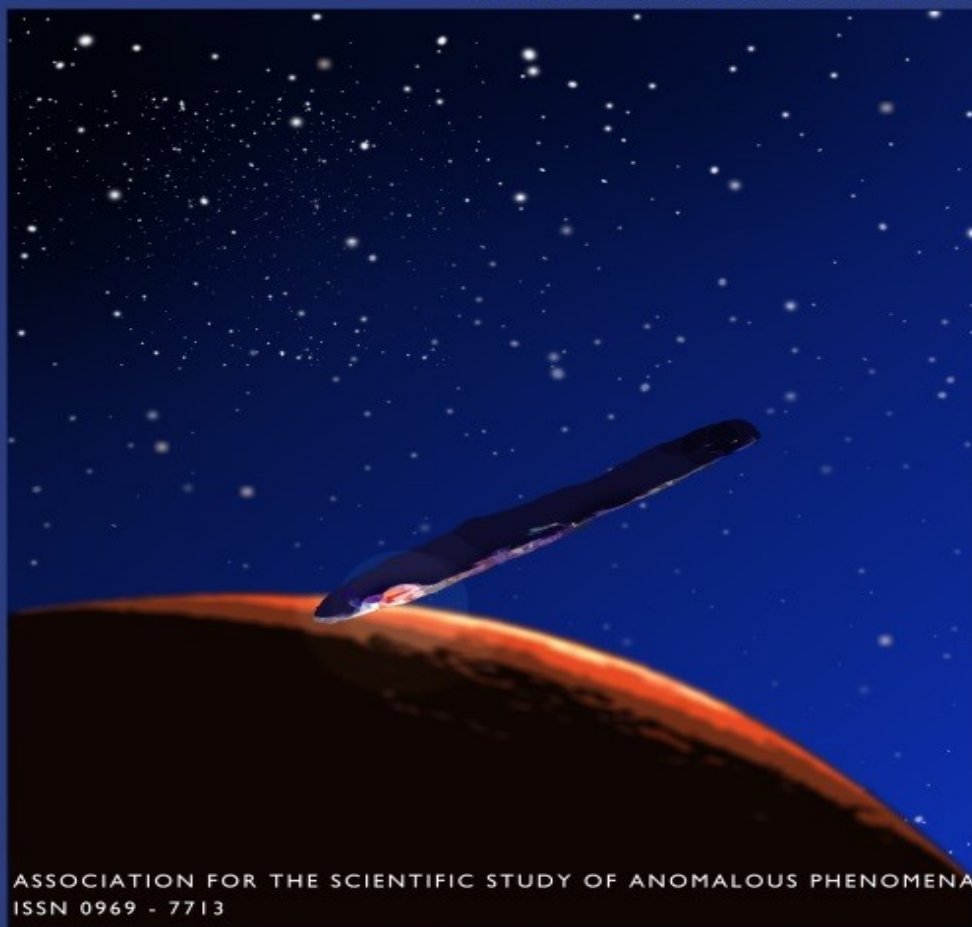


ASAP

ANOMALY

Journal of Research into the Paranormal

Volume 49 November 2017



ASSOCIATION FOR THE SCIENTIFIC STUDY OF ANOMALOUS PHENOMENA
ISSN 0969 - 7713

ANOMALY:

**JOURNAL of the ASSOCIATION
for SCIENTIFIC STUDY of
ANOMALOUS PHENOMENA**

VOLUME 49

assap.ac.uk

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ANOMALY :

VOLUME 49 EDITORIAL

Anomaly 49 has been a long time coming, but it has finally arrived. Sometimes good things come to those who wait, and I hope you will find that the case here.

Part of the challenge of editing a journal for a Fortean organisation like ASSAP is the sheer breadth of subject matter we cover. Given that our subject is, well, anomalies I often find myself faced with articles where I have no personal knowledge to draw upon. My knowledge of UFOlogy and electrical engineering (to give the subjects of just two of the papers in this issue) are somewhat lacking: and this is where the peer reviewers who read, critique, and sometimes reject papers come in so handy. Anonymous peer reviewers are just that: I can't thank them by name, but the journal relies on their kind efforts.

ASSAP represents researchers with a wide variety of viewpoints, and different emphases. This issue is probably the most diverse so far, but with several articles touching on UFOs and space phenomena I am pleased that we can grace the cover with the image of that strange cosmic visitor Oumuamua who flashed through our solar system from somewhere else while this issue was in preparation. My thanks to Wendy Milner who created the cover. Thanks are also due to Dr. Becky Smith, who proofread the journal for me, and to all our authors.

As always, the articles included do not represent the view of ASSAP (which holds no corporate opinion) or even the Editor, but only the authors. This journal has been a long time in the making: I hope you enjoy it.

Chris Jensen Romer, February 2018

ANOMALY:

JOURNAL OF RESEARCH INTO THE PARANORMAL

The Association for Scientific Study of Anomalous Phenomena was founded in 1981 to study a wide range of paranormal phenomena. These fall in to the broad categories of psychic phenomena, Earth Mysteries, UFOlogy, and Fortean phenomena. ASSAP holds no corporate views and the content, wording and images used by individual authors are their own responsibility.

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OFFICIAL NOTICES RELATING TO THE RUNNING OF ASSAP AS AN INCORPORATED CHARITY

As of close of nominations for directors positions on 31st October 2017 the only nominations received were the automatic nomination of serving and co-opted members of the ASSAP Board of Directors. As fewer candidates stood for positions than positions available all candidates are declared elected unopposed. These candidates were Dave Wood, Nicky Sewell, Christian Jensen Romer, Becky Smith, Robert Moore, Mark Davey, Jennifer Bowden and Norie Miles. ASSAP's accounts are available to all members. These can be found on the member's area of the website under Reports and Annual Report 2017. Please email chairman@assap.ac.uk if you have any questions.

The Calvine UFO Photographs

Sefton Disney

ABSTRACT

By the standards of the 1990s, with ufology becoming increasingly obsessed with abduction accounts and “darkside” conspiracy theories, the Calvine case is almost quaint – a classic daylight disc that J. Allen Hynek might have been interested in. Along with the lack of primary evidence, this might explain why the case has never really gained much traction with a wider audience. But it remains an interesting story, if a frustratingly opaque and insoluble one. The Calvine case shows that UFO reports are occasionally taken very seriously by the defence and intelligence establishment and that even the thinnest evidence can still provide some solid food for thought.

THE STORY¹

On August 4, 1990, near Calvine, a hamlet on the edge of the Cairngorms National Park in Scotland², two walkers claimed they encountered a large, grey, diamond-shaped object hovering silently before them. After several minutes, the object accelerated away at tremendous speed, and disappeared from sight. During the encounter, the friends could see RAF Harrier jets making passes in

¹ Nick Pope's account is still the main source for the Calvine story. I've based the chronology in this article largely on his account, albeit stripped of his more colorful recollections and speculation. See: <http://www.nickpope.net/calvine-ufo-photo.htm>
Dr. David Clarke's comments about the case can be found at:
<http://drdavidclarke.blogspot.co.uk/2009/03/calvine-photos.html>

² The nearest town is Pitlochry.

the distance, although whether this was connected to the anomalous object, they couldn't say. One of the walkers had a camera and took six photographs of the object as it hovered. These photographs, and the negatives, were later handed to a reporter from the *Daily Record* newspaper. *The Daily Record* sent the prints and negatives to the RAF¹, and they were analyzed. Eventually, declared of “no defence significance”, they were returned to the witnesses, who then faded into complete obscurity².

The Daily Record decided to sit on the story. The details were lost in the secret files of the MoD. The story lay fallow. The first most people heard of the story was when Nick Pope published an account in his 1996 book *Open Skies, Closed Minds*. Although this prompted a written question and answer in the Commons³, the story basically lay fallow again. With no witnesses forthcoming, and no photographs, where could the story go?

If not for the Parliamentary question and response, the Calvine case would have been pure hearsay, one more UFO story with hints of governmental involvement. But, in 2009, newly declassified documents suggested that someone at the MoD had taken the Calvine photographs very seriously indeed. The negatives had been studied by the Defence Intelligence Staff who had identified two Harrier jets in the photographs, but were completely baffled as to the

1 First point of contact seems to have been RAF Pitreavie Castle, who were contacted for a quote. The exact circumstances under which the reporter was persuaded to send photographs and negatives to the RAF are unclear.

2 To this day, they have remained unidentified and unobtainable, and their photographs and negatives remain unavailable for examination.

3 Martin Redmond's question about the Calvine incident (one of a series about UFO-related topics), and the reply from then Secretary of State for Defence Nicholas Soames, can be found in Hansard, Written Answers for 24 July, 1996, Vol. 282 c424w:

http://hansard.millbanksystems.com/written_answers/1996/jul/24/unidentified-craft

identity of the mystery object¹. Stranger still, in 1992, two years after the initial DIS examination, prints were forwarded to the RAF's photo-analysis experts at JARIC² with instructions to conduct a full analysis. JARIC was ultimately as baffled as the DIS. The MoD had also clearly expected a major media storm when the photographs were published³ – but the MoD got lucky. The Daily Record simply dropped the story, for reasons that remain unclear.

What might have been in the photographs to cause such concern at the MoD?

Zeitgeist.

As always, it's vital to examine the context the Calvine story, and the official reaction to them, took place in. 1990 was an exciting time for aviation and UFO enthusiasts. Lockheed's F-117 Nighthawk (“Stealth Fighter”) and Northrop's B-2 Spirit (“Stealth Bomber”) had both made their first public appearances in 1988 (although they had been “open secrets” in the aerospace community for quite some time previously). Aviation Week & Space Technology had just broken the first major news about the “Aurora” code-name, widely believed to refer to hypersonic replacement for Lockheed's SR-71 Blackbird spyplane. Chris Gibson's North Sea sighting of an extremely unusual aircraft – widely suspected of being the Aurora spyplane – over the North Sea took place in 1989 and, although it wasn't publicly acknowledged until 1992, there's no

1 DEFE 31/179/1, pp. 157-8

2 Joint Air Reconnaissance Intelligence Centre. At the time of the Calvine analysis, JARIC fell under the control of the RAF, and was based at RAF Brampton in Cambridgeshire. After numerous organizational and name changes, its duties are now performed by the Defence Intelligence Fusion Centre (DIFC), based at RAF Wyton in Cambridgeshire. JARIC is probably best-known to Forteaners for its analysis of Tim Dinsdale's 1960 Loch Ness footage.

3 DEFE 31/179/1, pp. 157-8

reason to think word of it wasn't on the plane-spotting grapevine. Finally, the Belgian wave of “Black Triangle” UFO sightings had taken place in 1989, and apparently been endorsed by the Belgian Air Force. Again, these were widely suspected of being test-flights of Aurora, or some equally exotic spy-plane¹. As a result, “Aurora spotting” had become something of a pastime within the RAF and intelligence services. It's not unreasonable to think that, in such a climate, photographs that would otherwise be ignored might attract more attention than normal. After all, even RAF and DIS personnel are only human, and prone to the same foibles and enthusiasms as the rest of us. Invisible Planes.

If the Calvine witnesses did photograph a conventional airplane, the most likely candidate would be the Lockheed F-117 Nighthawk (“Stealth Fighter”). The F-117 had been operational since 1983, but only publicly announced in 1988. Although no longer “black”, it was still shrouded in mystery, secrecy and security, and it was most certainly not a common sight in the skies. The F-117 is a pretty good match for what the witnesses described – it's extremely angular design can look very much like a diamond shape at some angles, and it's matte black finish could look grey in the right light. Even the F-117's size² isn't too far off the 80-foot size described by the witnesses. Of course, the F-117 can't hover, but this again could be accounted for by seeing an unusual plane under unusual circumstances and perhaps by a little misperception or embellishment on the part of the witnesses³. Given the F-117's

1 The existence of Aurora is still moot, although it's now generally believed to be mythical, a combination of misunderstood codenames and plane-spotters' wishful thinking.

2 Nearly 66 feet long with a wingspan of just over 43 feet.

3 Some will cry “Foul!” at my comments about misperception and exaggeration. However, if the history of ufology has shown us one thing, it's that eyewitness accounts can vary enormously from quotidian reality. True “stealth” does not just involve lowering the radar cross-section of an aeroplane, either. It also applies

moderate performance and ground-attack role, it might make sense to choose Harriers as chase planes. And, if the witnesses had photographed an F-117 by chance, it would certainly explain why the MoD was so interested in their photos, and cagey about the contents, but able to legitimately say they were of “no defence significance” (the logic being if it's “one of ours”, it isn't a significant problem). There are persistent rumours that the F-117 was occasionally flown over the UK (with RAF Mildenhall, Lakenheath, Bentwaters and Sculthorpe all being named as possible bases)¹, but no solid details have emerged, although the F-117's development and service record are now pretty thoroughly documented. But it is known that British test pilots flew the F-117 at the Tonopah Test Range in the US, and the RAF was the only foreign air force offered the chance to buy the F-117 in 1986, when it was still a completely secret “black” project. The one solid clue is a photo of an A-7 Corsair², wearing the livery of the 4405th Tactical

techniques to reduce the visual and audible impact made on trained observers by a given aeroplane. Thus, a stealth design seen under the right circumstances could both look and sound extremely different to what most people would expect of an aircraft. With no way to assess the Calvin witnesses or establish how much they had discussed the event between themselves before approaching the Daily Record, I think it is fair to propose the possibility of gross misperception and/or unconscious exaggeration. But I stress, this is only a working hypothesis, in the absence of more solid facts, and it remains quite possible the event happened exactly as the witnesses described it.

1 An entertaining, if inevitably gossipy, discussion of the F-117's possible stationing in Britain can be found at: <http://www.pprune.org/military-aviation/589015-raf-offered-f117-reagan.html>

2 Because it's handling characteristics were similar to the F-117, the Vought A-7 Corsair II was used as a way for F-117 pilots to maintain their skills, and to travel in daytime. It was also fitted with bogus electronic warfare equipment in order to explain the enormous security and secrecy that surrounded the 4405th Tactical Group. The 4405th TG was, in fact, the last USAF unit to fly the A-7 operationally. [14] There was also an incident at MoD Boscombe Down in 1994 which remains the subject of much controversy, and may have been an accident involving some kind of highly classified aircraft. A dramatic version can be found at:

Group taken at RAF Bentwaters in the late 1980s, which was posted on the Bentwaters Facebook page. This proves that the F-117's parent unit did spend time in the UK, although whether it brought the F-117 with it is still unknown. There's also the possibility that the witnesses photographed an experimental British aircraft. There's no doubt that British Aerospace¹ were working on some extremely advanced aviation projects around the time in question². Details – even names – are very sketchy (not least because a lot of the technology has rolled over into current projects like the F-35 and the Taranis UCAV) but, given the extremely long development time of new military aircraft (20 years is not that unusual), it seems just possible that the Calvin witnesses might have photographed some kind of technology demonstrator, possibly even a radio-controlled scale model³. Again, this would neatly explain the MoD reaction,

http://www.dreamlandresort.com/black_projects/boscombe.htm A rather less dramatic alternative narrative can be found at: <http://www.pprune.org/spectators-balcony-spotters-corner/344864-aurora-project-4.html>

1 As it was then; now part of BAE Systems.

2 An interesting account of a genuine FOIA request with regards to one of these British Aerospace projects (known as “HALO”) can be found at: <https://www.secretprojects.co.uk/forum/index.php?topic=14474.0>

It's also instructive to note the vast difference between what some aviation enthusiasts believed about HALO when it was secret (a highly stealthy, supersonic fighter), and the actual truth of the HALO project as revealed by the FOIA (an instruments package fitted to a BAe Hawk trainer).

3 Given that they were the pioneers of radar during the 1930s, it's not really surprising to learn that British engineers were also pioneers in the field of anti-radar techniques, and there was a great deal of information exchange between British and American engineers regarding stealth technology. Apparently, Don Horsfield, Chief Aerodynamicist at BAe Warton, attended a secret presentation about the F-117 project in the US as early as 1980. Designers at MBB – a West German company with strong ties to BAe – were also developing a stealth prototype (“Lampyridae”) between 1980 and 1987. Although the MBB Lampyridae never flew, it did reach the stage of advanced wind-tunnel testing before it was cancelled in 1987. It remained

whilst requiring the witnesses to have misperceived or embellished their account. The main objection to the Calvine object being any kind of secret aircraft is obvious: even in a country as comparatively small and crowded as the UK, there are still large tracts of airspace that are far more secure than the Scottish Highlands for flying new and secret aircraft. On the other hand, Calvine is a remote area, and planes have to be ferried, as well as tested. And, even in the modern age, mistakes happen, and they still fly off-course. So, the presence of a secret plane of some kind is problematic, but not necessarily out of the question.

What Of The Harriers?

In the declassified documents, the MoD admitted that, despite identifying two Harrier jets in the Calvine photographs, there were no Harrier flights logged in that area for the date in question, and their parent squadron could not be identified. Some will doubtless see government skulduggery in this, others will simply assume someone misrecorded the date of the sighting, somewhere in the transmission of the story. Ultimately, there's no way to decide, given the lack of information. And, of course, it's entirely possible that the presence of the Harriers was completely coincidental anyway, and unconnected with the object encountered by the two walkers.

What Happened To The Story?

There's no real evidence that the MoD tried to squash the Calvine story. In fact, one gets the impression the MoD felt trapped between a rock and a hard place: unable to deny the photos, but also unable to say what they were of – but also fairly sure what they were not (a threat to the security of the UK). Clearly, the MoD expected the

classified until 1995. See: <http://www.hitechweb.genezis.eu/stealth4e.htm>

media to make great play of the Calvin photographs when they were finally published. DEFE 31/179/1 recommends taking a “robust defensive line” with the media – emphasizing the standard “no defence significance” angle whilst remaining completely ambivalent about the actual identity of the object in the photograph¹. But the MoD got lucky. The *Daily Record* dropped the story and the witnesses vanished, never to come forward again. The expected media storm never broke. What happened? Since no *Daily Record* journalists have spoken publicly about the case, it's impossible to say for sure, but it could simply be that the editor got cold feet about the story, deciding that the photo wasn't really that special, or that the UFO field wasn't something the paper wanted to be associated with. Once the *Record* had killed the story, with no further comment from the witnesses, there wasn't really anything for the rest of the media to pick up on. Even after Nick Pope published his account in 1996, this would have remained the case².

As for the witnesses, after their initial excitement had worn off, perhaps they just had second thoughts about the publicity and potential ridicule, and decided to back away. They might even have decided that their experience wasn't that unusual, or that they'd seen something legitimately secret. Given the involvement of the RAF and MoD, they might well have felt intimidated by the whole situation and decide that they wanted no further part of the story. This wouldn't be unusual in the UFO field. “No Defence Significance”. It should always be remembered that defence analysts look at evidence in a very specific way. Scientific mysteries are not their stock-in-trade. They are looking for a clear and present threat to the security of the UK. If they do not find one, their job is done,

1 DEFE 31/179/1, pp. 157-8

2 Nick Pope speculates that the journalist involved might have passed along their notes with the negatives and photographs, and that when the negatives were returned, the notes were simply filed or lost by the MoD. As a result, when the witnesses vanished, there was literally nothing left for the journalist to work with.

and they move on to their next task. So, if the object in the Calvine photos was clearly not a hostile intruder, or was likely a secret project of some kind, it really would be “of no defence significance” as far as DIS, JARIC, etc. were concerned. It is quite possible to be certain what something is not (a Russian or Chinese spyplane, say), without necessarily being able to say exactly what it is (an aerial plasma or a mirage of Saturn, for example). Therefore there is no real contradiction in the MoD stating that the Calvine subject was of “no defence significance” whilst still being unable to conclusively identify it. And this ambiguity is what the official documents reflect. Speculations. There is an instructive paradox at the heart of the Calvine case. There is no primary evidence, since the witnesses have faded from view, taking the photographs and negatives with them. But there is still some evidence, in the form of the scant official documentation available. Thin though it is, even this allows us to draw a boundary around the story, and to make some informed speculations. We can see hints of an image in the negative space, so to speak.

Nicholas Soames' reply to Martin Redmond's Commons question in 1996 showed that photographs were really taken, and that the MoD was interested enough to examine the negatives. The story wasn't simply a tall tale. Likewise, although they are evidentially worthless photocopies-of-photocopies, the images released by the MoD as part of DEFE 30/180/1 at least show that there were photographs, which were at least considered good enough to be analyzed by JARIC. Given the comments about the press in DEFE 31/179/1, they were also presumably striking enough that the MoD was anticipating major media excitement when they were published. None of this means that the Calvine witnesses photographed an alien spacecraft, or even a secret military aviation project – but it does suggest that the photos were of unusually high quality and interesting content. At the same time, it would seem that the Calvine photographs were somewhat ambiguous. If the subject was unambiguously an F-117

(say), or any other kind of vehicle, there would be no point in the MoD attempting to remain non-committal about the subject of the photographs (as it advised its spokespersons to do in DEFE 31/179/1). So the Calvin photographs would not seem to be unquestionable evidence of extra-terrestrial visitation (as is hinted by Nick Pope in *Open Skies, Closed Minds* and in numerous media appearances since), or even secret earthly technology. It seems as if there was some doubt as to what the photographs actually showed. There remains the possibility that the witnesses at Calvin photographed some kind of highly unusual, perhaps even undocumented, atmospheric phenomenon, such as the “plasma vortex” proposed by Dr. Terence Meaden at around this time. If the subject in the photograph had been a mundane atmospheric phenomenon, of the sort known to cause UFO reports (a lenticular cloud or a sun-dog, for example) it seems likely the MoD would have simply stated this at the outset, if only to downplay the story. So, once again, there is reason to believe the subject of the photograph was unusual, even if atmospheric physics was the ultimate explanation. This explanation has the advantage of squaring the “unidentified” verdict with “no defence significance” line, even if it also has the disadvantage of using one (virtual) unknown to explain another. It's still a possibility worth pondering, though. Without the opportunity to interview the witnesses, and assess their story and evidence, it's impossible to rule out the possibility of an extremely sophisticated hoax, or some kind of disinformation operation. But it looks far more likely that the story as recounted by the witnesses was basically true, and their evidence was at least worth a second look. The reaction of the MoD suggests that they photographed something unusual, or at least photographed something mundane in a very unusual way. Just what they photographed is impossible to say. But there are alternatives to the extraterrestrial hypothesis, and there is the distinct possibility that the climate of the times encouraged interest in photographs that might not have been considered that strange at any other time. And,

given the paucity of evidence, even the extra-terrestrial hypothesis cannot truly be excluded. The Calvin case remains a genuine enigma, and one worthy of regard.

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The Raudive Diode Revisited and Updated

Simon Grace

1.0 Introduction

In 1971 psychologist and philosopher Konstantin Raudive's research on Electronic Voice Phenomena (EVP) was published within his seminal book *Breakthrough: An Amazing Experiment in Electronic Communication With the Dead*.

The appendices to *Breakthrough* include circuit diagrams of the diode based circuits that Raudive experimented with as receiver circuits when making his EVP recordings. These circuits were first proposed to Raudive by Professor Alex Schneider in 1968. Schneider was a physicist who understood the potential for Amplitude Modulation (AM) radio station drift to give rise to EVP like effects in the de-tuned radio sets then currently being used as EVP receivers.

It would appear, based on a little internet search that many modern EVP researchers are once again experimenting with Raudive's diode receiver circuits and not having much luck.

This article reviews Raudive's diode receiver circuits putting them in context with their progenator, the crystal radio receiver, explains their apparent method of operation and updates Raudive's circuits for use with a modern hand held digital recording device - otherwise known as an iPhone.

2.0 The Crystal Radio Receiver

The crystal radio receiver is one of the simplest and cheapest radio receiver designs. It is responsible for making radio available to the public in the United States and Europe at the beginning of widespread radio broadcasting around 1920.

Figure 1 provides the circuit diagram for a rudimentary crystal radio receiver.

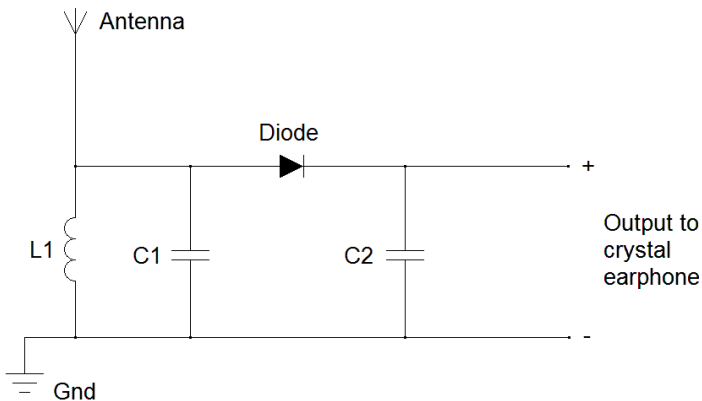


Figure 1 – Rudimentary Crystal Radio Receiver

Radio waves are received by the antenna (several meters long) and the radio station of interest is selected by adjusting the resonant frequency of the parallel circuit created by inductor (L1) and capacitor (C1) to match the broadcast carrier frequency. In most crystal radio sets capacitor C1 is adjustable to enable this to be easily performed. The circuit's resonant frequency is given by:

$$F_R \text{ (Hz)} = 1 / 2\pi \sqrt{LC}$$

In practice all the operator would do to tune a crystal radio set was turn the tuning dial, thereby adjusting C1 until they heard the radio station of interest.

The diode can be likened to being an electronic one way valve demodulating the sound of the radio programme (music, etc.) from the carrier frequency. The second capacitor (C2) forms a very simplistic high frequency filter, removing high frequency noise to enhance the listening experience.

The crystal radio receiver does not incorporate any form of power source or amplifier. It takes all its power from the received radio waves. One of the consequences of this is that it cannot power a load (ear piece, speaker or other electronic circuit) that demands anything more than the tiniest amount of power. An operator would have to listen using a piezo crystal earpiece. Earpieces of this type have an impedance (or resistance) of several hundred thousand ohms (100 k Ω) meaning that they draw next to no power. Modern earpieces used with smart phones and mp3 players typically have an impedance in the order of 64 Ω . The microphone input of many amplifiers or electronic recording devices have input impedances in the order 600 Ω to at best several k Ω . Crystal radio receivers simply do not have the power to drive such low impedance loads.

The other critical point to making a crystal radio receiver work is that it absolutely has to be earthed or grounded, see Figure 1. This completes the electrical circuit between the distant radio transmitter and receiver, without this connection the set will simply not work. The ground connection can be made in many ways. Out 'in the field' a copper earth rod can, quite literally, be hammered into the ground to make the earth connection. In domestic installations a connection can be made to the copper piping of a building's central

heating system, which has to be earthed to the buildings electrical safety earth.

3.0 The ‘Raudive Diode’ Circuits

Figures 2 and 3 illustrate the diode receiver circuits from the appendices of Breakthrough, Diagrams 1 and 3 respectively.

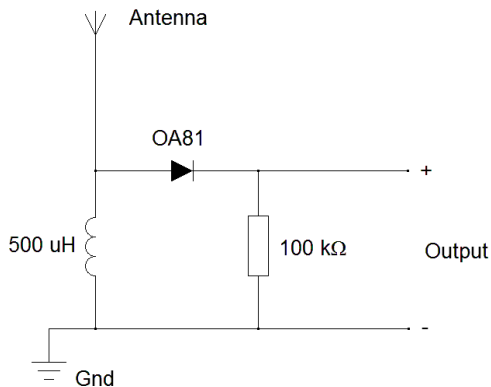


Figure 2 – Raudive Diode Receiver ‘Diagram 1’

If Figure 2 is compared with Figure 1 it quickly becomes apparent that the circuit is based on a crystal radio receiver in which the capacitor (Figure 1, C1) normally connected in parallel with the inductor (Figure 1, L1) has been removed. The resulting circuit is therefore non resonant and cannot be tuned. It is therefore at best going to act as a broad band receiver / demodulator. The diode specified (OA81) is what is termed a ‘small signal germanium

diode'. These are ideal for use as demodulators in a crystal radio set because of their low forward bias voltage in comparison to more modern silicon diodes.

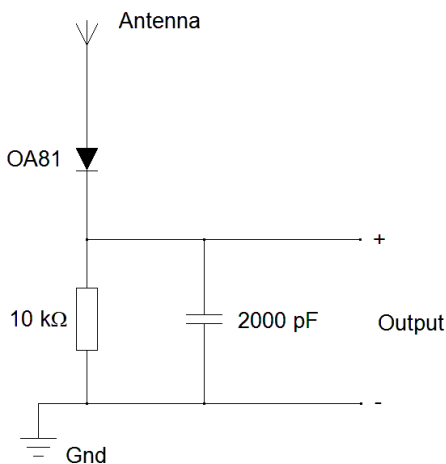


Figure 3 – Raudive Diode Receiver ‘Diagram 3’

Comparing Figure 3 with Figure 1 suggests that it can broadly be considered to be crystal radio receiver in which the inductor (Figure 1, L1) and capacitor (Figure 1, C1) forming the resonant circuit are both totally eliminated. The resulting circuit incorporates just the demodulating diode, a resistor and a capacitor that acts as a short circuit path for high frequency noise.

Raudive used a short antenna in the order of 60 mm to 100 mm long with the diode receivers. An antenna of this length would likely

result in the diode receivers being less susceptible to radio broadcasts which need longer antennae for good reception. It is also worth noting that Raudive's diagrams do not explicitly show earth connections. His diagrams do however show the negative rail of the diode receiver being connected to the unit's case which would therefore have been metallic and this would in turn have been 'earthed' to the recording device via the screen of the interconnecting cable.

4.0 The iPhone Raudive Diode

Figure 4 provides the circuit diagram for a 'receiver' that can be switched between Raudive's Diagram 1 and 3 circuits and that is suitable for connection to the microphone input of an iPhone.

When the Double Pole Double Throw (DPDT) switch is switched to the left, as illustrated in Figure 4, the circuit of Figure 2 is selected. Switching the DPDT switch to the right selects the circuit of Figure 3. OA81 diodes have not been available for several decades. The modern equivalent is the OA90 small signal germanium diode. The 100 k Ω resistor of Figure 1 has been replaced with potentiometer in order to provide a volume control - just in case you're lucky enough to receive a loud signal! The potentiometer is in circuit all the time no matter whether the receiver circuit of Figure 2 or 3 is selected. This is not considered to be of consequence as the resistance of the potentiometer is sufficiently large to have negligible loading effect. The 0.1 μ F capacitor between the potentiometer and the DPDT switch is present to act as a DC block. It also, in conjunction with the potentiometer, creates a high pass filter with a 16 Hz cut off frequency (human speech has an approximate bandwidth of 300 Hz to 3.4 kHz).

The amplifier circuit is constructed around a BF245C field effect transistor. The circuit is required because the microphone input of an iPhone is:

- * Designed to power an electret microphone.
- * Provides approximately 2.7 V DC output voltage.
- * Needs to detect an impedance between the microphone input and 0 V of approximately 1.2k Ω before it will recognise that an external microphone has been connected.

One critical point to note with the iPhone is that the sequence of connections on the four conductor 3.5mm jack are somewhat obscure, if not counter intuitive, Figure 5.

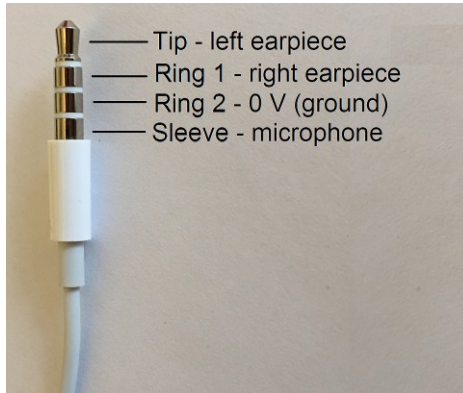


Figure 5 – iPhone 3.5 mm, Four Conductor Jack Connections

The Ring 2 and Sleeve connections on the iPhone (and presumably all Apple products) go against convention and are, to all intents and purposes, reversed. It is normal practice for the sleeve connections on audio jacks to be 0V (or ground) thereby enabling the jack's back shell to be made of metal and to beneficially act as a screen against electromagnetic interference. By switching the order of these connections Apple prevent the use of a jack with a metal back shell. If a jack with a metal back shell is used it will produce a hum every time it is touched, there is also a high probability that the back shell would short circuit the microphone input to the iPhone's casing. This issue is addressed later in this article.

5.0 Building the iPhone Raudive Diode

The iPhone Raudive Diode is a relatively straightforward construction project. It can, for simplicity, be constructed on strip board and finally be packaged in suitable enclosure.

5.1 Circuit Board Construction

Figures 6 and 7 provide top and bottom views on the piece of strip board used for the construction of the circuit board. The strip board was cut and filed to fit the guide slots moulded into the interior of the enclosure it will be housed in. For those unfamiliar with strip board it is made specifically for prototyping electronic circuits. The base material is fibre impregnated with resin. The track side has parallel copper tracks bonded to it and the whole strip is pre-drilled with a 0.1" matrix of holes to accept standard electronic components. Circuits are constructed by feeding the legs of a component through the holes and then soldering them to the copper strips. A small (3mm or so) hand held drill bit can be used to drill out the soft copper track to break undesired connections.

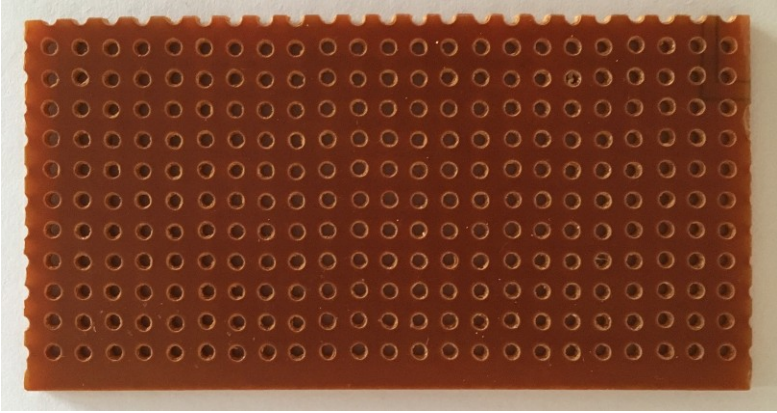


Figure 6 – Strip Board Cut to Size, Top (Component) Side View

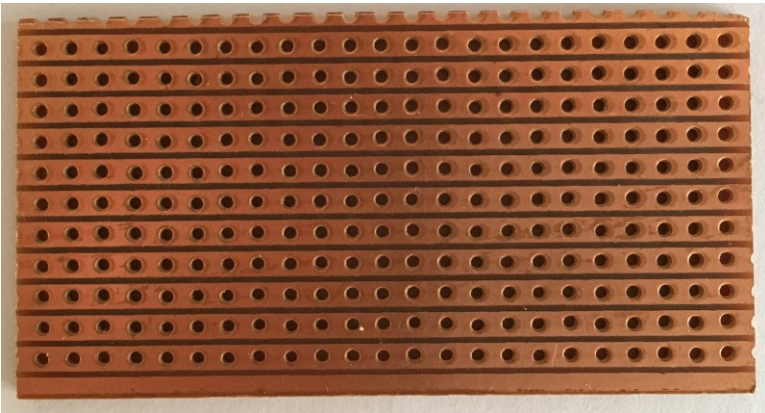


Figure 7 – Strip Board, Track Side View

Figure 8 shows the component side of the strip board with all

components in place. Only the diodes and field effect transistor are 'handed'. The diodes need to be installed so that current flows from anode to cathode. The cathode is indicated on the diode's case by the black line. The BF245C's connections, when viewed from above, flat on casing to the left (as oriented in Figure 8), are from top to bottom Gate, Source and Drain.

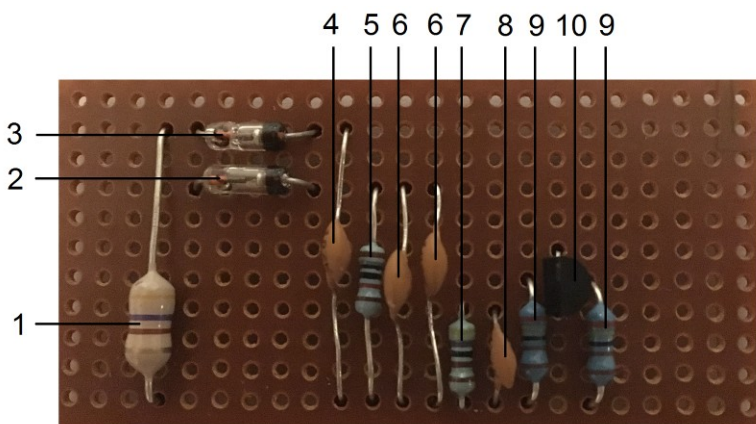


Figure 8 – Component Side of Strip Board, Components Fitted

Key to Figure 8

- 1 – RF Choke 470 μ H
- 2 – OA90 small signal diode.
- 3 – OA90 small signal diode.
- 4 – 1000 pF ceramic disc capacitor.
- 5 – 10 k Ω resistor.
- 6 – 2000 pF capacitor constructed from two 1000 pF capacitors connected in parallel.

7 – 4.7 k Ω resistor.

8 – 470 pF ceramic disc capacitor.

9 – 1.2 k Ω resistor constructed from two 2.4 k Ω resistors in parallel.

10 – BF245C field effect transistor.

A Radio Frequency (RF) choke was selected instead of an inductor having a traditional copper coil construction. Given that the circuit is non-resonant it is considered likely that all that is required is a component having the required inductance.

Figure 9 shows the track side of the circuit board once all joints had been soldered and drilled.

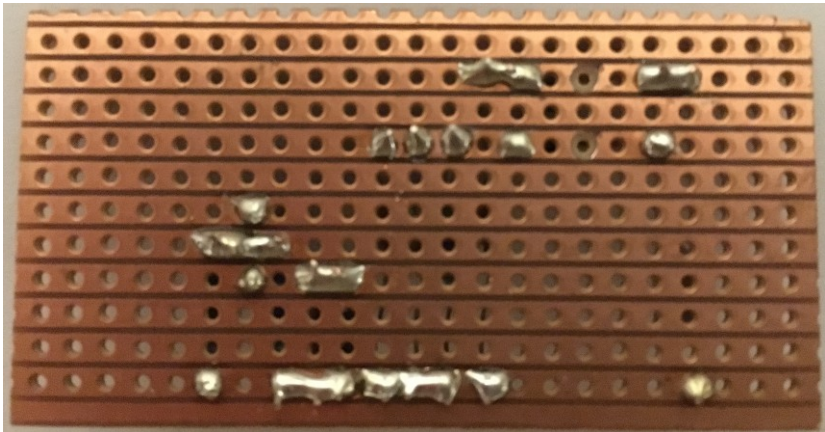


Figure 9 – Track Side of Circuit Board

Only two tracks needed to be drilled, directly beneath the OA90 diodes in order to break the connections that would have otherwise been formed between the anode and cathode.

It is highly recommended that a magnifying glass is used to inspect the tracks to ensure that all drilled tracks are fully broken and that no solder 'blobs' have spanned adjacent tracks.

5.2 Off Circuit Board Connections

Connecting the circuit board to the DPDT switch, potentiometer, antenna, iPhone connector socket is achieved by soldering wires to the circuit board. Figure 10 shows these items soldered in place. Wire lengths should be carefully judged based on the desired position of the output socket, potentiometer and DPDT switch in the chosen enclosure.

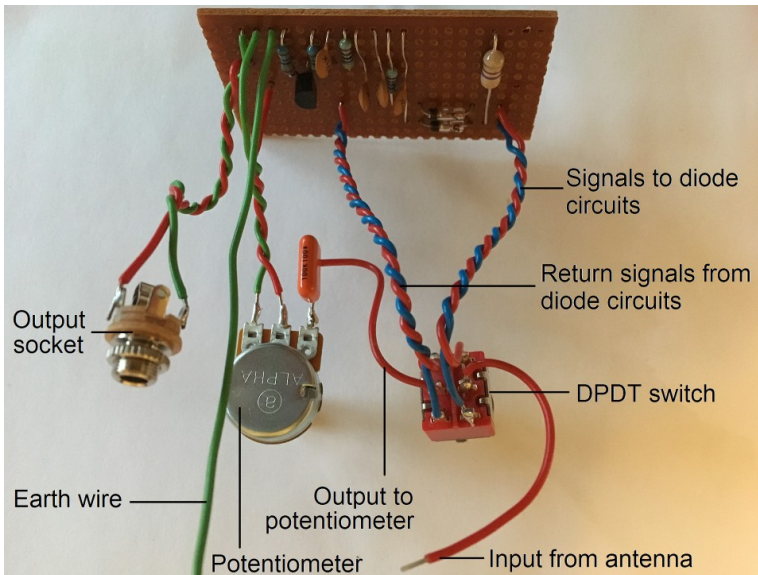


Figure 10 – Off Circuit Board Items Connected

It is highly recommended that the iPhone connector socket is connected using ‘conventional’ connections, tip microphone, sleeve 0 V (ground), connection transposition can be made in the cable used to connect the Raudive Diode to the iPhone (see Section 5.4).

5.3 Fitting in Enclosure

The enclosure selected to house the circuit board and its associated hardware (potentiometer, etc.) should now be drilled to accept the items. At this stage the holes required for the antenna and ground connectors should also be drilled. It is suggested that these connections are made using 4 mm banana plugs or similar.

The circuit board and its associated hardware can then be fitted into the enclosure. If banana plugs are used for the antenna and ground connections these final solder joints can be made.

The completed installation is shown in Figure 11.

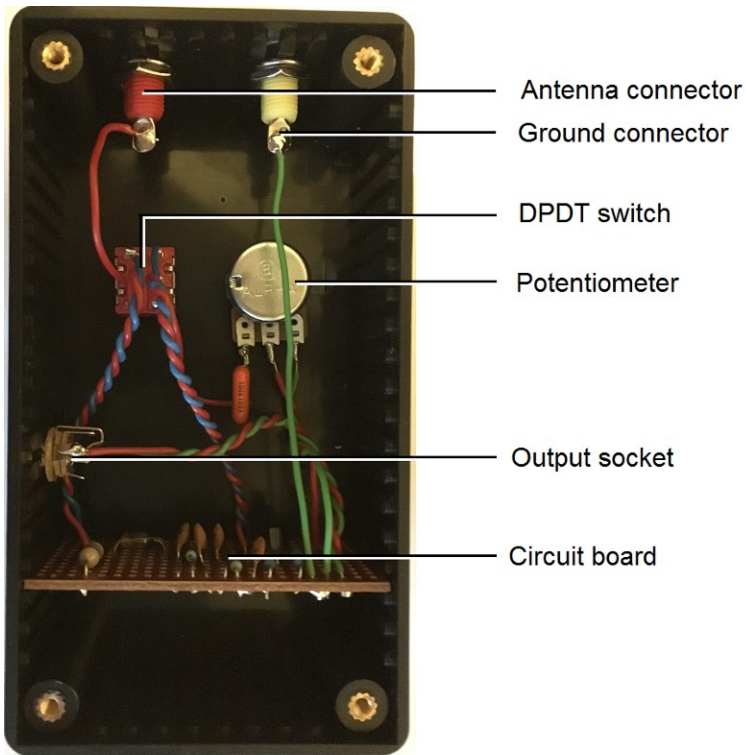


Figure 11 – Completed Circuit Installed in Enclosure

The completed unit, base attached and potentiometer knob installed, is shown in Figure 12.

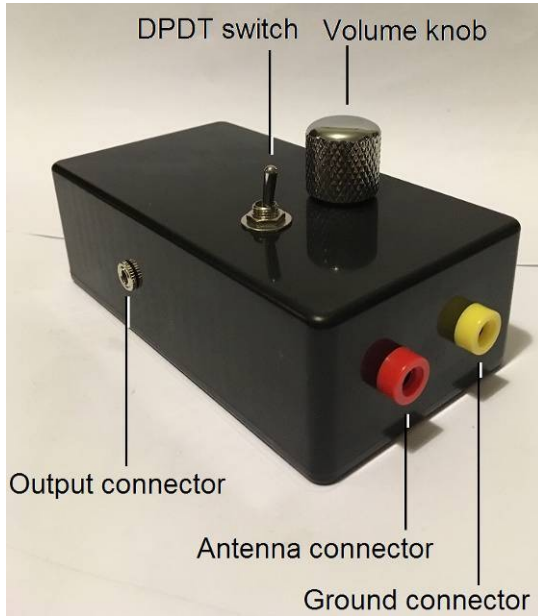


Figure 12 – Completed iPhone Raudive Diode

5.4 Interconnect Cable Construction

The interconnect cable used to connect the Raudive Diode to the iPhone should be constructed from single core screened cable in order to reduce interference and undesirable noise.

The Raudive Diode end of the cable uses a conventionally connected 3.5 mm, two conductor jack; cable core to tip, screen to sleeve as shown in Figure 13.

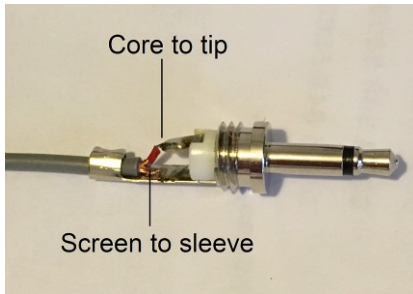


Figure 9 – Raudive Diode Jack Connections

The iPhone end of the interconnect cable is fitted with a four conductor 3.5 mm jack. These are sometimes sold as TRRS jacks which as an abbreviation of tip, ring, ring, sleeve. As mentioned earlier the iPhone uses an unconventional connection sequence in which the sleeve is used for the microphone and the immediately adjacent ring is the 0 V (ground). Given that the sleeve is, to all intents and purposes live, a jack with a metal back shell should not be used as touching it will generate hum and there's a real likelihood that the back shell will short against the iPhone's case. Figure 14 illustrates the slightly awkward connection of the core and screen of

the interconnect cable within the four conductor 3.5 mm jack.

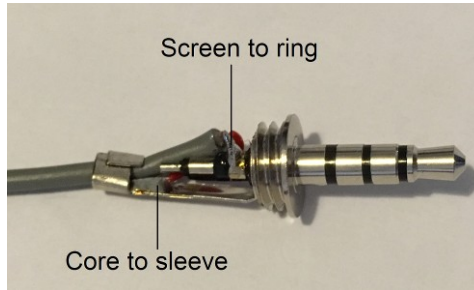


Figure 14 – iPhone Jack Connections

As a final touch some paint should be applied to the face of the sleeve in order to act as an insulator preventing the face of the sleeve from shorting to the iPhone's case once inserted. Apple really did go out of their way to make connecting to an iPhone with anything other than Apple parts as awkward as possible but these problems can be worked around. The painted face of the completed jack is shown in Figure 15.

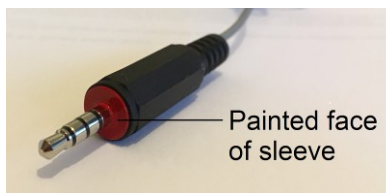


Figure 15 – Painted Face of Sleeve on iPhone Jack

The painted face of the sleeve will wear in use. It will therefore need to be regularly inspected and touched up as needed.

5.5 Ground Connection Cable and Antenna

It only remains to make the ground connection cable and antenna to complete this project.

It is suggested that the ground cable is made around 2 m long simply for convenience when in use (plenty of length). A 4 mm banana plug makes for an easy means of connecting the ground cable to the Raudive Diode. The other end of the ground cable is probably best fitted with a crocodile clip so it can be readily connected to say the copper piping of a building's central heating when used indoors or a metal spike driven into the ground when used outdoors. Figure 16 show both ends of the finished ground connection cable.

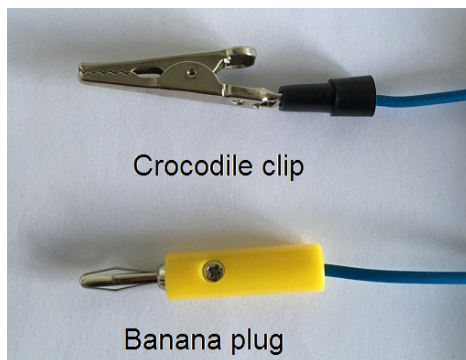


Figure 16 – Both Ends of the Completed Ground Connection Cable

The antenna (Figure 17) should be made from a short length of wire 60 mm to 100 mm long again fitted with a banana plug. The finished ground cable and antenna are shown in Figure 16.

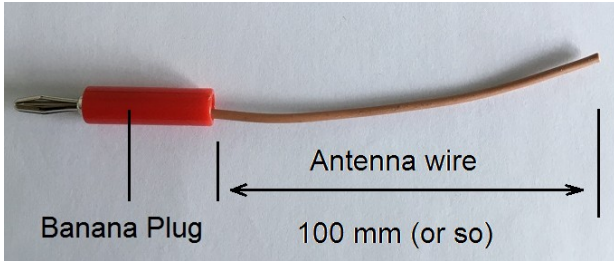


Figure 17 – Antenna

6.0 Summary

The circuit presented in this article provides a technically sound method of interfacing a low level signal source such as the output of crystal radio to an iPhone. There's therefore no reason why the same circuitry should not work for a Raudive Diode. If there really is anything out there trying to communicate there's at least now no reason for not being able to record it.

Celestial Visions: The Moon and Mars as Laboratory Environments for the Testing of Piezo-Electrical Origins of Paranormal Experiences

D.J. Sivier

Abstract

Although piezoelectric stimulation of the temporal lobes of the brain has been plausibly advanced as an explanation for the alien abduction phenomenon and haunting by ghosts, results so far have been confined to the laboratory despite suggestive observational experience from the field. Conclusive proof of the hypothesis may well have to wait until a viable human presence has been established outside Earth, on bodies such as the Moon and Mars, whose geology allows the prediction of such seismic events so that the controlled observation of their posited neurological effects may be performed in situ.

Introduction

One of the most influential models advanced in recent years as an explanation for paranormal and mystical experiences is that of Dr. Michael Persinger, first articulated in his and Gyslaine Lafreniere's 1978 book *Space-Time Transients and Unusual Events*. This suggests that piezo-electric fields generated by intense pressures in

geological faults in the Earth's crust may be sufficiently strong to generate mystical feelings and hallucinations through the stimulation of the temporal lobe, while the attendant ionisation of the air above the fault could produce the Earthlights and other Balls of Light associated with earthquakes. Experimental work in the laboratory has indeed proven that magnetic stimulation of the temporal lobes does produce the subjective states and hallucinations associated with abductions.

The theory has been expanded to include ghosts by Howard Wilkinson, a former psychology lecturer at the University of Nottingham, and the SPR's Alan Gauld, who have noted the coincidence of hauntings from the mid-1800s onwards with fluctuations in the terrestrial magnetic field and sunspot activity. It has also been plausibly applied in the field by William Roll of the State University of West Georgia to explain the haunting of a Texas hunting lodge. This was explained as the product of intense piezoelectric fields generated by the fault directly underneath the lodge, while a metal mesh mounted in wall plaster focused the fields already present in the house.

It has been recognised that the human temporal lobe is the most common neurological focus for epileptic seizures (Temple 1993, p.119) with hallucinations as a frequent component of this condition. The neurophysiology of schizophrenics also indicates abnormal functioning of the left-temporal lobes, while a significant number of temporal lobe epileptics have experienced intense religious experiences and visions, culminating in conversion (temple 1993, p.211)

Excision of this part of the brain causes the subject to lose their religious faith, though neurologists have been reluctant to claim that this part of the brain is the cause of human religious experience. Indeed, such claims were dismissed by the Californian

neuroscientist Dr. Vulyanor Ramachandran, who had himself established that sufferers of Temporal Lobe Epilepsy (TLE) were disproportionately aroused by religious words, in the fourth of his 2003 Reith lectures on Radio 4 on the 9th May, two weeks after their airing of the same views by Dr. Persinger himself on an edition of the science programme, *Horizon*, screened on British television on the 26 April.

While such claims are likely to remain extremely controversial on Earth, it is possible that they may be decisively tested at some point in the future by experiments on a geologically suitable extraterrestrial body, such as the Moon or Mars.

The Tectonic Stress Theory: Problems of Observation

Although this model does provide an explanation for the abduction and other paranormal experiences, which may and have been experimentally tested, there are nevertheless objections. One of these is the time lag between seismic events and reports of paranormal experiences, while it is yet to be proved that tectonic stress may produce more than tiny electrical charges. (McNally 1998) Such objections could possibly be countered by the repeated and controlled observations of groups of labile individuals – people whose temporal lobes are more susceptible to stimulation than average – placed in or near an area of seismic stress around the time of its activity. Such sensitive individuals would allow any neurological effects produced by such tectonic stresses to be observed on the groups most susceptible to them according to the model, without the ethical and safety problems attendant on placing full-blown epileptics in such a dangerous area. Apart from these considerations, a major drawback to such an experiment is the

unpredictability of terrestrial tectonic events. Although the danger areas are well known, predicting earthquakes and volcanic eruptions is notoriously difficult. Testing the connection between TLE sufferers and seismic activity in the field is therefore almost impossible due to the unpredictability of these events, at least on Earth.

The Moon and Mars as Suitable Observational Environments

A solution to this problem may however lie 250,000 miles away on the Moon. Although considered by astronomers to be presently geologically inert, with no significant volcanism and an only partially melted inner core, the Moon is nevertheless subjected to small quakes. These are due to impacts by meteoroids and gravitational stresses produced by Earth's tidal action. This is greatest on the side of the Moon facing the Earth, and such quakes generally occur when the stress is most intense, within three days of the Moon's closest approach to the Earth each month (Murdin et al. 1979).

Moreover, the Moon is also subject to rare events termed Transient Lunar Phenomena (TLP), which include the appearance of red patches and isolated pulses or flashes of light (Grego 1997) These have been interpreted as the escape of subsurface pockets of gas, possibly caused by the decay of radioactively unstable isotopes (Baker & Hardy 1978)

These events have been recorded most notably at the neighbouring craters Aristarchus and Herodotus, but also as Autolykus and Plato. Although they are extremely rare --only 500 having been observed in the period from 1540-1967, this may well be an illusion caused by the relative lack of historical observations. At the time of the moon landings, TLP was observed by both the crew of Apollo 11

themselves and the terrestrial, German astronomers Witte and Presses at Bochum. This no doubt reflects the increased interest in observing the Moon at the time, an interest which has consequently slackened after the cancellation of the Moon programme. Such events bear comparison to the observations of BOLs around megalithic monuments in areas of considerable faulting, such as fogous, in Cornwall, which some have speculated may be caused by the ionisation of radon gas exhaled by the monuments' constituent granite blacks (Devereaux 1989)

While prohibitively high launch costs and the lack of an available vehicle after the cancellation of the Apollo programme and the break-up of the remaining fleet of Saturn V rockets now make human journeys to the Moon impossible, it may well be that at some point this century such technological and financial obstacles will be overcome to the point experiments into temporal lobe lability and its stimulation by earthquake stress may credibly take place by placing labile individuals at quake sites at the predicted times of a quake, with Aristarchus as a preferred location. Although the need for life-support and transportation systems would entail that they are surrounded by the electromagnetic fields which form a vital part of such technology, these individuals would be placed in the environment believed to produce such neurological effects, whilst isolated from possible complicating environmental factors found on the Earth. If none of these individuals reported any symptoms of TLE at the sites near or during a quake, then it may be confidently stated that purely geological processes are not responsible for the subjective experience of paranormal events.

Further away from Earth, Mars may act as another arena for testing the hypothesis, possibly for a control group. Although Mars presents considerable evidence of volcanism in large plains and basins, such as the Hellas region, and large volcanoes such as Olympus Mons and others on the Tharsis shield, it is believed that these have been

extinct for about 100 million years (Murdin et al 1978).

Furthermore, although a third of the Martian surface is covered by faulting, such as the enormous canyon of the Valles Marineris, with the Tharsis shield itself particularly rich in such features, it is now considered that Mars is tectonically inert, with large-scale horizontal geological movement ceasing before crustal plates could form, such as those on Earth. (Hardy 1981) It is therefore to be expected that if the Tectonic Stress hypothesis should prove correct, then any Martian colonists should be far less susceptible to mystical and paranormal experiences caused by such temporal lobe stimulation.

Neurological and Radiological Complications of Human Voyage to Jupiter

One environment further out in the Solar System, which may be expected to produce a heightened stimulation of the Temporal Lobes, with possibly a consequent rise in reported paranormal events amongst human voyagers, would be Jupiter. As would be expected of a planet of its size, Jupiter possesses a powerful magnetic field, about 20 times stronger than Earth's at the level of its visible clouds (Hunt and Moore, 1981) Even at the distance the Voyager probes approached the planet, it was still 10 times as strong as the Earth's, though inverted so that a magnet would point south.

Moreover, closer to the planet quadrupole and octopole magnetic moments have been observed, rather than the simple dipolar field observed further away. Tidal forces from Jupiter also exert considerable geologic stress on its moon, Io, to the point where it is the most volcanically active place in the Solar System with 100,000 tonnes of sulphur and sulphur dioxide ejected every second from its volcanoes (Murdin et al, 1979)

It is unlikely that human explorers will ever approach this world, however, as Jupiter's radiation belts are 10,000 times stronger than those of Earth, with the Pioneer 10 probe receiving 200,000 rads from captured electrons and 56,000 from captured protons, about 400 and 110 times the lethal dose for humans (Hardy, 1981). These radiation belts lie beyond the seven closest of Jupiter's satellites, including the Galilean moons of Io, Europa, Ganymede and Callisto, thus making their approach potentially hazardous to spacecraft.

Io's interaction with the Jovian magnetic field has produced an immense flux tube of 5 million amps and 400,000 volts, 70 times Earth's global generating capacity between it and its primary. It may, however, still be possible for humans to travel to the outer Jovian satellites at some point in the far future, providing that the ions trapped in Jupiter's vast magnetosphere extending far beyond the planet do not present a significant hazard. If, however, stimulation of the temporal lobes does result in mystical experiences then, amongst other neurological and physiological phenomena, any crew on such a voyage may well suffer an increased religious sensibility, whose occurrence and manifestation may be particularly unusual due to the complex nature of the Jovian magnetic field.

Neurological Complications Experienced in Ordinary Spaceflight

Even without the extreme difficulty of travelling to these worlds to perform such experiments, there is also the complication of neurological damage caused by exposure to the hard radiation of space itself. It is estimated that in the two weeks they were in space, the Apollo astronauts lost 100,000th of their cerebral tissue. Although this appears infinitesimal in the short term, it is feared that such damage could rise to several per cent during the long voyages between worlds (Lunan 1983). Clearly, apart from the danger posed

to the travellers' health, physiological and statistical care would also have to be taken to ensure that such damage did not obscure any possible piezoelectric effects on the brain.

Conclusion

Thus, while the piezoelectric stimulation of the temporal lobes of the brain provide a useful model of the neurological origins of the abduction and other paranormal experiences, it may well be that confirmation of this theory may only come through the exposure of controlled groups of labile individuals to extraterrestrial environments, like the Moon and Mars, where the predicted presence or absence of such stimulation may be observed. With crewed spaceflight currently languishing after repeated government cutbacks and the Challenger tragedy, such experiments may lie far in the future. Nevertheless, such experiments should take place, not just to investigate the origins of terrestrial religious experience and the role it plays in human consciousness, but also because of the insight it may give into the possibly very real effects on future human colonists themselves.

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Re-Investigating Unhaunted Houses

CJ Romer

Abstract

Eight couples who had never experienced any 'haunting' activity in their houses and had no reason to expect they would experience 'ghosts' were asked by the author to keep a diary for one calendar month from 17th October – 17th November 2012 in which they recorded unusual experiences. 75% of the participant couples recruited completed the task and submitted the diaries for analysis. Of the five participant couples who submitted diaries, four reported at least some phenomena that met the criteria, and one couple reported no unusual activity at all. The study was a larger scale replication of Houran and Lange (1996). My findings are compared with those of the original study which featured only one couple.

Introduction: Houran & Lange's 1996 Study

James Houran and Rense Lange have been the authors of a number of innovative studies in parapsychology. In this 1996 paper they were exploring if hauntings and in particular it would seem poltergeist cases were explicable in terms of a self-reinforcing-psychological contagion hypothesis. In essence the idea is that once one notices unusual anomalies in one's home, and has ones attention drawn to it, more such anomalies are noticed. The paper is often cited (for example Wiseman 2011; Wiseman 2011b) as it provides

an elegant psychological explanation for purported “hauntings”. The original paper is based on the experiences of one couple, mature students, who were requested by the researchers to keep a 30 day diary of unusual events in their home which was in no way believed to be ‘haunted’ before the study began. The small number of participants (one diary) troubled me: it seems dangerous to draw too many conclusions from a single innovative pilot study like this, and I could find no replications, yet the paper is repeatedly cited by sceptics without mention of this limitation. I therefore decided to replicate the study, on a larger scale.

The basic idea behind Houran and Lange’s paper appears simple. Imagine one day you come home and find your books are symmetrically stacked in the living room. You don’t recall doing it, and your housemate is never so neat! Later on, an egg starts to fry on your kitchen worktop, and then you hear an odd voice say “Zuul”. Your attention may now well be extremely focussed upon the weird things happening in your house – you probably approach the fridge with trepidation – and when the cat knocks over a flower vase later and the hot water system causes knocking in the pipes, you are only too quick to jump to the “ghost did it” conclusion. In short, ghosts are by this hypothesis merely a narrative we create to explain little mysteries (anomalies) in our daily lives. When my door keys go missing, I search and search and eventually find them on the shelf where I thought I had looked first, I may be more willing to blame a spook than my poor perception.

In the same year I suggested something similar (Romer; 1996); what did not occur to me was that such observations of purportedly paranormal phenomena would eventually die out. Houran and Lange argue this based upon

“the assumptions that (1) the environment provides a stable supply of events that can be interpreted as paranormal and (2) the probability of noticing an

additional anomaly is directly proportional to the number of anomalies already noticed **as well as the number of remaining potential anomalies**. Under these assumptions, it can be shown that the cumulative frequency distribution of perceived anomalous events should follow the familiar logistic curve.” (Houran and Lange 1996: my emphasis)

So you notice something odd going on; you start to look for it as your attention becomes focussed on the “ghost” – that much seems straightforward. However I am slightly confused by the “number of remaining possible anomalies.” This implies there are a limited number of such events in the environment, and eventually you will reach a point where you have observed most potential anomalies, causing the number of new experiences observed to tail off. I am puzzled as to how Houran and Lange came to this conclusion. If perceptual mistakes give rise to some anomalies, and others are simple misunderstanding of mundane events, I see no reason for them to “run out” as suggested. What limits the “number of remaining anomalies”? Yet this is an important aspect of the paper, even if not explained within it. As has been pointed out, poltergeist type events usually run out if steam in a fairly short period – the “logistic curve” Houran and Lange hypothesise would explain this within their psychological explanation. Here is the graph of the **cumulative** experiences that were reported by one couple in their diary study. As we can see it neatly fits the predicted logistic curve...

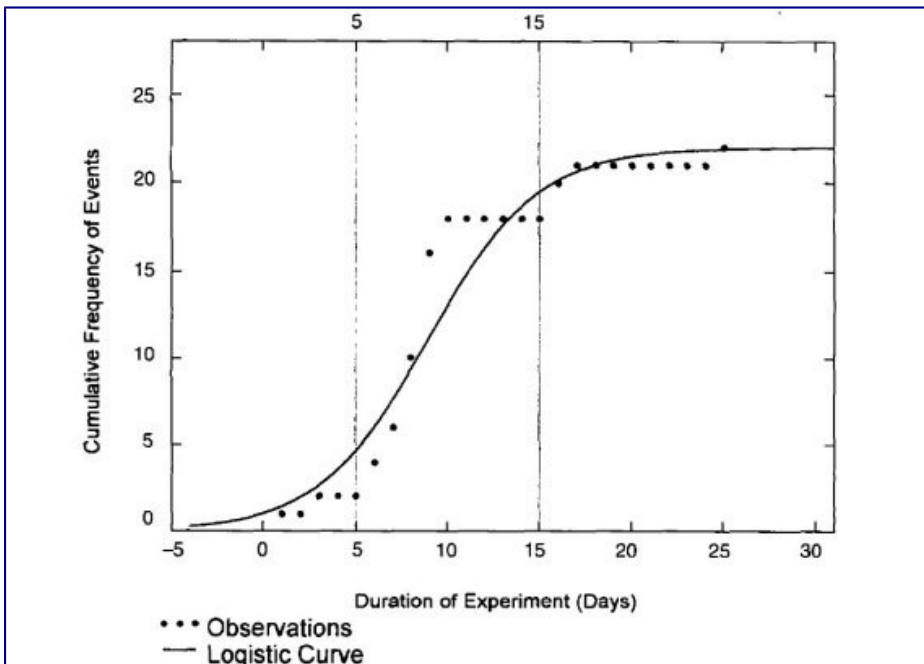


Figure 1: Houran & Lange Results

Yet without understanding why the potential anomalies in any given environment (house) are limited in the time period, it is hard for me to understand why they predict the classic logistic curve above? I would have predicted an exponential rise in cumulative frequency: the problem is that while this neatly represents reports of ‘actual’ poltergeist cases, which trail off over time, I can’t see why it should be suggested in the first place. What limits the potential anomalies?

Replicating The 1996 Paper: A New Diary Study

Given the fact that people citing the original 1996 paper have at times drawn rather strong conclusions from this single diary study with only one couple involved, I decided to attempt a replication. I intended to recruit ten couples as participants, though that proved impossible. I wanted to see if the couples reported similar experiences to those in the original study, and if the puzzling logistic curve was borne out in the new data.

The Participants

Recruitment was via volunteers through the authors Facebook account. 8 couples living in the UK volunteered to keep the diaries. Five couples mailed me completed diaries. No reason was given by the other three couples for failure to complete (though simple forgetfulness is one possibility). The couples were all aged between 30 and 50 years, though I did not ask for precise ages, marital status, or other personal information. Two of the couples have strong interests in the paranormal, and two in religion. This was not intentional selection, nor even a feature of the couples who initially responded to my request for participants, but it may be a reason why they stuck with the study till the end.

Of the five couples who submitted diaries, one had experienced nothing unusual which met the criteria at all in the time period, and a second had a relevant experience while staying in a place other than their own home. So from the original eight couples, five participated and three had experiences that met the criteria. The fact two did not is in itself of interest. They were certainly aware of the

study – Couple C reported several events which met the criteria, but which occurred while they were away from their home, hence were excluded. Couple D reported that no such experiences occurred in the time frame, though one partner had experienced anomalous experiences in the past. Couple E had one very striking experience.

The Diaries

Those who expressed an interest in participating were sent the following instructions (along with some introductory text and contact numbers for myself. No one called during the study). The instructions, and the 8 categories were based on those employed in the 1996 study – the categories they employed derived from a Lange paper on ‘Contextual mediation of perceptions in hauntings and poltergeist-like experiences’. (Lange et al. 1996) I attempted to replicate as faithfully as possible the original research. Here are the instructions I emailed out to the prospective participants.

"For the next month, until November 17th, please pay particular attention to any unusual occurrences in your residence. These occurrences may be emotional feelings, physical sensations, or environmental events in your residence. Please keep detailed and accurate notes, even if you know or believe to know what caused the occurrences to happen. I will need the gender and age of adult occupants, and who had each experience noting. If you have children please do not discuss this with them. I have no desire to upset children! The types of unusual experiences I am interested include but

are not limited to

- * Visual – seeing things not there*
- * Audio – hearing sounds with no known cause*
- * Tactile – the feeling of being touched with no obvious reason*
- * Olfactory – strange smells*
- * Sensed "presences"*
- * Intense emotion for no apparent cause beyond that you might normally experience*
- * Object movements with no apparent cause*
- * erratic function of equipment.*

At the end of the month I would like you to send me the file with your notes. Obviously the experiment requires the full consent and participation of your house mates. I'm asking for volunteers on my Facebook because I want people who I can trust and know. My final report will be

anonymized to prevent personal details being shared, and will credit you by name if you wish in the credits. You can end participation at any time.

You can always contact me if necessary on (numbers removed). This is a very important piece of research and I'll be hugely grateful if you can assist."

The Phenomena Reported

Only three couples (labelled A and B and E) reported phenomena that occurred in their own homes. Couple C reported phenomena that occurred to their car, and a phenomena that met the criteria but occurred while she was working elsewhere overnight in the period in question, and while of considerable interest this had to be excluded from this study as not occurring in their own home: however it was still of great interest. Couple D reported no phenomena. Couple A reported 19 events, couple B 10, Couple E 1 – compared with the 1996 couple where in the slightly shorter period of 30 days (as opposed to 32 days in this study) 22 events were reported.

In this study the five couples reported an average of 6 experiences that met the criteria and were in their homes, but of course 50% of the participants reported none – so the actual figures are 0,0, 1, 10,19. Only on the 7th November did three events occur to the same couple on the same day: No more than 3 events are reported on any given day. Halloween (October 31st) gave us only one event – which rather knocks traditional beliefs in this respect!

The nature of the phenomena can be classified by the eight

categories used in the original study. There was however a new category that emerged strongly. “Sensed presences” were inferred by both couples by the behaviour of their cats seemingly staring at things not there and behaving unusually. Given that this is not a “sensed presence” by a human percipient, but certainly can be seen as building towards the narrative of a psychologically induced haunting, I included these in a new 9th category (which might be called Unusual Pet Behaviour in any replication). The single human “sensed presence” was of a deceased cat, sensed by the owner on November 3rd, and appears in the Sensed presences category as the percipient was human. A visual experience reported was also of a cat where no real cat was; this was from the other couple.

Figure 2: Summary of Phenomena Reported in this study

Phenomena	Couple A	Couple B	Couple E	Total (percentage)
Visual	0	2	0	2 (6%)
Auditory	5	1	0	6 (19%)
Tactile	2	0	0	2 (6%)
Olfactory	1	0	1	2 (6%)
“Sensed Presence”	1	0	0	1 (3%)
Intense Emotion	0	2	0	2 (6%)
Object Movements	0	8	0	8 (26%)
Equipment Erratic	1	4	0	5 (16%)
Strange Cat Behaviours	1	2	0	3 (10%)

One of the issues when tabulating the data was what to call an “experience”. For example, in one experience a cat was heard to jump on the sofa, and the black tail briefly glimpsed out of the corner of the eye – and no cat was there. (A very mundane common hallucination, any cat owner must be used to?). As the two events followed each other in quick succession, I recorded them as 2 events – auditory and visual. However for a strange noise heard coming from a bookcase one night, I recorded it as one experience, despite it recurring a few minutes later. Such subjective judgements are unavoidable in dealing with diary studies.

So as we can see “un-haunted” houses can appear surprisingly haunted once we pay attention to the anomalies, just as the 1996 paper said, and as I argued in my (also) 1996 piece a cumulative narrative can be composed from non-associated and presumably non-paranormal occurrences. (We will return to this seemingly solid conclusion later however.) What is also clear is that while there are commonalities the specifics of our two haunts vary considerably, with Couple B reporting object movements and classic poltergeist “small object displacement” or “jottle” effects while Couple A report significantly more strange noises and auditory experiences. So we appear to have a general confirmation of expectancy/priming effects and focussing awareness leading to the development of a ‘ghostly’ narrative – though it is important to note neither couple actually reported their experiences in those terms, and both were aware that the experiment led to them paying attention to the anomalies obviously. Just to confound matter further Couple B included with their diary a query as to whether I was familiar with Houran and Lange (1996), the paper that I was attempting to replicate. While I trust them obviously this could colour their diary, as they were clearly aware of the hypothesis I was testing. In this day and age finding “naive” subjects for any experiment is increasingly difficult while meeting the needs of informed consent!

The Logistic Curve

So what of Houran and Lange’s hypothesis that the experiences would follow a logistic curve? Let us firstly remind ourselves of what this looks like in the original study, glance back to Figure 1. Now let us look at our Couple A’s cumulative experiences, plotted on a similar graph to that given by Houran and Lange.

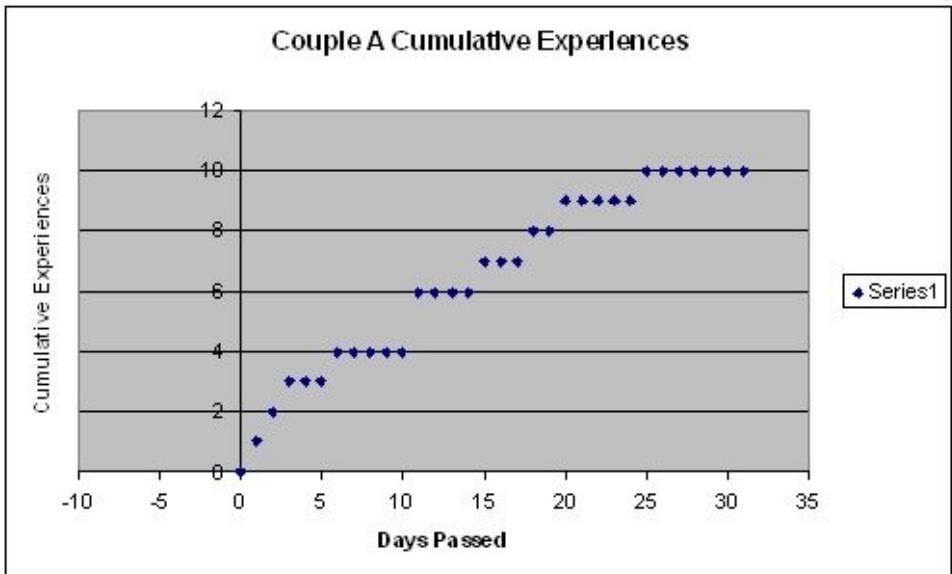


Figure 3: Couple A cumulative experiences over time

This looks more like a straight line distribution to me: it levels off, but if we just plot the experiences the effect of the curve is far from apparent. I see less evidence of the purported “running out of anomalies” effect, and given the tedium of keeping up a diary study, it is just as possible the whole logistic curve tells us more about the enthusiasm of research subjects for participation in a project than the

nature of hauntings.

Let us move to Couple B. Here are their results, presented the same way, graphed as in the original paper.

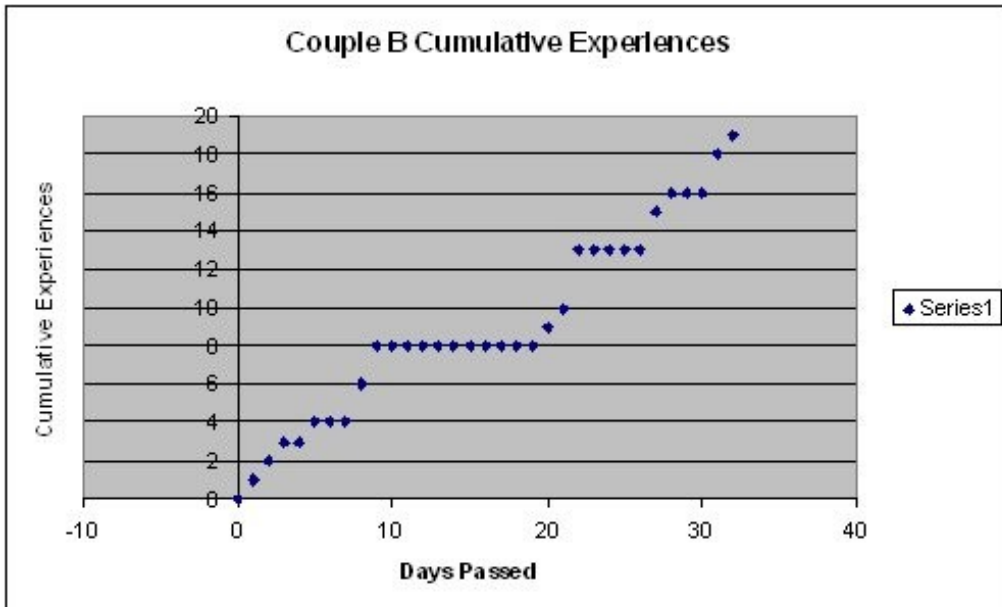


Figure 4: Couple B cumulative experiences over time

Again, despite the levelling off in the middle, there is no resemblance to the logistic curve. I am fairly sure that if tested the relationship between the observed values and the expected values would be non-significant. We see as I hypothesised a fairly straight line progression. The evidence does not seem to support a logistic curve, and hence does not support a “running out of anomalies” factor. There is no apparent reason why in 32 days the effect should tail off – which is an important criticism of the idea that it explains

why poltergeist events are short-lived and episodic, if the psychological hypothesis theory is correct. Let us finally combine all three couples results (with single experience of couple E included) and examine them.

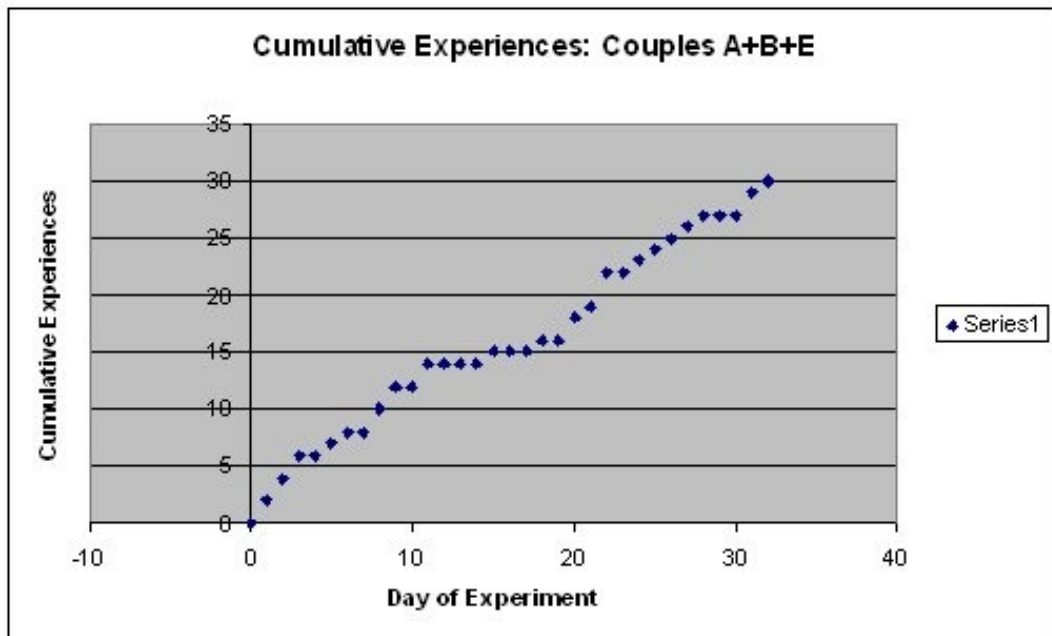


Figure 4: Cumulative Experiences over Time, All Couples

The Logistic Curve is nowhere to be seen. Our couples did not “run out of anomalies” – they continued to find new odd occurrences to remark upon. The very nature of a diary study where the research participants may strain to find things to comment upon to “do their homework” and feel they are justifying their participation may lead

to this result, but then one would have expected it to show up in the original study.

Comparing the Experiences

The original paper gives relatively little information about the actual phenomena reported. Equipment behaving erratically was the most common experience, with 16 of the 22 reported events, followed by 5 counts of object movement and one subjective experience. So in the 1996 study the phenomena classes described were far more limited than in this replication. Furthermore it is surprising to read in Houran and Lange (1996)

“Further, in agreement with the focussing effect described by Roll (1977), three out of the five objects which were found to have moved were the same, **and all of the erratic functioning involved the same piece of equipment.**” (emphasis mine)

If I had the same piece of equipment malfunction 16 times, I would suspect that there was something broken with it, not spooks. 72.7% of the phenomena reported in the original study were malfunctions of this one piece of equipment, the nature of which is not specified. I find this quite incredible. The pattern does not repeat in this replication – all object moved were unique, and Couple B’s 4 cases of erratically behaving machinery only involved two the same, both involving the lounge lamp, several days apart. There is no evidence to support the kind of effect seen in Roll’s poltergeist cases as cited in the new study.

Reading Richard Wiseman’s *Skeptical Inquirer* piece gives additional information cited as from the paper, but not contained within the paper.

“Reporting the results in the paper “Diary of Events in

a Thoroughly Unhaunted House,” he noted that the couple reported an amazing twenty-two weird events, including the inexplicable malfunctioning of their telephone, their name being muttered by a ghostly presence, and the strange movement of a souvenir voodoo mask along a shelf.” (Wiseman 2011b)

I am not sure what Richard’s source is, presumably the author’s themselves: however of the ‘amazing’ 22 experiences 16 (72.7%) involved the **telephone malfunctioning**.

Nonetheless the replication provides greater diversity and similarly impressive numbers in some of the 5 diaries. While the original study found a significant case for a ‘focal person’ as often found in poltergeist-like cases, who witnessed 16 of the phenomena while by themselves (72.7%) no such effect is apparent in the replication. It is impossible based on the ambiguity of the records regarding who exactly was present or first discovered an object had moved to tabulate exactly, but the experiences are generally framed from the author’s perspective (in both cases a female) but seem to have involved and been witnessed by their partners (both male) on several occasions, and in some instances the males was the percipient. Again, an effect found by Houran and Lange and common to the case history of poltergeists does not appear in this replication.

The greater diversity of experiences reported seems to me to strengthen the case for a psychological contagion effect, but it is important to note that a) the participants did not come to the conclusion they were being haunted and b) for those familiar with the *Census of Hallucination* (1894) research, I do not think any of the experiences reported would meet the exclusion criteria used there: object movements were not included in that study. To compare these experiences with say the witnesses at Enfield (Playfair 1980) or Cardiff (Fontana, 1991) or Andover (Colvin

2008) appears unreasonable. These experiences may well lead some people to believe their house is haunted, but with the possible exception of the object movements (none of which were witnessed moving, and for 60% of which the participants offered likely mundane causes) none of them are likely to cause resort to paranormal explanations.

So What Have We Learned?

The replication has provided significantly stronger evidence for the psychological contagion case than the original paper does, in that it shows that a wider range of “paranormal-type” experiences can occur in everyday life, with the potential to be misinterpreted and develop in to a ghost story narrative. Yet we must note several things.

Firstly, the phenomena involved would not I fear withstand an objective external investigator. The participants themselves repeatedly “explain away” the phenomena – after all, as in the original study, they were instructed to report such things even if “even if you know or believe to know what caused the occurrences to happen.” Secondly, the study may simply **show the priming effect of participating in the experiment**. There is no reason to think the participants would have thought very much if at all about what occurred, let alone ascribed it to spooks, if they had not been participating in the diary study. It is important to note that 40% of those who responded, and quite possibly the other three participants who did not submit diaries, experienced no notable phenomena. If the three who had expressed willingness to participate but never got back to me had noticed anything similar occurring, you might have expected them to respond.

Yet I have no doubt that life is full of tiny anomalies: during the day it has taken me to write up this replication my partner has texted to say she had her sat nav come on while lying on her bedroom floor

and make her jump by telling her to “turn right”; I myself thought I saw Cuddles my black cat sitting on top of a cupboard, but on looking again he was not there, and was still sleeping in my bedroom when I returned to the computer. Neither of us have jumped to the conclusion we are haunted: but I can see how it could well happen, and I think the psychological contagion hypothesis requires much more study, and am thankful to Houran and Lange for their pioneering and important work. Houran and Lange (1996) wrote

‘This resulting cumulative frequency distribution of event times closely follows a logistic curve... thereby providing strong support for our hypothesis that perceptions of anomalous events are an artefact of attentional contagion. This finding implies that explanations of anomalous events need not invoke such untestable notions as “discarnate agents” or “recurrent spontaneous psycho-kinesis”.’

This study found no evidence for the logistic curve – and the author is still confused as to why it was invoked, as it appears to be difficult to justify as a hypothesis. While the replication was relatively small scale, it was of course still larger in scope than the original study, and leads to the question as to why no one appears to have attempted to replicate it in the intervening sixteen years given the elegance and simplicity of the research design. Widely cited, and fascinating in its implications, the Houran and Lange study opens up new vistas for research in to people’s interpretation of ambiguous stimuli, but one must question whether it really demonstrates all that some sceptical proponents have made out.

ACKNOWLEDGEMENTS

Note: I would to acknowledge the kind assistance of Tom Ruffles of

the Society for Psychical research (www.spr.ac.uk) in helping me locate articles used in writing this piece. Participant Bryan Saunders has kindly agreed to be waive his identity, and I would like to thank him and Barbara for their faithfully maintaining their diary throughout the month and all their help. It is always pleasing to have some non-anonymous participants, as it lowers the potential for fraud (I did not make up the results, but you don't know that)? I would also like to thank the SPR for their research grant support of my ongoing research.

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Notes & Articles

In this Section of the Journal we present independent research that was not presented as a Conference Paper at an ASSAP Conference, nor submitted to full peer review, but is of interest our members.

We welcome submissions of a speculative or theoretical nature that are too long to be published in our magazine, Seriously Strange.

Notes & Articles are not subject to Peer Review.

Despite the Guffaws, Ouamuamua as Alien Spacecraft is Respectable Space Science

David Sivier

A few months ago, our solar system had its first recorded asteroid visitor from interstellar space. Scientists observing the asteroid found that it was moving too quickly to be orbiting our Solar System, and so deduced that it was coming from outside. Measurements of the light changes on the visitor suggests it's about half a kilometre long, and spinning on its axis about once every seven hours. Looking at the graphics for the reports, it seems the visitor, initially called I1/2017/UI come from above the ecliptic, before changing direction and moving out roughly along the ecliptic plane. After its extrasolar origins were suggested, the asteroid was given the Hawaiian name of Ouamuamua, meaning 'Visitor from a Distant Time'.

It wasn't long before some of the more excitable space scientists and enthusiasts argued that Ouamuamua could be an extraterrestrial spacecraft. The arguments for this were that it was long and spindly, which would be the best possible shape for getting past the clouds of dust and charged particles in interstellar space. It was also argued that it could be an alien spacecraft on the grounds that it was extraordinarily clean. The British cosmologist and physicist Stephen Hawking got so excited about it, that he contacted the Big Ear radio

telescope and urged them to listen to the asteroid to see if they could detect any artificial transmissions from it, speculating that it was indeed an alien interstellar vessel.

A week later, the presenter of Sci-Show Space, an online science website, poured water on the idea of it being the work of aliens. The first proper scientific reports had been published, and these suggest that it wasn't an icy comet, but a proper asteroid. It was also boringly normal, but in a good way. It was a rocky asteroid very similar to those found in our own Solar System. This suggested that there was nothing particularly special about what goes on here, and that we could study the possible nature of objects outside our own solar system without travelling to other stars, simply by looking at what was in our own backyard. As for the possibility that it was aliens, the presenter stated that when the supporters of this theory showed her their own detailed photos showing it was, she would discount their theory.

Hawking's interest in the visitor and his belief that it might be an alien spaceship caught the attention of the British newspapers on the week, 10th -15th December 2017, and was one of the questions on the British satirical panel show, *Have I Got News For You*. This edition was hosted by David Tennant, who played the Second of the new Doctors in *Doctor Who*, after the show was revived over a decade ago by Russell T. Davies. On Ian Hislop's side was a male comedian, while a female Labour MP joined Paul Merton. The subject of the alien visitor from the depths of interstellar space came up, and there were duly jokes and guffaws about the speculation that it was the work of Extraterrestrial intelligence. At one point the comedian asked Tennant if he'd been there, making a joke about his role as the Doctor. Ah, those whacky space scientists and their crazy theories about aliens!

In fact, the idea that such visiting asteroids may be spacecraft is by

no means as whacky as it sounds. I found myself frustrated that they couldn't get someone, who knew something about space science on the programme. Like Lembit Opik, who is the grandson of an Estonian astronomer, who gave his name to one, Asteroid Opik, and who was staunch proponent of the Space Guard programme. This was to be an international scheme to monitor earthgrazing comets and asteroid for possible collision with the Earth, so avoiding the possible extinction of all life on Earth in a repeat of the end of the dinosaurs in the Cretaceous Period. A world shattering impact that created the Chicxulub crater in the Gulf of Mexico, incinerated the dinosaurs and most of the world's living creatures, before creating a 'nuclear winter' in which the world was cloaked in freezing darkness for two years, which killed off whatever dinosaurs were remaining. Opik was so ardent in his support of this theory that he was dubbed by the media the 'Minister for Asteroids'. A similar joke was told about one of his parliamentary successors, Conservative MP Jacob Reese-Mogg, whose old fashioned views have led him to be dubbed the Minister for the 18th Century. There, the programme joked about the name Ouamuamua, as its meaning of 'visitor from a distant time' to make the connection with the Rt.Hon. Rees-Mogg.

But the possibility that the asteroid could be an alien spacecraft could easily have been presented by any reasonably well-informed lay space fan, or reader of quality Hard Science Fiction. This is the subgenre of SF that is very firmly based on known physical laws. It's the type of Science Fiction Arthur C. Clarke wrote, and which is still carried on with writers like Gregory Benford and Alistair Reynolds. And one of the possibilities is that a spacefaring civilisation would use hollowed-out asteroids as interstellar spacecraft.

The idea isn't a new one. It's at least forty years old, dating from the early or mid 1970s. I think it may have been one of the ideas suggest by the space-scientist and activist for space colonisation, Dr. Gerald

K. O'Neill. It was argued that if we wanted to venture out into interstellar space, we should hollow out and use one of the asteroids, possibly using heated water as one method of excavating its core. The idea was discussed in the children's book of 1978/1979, *the Usborne Book of the Future*. The late Patrick Moore and the space and SF artist David A. Hardy also discussed the idea of such spaceships in their book, *The New Challenge Of the Stars*, where one of Hardy's superb illustrations shows just such a craft, inhabited by humans, arriving at an alien world. Later on in the 1990s, there was a short story in the British SF magazine, *Interzone*, about a future in which the solar system's super rich have transformed themselves into entire ecosystems based on their own DNA as a means of achieving immortality, and are fleeing out of the solar system into interstellar space on altered comets.

Ouamua was also moving quickly in its passage through the solar system, but it had not been observed to decelerate or accelerate. Thus, it was argued, it could not be an intelligent artifact, according to *Have I Got News For You*. But if you read Hard SF, you'll find that an interstellar spacecraft would probably only accelerate on the first and final parts of its journey. The first stage would be to get it to a reasonable fraction of the speed of light so that it could make its target within a reasonable time frame – decades, or a couple of centuries, rather than tens of thousands of years. Once up to this speed, it would remain coasting until it came to decelerate to rendezvous with its target star. There would be no need to keep accelerating, unless the intention was to create an artificial, 1G gravity to make conditions liveable for any human-like lifeforms on the spacecraft. But if the object was spinning, it may well have its own artificial gravity through that method, thus making a constant acceleration unnecessary. The deceleration could have occurred a respectable distance outside the solar system or within it, before it was picked up by astronomers at the University of Hawaii. Just because something has not been observed does not necessarily

mean that it hasn't happened.

I was also struck by the change in the objects vector, from coming in at a high angle to the ecliptic before changing direction to something more parallel, though slightly inclined, to the plane. While no engines were detected firing, and the change seems to have come about entirely through natural causes, this still seems to me to suggest that this might be further evidence that it is a spacecraft created by intelligent aliens. One way of efficiently developing the colossal speeds required to get terrestrial space probes to the outer solar system within decades uses gravity assist, or 'slingshot' procedures. A probe is sent first to the inner solar system, to somewhere like Venus, where it shoots round the planet, borrowing an infinitesimal part of its gravitational momentum to hurl itself off into deep space. This method was used on Pioneer 10 and Voyager during the 'Grand Tour' of the solar system by NASA in the '70s. Once they arrived at Jupiter, the two probes used the same method to gain the extra speed needed to get to Saturn, Uranus, Neptune and beyond. A genuinely space-faring civilisation would have developed and mastered such techniques, and possibly others, so that it could alter its course using natural forces in the target solar system. It would be economical for power and fuel, and also possibly politically prudent. The use of natural forces, like gravity assist, would make it look like the visitor was an ordinary, natural asteroid, and so avoid panicking the solar systems less developed and paranoid inhabitants, fearful of a possible attack or confrontation with hostile aliens from outside.

Even the absence of intelligent radio signals from the object would not necessarily mean that it was natural. If careful aliens, disguising themselves as a natural object, were inside the asteroid, then they would not want to give themselves away by sending messages that could be detected by our civilisation, much less send us a message themselves. Most likely, if they were studying humanity as

anthropologists, whose goal is to record but not to interact or alter the species and societies they were studying, they would use passive observation methods, using sophisticated instruments to pick up our messages from telecommunications. For a Science Fictional scenario, in which human explorers use similar methods to avoid direct contact with an intelligent alien race, see one of Gregory Benford's Galactic Centre novels, *Across the Sea of Suns*.

Of course, all this is just speculation. I doubt very much that Ouamuamua was an alien spacecraft, though I admit the grounds for my pessimism is based more on experience than actual science. Since the 70s, contact with an alien civilisation has always been claimed to be just round the corner. I can remember in 1995 NASA released a statement that they expected to find the first signals from an extraterrestrial civilisation within the next five years. It didn't happen. We have found over a hundred exo-planets, worlds orbiting other stars, but so far no unequivocal proof that they are inhabited by intelligent aliens. For those of us, who loved to make contact with peaceful alien civilisations, this is immensely disappointing, but perhaps to be expected.

Way back in the 1978 issue of the *Yearbook of Astronomy*, NASA scientist James E. Oberg published his 'New Case Against Extraterrestrial Civilisations'. This argued that alien civilisations would be incredibly rare, based largely on our failure to detect any so far. Part of this involved a sustained attack on the famous Drake Equation, which has been used by space scientists to calculate the number of possible alien civilisations present in the Galaxy today. The late Carl Sagan used the equation in his science blockbuster series, *Cosmos*, to argue that there were seven alien civilisations currently in existence. But Oberg argues that there are so many unknowns in the equation, that one can only guess at the answers for some of the values. Thus the answer the Equation produces can range from 'several to several million'.

The UFO sceptics over at *Magonia* have also argued persuasively that the SETI supporters' belief that intelligent aliens must be involved in the same kind of projects as humanity, despite their probable very alien biology and physiology, is less a scientific theory than a theological opinion. They point out that alien lifeforms could have very different neurologies, that would affect how they perceive and interact with the universe. Furthermore, we have no idea what projects a genuinely advanced alien civilisation would embark on. After all, our civilisation's idea of advanced engineering projects has changed vastly over the last thousand years. In the Middle Ages, Christian Europe's idea of impressive engineering was building every more sophisticated and high cathedrals. Now it is spaceflight, but this could change in the following thousand years or so or more. There's a SF short story by the Czech writer, Josef Nesvadba, 'Captain Nemo's Last Adventure', about a human team, which at last manages to make contact with an alien spacecraft, which explores this possibility very well. Peaceful contact with the visitors is established, and the humans come on board. The aliens are indeed advanced, but their exploration of deep space and scientific issues is slowly being abandoned, as the aliens become increasingly concerned about eternal philosophical issues. While their human guests try to get them to talk about their scientific achievements, their hosts anxiously ask them what they believe to be the answer to the meaning of life, or existence, is? That is the pressing issue that has driven the aliens to launch their spacecraft on its mission to Earth. Their scientists have established that Earth is the only other home of intelligent creatures like themselves, and so they have come to us in search of the answer to 'the fundamental problem of existence'. The human explorers leave, as they cannot help them. But the aliens are not alone in their quest and existential anxieties. When the humans eventually return from their mission, they find that humanity is turning away from the physical exploration of space, obsessed by the same philosophical issues. The

personal exploration of space by humans is being abandoned, and the ageing captain finds that instead of going on the next space mission himself, the place of himself and his crew is being taken by android replicas. At the moment our civilisation is pursuing a path of scientific and technological advancement, but it may well be that advanced alien cultures have exhausted these as avenues of exploration and development, and returned to philosophy and literature. Or that their scientific and technological progress has raised issues and made discoveries, that have made the philosophical investigation of the nature of reality and the meaning of life even more pressing as a relevant issue.

In the event, Ouamuamua was definitely not an alien spacecraft. Scans of the object showed that it was indeed a solid, rocky asteroid, as Sci-Show Space had said, though its interior may well have been frozen. This was revealed in a two page spread on our first visitor from outside the Solar System in the *I* newspaper, though I don't doubt it appeared elsewhere in the press. No aliens, nor thankfully any Von Neumann Machines to gobble us all up to turn our worlds into more Von Neumann Machines. Life went on as normal, despite the disappointed hope of all the scientists, space and SF fans.

While not surprising, what annoyed me about the attitude to the story on *Have I Got News For You* was the immediately dismissive way the possibility that the visitor could have been an alien craft was immediately discounted and ridiculed. I realise I'm probably watching the wrong programme here for informed comment and discussion. *Have I Got News For You* is a satirical news show, and so its purpose is to mock and ridicule whatever is in the news at the moment. Which obviously includes asteroids from space. But the mockery here was just too facile and uninformed. It seemed to be simply a case of saying 'Aliens, huh! Those crazy space-freaks! Whadda-they-know? They've been reading too much Science Fiction!' This is at a time when scientists, entrepreneurs and

enthusiasts are talking about the colonisation of Mars, and the industrial development and exploitation of space and the mineral wealth of the asteroid belt. From that perspective, it's a deeply reactionary attitude, but it's one shared by a wide section of the lay public.

None of this changes the fact that the arguments put forward by Stephen Hawking and his colleagues were sound, scientific arguments, as are the scenarios for the exploration of space and alien cultures using such techniques described and depicted by Patrick Moore and David A. Hardy, and the writers of Hard SF like Gregory Benford. In fact, the arrival of Ouamuamua was encouraging in this respect, despite being a natural object. It shows that large objects from outside our Solar System do come here, and so raises the prospects that at least one of them may be artificial, constructed by alien intelligences. In the mid-1990s, there was a debate about the possible alien origins of the 'Face on Mars', which turned out to be natural and an artifact of the previous Mars' probes imaging systems.

Yet there were other scientists arguing for Planetary SETI from a rather more rigorously scientific perspective. A Russian scientist, Arkhipov, published a paper in the *Journal of the British Interplanetary Society*, arguing that through its long journey through the Galaxy, our Sun has been on average only 1 light year away from other stars. That's close enough for a short hop for any advanced alien civilisation. At a discussion on spaceflight at the Cheltenham Festival of Literature I went to in the early 2000s, one of the assembled scientists said we could almost send probes and other spacecraft out of our solar system on interstellar missions now. The problem is not so much the technology, but the immense cost. It's been estimated that it will be another 200 years before the global economy has grown enough to make these affordable. Other, British space scientists agreed that the extraterrestrial investigation of our

solar system was a distinct possibility, and so argued that space scientists should study the other planets in our solar system for possible survivals of alien probes and other artifacts. The airless conditions of space, and the relatively inert nature of many of the planets and moons in the Solar System, like the Moon and Mars, mean that such Alien constructs could survive for much longer than they would on Earth, where they would be quickly destroyed by weathering. Unfortunately, their arguments were overshadowed by the controversy surrounding the Face on Mars. That line of scientifically informed inquiry into planetary archaeology was unfairly discredited when the Face on Mars was disproved. Other scientists, who made similar claims for studying the solar system for alien artifacts, were automatically tarred with the same brush, regardless of their own stance on that particular issue, and the strength of their own arguments.

Ouamumuia was not an alien spacecraft. But it showed that alien asteroid spacecraft could come here. Just as alien artifacts may yet survive in our solar system, although I admit such a possibility seems to me to be unlikely. And the arguments in favour of looking for extraterrestrial intelligence are still strong, although certainly not unassailable. The prospect of alien contact is unlikely. Isaac Asimov once said of *Star Trek* that Kirk would be extremely lucky to find one alien civilisation, no matter how far he voyaged into deep space on his five year mission. But that does not mean that the quest is not worth pursuing. We just shouldn't let ourselves be put off by the 'common sense' reaction of comedians and uniformed pundits on shows like *HIGNFY*.

The Theory of Telepathic Interaction

Ashley Knibb

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1 Introduction

Whilst researching, investigating and experimenting in the paranormal field, more specifically during communication between sensitive's and possible spirits, I wanted to discover an easier way to document the communication. I wanted a method that could help me see what was going on during the communication simply, rather than referring to multiple sources in order to understand the short event.

Over the years I have tried many things, but whilst reading about Quantum Physics I discovered Feynman's Diagrams and began to wonder if there could be a way of incorporating a similar approach. Oddly this also identified something else that I had felt was missing or perhaps not quite right, which was the vocabulary. I wanted to change some of the terms in order to move away from assumption and begin to create something more probable.

This paper outlines how telepathic interaction during 'paranormal occurrences' can now be documented using my ideograms quickly and simply. The diagrams can also in some cases be reduced to define the most probable source of the interaction, thus determining if it is a good example of survival or not.

2 What is an Interaction?

In order to first gain an understanding of what an Interaction might be, we often have to look at the general aspects of the Paranormal and those times that we often perceive as some kind of communication.

In the case of paranormal investigation and research communication can often be quantified as two types; 1) Residual, a left over energy

imprint which continues to play given the right catalyst or individual tuning into the right frequency. 2) An Intelligent or Spiritual connection, these are seen as entities which have intelligence and the ability to communicate with us on an intellectual level. However it is my assumption that in many cases during today's 'Paranormal Investigations' that the lines between these may have become blurred. That is to say that many probably confuse Residual for Intelligent.

It's this perception of communication that has caused much confusion over the years. Hence when some identify communication, what actually occurs could simply be a sequence of events that appears as communication. Equally actual communication could be missed by those looking for something more substantial.

This in itself means that there is no clear definition of communication within the Paranormal Field or indeed Telepathy in general. Thus that which is measured by perception of the individual is not really measured at all.

As I researched various types of probable communication it became apparent that the very term 'Communication' may also be considered incorrect, especially if the information is residual. Also often I would see various occurrences which would either happen prior, during or after the communication and could be considered to be associated with the communication. However we still really quantify these events as communication.

In understanding this, but also under the distinct realisation that something was happening I decided to use the term 'Interaction' to describe this change of personal self and possibly environment. This single term can be easily used to describe changes to the environment and individuals involved or perhaps not involved to

their knowledge.

An Interaction is, transference of information by telepathic means between minds, influencing the personality and/or physiology and/or environment. This can be a random or planned event, independent of time and/or space; and/or possibly of dimension/realm/plane of existence.

The information transferred can take many forms and be of varied detail, but must be quantified according to what's received. Often more can be read into 'communication' than is actually supplied, when looking at Interactions we should use only what is provided to understand the Interaction. This could equally define the Interaction as having a source of the Subliminal Self as it could to an entity of some kind, a conclusion based on the facts provided. Although, this doesn't mean the Interaction isn't truly of an external entity attempting to communicate, just that the Interaction lacks fact to support beyond the Subliminal Self. For the individuals involved, the experience may outweigh the facts provided, leaving them with a perception of the Interaction beyond the facts provable.

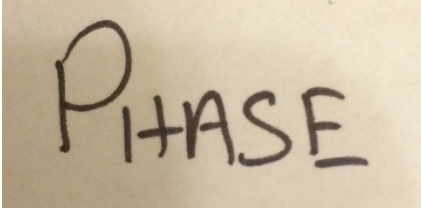
3 Interaction Phases

One aspect of monitoring these Interactions is breaking them down into 'Phases' to understand that each Interaction can be independent from another although occurring during the same session. Treating the Interactions independently doesn't mean they are not linked to other Interactions, but simplifies the data to be analysed. However Phases of Interactions can be used to possibly understand information from a particular source and how much detail is transferred.

Thus we identify each Interaction as a Phase within a session or

sessions if the Interactions with a specific source continue over more than one session.

I will identify the Phase as follows :-



PHASE 1 - The first Phase of Interaction.

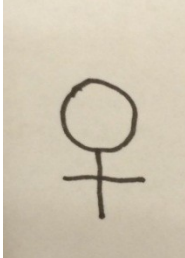
4 The Automatist

Previously we may have identified the individual in receipt of information as perhaps the Medium or Sensitive. However from my experience, although there are indeed individuals that appear more gifted in 'Communicating' than most of us; it's my understanding that we are all capable of communication by telepathic means. Thus an Interaction can occur to any of us at any time.

FWH Myers identified the Automatist as; both Sensory Automatism and Motor Automatism. These are identified as follows:-
Sensory Automatism - includes visual and auditory hallucinations.
Motor Automatism - includes messages that are written and words uttered without intention (automatic script, trance-utterance, etc.)

Thus the Automatist is an individual in receipt of either Sensory or Motor Automatism's.

I will identify the Automatist using the follow ideograms:-



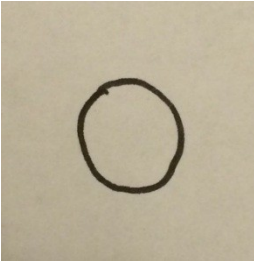
5 The Agent

"Agent - The person who seems to initiate a telepathic transmission."

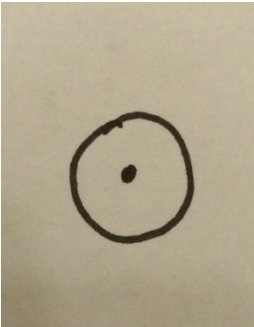
FWH Myers

In his book 'Human Personality and its Survival of Bodily Death' Myers identified the Agent as above and it is in my opinion that this is an excellent way to simply show where/who the telepathic communication is from. However it is my understanding that we can't simply use 'Agent' alone as there could be considered a number of types. There are two primary types of Agent in relation to the Automatist, 1) Known to the Automatist; 2) Unknown to the Automatist. This defines if the Automatist knows of the Agent or not. This knowledge of the Agent is defined by whether they have had previous Interactions with the Agent. From these two we can define the Agent as the following; 1) Unclassified Agent, an Agent that failed to provide enough information to define it. 2) Living Agent, an Agent that is alive like the Automatist. 3) Deceased Agent, an Agent that identifies it as someone that has passed away. 4) Supernormal Agent, an Agent that is considered to transcend the

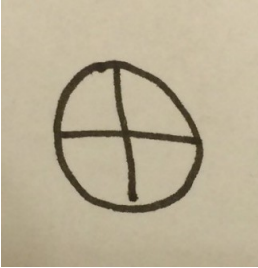
ordinary, be of other Dimensions, Worlds or beyond. I've listed these below.



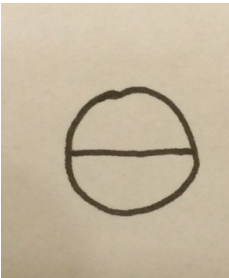
Unclassified Agent Known to the Automatist



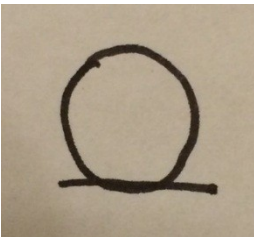
Living Agent Known to the Automatist



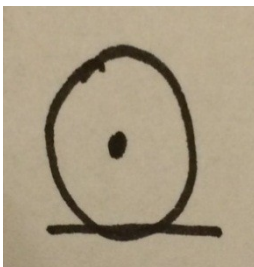
Deceased Agent Known to the Automatist



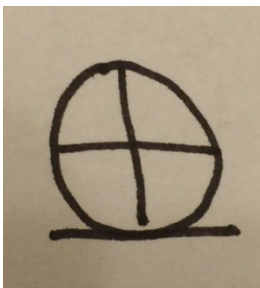
Supernormal Agent Known to the Automatist



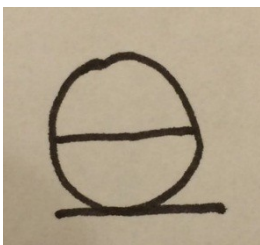
Unclassified Agent Unknown to the Automatist



Living Agent Unknown to the Automatist



Deceased Agent Unknown to the Automatist



Supernormal Agent Unknown to the Automatist

6 The Observer

As you might expect the 'Observer' simply describes the other people physically present in the room with the Automatist. Often they might engage in verbal conversation with the Automatist both during an Interaction, speaking to the probable Agent via the Automatist or when the Automatist is in a normal state of mind.

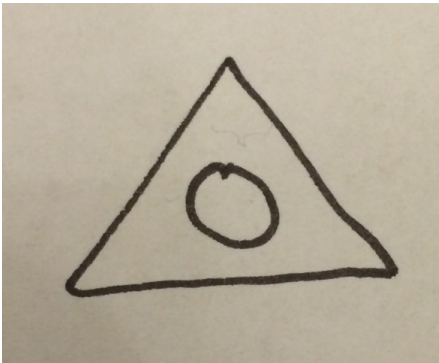
However an Observer could also be seen to be an individual that either influences the Interaction locally by simply being present or at a distance from conscious or unconscious thought.

This kind of influence over the Interaction can also help to determine if it is an Interaction with a deceased or supernormal entity too. This is determined by the very possibility that the Interaction could be reduced to the Automatist and the Observer that is influencing the Interaction.

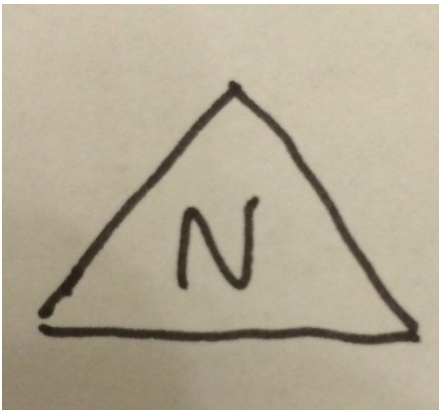
Of course determining a link between the Interaction and the Observer isn't always easy. However this can be ascertained from the facts communicated by the Automatist. If those facts are understood to be linked to an Observer and the Observer is well aware of the facts, then we could conclude that the Interaction is between the Automatist and Observer without the influence or indeed involvement of an Agent.

It's important not to forget the involvement of the Observer as its influence can often be missed as a catalyst to the Interaction. After all in science it has been determined that some experiments may behave differently when observed, thus yielding other results.

I have two ideograms for observers, as below:-



This represents the Observer local to the Interaction. The person's initials can be added below for reference.



This represents the Observer at a distance (or not present) from the

Interaction. Again the person's initials can be added for identification.

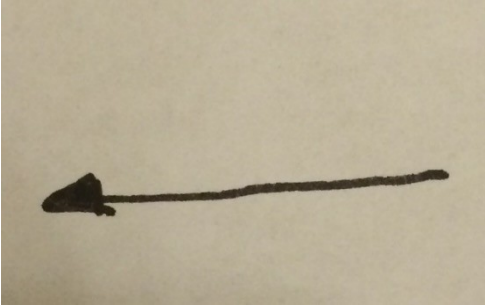
7 Categorisations of Interactions

During my work investigating various locations with purported paranormal activity, observation of various Automatists (Mediums/Sensitives) I have come to categorise the Interactions that occur in a certain manner. These categorisations refined the particular aspects of the interaction down to identify if it was;

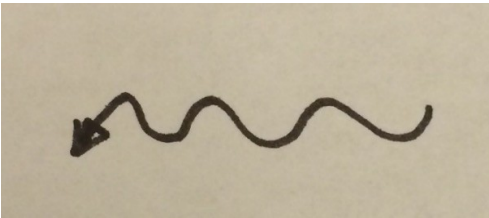
1. a singular event,
2. a multiple event,
3. a planned event,
4. a random event,
5. locally obtained,
6. obtained at a distance,
7. A continual intellectual event, or
8. Level of detail was presented at the point of interaction.

It's often hard to gather all of this information during the Interaction itself, but by utilising audio recordings and the ideograms this should become easier.

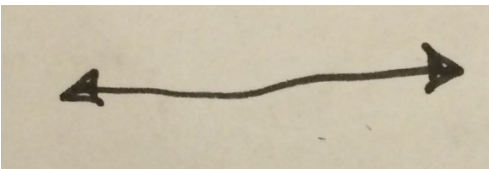
In order to ensure my ideograms were kept as simplistic as possible focussed on four primary ones to begin with, which are as follows:-



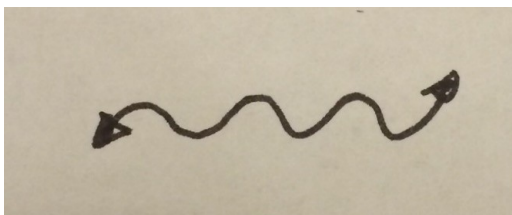
Singular Planned Interactions Obtained Locally - These are a single or one-off transferences of information, which the Automatist seeks from a particular identified Agent.



Singular Random Interactions Obtained Locally - These are single or one-off transferences of information, which the Automatist receives from an Agent without request.

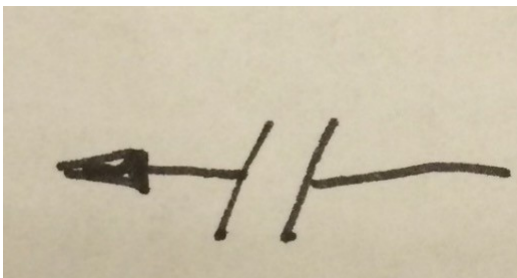


Multiple Planned Interactions Obtained Locally - These are multiple transferences of information, which the Automatist seeks from a particularly identified Agent. The very essence of multiple transference of information can often suggest the possibility of two way communication, but this isn't necessarily the case. The reason being is that even some responses, which appear in return to communication, could actually simply be multiple chunks of information at random between Automatist and identified Agent.

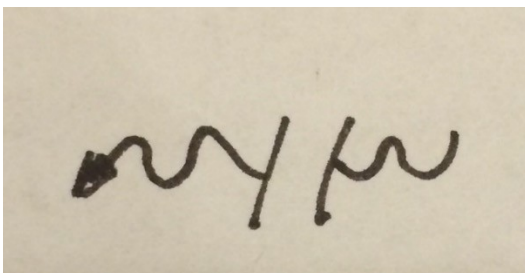


Multiple Random Interactions Obtained Locally - These are multiple transferences of information from Agent to Automatist which are received without request. Again these can appear similar to conscious communication due to the multiple transferences of information, which may seem to interact with a line of questioning. However they could equally simply be random transferences of information.

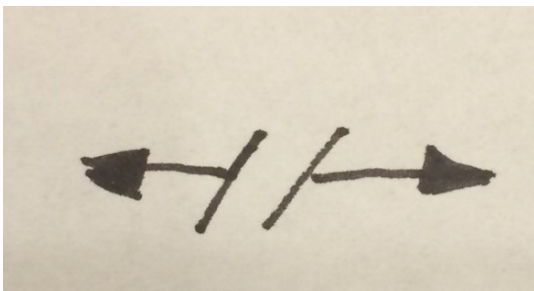
Using the above ideograms to identify information locally obtained, we soon realise the requirement to identify information also obtained at a distance too. These are as follows:-



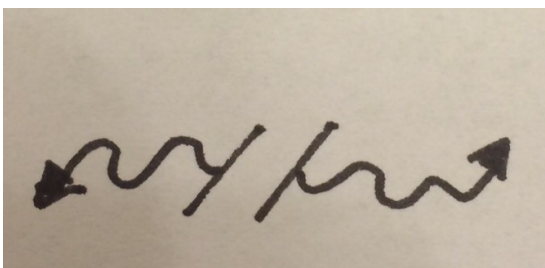
Singular Planned Interactions Obtained at a Distance - These are a single or one-off transferences of information, which the Automatist seeks from a particular identified Agent at a distance.



Singular Random Interactions Obtained at a Distance - These are single or one-off transferences of information, which the Automatist receives from an Agent without request at a distance.



Multiple Planned Interactions Obtained At a Distance - These are multiple transferences of information, which the Automatist seeks from a particularly identified Agent. The very essence of multiple transference of information can often suggest the possibility of two way communication, but this isn't necessarily the case. The reason being is that even some responses which appear in return to communication, could actually simply be multiple chunks of information at random. However in this between Automatist and identified Agent, but received at a distance.



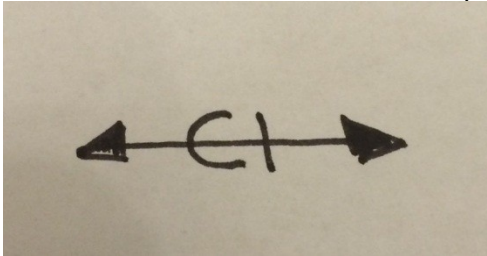
Multiple Random Interactions Obtained at a Distance - These are multiple transferences of information from Agent to Automatist which are received without request. Again these can appear similar to conscious communication due to the multiple transferences of

information, which may seem to interact with a line of questioning. However they could equally simply be random transferences of information received at a distance.

These eight ideograms should cover most instances of interaction that occur. We simply add in the determined level of detail as discussed in the section 'Interaction Detail'.

However in the fewer instances where the interaction meets all the required detail and shows itself to be intellectual by nature, but equally reoccurring then these instances become known as 'Continual Intellectual Interactions'. These would be very rare as the very presence of one of these suggests the possibility of evidence for survival, due to the fact that two-way interaction is established and then tested with Intellectual conversation that would require an Agent with consciousness to respond.

Continual Intellectual Interactions are represented as follows:-



Continual Intellectual Interactions are continued interactions with an Agent that supplies verifiable facts; such as its identity, the information it supplies, contacts it identifies, etc. This should include information 'unknown' or at least 'out of reach' of the Automatist.

It's important to note at this point that the Continual Intellectual

Interactions can only be truly applied if certain criteria are met. The first Interaction must also define relevant information that is not possibly known by the Automatist and there isn't a known Observer that could trigger the Interaction. Hence there appears to be no obvious observer causality to the Interaction. These aspects should help to define the Agent as aware of any information transferred and the Automatist during the Interactions too.

Interactions by their nature and indeed complexity can be hard to document, but without refined categorisation this is near on impossible. Hopefully my ideograms and small categories should help to simplify this moving forward.

Of course when observing (or reviewing audio/video after the fact) an interaction it's not always obvious to which type of Interaction fits best. However this can be broken down into a simple process:-

1. Does the Interaction appear to be occurring locally (ergo the Agent is present in the room) or at a distance? This gives you the 'Obtained Locally' or 'Obtained at a Distance' element of the Interaction.
2. Did the Automatist identify an Agent prior to the Interaction? If yes and the Agent match the planned Agent, then this is a Planned Interaction. If no, then this is a Random Interaction.
3. Does the Interaction consist of a single transference of information (that is one word, brief sentence or utterance, contained in a relatively small amount of time) without significant continuation? If this is yes, then this is a Singular occurrence. If this is a no, then as long as the information transference continues over a significant amount of time or even if there is reoccurring incidents during different sessions (Phases) then this can be considered as a Multiple occurrence.

These three questions should identify the Interaction type each time. Once this has been identified then we need to add a level of detail,

which is explained in the next section 'Interaction Detail'.

8 Interaction Detail

Often during an Interaction the Automatist will transfer a certain level of detail within the information. Often is the case that this detail or facts are not able to be verified at the time of the Interaction or even post Interaction. It's often the case that our own perception of the details presented drives us towards a probable conclusion that we may feel is correct, but in reality we have no way of knowing.

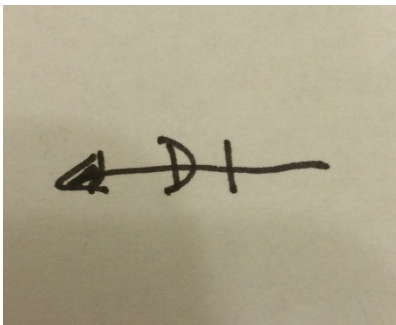
There are cases where the details within the information transferred during an Interaction have been verified at that point in time and indeed times where the details receive verification post Interaction, perhaps during further research. However this section isn't to identify the factual nature of those details presented by the Automatist during the Interaction, only to determine the level of information obtained.

The reason for this is because although the information transferred may be difficult to establish as fact, we must also take into consideration that our understanding of fact may be equally flawed in these scenarios. That is to say; if the Automatist presents us with an Agent called Fred Watts, who died age 55 in Hertford and is communicating with us knowing that he's dead, then we know that the Interaction Detail is good. However post Interaction and during further research we may find that although we had been supplied with many details on Fred Watts, we are unable to establish him as ever living in Hertford. Thus we begin to question if our Automatist received the information from the Agent Fred Watts or their Subliminal Self. In truth we are unable to establish fact on either side. Often we conclude that the inability to establish fact on the Interaction information results in the information becoming seen as

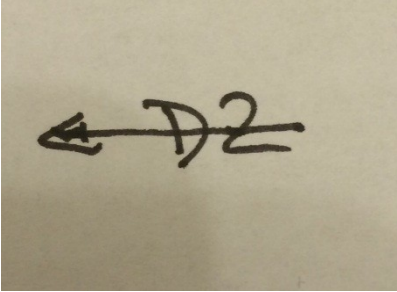
fiction. However as we equally are unable to establish fact on the reality that the Agent may be external to the Automatist, then it is my assumption that we should not determine the Interaction as fiction, just devoid of sufficient conclusive fact to support survival or supernatural Interaction.

Hence why Interaction Detail is to evaluate the volume of information and not the quality of information given by what we can establish as fact.

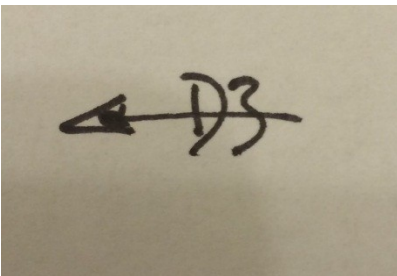
Interaction Detail is displayed by adding the 'D' and the number 1 to 5, depending on the detail level, to the Interaction line. This is shown below on a Singular Planned Interaction line.



D1 - Agent Name, Age, Occupation, Date of Birth, Date of Death, Place they lived, family members, additional information and/or a message of some kind. This is the highest level of detail transferred to the Automatist by the Agent and shows that the Agent is aware of the Interaction as they respond to questions presented to the Automatists by the Observers. The Agent will also transfer additional information that allows the Automatist to identify Observers (present or not) that are connected to the Agent.

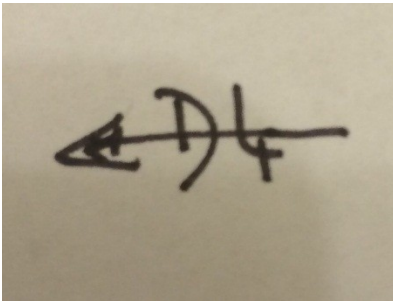


D2 - Agent Name, Age, Place they lived, family members, additional information and/or a message of some kind. This is the level of detail transferred to the Automatist by the Agent shows that the Agent is aware of the Interaction and responds to questions presented by the Observers. However the detail of the information supplied would make it difficult to determine as fact or not, for example specifics about the Agent are left out such their date of birth or death. Also any additional information is void of fact which links the Agent to anyone else in order to support survival.

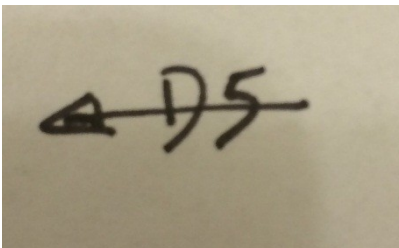


D3 - Agent Name (in part not full), additional information and/or a message of some kind. This level of detail transferred to the Automatist by the Agent shows that the Agent may be aware of the Interaction as they begin to respond to questions from the Observers

such as 'What's your name?' However the Interaction may be short or the Agent may struggle to transfer detailed information.



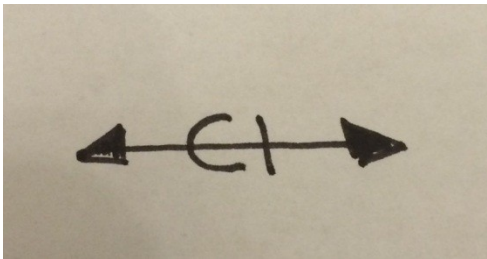
D4 - Information of some kind is received. This level of detail transferred to the Automatist by the Agent is of a very basic level, yet contains comprehensible information which equally determines that an Interaction is occurring. However due to the nature of the information it's difficult to determine if the Agent is aware of the Interaction or not.



D5 - No details received that can be comprehended, possible emotional response or non-verbalised communication. This is the

lowest level of detail transferred to the Automatist by the Agent. If the Interaction lacks comprehensible details transferred to the Automatist, then this should cover them. Often an Automatist may receive information from an Agent, but the only response maintained is either emotional or simple random noises. However the behaviour of the Automatist display that an Interaction maybe in progress, but due to the level of detail in the information it's unlikely that the Agent is aware of the Interaction.

If the level of detail goes beyond that of D1, becomes continual, the information transferred is intellectual, the Agent begins to ask questions of the Observers via the Automatist, the Interaction must be two-way; then these become known as 'Continual Intellectual Interactions' as documented in the 'Categorisations of Interactions' section. It is imperative that an Interaction Detail is beyond all five levels though before it can be determined as a Continual Intellectual Interaction.



9 Interaction Time Classification

The time classification is applied to the Interactions simply because it's my belief that the transference of information may not be restricted by time. This within itself can make the whole aspect of 'when' information is transferred seem a little fanciful, but in fact is

probable in my mind.

It's my understanding that information can be transferred between an Agent and Automatist in a kind of format where as it may 'pop into existence' without the constraints of relative time or space.

For example as we may sit today in the 'Present' we could have information transferred from an Agent (alive or not) also in our present time. This is the simplest form of information transference during an Interaction within the same time that doesn't break our understanding of reality. However, let's suppose the Agent (alive or not), knowingly or not, transferred the information yesterday. Then that would mean it was transferred in the past, to be received in the present, but its transmittance would have been void of time; thus popping into existence within the mind of the Automatist.

Understanding this possibility, although an Interaction may occur in the present, the only part of that really occurs in the present is the realisation that the information has become recognised. The possibility that the information was transferred in the past or indeed the future is hard to prove, but oddly probable in regards to an explanation. The reason for this is because in my investigations, research and experiments I have come to realise some situations where the transference of information is most likely void of time.

One example is something similar to precognition or déjà vu, whereas the Automatist appears to have information/knowledge of events prior to them taking place. Whereas déjà vu often is ruled out because the recollection occurs during the event and cannot be clearly distinguished between the event and knowledge gained, precognition appears to have greater relevance. One such Automatist had such detailed knowledge of the future event that they described it as a 'video replaying in my head'. During one such event as these events approached, the Automatist explained to me

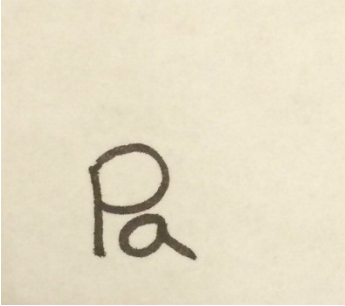
exactly what was about to occur next, which remarkably was correct and detailed.

These present the possibility of an Interaction occurring, which transfers information from the future to our present or possibly to our past, which is realised in the present?

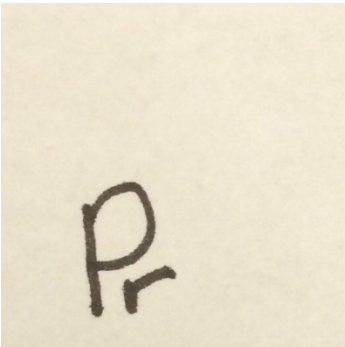
It's important to highlight at this point that there isn't conclusive evidence of these Interactions void of time occurring, but as there seems to be a possibility we must take them into consideration when documenting the Interactions. That way if they do appear to occur we have a method of seeing that within our ideograms.

This is represented simply by adding the following to the Agent and/or Automatist to highlight when we believe the information was transferred. However it is imperative that we add this only if we are fully convinced that the Interaction is outside of the present. Thus there must be something that suggests this to us, perhaps something from Agent via the Automatist, or perhaps the Automatist suggesting they were already aware of the information presented, or a time reference of some kind.

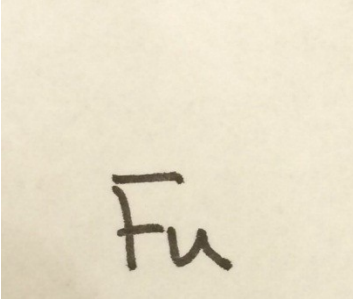
The following should be added to the Interaction to highlight the Time Classification:-



Past - The above is used to represent the Past



Present - The above is used to represent the Present



Future - The above is used to represent the Future

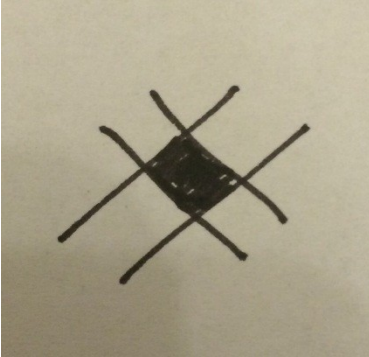
10 Personal Experience

During an Interaction there are often a number of experiences that are remarked on by all members of the group present, including the Automatist and Observers alike.

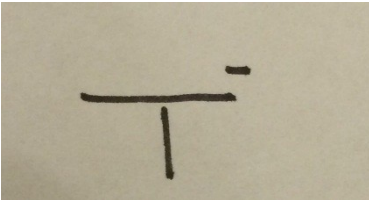
These experiences should be documented in the same way that you would anything else. Although there are no 'exact' measurements, as these are things which the individuals believe to be occurring, we can still document the variance that is believed to have occurred. For example, if an Observer tells the group that they are feeling a drop in temperature, then we would use the ideogram that shows a Temperature reduction.

It's equally important to document what the individual local to the Interaction may experience, as this could have an importance/relevance to the Interaction itself.

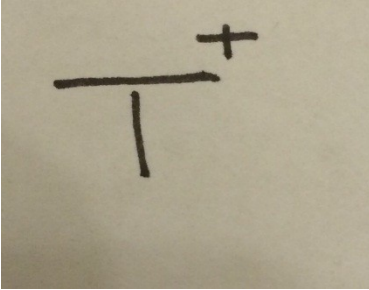
Below are some examples of the Personal Experiences ideograms:-



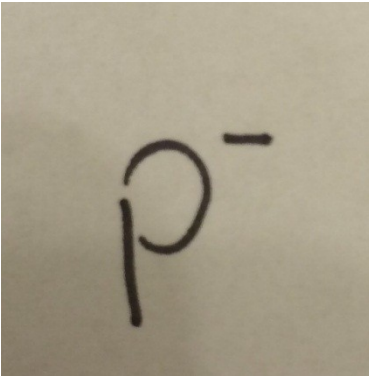
Physical Contact Felt During Interaction - If an individual believes they have been touched by something during the Interaction this should be indicated by adding this ideogram in close proximity to them.



Temperature Reduction Felt During Interaction - This simply indicates that an individual has identified that the temperature in their locality has reduced in their belief.

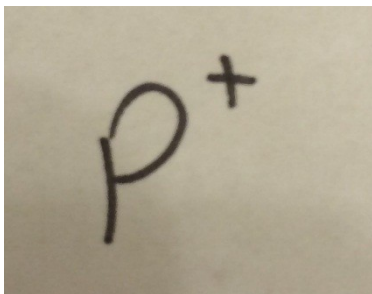


Temperature Increase Felt During Interaction - This simply indicates that an individual has identified an increase in their localised temperature.

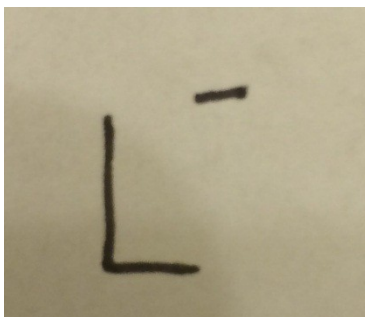


Pressure Decrease Experienced During Interaction - Although an individual may not be able to understand a change in pressure exactly, this can often be felt as what may be referred to as a change in the atmosphere. Determined by a feeling that things are a little heavier perhaps. Again not exact measurements, but something experienced during Interactions in my opinion. As with temperature these should be noted in the area of the individual that experiences this. I've added the increase and decrease separately for a particular

reason, that being if the individual experiencing this mentions it as an increase or decrease. That way if the individual identifies an increase/decrease in pressure which is substantiated by our equipment, then that in itself is relatively interesting.

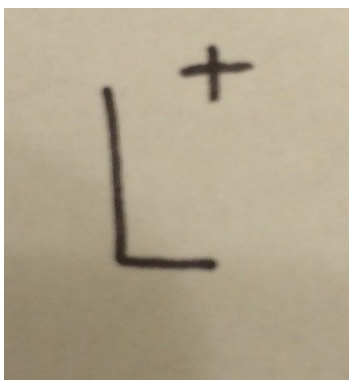


Pressure Increase Experienced During Interaction - This follows the same explanation as 'Pressure Decrease Experienced During Interaction', but refers to an increase rather than a decrease in pressure.

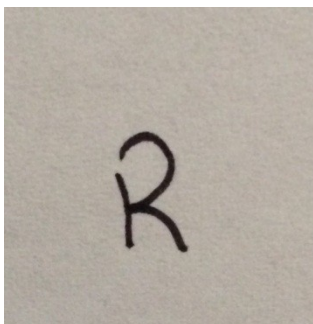


Visible Light Decrease Experienced During Interaction - Often there has been the odd experience of the visible light actually decreasing, either within a room or specific area. This ideogram should be added around the individual that experiences this. It's still hard to

determine whether or this experience remains of the mind or is an actual change in the environment.

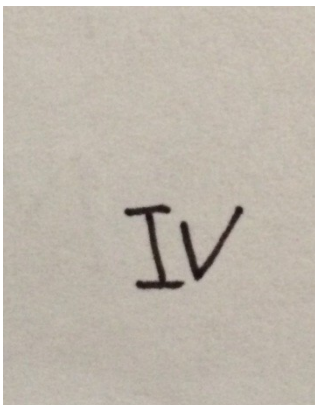


Visible Light Increase Experienced During Interaction - This is less in occurrence than the decrease in light, but has been witnessed. Obvious explanations, as are similar for a decrease, are the individual's eyes adjusting to the light in the local environment. However this has also been witnessed in direction to Interactions, thus we must also record it.

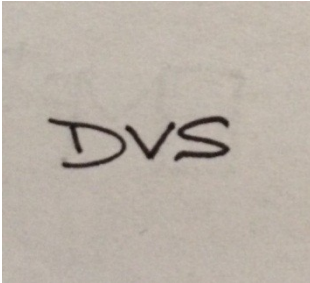


Audible Phenomena : Physical Object - These represent the most

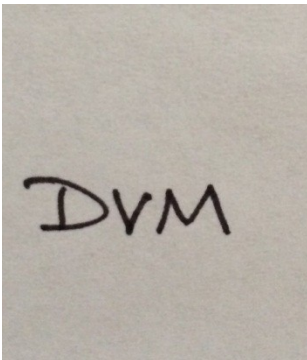
basic of audible phenomena, which are often experienced as raps, taps, knocks, etc. on physical objects during Interactions. These can be often heard by individuals alone, but also more than one individual at times too. In order to identify that a Tap, Rap, etc. was heard simply add this ideogram (letter R) close to the individual that identified the phenomena.



Audible Phenomena : Indistinguishable Voice - These represent another slightly common phenomenon during Interactions, which is that of the indistinguishable voices that are heard. These sometimes present themselves as noises within the local area, which can be identified as a probable human voice, but equally don't carry a vocabulary that's easily understood. Again these can be easily added using the ideogram (letters IV) close to the individual that identified the phenomena.



Audible Phenomena : Direct Voice Single Words - These represent the less common phenomena of Direct Voice, which presents itself as a single word during an Interaction. Of course this is often phenomena that is heard by an individual alone and less likely to be supported by others present. These would be added using the ideogram (letters DVS) next the individual that identified the phenomena.



Audible Phenomena : Direct Voice Multiple Words - These represent the least common phenomena of Direct Voice, which presents itself as a multiple words during an Interaction. Of course this is often phenomena that is heard by an individual alone and less likely to be supported by others present. The multiple words could

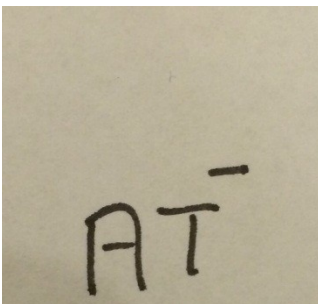
be random words that not connected or make up sentences. These would be added using the ideogram (letters DVM) next the individual that identified the phenomena.

11 Environmental Changes

In order to align the data captured during an interaction and also draw comparisons with the other parts of the interaction it's also good practise to gather actual readings on the environmental changes, utilising devices to monitor these changes. Often these changes to the environment that we seek to monitor are in direct relation to some of the things we may personally experience during an interaction. Although we are often left asking if our experiences actually occurred during an interaction, the logical way to conclude if they did is to measure the environment and self.

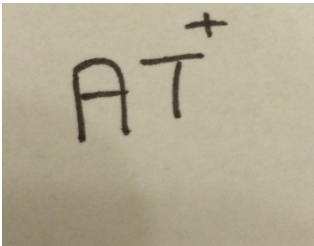
These changes can include Temperature, Air Pressure, Light, Electromagnetic Field and Magnetic Field, but shouldn't be simply restricted to just these.

However in order capture the most frequently used I have included the following ideograms.

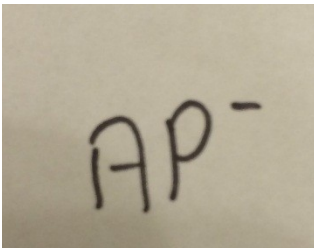


Actual Temperature Decrease - This can be used to represent a

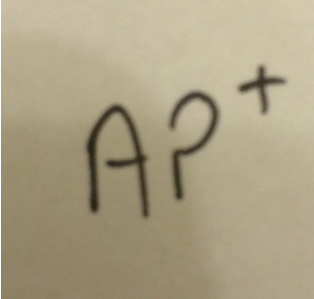
decrease in the actual temperature which is logged on a device. The above ideogram could be used as it is to represent the fact that the temperature decreased or the variance of the decrease could be added. For example -3.



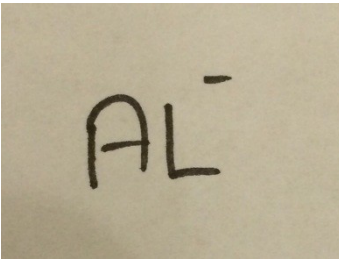
Actual Temperature Increase - This can be used to represent an increase in the actual temperature which is logged on a device. The above ideogram could be used as it is to represent a temperature increase or the variance of the increase could be added. For example +3.



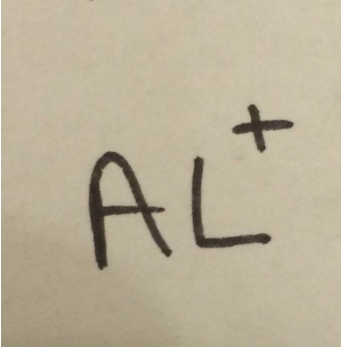
Actual Air Pressure Decrease - This can be used to represent an actual decrease in the localised air pressure logged by a device present. The ideogram can be used as it is or the variance of the decrease could be included. For example -2.



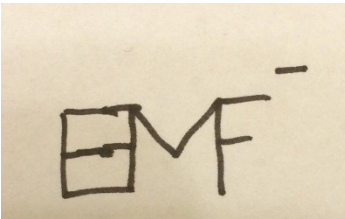
Actual Air Pressure Increase - This can be used to represent an actual increase in the localised air pressure logged by a device present. The ideogram can be used as it is or the variance of the increase could be included. For example +2.



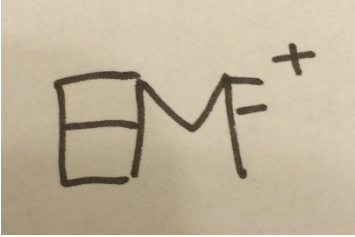
Actual Light Decrease - This can be used to represent an actual decrease in the local light logged by a device present. The ideogram can be used as it is or the variance of the decrease could be included. For example -2.



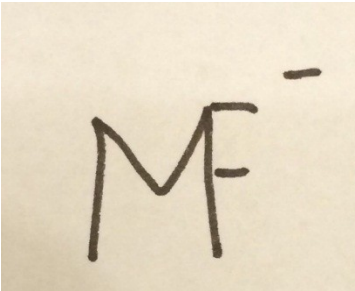
Actual Light Increase - This can be used to represent an actual increase in the local light logged by a device present. The ideogram can be used as it is or the variance of the increase could be included. For example +2.



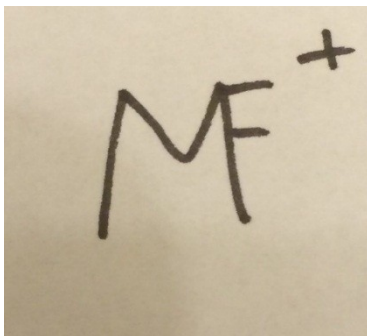
Electromagnetic Field Decrease - This can be used to represent an actual decrease in the localised Electromagnetic Field logged by a device present. The ideogram can be used as it is or the variance of the decrease could be included. For example -0.5.



Electromagnetic Field Increase - This can be used to represent an actual increase in the localised Electromagnetic Field logged by a device present. The ideogram can be used as it is or the variance of the increase could be included. For example +0.5.



Magnetic Field Decrease - This can be used to represent an actual decrease in localised Magnetic Field logged by device present. The ideogram can be used as it is or the variance of the decrease could be included. For example -0.5.



Magnetic Field Increase - This can be used to represent an actual increase in localised Magnetic Field logged by device present. The ideogram can be used as it is or the variance of the increase could be included. For example +0.5.

12 Local Manifestations

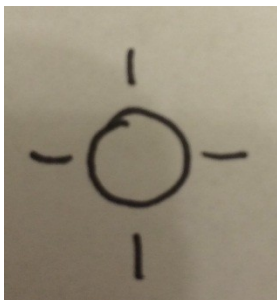
Often during an interaction various types of manifestations can occur, which could be seen by the Observers or the Automatist alike. These manifestations can take many forms, from light anomalies, to objects, to the full manifestation of a person.

During some of my own research, investigations and experimentations I have come to realise that these manifestations could equally be of the mind as actually seen by the observer's eyes. The simple reason for this is that many have been witnessed by an individual (myself included) where the manifestation was in plain sight of others, but they were unable to see the apparition. Hence if these manifestations were identified from information from our eyes to our mind then it is logical to conclude that others would see the very same. However often nothing is seen by others or indeed another interpretation is received.

It is equally important to gain an understanding of these manifestations as a part of the interaction in my mind, as they could equally be a form of telepathic communication, if not an interaction themselves.

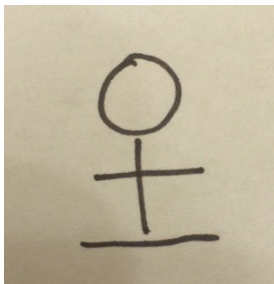
On some very rare occasions these manifestations have been utilised by the Agent to visually prove their localised existence. The Scoble Experiment documented this on several occasions with the many light anomalies which took part in most of the sittings that there were guests present. Guests included the SPR (Society for Psychical Research) members; Montague Keen, Arthur Ellison and David Fontana. They investigated the case and documented it in The Scoble Report (book and Proceedings of the Society for Psychical Research).

We can simply add an ideogram for a type of manifestation (or multiple) next to an Automatist or Observer to indicate if they witnessed any manifestations during the interactions. These types are listed below:-

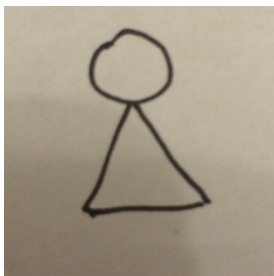


Light Anomaly Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed some

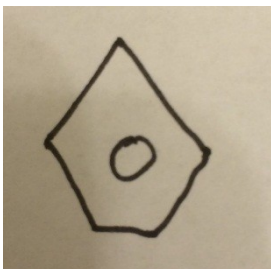
kind of light anomaly in close proximity during the interaction. Ideally this should be placed close to the individual (Automatist or Observer) that had seen the light anomaly.



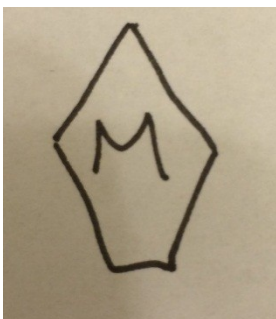
Male Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation (or apparition) of a male in the localised area during the interaction. Ideally this should be placed close to the individual(s) that saw the manifestation.



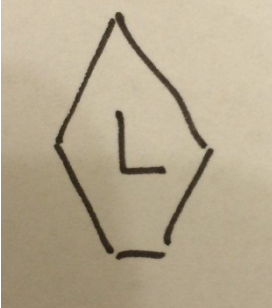
Female Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation (or apparition) of a female in the localised area during the interaction. Ideally this should be placed close to the individual(s) that saw the manifestation.



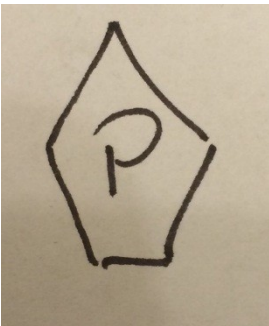
Stationary Physical Object Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation of an object in the localised area during the interaction that doesn't appear to move. Ideally this should be placed close to the individual(s) that saw the manifestation.



Moving Physical Object Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation of an object in the localised area during the interaction that appears to move. The movement could be from the very slight to the obviously significant. It could include the object rocking or moving on relatively the same spot to the object moving around the whole room. Ideally this should be placed close to the individual(s) that saw the manifestation.



Levitating Physical Object Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation of an object in the localised area during the interaction that appears to be levitating. The levitation could be from the very slight to the obviously significant. It could include the object levitating only slightly above a physical surface or at a much greater extent. Ideally this should be placed close to the individual(s) that saw the manifestation.



Phased Object Manifestation Observed - This can be used to represent the fact that either the Automatist or Observer(s) may have witnessed the manifestation of an object that appears to be 'Phased'.

This means that they saw an object, but it didn't seem to consist of standard properties in such that it was visible, perhaps see through and not solid to touch. The reason for this addition comes from some the experiences discussed in *The Scole Report* by the SPR, which included an item such as this.

13 Examples of Use

"Telepathy -The communication of impressions of any kind from one mind to another, independently of recognised channels of sense"

FWH Myers

This was Myers original understanding of telepathy, which he distinguished himself in his book *Human Personality and its Survival of Bodily Death*. In all honesty I think it's an understanding of this term that allows us to realise the potential for telepathic communication and the vast subject behind which we've yet to fully understand.

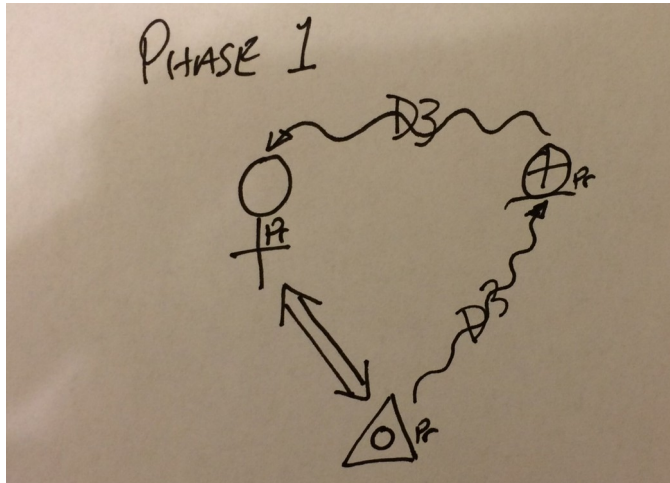
Hence in this document I have attempted to outline a methodology of which I feel could help to document these telepathic interactions

that allows us to see all the information right away. Also, which can be effectively reduced if so required to understand the probable source that would be determined by others reviewing the interaction. It's important to point out that perception of these interactions can often cause us as individuals to judge them as external sources or of the subliminal self. It's this perception which we must normalise in a way to measure with the same tools.

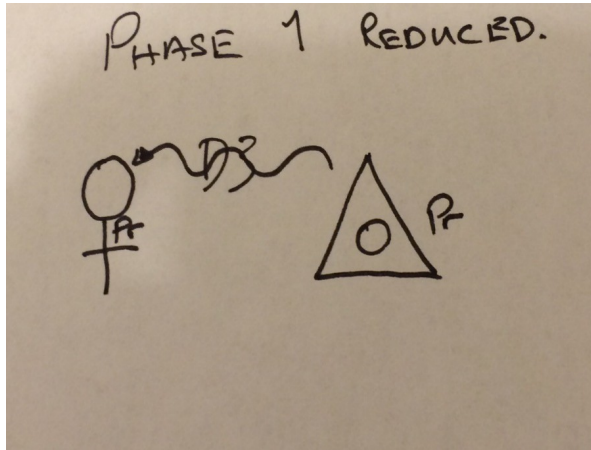
I would also like to point out here that this methodology is to determine those interactions which go beyond the norm and present us with information that could prove the survival of human personality. Although we may reduce an interaction to a conclusion of subliminal self, it's not necessarily the true source. This simply means that the information presented during the interaction didn't yield a Continual Intellectual Interaction.

In order to understand the use of this method, I have included some examples below:-

1. The Automatist receives a message from a deceased Agent claiming to be the bother of an Observer at a Séance. All occur in the present.



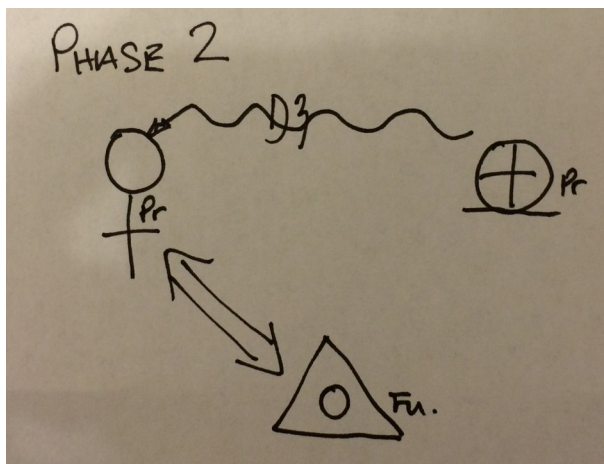
In this example the Automatist receives a Local Singular Random Interaction from an unknown Agent. However not obvious is the likely causality for this particular Interaction which is the Observer related to the possible Agent. It is more than likely that simply by being present the Observer would have thought of, perhaps in a subconscious manner, an Interaction with their deceased brother, generating causality for this Interaction. However unless fact unknown to the Observer is presented by the Agent, we must then reduce this Interaction as follows:-



The Observer themselves is presenting the information to the Automatist regarding their brother via their subliminal self. We must assume this because this is more probable and we are void of fact unknown by the Observer.

Thus, void of fact unknown (but true) to the Observer that the Agent claims relation to, then we reduce the Interaction to be between the Automatist and the Observer; to be a case of telepathy between two living individuals, but perhaps subconsciously perhaps.

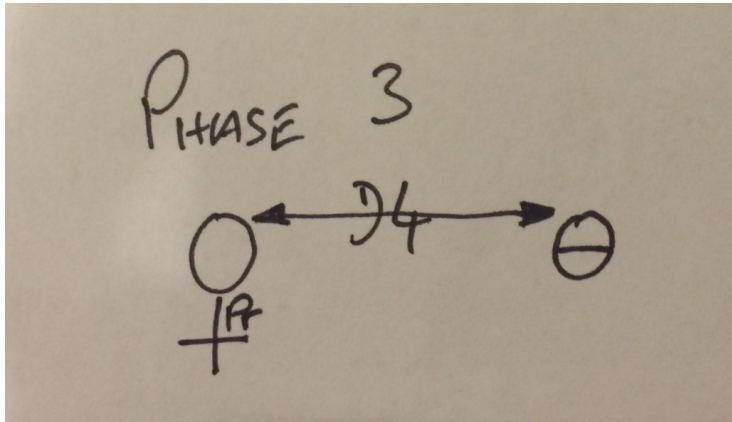
2. The Automatist receives a message from a possible deceased Agent, later confirmed by the Deceased Agents friend. The Agent was never known to the Automatist during their life.



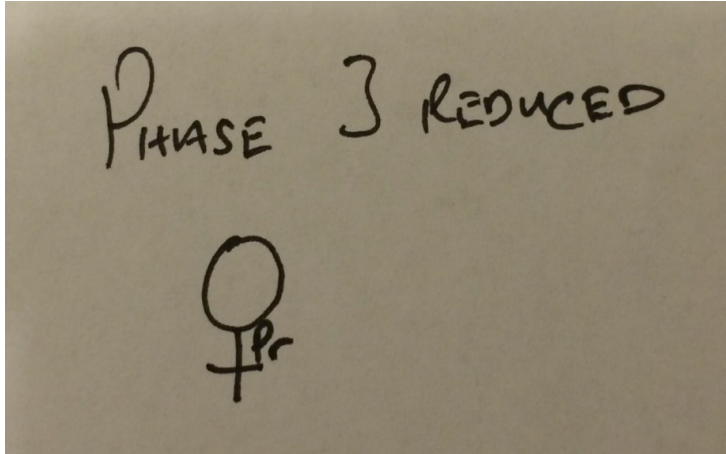
These types of Singular Random Interaction are interesting as they are often singular occurrences, which mean they are unable to quantify survival, but also contain fact which is later confirmed by an individual not present when the Interaction occurred. They are a small glimmer of possibility that the Agent may have been who they identified themselves as; as such not reducible.

However there is still as we have limited fact or understanding of telepathic interaction that these types of interaction could be random connections between two living people, the Automatist and the individual that confirmed the identity of the Agent. The reason being is that the Interaction doesn't show without doubt two way communication and more simply because there must be a connection between the Automatist and the individual in order to identify the Agent. Hence that connection alone could be causality for a telepathic interaction subconsciously.

3. The Automatist engage in Multiple Planned Interactions with a Supernormal Agent, who transmits messages regarding the world he lives in, which is unlike any we know.

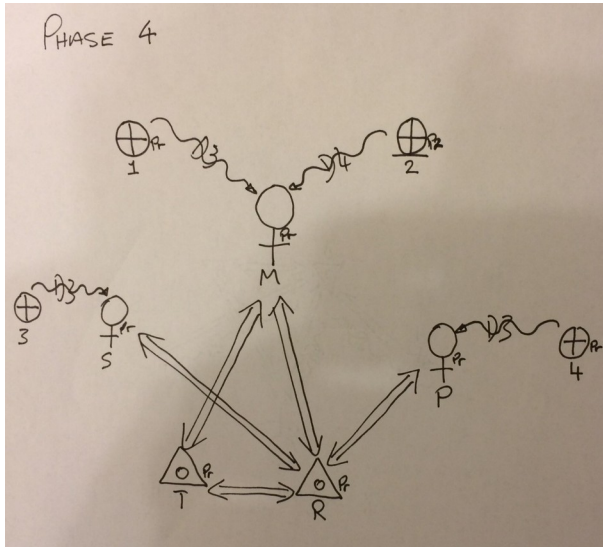


As the facts of this Interaction are beyond our ability to quantify and there is no other evidence of similar facts presented to other Automatists by other Agents we must reduce this down under our current understanding to the Automatists subliminal self.



However should other Automatists receive similar Interactions without knowledge of this one then the source may become possibly of Supernormal origin, but still very difficult to prove. This doesn't show that an Interaction with a probable dimension, reality or planet beyond our own isn't possible. It simply means it is beyond the mind of the Automatist and may be better understood in the future.

4. Three Automatists and two Observers engage in a Séance to attempt to communicate with some probable local Agents at a location. Each Automatist received Singular Random Interactions from Agents identifying themselves as deceased. Some of the Agents are known to the group and one is not.

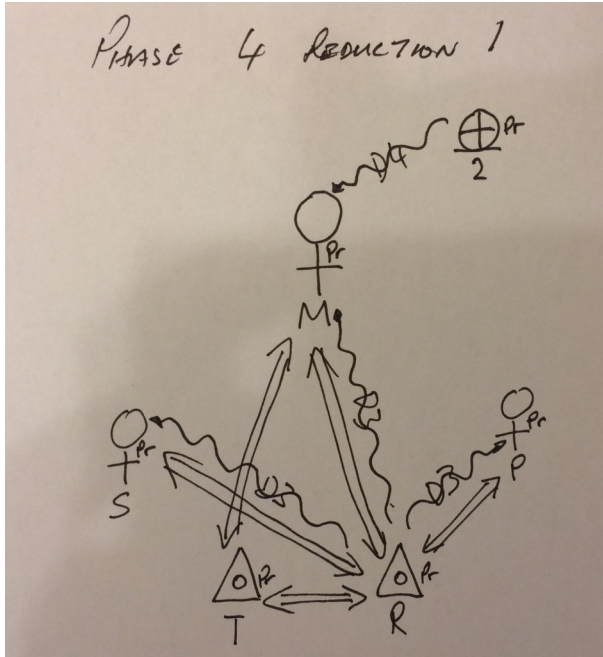


This is how our séance would be mapped out at the time of the Interaction.

Although there is probable reason to believe that the above Interaction pattern is possible; we must also analyse it in accordance to the additional information known. In this particular hypothetical case let us state that Observer R has knowledge prior to the séance of all the facts delivered by Agents 1, 3 & 4 as these have a known relationship to Observer R and the séance location.

With this in mind we can now further reduce the Interaction Pattern, although this doesn't mean we don't believe the Interactions with Automatist 1, 3 & 4, it just means they are less likely and either of their subliminal self or direct from

Observer R.



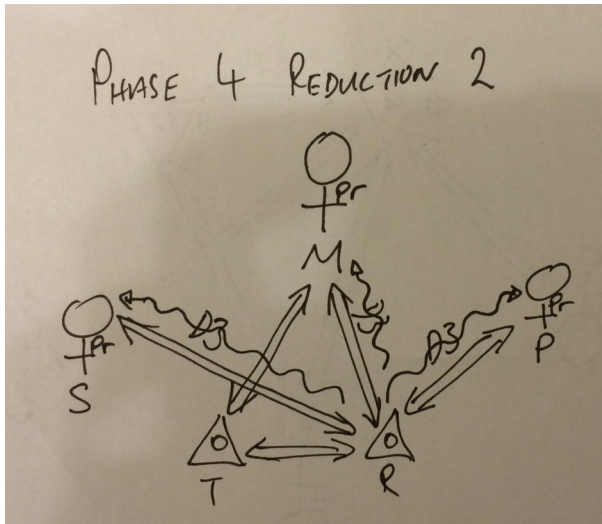
This reduction now identifies Singular Random Interactions with multiple Automatists and Observer R, but only one Singular Random Interaction between Automatist M and the unknown deceased Agent 2. It's this particular Interaction and the facts related to it that we may now focus on.

As by reduction we must now analyse this Singular Random Interaction between Automatist M and Agent 2. Depending on the facts supplied in this Interaction we would then assess

the possibility of it being external to Automatist M or indeed of the subliminal self.

Let's suppose in this particular instance that the Interaction is void of facts to suggest identification of Agent 2 or any additional facts to suggest Agent 2 ever truly existed in our reality. With this we would have to conclude the Interaction of the Automatist M with Agent 2 was actually with Automatist M's subliminal self.

The reduction then becomes:-



This now displays our Interactions as telepathic between the Automatists and the Observers, with insufficient fact to support Interactions with other external Agents.

The important thing to remember here is that through this process I am not stating the Automatists Interaction with supposed deceased Agents is not possible, just showing what is more probable with the facts currently available to us. Although given the circumstances and perception denoted from experience of the Interaction; we may believe it to be true of an Agent that was deceased and have profound faith in the message from the Automatist; we should still search for those Interactions that truly define themselves with quantifiable facts.

With this tool set, not only can we simply document probable telepathic Interactions; but equally we can reduce the Interaction down to assess its ability to provide evidence of survival.

14 Interaction Causality through Fields

Through the methodology in this document I have explained a way in which an Interaction can be documented and then reduced to its most logical source given the information provided. Although the logical source may not be the same as the source that we believe transferred the information, the source must be defined by the information and not our belief or perception of the Interaction.

My methodology delivers varied sources that could be connected to an Interaction, but in order for there to be a source at all it's reasonable to theorise that the Interaction of any kind must have causality.

This it would seem is the greatest paradox of the Interaction, as we must understand that Interaction causality is complex and not resolved to a singular source. There is a probable similarity with all types that may cause an Interaction; the existence of possible fields.

I'm not going into too much detail within this document in regards to fields and the various theories that surround them, but from what I've read the existence of fields could help us to understand how an interaction could occur.

It is my assumption that as individuals we each have our own field of some kind, this field connects with a greater field which possibly links all fields together. With this it's my understanding that there is a collective nature to these fields. Without some kind of collective nature the very possibility of an Interaction becomes less likely. However with all our fields connected in this way, we literally share information all of the time.

This idea of fields has brought me to look into Quantum Physics in order to understand more about a subject which oddly holds some interesting similarities with the subject matter of telepathic interaction and general paranormal activity. It became apparent that there was a distinct possibility that much of Quantum Physics and indeed physics could deliver reasonable explanation for much of what I was researching. This was highlighted through theories such as Spooky Action at a Distance, String Theory and M Theory. The possibility of other dimensions or realities also began to give me a glimmer of hope for a more scientific answer.

However these theories only had similarities and distinctive evidence to connect the two were still missing. Possibly because they are backed up by significant mathematics, they have an equation.

As I continued to research I stumbled upon the work of Rupert Sheldrake (<http://www.sheldrake.org>), Sheldrake's thinking and work was the breath of fresh air I was searching for in my own research. His approach seems to challenge the standard materialistic view, which in my own opinion is important as science and indeed

humanity will not progress under its current state. However I won't delve into this debate just yet!

Sheldrake's work on Morphic Fields and Morphic Resonance became of particular interest to me, especially when I heard mention of the link to telepathy. He has conducted a lot of work with animals and humans in order to test various types of telepathy, but perhaps away from the more standard psychical approaches.

Morphic Fields could explain how telepathic interaction may occur due to the extension of the field beyond the individual connecting and interacting with other fields. This is most likely between individuals that are known to each other as the Morphic Fields of the social group may connect group members through familiarity. This could be friendship to family.

Sheldrake mentions the following when discussing Morphic Resonance on his website, "Thus each individual inherits a collective memory from past members of the species, and also contributes to the collective memory, affecting other members of the species in the future." If indeed this is the case, then the answer to the survival hypothesis could be within each of us.

I also tend to agree with both these approaches as they simply make sense in regards to telepathic interaction. Our minds are our fields I believe, our physical brain as Sheldrake puts it; "more like TV receivers than video recorders, tuning into influences from the past".

However I think there's a little more, Gaia Theory. Dr. James Lovelock developed the Gaia Theory in the late 1960's, his research led to new insights regarding life on Earth. Where does Gaia Theory come into Telepathic Interaction? Well the theory suggests that the Earth is a living system, which includes all the living organisms and their inorganic surroundings have evolved together. With this they are dependent on each in order to keep the living system intact.

It's my own understanding that the living system that Gaia Theory suggests expands beyond our planet to the Cosmos and that Sheldrake's Morphic Fields and Resonance also follow this similar pattern. Thus all things are connected in many ways, through Morphic Fields which allow the transference of information in telepathic Interaction and through the very energy and matter which are the building blocks of the known and unknown universes.

It's odd that Sheldrake mentioned on his website that the commonest form of human telepathy is related to telephone calls. Whereas more than 80% of the population have thought of an individual for no reason and then that individual has called. Of course some could be reduced down to routine and those who are more likely to call, but that still leaves a large percentage. The reason it's odd, is because I have often described probable consciousness and telepathic interaction by using the similes of smart phones and the cloud network. Fundamentally, our memories and information appear to be uploaded from our own fields to the greater field in much the same way as we might add a picture to Facebook, which in turn is saved to the cloud. Our technology could literally be mimicking our own abilities!

This considered presents through Gaia Theory and Morphic Fields and Resonance the distinct possibility that perhaps in an energy form, our memories, habits, knowledge, and more would survive our bodily death and under the right circumstances become accessible again. The question then moves on; is it simply the information that survives or an active consciousness which could indeed communicate from beyond our death. Perhaps my methodology in this theory will help to document this possibility.

15 Bibliography

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Reviews

**UFOs: Reframing the Debate, ed. By Robbie Graham
(Hove: White Crow Books 2017)**

This is a collection of papers from a variety of perspectives that deliberately challenge the ETH and its dominance of American ufology. The papers themselves range from the scientific and sceptical to the mystical and highly speculative. On the scientific, sceptical side there is Curt Collins' 'What's Wrong with This Picture', in which he describes how he and a group of fellow researchers disproved the claims by Roswell supporters Don Schmitt and Tom Carey that a photograph from a house in Arizona was of one of the Roswell alien corpses. It wasn't. It was of a mummified two year old boy from an indigenous burial, displayed in a local museum. Micah Hanks' 'Towards a Better Ufology: Applying Science to the Study of UAP' also approaches the topic from a position of scientific rationalism. This paper argues for the use of proper, scientific investigative methodology, seeking for rational explanations and causes behind UFO sightings and encounters. The paper states that it is influenced by Allan Hendry's *The UFO Handbook: A Guide to Investigating, Evaluating and Reporting UFO Sightings*. It also argues for a new system of UFO sightings classification, to take into account the changes in science and technology that have occurred since J. Allen Hynek first proposed his system, which divided UFOs up into objects such as 'daylight discs' and so on.

At the more mystical end of the spectrum, is Joshua Cutchin's 'Moving Ufology Beyond Materialism'. This discusses the presence of telepathic contact with aliens in UFO encounters, arguing that the existence of such psychical contact also demonstrates validity of other forms of paranormal experience connected with UFOs. Cutchin argues that advanced alien civilisations would understand and use telepathy and other psychic abilities, and that they would be regarded as natural, rather than supernatural abilities. He then argues

that, while this paranormal aspect of the UFO phenomenon runs against the current materialist scientific paradigm, it is supported by the research of psychical researchers such as Rupert Sheldrake, Pim van Lommel and Daryl Bem in demonstrating the independence of consciousness as a vital, active part of the universe. Going further, Lewis argues that the UFO phenomenon has its origins in intelligent BOLs – Balls Of Light – generated by tectonic stress, as posited by Dr. Michael Persinger of Laurentian University. These BOLs use their electromagnetic fields to affect the human brain, thus creating the various encounter experiences. The Balls of Light themselves may be agents of a greater intelligence, Gaia, the planetary consciousness of Earth itself, which is trying to regulate and control human consciousness and activity.

Graham states that it was his dissatisfaction with the current state of American ufology, dominated by the ETH and its uncritical acceptance, that led him in April 2016 to approach a select group of researchers with a view to putting together a series of papers, which would shake up the subject and introduce badly needed new thinking, new methodologies, and, he goes further, new language. He not only attacks the dominance of the ETH – the Extra-Terrestrial Hypothesis – which states that UFOs are real, nuts and bolts alien spacecraft, vigorously promoted by MUFON, the main American UFO organisation, but also the Disclosure movement. These have had a negative effect on proper ufological investigation. He describes the atmosphere of absolute belief surrounding the ETH in American ufology as religious and cult-like, and compares MUFON and the other organisations, which foster it to Christian megachurches. At the same time, the Disclosure movement has acted to discourage active investigation. The Disclosure movement is the campaign to get the US government to release everything it knows about the UFO phenomenon. It is assumed that the government knows vastly more than it is telling the public, and that once its documents are released through a series of legal challenges

under the Freedom of Information Act, the general public will be rightly informed that we have indeed made contact with extraterrestrial life. The book argues that this attitude has instead served to discourage UFO research, robbing investigators of their own agency. Rather than going out to investigate the phenomenon for themselves, they are reduced to waiting for the government to release its secret files revealing the presence of alien spacecraft in our skies. And if this were ever to happen then the subject would immediately go far from the hands of ufologists, to be investigated by establishment scientists, technicians and engineers.

The book doesn't explicitly mention it, but it also shows the difference between American and British and European ufology. American ufology is strongly dominated by the Extra-Terrestrial Hypothesis. European and British ufology, by contrast, is much more open to a variety of other approaches, most notably the Psycho-Social Hypothesis promoted by the journal *Magonia*. The Psycho-Social Hypothesis considers UFO encounter experiences to be an internal, psychological experience, whose imagery is taken from contemporary SF culture. It follows John Keel and Jacques Vallee in seeing the processes behind the generation of UFO encounters as the same as those, which in previous centuries produced encounters with gods, fairies, witches and other creatures from folklore. Before it moved online, *Magonia's* slogan was 'Interpreting Contemporary Vision and Belief', which sums up the magazine's view that the UFO experience was essentially religious, rather than scientific and extraterrestrial. It is, in C.G. Jung's words, 'a modern myth of things seen in the sky', and the motives and imagery behind it are religious. It's a view shared by many of the contributors to this volume, including Dr. Diana Walsh Pasulka, Chair of the Department of Philosophy and Religion at the University of North Carolina, and author of *American Cosmic: UFOs, Technology, Belief*. In her foreword, she discusses the parallels between the modern UFO encounter experience, and the

manifestation of the stigmata on St. Francis' way back in the 13th century.

Magonia has consistently criticised mainstream, nuts and bolts ufology, for deliberately omitting and censoring high strangeness UFO encounters. These are the really weird experiences, which are far more like religious visions than an encounter with intelligent extraterrestrials. They frequently involve psychic phenomena, such as poltergeists, as well as bizarre coincidences. Some idea of how strange they can be is given by John Keel's book, *The Mothman Prophecies*, filmed back in the 1990s with Richard Gere. This was based on Keel's experience researching the appearance of a winged mothman around Point Pleasant, Virginia. As well as the encounters with the mothman itself, Keel also received messages prophesying imminent disaster, culminating in the collapse of the local bridge and the loss of over a hundred lives. Other messages foretold the end of the world, which would start with the assassination of the current pope during a visit to Turkey. This terrified Keel to such an extent that he ended up living as a recluse in his apartment, stocking up on food and water like a survivalist, waiting for the end. In the present book, Susan Demeter-St. Clair's paper, 'Making Mountains out of Mashed Potatoes: UFOs as a Parapsychological Event', examines high strangeness UFO encounters, showing the parallels and links between them and other paranormal phenomena, and argues that while a parapsychological approach to UFOs does not offer a complete solution, it does open new possibilities and perspectives.

Psycho-Social Ufology is also strongly interested in the psychological mechanisms by which the human brain generates UFOs experiences, and the problems of human perception and the way the brain generates the experience of reality. Here again, *Magonia* has published a number of articles, with titles like 'Virtual Banality', suggesting that normal, but rare or poorly understood

psychological states, such as sleep paralysis, can lead to the formation of a paranormal experience which appears absolutely real to the person experiencing it, but which is entirely psychological in origin. Greg Bishop's paper, 'The Co-Creation Hypothesis: Human Perception, the Informational Universe, and the Overhaul of UFO Research', discusses some of these issues. Bishop makes the point that human memory is plastic. People are not video cameras, recording every experience permanently and unalterably. Rather, memories change as the event is repeatedly recalled. He also cites evolutionary biologists, such as Donald D. Hoffman, who propose that human perception has evolved to help our survival, rather than present an objective picture of reality. As such, human perception of UFOs is fallible, driven by assessing whether or not the object is a threat, rather than what the object actually is. Bishop goes further, and speculates that UFO encounters may be connected with the fundamental nature of reality as quantum information, which is in turn affected by the action of human consciousness in observing it. He states that if he had a close encounter experience, he would want to occupy a third category – not belief, nor certainty of knowing, but one which keeps him between opinions about what has occurred, because he cannot know for sure. It's a zetetic approach, which earlier in his article he links to Pyrrhonian scepticism, after Pyrrho, the founder of the ancient Greek sceptics, who refused just about all belief. While Bishop is sceptical about the literal reality of UFO experiences, he is open to the possibility that they may indeed be a form of contact with non-human intelligences.

As well as the problems of misperception and the psychological generation of close encounters within the minds of percipients, there is also the problem of malign, deliberate human fabrication and manipulation of UFO encounters by the intelligence agencies. SMiles Lewis in his 'Weapons of Mass Enchantment' discusses the notorious CIA psychological and drug experiments, MKULTRA, citing the research of Nick Redfern, who turned up a RAND

corporation document from the 1950s on 'The Exploitation of Superstitions for Purposes of Psychological Warfare'. He also discusses Philip Coppens account of his meeting with Bosco Nedelcovic, an interpreter and translator at the Inter-American Defense College. Nedelcovic claimed that he had been part of a nine-man helicopter team, which abducted civilians to conduct psychological warfare experiments, including those with hallucinogenic drugs, in the Minas Gerais region of Brazil. It was this team, which was responsible for the abduction experience of Antonio Villas Boas. He also cites Vallee, Gerald Haines and others, who have suggested that the UFO myth was used by the military to cover up research and testing of advanced aircraft, such as the U2 spyplane, before they were officially announced to the public. He also describes how the intelligence agencies have also used Hollywood and the film industry to manipulate public belief in UFOs.

This area is also covered by Jack Brewer in his paper, 'The Future Leads to the Past'. As well as the RAND corporation report, Brewer also notes that in the 1950s the CIA was considering generating a UFO encounter in Guatemala in order to divert public attention away from its role in the overthrow of the democratic socialist president, Jacobo Arbenz, and the installation of a brutal Fascist dictatorship. He also speculates on the possible role of the intelligence agencies in Kenneth Arnold's Maury Island encounter, and the original Roswell Crash in 1947.

Against the manipulation of the UFO phenomenon by the American intelligence agencies there is the inherently oppositional, countercultural nature of the ufological milieu itself. This is examined by M.J. Baniyas, in their 'UFOs and Modern Capitalism: Dissent, Disenfranchisement and the Fringe'. This examines how modern, corporate capitalism has marginalised ufology as a threat to itself, and to corporate-controlled science. However, because of its

inherently anarchic nature, ufology still remains an active challenge and threat to capitalism. Since its very beginnings, ufology has been distrustful of the government and established authority. Although Baniyas doesn't discuss it, there have been numerous stories by contactees that the government has been offered technological advances by benevolent aliens, which would solve much of the world's problems. These have been refused and suppressed, because they would render obsolete the major corporations dominating the economy. Baniyas points out that there is no central point of command or authority within ufology, so as soon as the corporate establishment tries to suppress or co-opt one locus of power, another arises to challenge it. This means that capitalism is unable to assimilate ufology into itself, as it has done with so many other oppositional movements. This doesn't mean that all ufologists are countercultural activists. Baniyas acknowledges this, and says that for many the countercultural, subversive character of ufology is unconscious. But it does mean that ufology is placed in opposition to capitalism and the capitalist state.

Red Pill Junkie also discusses the oppositional nature of ufology to science, and indeed every other tenet of society, in his 'Anarchy in the UFO!', citing also Heath Ledger's Joker in *Batman*, and the film *V for Vendetta*. He argues instead that ufology should give up striving for scientific respectability, and views the phenomenon, following Jacques Vallee, as a kind of 'cultural thermostat'. UFO flaps have commonly broken out in countries in severe crisis, including suffering under authoritarian regimes. The UFO phenomenon derives much of its power from its transgressive nature, like street art, and so it may be a mechanism for transforming society and human consciousness from the inside.

Jack Brewer in his paper, 'The Future Leads to the Past', also stresses the need for the proper treatment of UFO percipients, who have suffered emotional trauma from the shock of their encounters.

Not only is this right in itself, but it's also good science and shows the investigators concern for accuracy and how they are better informed to discuss the cases. He goes on to argue that, as consumers, UFO researchers and activists can choose which writers and investigators to support, avoiding those, who do more harm than good. He also makes the point that care should be taken when deciding what service an individual wants from the ufological milieu. Therapy should not, for example, be confused with investigation. He also recommends that ufological consumers that they should ask therapists, investigators or other service provider to state their objectives and their terms in writing. He warns that a sizable amount of the information circulating around the UFO community is false, the result of decades of urban myths produced by marketing. This false information needs to be discarded if the real phenomenon at the heart of the experience is to be investigated and explored.

This approach to the investigation of UFO encounters, and the proper care of vulnerable witnesses, is positive and benign. Much more questionable is Mike Clelland's approach the abduction phenomenon in his paper, *The Experience Is Important*. Clelland's an abductee himself, and the paper is interesting for his personal perspective on the abduction phenomenon, including its paranormal component. In his case, it was repeated encounters with owls. Clelland is open-minded about the nature of the abduction phenomenon, and raises the issue of whether someone, who sees a UFO, wouldn't be better served by contacting a MUFON investigator or a First Nation shaman. Where the article gets dangerous is when he cites some of the notorious abduction researchers like Leo Sprinkle and Budd Hopkins. He goes on to cite abductee and abduction researcher Joe Montaldo as saying that '100 per cent' of all those, who see a UFO, are abductees.

The Magonians and Kevin McLure waged a long campaign against

the abduction phenomenon during the 1990s, pointing out just how pernicious and damaging it was. People, who had a genuinely baffling event, but who really wanted a rational explanation for their experience, were being told instead by unqualified, self-appointed investigators, that they were being repeatedly taken for rape, torture and experimentation by the little grey aliens from Zeta Reticuli. There was no objective scientific evidence for this, and indeed much evidence to the contrary. Those pursuing such research frequently used discredited, pseudo-medical procedures like hypnotic regression. In fact, rather than recovering the real, suppressed memories behind an event, the FBI gave up using such techniques on crime witnesses in the 1950s because of the dangers of confabulation. The abduction phenomenon is a malign myth, which has done nothing but traumatise and do immense psychological harm to very vulnerable people. Sprinkle's therapy and the abduction experiences he has recovered are relatively benign and positive. Those recovered by Budd Hopkins, an abstract artist, are, by contrast, brutal and disturbing, and the Magonians have suggested more than once that this reflects something within Hopkins' own psyche. It's as if he can't bear anything remotely positive to come from these encounters, and so has to make them as violent and as full of despair as possible. I fully back the Magonians on this, and am horrified by the picture Clelland paints of psychologically damaged individuals, convinced they have been molested by aliens, approaching other psychologically vulnerable individuals to convince them of the same. Holding an open mind to the UFO phenomenon as a whole is a positive attitude, but in my view the mind should be absolutely closed when it comes to alien abductions.

While these papers are a welcome contribution to broadening the debate on UFOs, and challenging the dominance of the ETH, many of these ideas aren't new. The Psycho-Social Hypothesis first emerged in the 1970s and 1980s, for example. Jenny Randles, in one

edition of her Northern UFO News, also suggested that there was a non-human intelligence behind UFO encounters, while the imagery itself was taken from the percipient's own mind. During the 1990s there was a period of interest in BOLs, with investigators examining and discussing the Marfa lights in Texas and the strange, aerial lights zipping about the sky in Hessdalen in Norway. Those, who have encountered the Marfa lights stated that they appeared to be intelligent, moving away as you approached them, only to stop when you did. Following Persinger, researchers like Paul Devereaux in his *Earthlights Revelation* argued that these lights and the tectonic stresses that created them were the mechanism behind the UFO experience. Albert Budden, another writer cited by some of the authors in this volume, also argued in *Allergies and Aliens* that close encounter experiences with abducting aliens from Zeta Reticuli and elsewhere were caused by hypersensitivity to electric fields.

These ideas have since been challenged and in some instances disproved. Other researchers have failed to replicate Persinger's experiment, in which he used his notorious 'God helmet' to induce mystical experiences through magnetic fields acting on the human brain. A few years ago a British civil service document cited the tectonic stress theory as the cause of UFO experiences. I have a feeling that the authors of the tectonic stress theory, like Albert Budden, went far beyond mere hallucinatory experiences, and claimed that the piezo-magnetic fields generated by the stresses deep within the Earth's crust would also lead to poltergeist-like phenomenon, with objects flying through the air. This document was also subjected to scrutiny by professional scientists, who dismissed it as scientific nonsense. Budden was criticised in the pages of *Magonia* for creating another version of the pervasive myth that modern life and technology is innately harmful, and that people would be happier and healthier if they returned to the more austere, pretechnological life-styles of their Victorian ancestors. Budden also went further, and started to promote some very strange ideas. He fell

for the Poltergeist Machine, a roomful of junk collected by a Canadian enthusiast, which was supposed to generate all manner of poltergeist and anti-gravity phenomena when it was started up. And in a full length book he later published, Budden claimed not only that real alien spacecraft had crashed at Roswell, but that they'd been put back together using telepathy and telekinesis.

There are also problems with the psychic challenge to materialist science. While the research into the reality of psi by Rupert Sheldrake, and the Dutch surgeon Pim Van Lommel on the Near Death Experience is suggestive, it is far from incontrovertible. There is impressive statistical evidence for micro-PK, but this only becomes apparent through complex statistical meta-analysis. It may be that such research will eventually overturn conventional materialist explanations of the universe, but for the moment such research is still tentative.

Other ideas and approaches advanced by the book's authors similarly appeared over this side of the Atlantic 20 years or so ago. For example, the concern for proper trauma counselling and the treatment of witnesses is similar to some of the ideas that were put forward in Britain and Europe as a reaction to the excesses of the abduction researchers. BUFORA's John Spencer and others put forward 'witness-centred research', in which the experiences and welfare of the witness was paramount. As with the approach to witnesses advanced by several of the book's authors, researchers were to note the meaning the experience had for the witness, and the way it impacted their lives. At the same time, Spencer and others were also aware of the psychic dimension associated with UFO encounters, and carried out experiments with witnesses, who believed that they had developed psychic powers as a result of their experiences.

The argument that the UFO aliens use telepathy, and that this also

challenges materialist science, is also open to serious objections. This also isn't a new idea by any means. I can remember reading an article in the *TV Times* back in the 1970s about the cult SF show, *Sapphire and Steel*, then being shown on ITV. The show starred David McCallum and his female partner, Joanna Lumley, as a pair of special agents, sent by a mysterious agency to combat the invasion into our universe by hostile creatures from elsewhere. Psychic phenomena were an integral part of the stories. One of the first was set in an abandoned stretch of railway line, haunted by the embittered souls of World War I soldiers. The article for the series quoted an American parapsychologist, who claimed that a civilisation a thousand years more advanced than us would have mastered telepathy and psychokinesis, using it for espionage and assassination. This followed one of the more bizarre aspects of the Cold War at the time, in which the US and Soviet intelligence agencies faked military psychical research, in order to send their geopolitical opponents down a dead end, wasting millions in grant money on spurious and pseudo-scientific research.

The concept of telepathy dates from the early 19th century, if not from the Mesmerists and Swedenborgians in the 18th. These sects not only believed that they were in contact with departed spirits, but also with the inhabitants of other planets. For many Victorian writers and researchers, telepathy was rather more acceptable than communication with the dead, as it was performed by living brains. See Sheridan L. Fanu's short story, 'The House and the Brain'. The Mesmerists and Swedenborgians also believed that they were able to journey astrally to the other planets in our solar system, and meet their inhabitants. During the early 20th century, many researchers continued to try to make contact with extraterrestrial intelligences using spiritualism, through seances and the use of ouija boards, for example. At the same time, telepathy also entered Science Fiction as one of the abilities, which a superior alien civilisation would possess. Some of this was due to the influence of Forteanism on

some of the early pulp SF writers. It was also strongly influenced by contemporary attitudes to evolution. As the human race had evolved, the brain had developed while the body became weaker. It was therefore expected that as evolution proceeded, this would culminate in beings with massive brains and atrophied or monstrous bodies, such as the Martians in H.G. Wells' *War of the Worlds*. In one short story by John Wyndham, Earth suffers an invasion from the people of the far future, who are attempting to escape the final death of the planet in their time. These future humans are short, physically weak, with small hands and feet, where the fingers and toes were almost vestigial. They had, however, mastered telepathy and telekinesis, which they used against the humans of the near future – the 22nd Century, whom they were attempting to displace and supplant. Thanks to the pulps, telepathy has become something of an SF commonplace, with telepathic humans and aliens appearing in shows like *Star Trek*, *Babylon 5*, *Farscape* and so on. At the same time, many of the early Contactees, including the notorious faker George Adamski, were interested in eastern philosophy. Adamski claimed that he had communicated with the Venusians telepathically. Thus telepathy entered ufology as an accepted means by which humans and aliens could communicate with each other in the absence of a common, spoken language. The result of this is that far from being an objective fact, telepathy, at least as it appears in ufological encounter narratives, is another aspect of the experience that has been culturally determined by contemporary Science Fiction and 19th century psychological research and evolutionary theory. There are therefore problems with using it in the ufological context to show how contact with the alien entities aboard UFOs challenge conventional materialist science.

It's also questionable what effect these suggestions will have on ufology, if they're taken up. *Magonia* over here in Britain has been predicting the death of ufology at various periods during its long career. I think the last one was in the 1990s or 2000s, after the craze for the *X-Files* was over, or nearly over. Membership in UFO

groups was declining, and several closed. This included Bristol's own long-running UFO society, the Bristol UFO Bureau, though this has since re-opened. Even BUFORA's membership shrank. UFOs and strange lights in the sky were still being witnessed, but there was little interest in investigating them. Research and debate was concentrated instead on old cases, like Roswell. It's been suggested that MUFON's almost exclusive concentration on the Extra-Terrestrial Hypothesis was a deliberate strategy to keep its membership alive during this period of decline, rather than a natural ideological stance.

The Magonians have also suggested that there is no such thing as ufology, in the sense of a single, unified phenomenon and subject of study. Instead there are a range of phenomena, which may have different origins. For example, one form of ufology could simply be the explanation of various anomalous phenomena as misperceived objects, including high-tech research aircraft. Following the connections between UFOs and psychic phenomena, another form of ufology could simply be a branch of psychic research, as encounters with UFO aliens are assimilated to those of other, non-human intelligences and apparitions, such as ghosts, fairies, demons and so on. It might be that if the approaches and suggestions of the various authors in the book were properly taken up, ufology would fragment into a variety of different disciplines, all investigating and attempting to explain the phenomenon in different ways and using different, competing methodologies.

But it's also unclear what effect, if any, this book will have. While the papers do mount an effective challenge to the ETH, many of them have been around for years without overturning it completely. Even in Britain and Europe, where psycho-social and parapsychological explanations are strongest, these are still very much minority opinions. While John Keel, Jacques Vallee and others, who have noted the similarities between UFO encounters and

encounters with gods and fairies, have been extremely influential amongst some researchers, for the vast majority of people in Britain, as in America, UFOs, if they are taken seriously at all, are seen as extraterrestrial spacecraft piloted by real, alien beings. Hopefully, this book will start a debate which will challenge the dominance of the ETH, and expand ufology to include other approaches and investigations. But this has not happened before, and for now, the ETH still appears to be dominant.

David Sivier

Conversations with Ghosts (Alex Tanous, D.D. with Callum E. Cooper)

As someone who had been only vaguely aware of the late Dr Alex Tanous and his work, I was interested in learning more about him through this 2013 book, edited and with contributions by ASSAP conference veteran Cal Cooper. At 134 smallish pages, the book, centred around material from an unfinished manuscript by Dr Tanous, is not a long read. Tanous was a psychologist, parapsychologist, lecturer and self-professed psychic who was active with the American Society for Psychical Research (ASPR) in the 1970s and 1980s, working with Dr Karlis Osis and others as both a research subject and a researcher.

The book's introduction includes an overview of Tanous' work in parapsychology as well as a summary of his reputed paranormal abilities, including bilocation, precognition and the projection of light forms in front of multiple witnesses. The ASPR conducted out-of-body experience studies using Tanous as a subject, yielding some results I'd like to learn more about.

Much of the book consists of case-study accounts of Tanous' work as an investigator of haunting reports. He might have been in danger

of a (diplomatic) methodological rebuke had he attended an ASSAP training weekend, as he relied mainly on his own psychic impressions to carry out the initial phases of on-site investigations. When accompanied by Dr Osis, however, environmental monitoring equipment was also used. In these case studies, Tanous describes his methods of making contact with what he felt to be a ghost or ghosts and working to resolve attachments to the earthly plane.

The four appendices include an interview with Tanous by parapsychologist Loyd Auerbach and an account from a friend of Tanous' that links Tanous, Elisabeth Kübler-Ross, Anwar Sadat and the Great Pyramid of Giza. I'll leave details of this incident unspoiled for prospective readers. In another bit of biography, this one from the introduction, we are told that *The Prophet* author Kahlil Gibran predicted to Tanous' father that his son would be "... a man of exceptional gifts, of great abilities – but also a man of great sorrows."

As I said at the start, this is not a lengthy book, which both helps and hinders. I would have liked more bulk in places – perhaps commentary on how Tanous' results in OBE experiments have stood the test of time and where they sit within the annals of psi research, and more of an attempt to unpack his sometimes opaque explanations of his worldview and experiences. Overall, though, I enjoyed the book and think it will appeal to those with an interest in apparitions, mediumistic abilities and/or the life of Dr Tanous.

Sarah Spellman

Strange North-East Derbyshire (William J Eyre)

This volume of Derbyshire ghost stories from a relatively small part of that historic county has interest even to those whom, like this reviewer, have never explored the region further than a passing stop at Chesterfield railway station. William J Eyre is a longstanding member of ASSAP, and this book serves as part of Project Albion, our attempt to catalogue the folklore and Fortean and supernatural phenomena of the whole nation, a region at a time. In recent years we have heard little of Project Albion, and this book serves as a reminder of just how important, and interesting too, that work is.

Unfortunately we were not sent a physical copy to review, so I can make no comment upon binding, cover or the book itself. The.pdf file of the content I read was 101 pages long, and the scope of the book is the local government districts of Bolsover, Chesterfield and North-East Derbyshire. As well as the book there is an associated website at www.strangenorth-eastderbyshire.uk, itself well worth exploring. You are able to purchase the book from that site, or via William.Eyre@bcs.org.uk

The book is divided by chapters entitled Haunted Public Houses, Haunted Public and Commercial Premises, Domestic Hauntings, Outdoor Ghosts, UFO sightings, Fortean Phenomena and Strange Traditions. The area provides us with a rich crop of each, and this broad approach perfectly encapsulates the Fortean spirit of ASSAP. The stories appear to be culled from both personal accounts and newspaper archives, and while many are brief, others are quite detailed. Of particular interest are those where Mr Eyres and other ASSAP members respond to calls for help, and some of these cases are absolutely fascinating. We should invite Mr Eyres to talk on them at a future ASSAP event! The Chesterfield Psychic Studies Group has a long history and it would be instructive to learn from their experiences.

Some of the stories however cry out for more detail: for example there are a couple of lines mentioning the well known twentieth century ventriloquist Ray Alan's apparent experience of a time slip when he entered a sweet shop that no longer existed at the time of his visit. It would be great to know more, if only the source for the story. Yet other accounts, told first hand by the author who was present are far more satisfying, and it would appear Mr Eyre has encountered some very striking and evidential cases. The domestic hauntings chapter could profitably be read by any psychical researcher, and has much of interest to investigators as well as theorists.

Other accounts open up possibilities for historians and researchers, and the relationship between the house known as Rose Hill in Chesterfield and the Bealings Bells mystery of Suffolk would be worthy of further research, as would the history and occupants of the now demolished house. On the more modern side of things, the hauntings recorded at Clowne in the 1990s are equally fascinating and worthy of further research, as well as quite spooky to read!

Written with some scepticism, and eye to a good humorous story of which there are several scattered through the book, this is a fine collection of accounts presented soberly and with critical faculties engaged. The Strange Traditions chapter was particularly entertaining, and while naked racing may not become a regular feature of ASSAP conferences it was very popular in Derbyshire of olde it seems.

A charming book, of interest to any member of the Association. Recommended.

CJ Romer

ANOMALY: GUIDANCE NOTES & HOUSE STYLE SUBMISSION CONTENT:

Papers should be submitted in the English language and should directly relate to some area of psychical research.

Authors take responsibility for any views aired, and published articles do not reflect the views of ASSAP, which holds no corporate opinions.

TYPES OF SUBMISSION:

Please note that word limits are flexible.

** Letters may relate to previous articles published and can be written in a personal style.*

** Letters should not be more than 1500 words.*

** Book reviews should not be greater than 8,000 words.*

** Articles and research notes should not be greater than 15,000 words. We encourage authors to write such articles in an impersonal style, but this is not mandatory.*

** Diagrams and photos should be submitted in grayscale if possible with a dpi of 300, but do seek guidance if you are unsure.*

FOOTNOTES AND REFERENCES:

We encourage all authors to provide references. This means that if you make an assertion of fact, especially about previous research conducted, you cite the source article, book or web address.

We prefer the Harvard system of referencing. Sentences containing references should include the author and year in parentheses, e.g. "theories suggest that orbs are not paranormal in nature" (Townsend, 2006).

Where such references are included in the text an alphabetical list should be included at the end of the document, in the following style:

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If you are uncertain please always seek guidance.

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