

ISSUE 142
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seriously
strange
magazine

**Language
Of
the Angels?**

ALSO INSIDE:

Professional Body Beta Launch
Seriously Strange Conference
Part 2 of Poltergeist? You Decide
The Death of William Rufus
Tribute to Archie Roy
Project Albion

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Poltergeist?

- You Decide

A Statement of Events p2

Continued from the last edition

All of the above have been reported in one or more poltergeist cases throughout history. The Enfield Case, investigated by the Society for Psychical Research (SPR) in London in the 1970's, started with bangs and shuffling sounds being heard. This progressed on to the movement of furniture and the throwing of small objects, like Lego bricks and marbles. A similar case, in a lawnmower repair workshop in Cardiff, saw spark plugs, nuts and bolts and other small objects being thrown. In my case, we were pelted with nuts, bolts and others bits and pieces you'd expect to find on a factory site. All the objects thrown in these cases seem to be sourced from the areas in which the events are occurring.

I'm still very sceptical of the photos - their appearance always occurred when there was no one in the area, which was not monitored. I still think it possible they were placed. However, during the Borley case which lasted ten years (it is disputed as to whether this case was that of a poltergeist or a general haunting), notes and writing would appear on scraps of paper and the walls of the house itself. This isn't quite the same, but I felt it worthy of note, simply because these always appeared when there was no one around.

The EVP recording is perhaps the most intriguing outcome of the whole saga, and the most

important. It's the only example of veridical evidence that I could show to someone else and ask their opinion, or go towards proving that these events were taking place and not being made up by those involved. The recorded whispered sounds were not heard at the time, and appeared to be in direct response to my verbal command. I think, when people listened to the sound, they automatically assumed the sounds were being made in response to my questioning, or in this case my threat to leave the area due to lack of activity. I feel this may have had an impact on what people may have been expecting to hear, which subconsciously may have influenced their judgement. I had two listeners both say they heard the words "Get Out", which I still cannot agree with, simply because these words are quick to say, and the sound seemed to last longer.

This recording was made on a mobile phone video camera facility; the sound quality was rather poor and the average EVP is usually less than clear. In fact, most words which can be identified are only identified after the recording has been cleaned up on digital audio software of some kind.

Unfortunately, I do not have access to this kind of equipment, and the EVP clip has since been lost after the untimely demise of my old phone.

The detachment of roofing materials, most notably the piece of

seal which I saw detach, fall and then hit A on the head, could well be down to the poor state of repair of the building itself. Combine this with the heavy rain and strong winds, which had battered the building at the start of this case, and there is more than enough evidence to suggest this was simply a natural occurrence.

Throughout this piece, I have been referring to A as a possible fraudster who may have caused the events himself. This is because none of this had happened before he started working in the area, and none of it has occurred since. On this note there are a couple of things I'd like to point out about the nature of poltergeist activity.

Firstly, it's entirely spontaneous and can start up and stop at any time, for any reason at all. Some cases have been known to last up to fifteen months, whereas some cases last only a few days. Poltergeists have also been reported ever since mankind could keep records, with some stories still surviving in Roman and Latin literature. With this fact in mind, it wouldn't be unusual for this case to have started and stopped as quickly as it did, lasting only a few days.

Secondly, most poltergeist cases manifest through the use of a human agent. It is the human agent's own psychology which causes the strange phenomena, through telekinesis, which is believed to be brought about by

6 You Decide

stress or some other kind of emotional trauma. The activity would seem to follow the human agent around, with some references to them communicating the secrets of the agents and those of witnesses. In the earlier cases reported, which I was reading about during my research, this was reported to have happened in several cases. We had no such activity in our small work-based case, but the throwing of small objects would certainly be indicative of telekinesis, and since none of this happened before or after A's employment in the area, could it be fair to work on the theory that he may have been the human agent? Could it also be fair to accuse him of fraud without sufficient evidence to back up the claims?

Human agents have mostly been pre-pubescent females approaching the age of puberty, but this isn't always the case. The Cardiff lawnmower workshop case is a good example. This case went on for numerous weeks, and had the usual poltergeist manifestations, including the throwing of small items and the disappearance and reappearance (asports and apports) of objects. Money was even produced when the workmen jokingly asked for it, and this continued until a sum of five pounds had been accumulated. Later on in this same case, the apparition of a small boy was seen, sitting on a shelf in the workshop. The interesting aspect of this case is the age of those involved, all being quite senior. There is no mention or involvement of a pre-pubescent girl or boy.

Thinking back to my own case in August 2010, I can't recall if any of the phenomena took place when A was absent from the area. If we work from the assumption that he was the human agent for this small psychic disturbance, I'd have expected further anomalies to take place in other areas of the factory while I was working with him. This

brings me to a brief look at the possibility of a place based poltergeist. This is where it's thought that the building or location itself is projecting the poltergeist phenomena. I'm very sceptical of the idea of place-based poltergeists. I'm far more willing to look at the possibility that a person can project telekinesis, simply because the power of the mind is something which is very difficult to comprehend.

Another case which would argue the cause of place-based phenomena would again be Borley, simply because of the extreme length of time this case persisted - some ten years or more. This continual run of events also made me think that although Borley saw a lot of poltergeist-type activity, the same things would also be reported in many general hauntings, and these will tend to be prolonged, as was Borley. I'd put Borley into a place-based poltergeist bracket (should it be accepted this was in fact a poltergeist case) for two reasons: the first being the inordinate amount of time over which the events persisted, and secondly, because of the vast numbers of people who came and went from the house over this period. There wasn't a single consistent nominee (for want of a better word) for a human agent involved with the case from start to finish.

Summary

The initial reason for writing this paper was to look at the possibility that events I had previously overlooked, and assumed fraudulent, may have in fact been a poltergeist manifestation. I started thinking of the events after my memory was jogged by researching other poltergeist cases and noticing a similarity between the progression of events and manifestations in the cases, and my own which I experienced at work.

In the process of this work we have heard about my case in detail, referred to the happenings in correlation to happenings in other cases, and looked at the possibility of a human agent as well as evidence for and against A being the possible agent for the sequence of events experienced by myself and at least two other witnesses. The witnesses in question I would deem credible. They had no previous experience of the paranormal, or worked in any kind of investigatory role. They had not come to the location expecting to experience anything out of the ordinary. Having lost contact with these witnesses since the event, I have been unable to include their individual statements regarding these events. I felt these would have been beneficial, although such a long time has passed since the manifestations and the time of writing.

I feel too close to the events I've described and I have too much knowledge of the events I witnessed, and of poltergeists in general, to make an unbiased judgement in this manner. The cases I refer the reader to in this work - Enfield, Borley, and the Cardiff manifestations - are well known and can be easily found on the internet and in other media sources, should you wish to look into these in more detail.

I have presented the facts of my own and other cases where a poltergeist manifestation has been witnessed, and will now leave it to you to come to your own conclusions.

What's going on here? Purely prosaic or unexplained? You decide.

If you'd like to make your views known email publications@assap.ac.uk

King William II (Rufus): Magic or Murder?

By President and First Lady, Lionel and Patricia Fanthorpe

William was born in 1056, the second son of Duke William of Normandy (later William the Conqueror) and Queen Matilda of Flanders. He was called Rufus because of his ruddy complexion – not his red hair. His hair was actually blond. His three brothers were Richard, who died young, Robert, who was nicknamed “The Short” and Henry, who later became King Henry I. Rufus became King of England on September 9th, 1087, and died in very mysterious circumstances in the New Forest on August 2nd, 1100.



King William II

Credit: Mary Evans Picture Library

it was thought that the Red King had to be sacrificed if crops were to grow and animals were to multiply.

William Rufus was generally disliked by the English. The Anglo-Saxon Chronicle recorded that he was “hateful to all his people and odious to God.” So as well as the magical motive for his murder, there were straightforward political and social motives. Despite his high intelligence, academic ability and widely acclaimed good governance, it is possible that Rufus’s brother, the future Henry I, arranged for William II to be assassinated.

He was generally regarded by historians as self-indulgent, cruel and unjust. The First Crusade took place during his reign, and Peter the Hermit was one of his contemporaries.

The standard version of the actual death of William II suggests that his companion Walter Tirel (spellings vary) was hunting with him and fired at a stag. The arrow glanced from an oak tree and struck the King, who died almost instantly. His body was carried to Winchester, where it now lies buried in the Cathedral.

A curious addition to the suspicious accounts of William II’s death is the story of the Comte de Comonailles, another of the hunting party, who apparently saw a huge black goat in the vicinity. The Comte reportedly challenged the beast, who declared that it was the devil himself, who had come to collect William’s body and carry him off for judgement!

A thorough, academic ASSAP investigation into William II’s death might reveal some very interesting facts.



Lionel Fanthorpe with the stone marking the Place of William II’s death, New Forest

During the 11th century much of the old nature magic and many of the old nature religions were still very much in the hearts and minds of country people. There were ancient traditions of the Red King being in a strange sense the ‘husband’ of Nature herself, and his blood giving fertility to the land and all that grew on it. From another angle,



8 Seriously Strange

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Strange North-East Derbyshire

A Project Albion update

Project Albion is an ASSAP initiative which sets out to record for posterity that aspect of heritage dealing with tales of strange phenomena and traditions, gradually covering the various areas of the country. **Bill Eyre** is partway through unearthing the strangeness of the adjacent districts of Chesterfield, Bolsover and North-East Derbyshire.

All photographs © William Eyre

Ghost of a Dog / Woman / Man

Probably the earliest recorded ghost tale in Chesterfield concerns a series of events that occurred in January 1674, when a couple of elderly residents were woken up from their sleep by a loud hammering on the door at nearly three o'clock on three consecutive mornings. On the first occasion, the man saw a massive black dog, which presently vanished, accompanied by a horrible howling sound. The frightened man called the constable and a fruitless search was undertaken. On the second night, the apparition took the form of a woman's body covered in blood, which eventually disappeared to the accompaniment of blood-curdling sounds. On the third night, the occupier was met by the image of a gigantic man. The apparition requested the occupier to follow him to a local field, where the man was shown a hidden hoard of money which had been stolen by the spirit during his dishonest lifetime. He implored the man to return the money to the person from whom it had been stolen and as a result of his undertaking this, the phenomena ceased.

Bell Ringing Poltergeist

On the site of what is now Chesterfield Town Hall, there used to be a house called 'Rose Hill', which experienced a prolonged bell ringing phenomenon during the 1830s, when the house was occupied by a Mr James Ashwell. After he had been living in the house some length of time, the bells attached by wires to the various rooms in the house kept ringing by themselves. In due course, it was proved that it could not be any of the servants doing this mischievously. After new bells were installed to try to end the phenomenon, it continued, even after the wires were cut. When a bell-hanger was trying to subsequently reconnect the wires, one bell rang by itself right in his face. Strenuous efforts were made to conduct various experiments to try to determine the cause of the ringing but no normal cause could be found. After some years of putting up with this nuisance, Mr Ashwell vacated the house, exasperated.

Church of St Mary and All Saints

Chesterfield's most well known sight is that of the parish church and its crooked spire, which has several strange tales associated with it. Although the most likely rational explanation for the crookedness of the spire is the use of unskilled workers and unseasoned timbers in its construction, there is an amusing legend which states that the Devil produced the twist in the spire. There are different variants of the story but one version is that the Devil rested on the spire during his journey to Derby whilst a wedding service was taking place. As the bride and groom came out of the church, the Devil, who was holding onto the spire with his tail, twisted around in sharp surprise to see that the bride was still a virgin, thus pulling the spire out of shape.

The 'Crooked Spire'

Several ghostly incidents are also associated with the church. In about 1959, two boy choristers in the vestry saw a small white shape moving through the air in front of the full length blue curtains that enclosed the choristers' books, cassocks and surplices. The apparition, which appeared to be dressed in a shroud, then proceeded to go through the door into the main body of the church. On two occasions, footsteps have been heard by staff in the rope room (upstairs in the Tower) approaching from the stairwell, whereupon searches could find no intruder.



Sutton Scarsdale Hall

Numerous phenomena are associated with the ruin of Sutton Scarsdale Hall, formerly a magnificent mansion built in 1780. They include the phantom

fragrance of tobacco, lights of a mixed hue, which appear and hover for several seconds before vanishing, a disembodied arm that beckons the observer towards the cellar area, phantom footsteps, ghosts being seen in the ruins and the image of horse-drawn coaches proceeding through the grounds.

Several local paranormal investigation groups have spent time there during the late 20th / early 21st centuries, some of which reported apparitional, screaming and lighting phenomena.

A legend arose around the Hall that was previously on the site, concerning a Sir Nicholas Leke, who went off to fight in the Crusades. After being held as a prisoner of war for many years by the Turkish Saracens, he prayed one night that he might see his beloved Sutton once more. Awaking that morning, he appears to have been teleported back to Sutton Scarsdale. Out of gratitude, Sir Nicholas stipulated in his will that a dole of loaves (a charitable gift of bread) should be provided to the poor of Sutton, Duckmanton and Temple Normanton on St Nicholas's Day forever.

Bolsover Castle

The most well known haunted site in Bolsover is 12th-century Bolsover Castle. The kitchens of the 'Little Castle' (i.e. the castle's Tower), along with the servants' quarters, are alleged to be especially haunted. The most dramatic sighting has been of an apparition of a young woman carrying a bundle under her arm which she then shoved into the ovens, in which red hot coals could be seen. The witness heard a baby screaming and it became clear that the baby was being burned to death.

An assortment of both indoor and outdoor apparitions has been witnessed over the years, including a 'grey lady', 'ghostly knights', a 'little boy' wearing old style clothing, a lady with a scarf around her waist, accompanied by a gentleman wearing ruffles, and the ghosts of King William's troop, wearing wool uniforms. Apparitional sightings at the castle are still reported to this day.



The Spread Eagle

The Spread Eagle is a 700 year old public house located in Chesterfield town centre. There is a legend that a murderer used to visit the pub and sit

on one particular stool in the bar and that ever since people had experienced a feeling of coldness when sitting on that particular stool.

During the late spring / early summer of 2007 a number of unexplained phenomena were reported to have occurred. A customer witnessed a mains water tap in the cellar being turned on by itself. The ice machine was mysteriously turned off in the cellar. A recently installed burglar alarm went off at 1.30 one night, despite the facts that the PIR sensor outside the main door had not switched the light on and the landlord and his dog failed to find an intruder. One night, in the publicans' living room, their dog jumped three feet in the air and landed facing the trade kitchen. The dog ran towards the kitchen. It could clearly see something in the kitchen which the landlord was unable to see. A glass cracked on its own on the bar. The water and electricity supplies were turned off at the mains tap and switch when the publicans went to bed one night. One day in July 2007 a barmaid witnessed a book and sunglasses being thrown across the floor behind the bar and on another occasion, the same barmaid had her bottom pinched when there was no one standing near her!

The case was investigated by Bill, together with other members of ASSAP and Chesterfield Psychic Study Group. The investigators found normal explanations for a couple of the phenomena but were minded to think that the majority of the phenomena were actually paranormal.

Well Dressings

No account of the strangeness of a part of Derbyshire could be complete without mention of the custom of well dressings. These have been constructed as a form of blessing for the water supply, originating as a pagan practice. The practice had almost died out by the 1950s owing to religious objections from Christians. However, the custom was revived due in part to the tourist industry, and continues to the present day. Each well dressing consists of a mounted picture depicting a specific theme and is constructed from a huge wooden tray, filled with clay and coloured with flowers and other natural materials. The dressings are constructed each year in numerous towns and villages in North-East Derbyshire. Although the custom goes back at least as far as Celtic times, Dronfield Woodhouse didn't start erecting them till 1991 (well, a tradition has to start at some point in time!).



Language of the Angels?

Enochian: John Dee's Anomalous Linguistic Materials

By Mark Newbrook

An important branch of 'skeptical linguistics' involves linguistic or quasi-linguistic material which arises from mysterious sources (Newbrook, 2012). Some cases of this kind involve the alleged 'channelling' of linguistic material by spirits, angels etc.

Probably the most spectacular case of this kind, featuring linguistic material which is itself unfamiliar and indeed anomalous, involves the Elizabethan mystic John Dee. A supposedly angelic language and an otherwise unknown script, both labelled 'Enochian', were allegedly channelled to Edward Kelley, a 'scrier' and an associate of Dee, and were recorded in writing (in Roman script). Don Laycock (who died tragically young) investigated this case in partnership with Stephen Skinner, and it is reported in one of the few 'classics' of skeptical linguistics (Laycock & Skinner, 1978/1994/2001). Laycock was a brilliant Australian linguist, skeptic and polymath and remains a model for genuine 'skeptical linguists'.

'Enochian' is so named by association with the Old Testament patriarch Enoch. Enoch is discussed in *Genesis* (he is said to have lived for only 365 years, a much shorter life than those attributed to the other patriarchs, and to have been 'taken' by God). He is traditionally regarded as the author of the *Book Of Enoch*, an ancient Jewish religious text which is classified as part of the *Apocrypha* by most Christian denominations but is taken very seriously by the Ethiopian and Eritrean Orthodox Churches and also

by contemporary 'Afrocentrist' writers with an Ethiopian attachment such as Ayele Bekerie (1997); the text is fully extant only in Ge'ez, the classical language of Ethiopia.

After an initial set of many novel words in Roman letters presented in a series of squares, the 'Enochian' corpus consists of apparently linguistic data involving two languages or systems, chiefly the second. Both were allegedly channelled to Kelley and dictated by him to Dee, over the period 1581-89; Dee may have been actively questioning Kelley during this process. The overall system was regarded by Dee as an 'angelic language'. Nineteen 'Calls' or 'Keys' providing the bulk of the data are supplied, with English translations (Laycock, 248-267). The content is that of religious/mystical invocations (narrative, exhortative, etc.).

Laycock and Skinner discuss earlier interpretive works from 1662 (when the texts were re-discovered) and after (up to the twentieth century), each influenced by contemporary ideas. They themselves are highly critical, but are also open-minded despite the nature of the material; they are inclined to consider Enochian largely **non**-paranormal (Laycock, 63-64), although Skinner is obviously convinced of the reality of Dee's angels, at least (Laycock, 3). Laycock and Skinner concluded, in fact, that 'Enochian' patterns rather like a genuine but altogether unknown language (albeit with some most uncommon features including unprecedentedly heavy, wide-ranging 'suppletion' in the verb-tense paradigms; see below). This is unusual in this context; linguistics as an intellectual discipline did not yet exist in Elizabethan times, and purportedly genuine natural human languages invented by non-linguists are not normally convincing (Newbrook, 2012).

The material itself emerges as having the following characteristics:

First System: words written in an alphabet of 21 named characters (Laycock, 27-39)

It is unclear whether the words were actually received as words or as series of letter-names; in any event, they are mostly pronounceable (not always easily but with few genuinely phonetically awkward sequences) but 'exotic'-looking (Laycock, 32-33). However, as the authors acknowledge, the strong patterns of alliteration, vowel and syllabic-structure contrasts, etc. do suggest magical charms or glossolalia ('speaking in tongues') rather than genuine language (Laycock, 33).

The grammar of this system is unclear, as translations are generally not available. The translations offered for individual words suggest anomalous vocabulary systems and most of the words are themselves unfamiliar (Laycock, 35), although occasionally etymologies are suggested, involving for example Hebrew (Laycock, 39).

Second System: grammatically-structured sequences featuring many words, some pronounceable as English, some as if 'exotic'; there is a highly suspicious one-to-one correspondence with the Roman Alphabet with English spelling rules (Laycock, 39-41, 45-46).

The grammar manifests considerable detail. Sentence/clause and phrase-level word order is again suspiciously close to that of English; but there are often several Enochian words in sequence corresponding with one English word, with no analysis offered. Some of the variation in noun terminations suggests inconsistent systems of inflection as in Latin ('declensions'), but there is too little data to be confident. Verbs too show inflectional systems (tense endings, etc.), but, very strikingly, there are anomalously high levels of 'suppletion': totally unrelated forms in different tenses of the same verb, as in English *go* versus *went*; (compare 'regular' verb tense-forms such as *walk* versus *walked*). Few languages, even the notoriously 'irregular' Classical Greek, display such widespread suppletion. There is also some unusual 'polyallomorphy;' for instance, there are multiple items for negation (parallel with pairs such as Latin *non* versus *haud*, both meaning 'not', but, again, more pervasive). The rest of the grammar does not emerge fully but (again suspiciously) displays nothing highly non-Indo-European in character and is often close to English idiom (Laycock, 41-43).

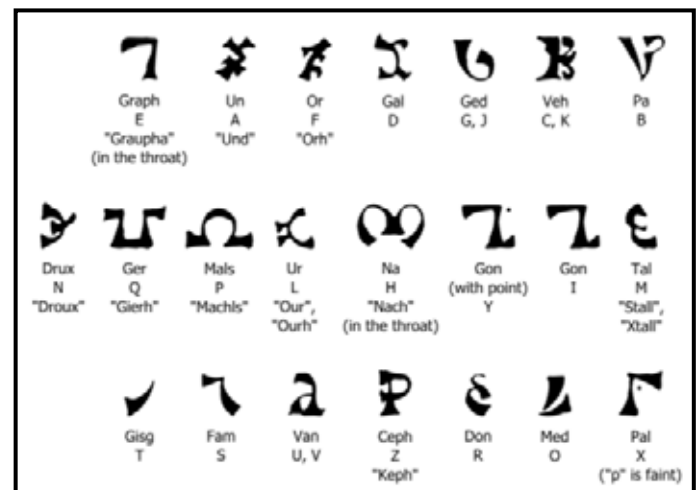
Most of the vocabulary is again unfamiliar, though some words appear to have Latin, Greek or (again)

Hebrew etymologies. There is a highly anomalous numeral system, parallel in places with forms such as Russian *sorok* ('forty'; unrelated to the words for 'four' and 'ten') and similar forms in Indic languages such as Hindi, but, again, more pervasively 'irregular' (Laycock, 42-44). Interpretation is often difficult because of the high percentage of 'hapaxes' (words occurring only once in the corpus of data).

Dee allegedly received still other messages later, including some words hardly pronounceable at all, such as *alhctga* (Laycock, 41).

Skinner is now publishing further analyses of Enochian, though without such a heavy focus upon specifically linguistic issues (Skinner & Rankine, 2010). There are other, less skeptical (although not always naïve) works on Enochian, for example James (1998). Most of these works do not make sufficient use of the work of Laycock & Skinner, citing it only in places and not discussing its conclusions.

This altogether fascinating case obviously remains open.



Enochian Alphabet by Obankston (Wikimedia Commons)

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A Tribute to Archie Roy

Vice-President Hugh Pincott looks back at the life of someone very special...

In 1964 an astronomer used his knowledge and intuition to considerable advantage by betting £10 that a man would land on the moon before 1971. He won £1,200 - half the down payment on a semi-detached house in Glasgow's fashionable Kelvindale district.

Archie Edmiston Roy, Emeritus Professor of Astronomy in the University of Glasgow, died of pneumonia on 27th December last, aged 88. A noted polymath and a member of the European Academy of Arts, Sciences and the Humanities, he had an asteroid, (5806) Archieroy, named after him. He was also distinguished by Fellowships of the Royal Society of Edinburgh, the Royal Astronomical Society and the British Interplanetary Society. Conducting research into astrodynamics, celestial mechanics, archeo-astronomy and neural networks, he was a world authority on the mechanics of orbits. A consultancy to Nasa when it was working on the mission to the moon might have assisted his intuition!

As a student, a chance discovery of the Society for Psychical Research Proceedings in the University library led to an equally distinguished career in that discipline. He became SPR President from 1992 to 1995, and in 2004 was awarded the Myers Memorial Medal for outstanding contributions to the subject. Professor Roy was founder President of the Scottish Society for Psychical Research in 1987 and also patron of the Churches Fellowship (Scotland) for Psychical and Spiritual Studies.

Equally he was at home with sensitives and Spiritualists, carrying out much work with the well-known Scottish medium Albert Best, which resulted in a thoughtful book *A Sense of Something Strange*. Chairmanship of PRISM (Psychical Research Involving Selected Mediums), a group of researchers and mediums working together, achieved significant results.

Trish Robertson and he published three papers demonstrating beyond reasonable doubt (odds of 5×10^{11} against chance) - using 10 mediums and 450 observers - that "messages" from alleged deceased communicators were more relevant to intended recipients than others.

His later book *The Archives of the Mind* narrated instances of another interest: possession, obsession, apparitions, reincarnation and other enigmatic aspects of human personality.

A very relaxed, likeable person, Archie never shrank from "popularising" the subject, and although the tabloid press often dubbed him the "Glasgow Ghostbuster" he worked frequently with journalists on radio and TV, always succeeding in conveying an informed, balanced view to the proverbial person in Sauchiehall Street.

I first met Archie at the 1978 SPR Cambridge conference. After the Annual Dinner, together with Mimi Khan (another ASSAP founder member) and others, we drifted to a student party. Returning to a locked college after 3 am, Archie was "elected" to ring the bell and present our excuses to a grumpy proctor! Typical of the man, he was not averse to sleeping on a student couch when addressing other university societies.

Despite his many commitments, I was always made welcome for a chat during several visits to Glasgow University in the nineteen eighties. He related one particularly hair-raising experience (unpublished) when alone in a 'haunted' house where he heard his name being called Provocatively, "Archie, Archie ... "

From a relatively humble background near the Clydeside shipyards, Archie epitomised all that a "free" public education can do. His son David added "Like Sir Isaac Newton, his interests in psychical research were to apply scientific methodology to understand the unknown, rather than dismiss it without any knowledge. Of all his achievements and awards, he still introduced himself as a 'teacher' and thought education was the key to a just and equal world."

The idea of retirement filled him with revulsion, and until two years ago Professor Roy was still contributing to evening classes on the paranormal at Glasgow University.

A colleague described him as "an outstanding #lecturer who needed no notes to deliver presentations of great clarity ... A classic investigator, combining an open-minded respect for the experiences of others with the discipline of the scientific professional."

Professor Roy published over 20 books and innumerable papers, including six well-acclaimed novels exemplified by *The Dark Host* and *Devil in the Darkness*. His last non-fiction volume *The Eager Dead* exposed, according to critic Tom Ruffles, "a Plan of stupendous weirdness allegedly cooked up by discarnate entities to be executed by the living: a well-connected public figure and a secret medium ... involving the famous cross-correspondences that are often reckoned to be among the strongest evidence of survival of death."

Archie would never state definitely that there was life after death, but was fond of saying "If, when I die, I find that I have not survived, I'll be very surprised."

Professor Roy had no entry in *Who's Who*, an incredible omission for someone of his standing, for which the editor can find no explanation. Was this Archie's best-kept secret - a conspiracy of humility? A special person indeed.

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Archie Roy (middle) at an SPR conference in Edinburgh, 1979

Credit: Mary Evans Picture Library

A wide-angle photograph of a large, modern lecture hall. The room features a curved, tiered seating arrangement with wooden desks. A lecturer is seated at a desk on the right side of the stage, facing a large projection screen. The screen displays a presentation slide. The room is well-lit, with overhead lights and a bright doorway in the background. The overall atmosphere is professional and academic.

It's Back

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