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magazine

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**PELLUCID SLEEP
AND DREAMING**

Also inside your
32 page
summer edition:

The mystery of
Bouvet Island

Native American
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Looking for a
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Borley Revisited

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Tel: 020 8798 3981 www.assap.ac.uk

Registered office: ASSAP, Unit 36, 88-90 Hatton Garden, London EC1N 8PN (Address not for general correspondence)

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The Mystery of Bouvet Island

President and First Lady's Piece by
Lionel and Patricia Fanthorpe

Bouvet Island lies in the South Atlantic Ocean at 54° 25' south and 3° 22' east. Described by geographers as "the most remote island in the world", Bouvet is 2,600 kilometres from South Africa and 1,700 kilometres from Queen Maud Land in Antarctica. It has a total area of just under 50 square kilometres and is named after its French discoverer Jean-Baptiste Charles Bouvet de Lozier who sighted it on the 1st of January in 1739. It was sighted again in 1808 by James Lindsay, captain of a whaler, who didn't realise it was Bouvet because Jean-Baptiste had got his co-ordinates wrong. Not surprisingly, James named what he thought was his discovery as Lindsay Island. In 1825 George Norris, another whaling captain, claimed it for Britain and it was then called Liverpool Island.

The first mystery associated with Bouvet was Norris's statement that he had located Thompson Island approximately 70 kilometres north-north-east of Bouvet. The last report of it, however, was in 1893. The Valdivia, a German survey ship, failed to find it in 1898. Do phantom islands exist? Some theorists have suggested that Thompson Island disappeared as the result of submarine volcanic activity, but the ocean is approximately a mile and a half deep there, making a volcanic explanation very unlikely.

The second, more widely known, mystery is centred on the vanishing lifeboat. In 1964 Lieutenant Commander Allan Crawford led an expedition to Bouvet to check on recent major volcanic changes there. In the lagoon, however, he and his team were surprised to see an abandoned lifeboat. It had neither motor nor sails. There were no markings on it to provide any clues to its origin. Searching the shore nearby, Crawford's team found the oars, a copper tank that had been flattened and a barrel.

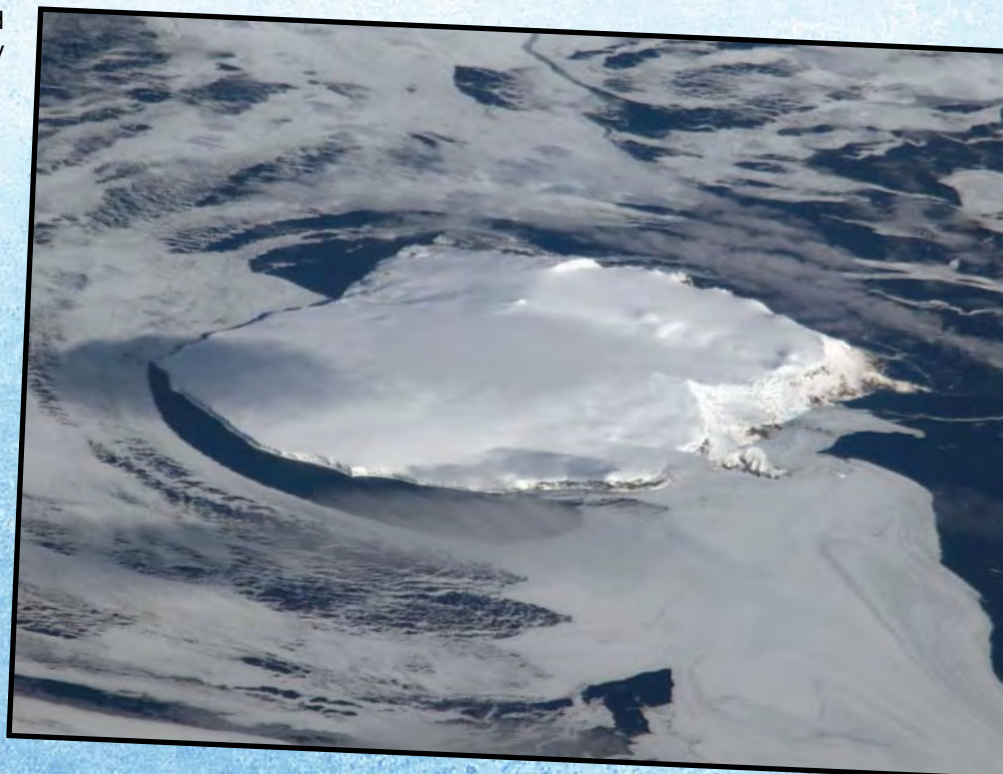
Two years later, another expedition to Bouvet, made no mention of the abandoned boat and its accessories: they were no longer there.

Thompson Island and the mysterious boat of Bouvet provide the kind of mysteries that we in ASSAP greatly enjoy exploring and discussing. Arguments range from the possibility of time travel and the parallel universe theories that intrigue physicists through to the practical and prosaic: natural oceanic or volcanic activity, the desperate behaviour of refugees, or the criminal behaviour of smugglers.

Our ASSAP attitude is first to check the facts as far as we can: who saw mysterious Thompson Island? Who saw the lifeboat and its accessories? What was recorded at the time?

Secondly, we explore every possible explanation – including the most improbable ones.

Thirdly, as the rational inhabitants of what we fondly hope is a rational universe, we accept the most rational explanation of those on offer – but we are always prepared to revise that decision if new evidence comes along.



A pair of hands, one above and one below, are shown holding a glowing white orb. The orb is the central focus, containing text. The background is dark and textured, possibly a draped fabric. The lighting is warm and focused on the hands and the orb.

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LOOKING FOR A DEMONOLOGIST:

Concerning information, experience and help

By Kevin Malek

For those people out there who truly suspect a location is demonically infested, an individual (or family) is cursed, or someone is being oppressed or possessed by malicious or diabolical forces, & want to talk to someone who studies & understands the ramifications & principles that apply concerning these things, finding the right person who can help can be like finding a needle in a haystack, especially if one doesn't know what to look for in a credible & respectable professional, in this case, a demonologist. So let's define

what a demonologist is, some of the variations thereof, & the necessary simple research one can do to attempt to find that right individual to help you or point you in the proper direction.

Basically put, a demonologist is someone who studies & understands the workings & intentions of demonic principalities & activity. They are usually well versed in paranormal phenomena as well. Because of differences in religious beliefs & practices, there are many variations thereof.

First of all, we should note that the title demonologist is not an academic one, as one cannot get a degree or doctorate in demonology from an accredited college. No one can quantify or reproduce consistent results concerning demonology in a scientific setting, so it is technically considered a pseudo-science. However, this doesn't mean there aren't very dedicated & educated demonologists out there. Some theologians, for example, are versed in the unique field of study.

There are also certification courses & mentorships offered by those qualified or educated individuals who would teach others. Some are quite respectable & we personally have no issue honouring. However, if the certification one claims doesn't involve a respectable time period of education & study or a test at the end of the course, & is not taught by someone who is established &/or credible, then we personally choose to not honour that particular certification. That is because some certifications can be bought without any training or education. So don't be afraid to ask a demonologist how they came about their title & how they came to be educated & experienced, or certified (if they are).

Certification is not necessary to be a good demonologist. Neither is a theology degree. When present however, they can hold weight. But we should state that there are amazing demonologists out there who aren't theologians & amazing theologians out there who aren't demonologists. Because demonology is practiced by many different denominations & is not regulated by any public academic institutions, there will be a very wide range of diversity. Therefore, it is all the more important to look closely at the individual who you are inquiring about.

Although demonologists can also be deliverance ministers or exorcists, this is not always the case. Some demonologists just diagnose hauntings to determine if they are diabolical or not, then find a holy person, deliverance minister, or exorcist in the area of the oppressed to help if they deem the situation warrants it.

Although there are many different kinds of demonologists, they can all be divided into two simple categories; the ones who appease demons & the ones who oppose demons. We personally believe the best way to alleviate any demonic issue is to oppose the demonic instead of the appeasement thereof, so let's look at what one should look for to make the distinction between the two. Let's start with the latter.

Appeasement of demonic entities can involve anything from using different kinds of magic in rituals, to straight up devil worship, & anything in between. Thus open sin will be evident for those who practice appeasement, hence those will be signs to look for when one looks into a possible candidate.

Recently we needed to do a social media check on a potential demonologist regarding a matter. There are times we need to help someone find a demonologist close to their own location. In this case, the first post with photos we came across were of this particular demonologist playing a poker

game, in a strip bar, with a stripper dancing around a pole right in front of the collective card players. Other posts also promoted sinful behaviour, which is akin to appeasing ones demons, hence is appeasing to demons. It was clear to us that this was not the right individual for the presented challenge. Would you trust your spirituality & soul in those hands?

The same principle of character holds true with those who oppose the demonic. There should be a general overall absence of sinful material present, replaced with positive intentions, love for creation, praise for God & the greater good, & things of this nature. So we suggest a simple background check & social media search of the individual to determine their personality & character before trusting them with your wellbeing.

Any demonologist who opposes demonic forces & is experienced in these matters knows the importance of wearing the spiritual Armor of God, despite what greater good denomination they belong to. This involves practices like daily prayer, going to church, striving for grace, charity work, etc...It is important for the demonologist to stay protected as well as to keep peace of mind & a healthy disposition. It will be evident in their words & deeds, & should reflect such wherever you decide to look. If you inquire about their spiritual practices, & they have nothing to relate back to you, avert course! If a demonologist is truly needed, then the situation may very well require spiritual warfare. Spiritual grace is thus important.

Because demonology is not regulated, you will run into all types, so if you notice anything you are not comfortable with, & you act in accordance with good common sense, that may likely prevent your overall situation from becoming worse down the road.

But what about religious preference/denomination? We recommend your best bet is to try to find a demonologist who is either the same religious denomination as the afflicted, or at a minimum (regardless if networking is required) has respect for one's spiritual belief system. However, one denomination can help someone from another, as long as all parties are okay with this premise. Technically, denomination is just a label created by man to define practices of worship. This is a rift God can easily traverse.

Also, don't be afraid to ask for various references. Many demonologists work with or are affiliated with an organization &/or can produce names of individuals who are willing to come forward to exert their faith & belief in the prospective demonologist. Some write books or articles which can be referenced as well. These references will attest to their faith, dedication, & understanding. However, without any kind of solid references, one may want to consider continuing the search until they find someone who fits the bill & can really help them out.

A good demonologist should also be plenty able to provide general information on the states of a demonic haunting, as well as suggestions on how to improve the situation for the individual or environment. There is spiritual counselling involved

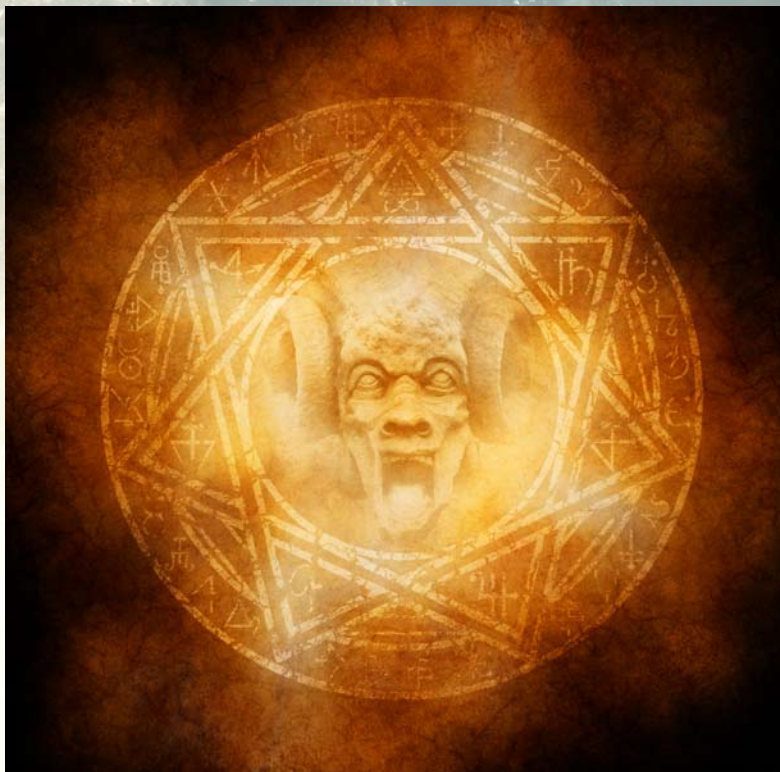
“Because demonology is not regulated, you will run into all types, so if you notice anything you are not comfortable with, & you act in accordance with good common sense, that may likely prevent your overall situation from becoming worse down the road.”

in a demonologists work, so you want to find one who you are comfortable communicating with, because without that you are missing out on the full benefits of having a good demonologist on your side. Remember that second opinions also never hurt, especially if you aren't comfortable with the answers you were given to the questions you posed. A good demonologist should be able to give you plenty to work with. A shady demonologist should give you plenty to be weary of.

It's important we note that aside from those demonologists who believe that all paranormal activity is

demonic, most paralogians & demonologists believe only about 10% to 15% of hauntings are severe enough to be deemed demonic in nature. Our own research over the past decade basically concurs, finding our number to be slightly higher at around 15% to 20%. Either way, the point is that the majority of paranormal professionals believe that demonic hauntings are relatively low, & true possession is even lower yet. A decent demonologist would also want to rule out all other possibilities before assuming anyone is afflicted with demonic activity, so they will look at other things which might simulate such experiences. Know that this is standard.

Many claims of paranormal phenomena can come in the way of intelligent ghosts, residual imprints, psychic kinetic activity, psychological hallucinations, earth energies, accidental misidentification, etc... (Which can also be simulated/caused by demonic entities). But of the 10% to 20% that are considered demonic (the most severe of all paranormal situations), only 1% to 2% are truly full blown possession cases. The rest of those are home infestations & oppression situations, which although aren't quite as serious as a full blown possession, are still serious enough to evaluate & treat.



To top that off, someone who is fully possessed will almost never seek out a demonologist or holy person on their own accord. So when people assume they are possessed, in truth they probably aren't, or at least not yet. But one can consult with a demonologist to find out what the criteria are & what can be done to treat & alleviate the situation so it doesn't continue to escalate.

Although it may or can be difficult to find a good demonologist, it's not impossible. There are many paranormal directories out there that not only list paranormal organizations, but many times will also mention which team have a

demonologist on their staff. Many teams, who don't have a demonologist know which teams close to them do, so don't be afraid to ask the local teams who seem credible & experienced or your local paranormal professional. There are also ministries who do this line of work. Location is usually relevant.

If you truly feel you (or someone you know) need to find help with a potential demonic situation, don't be discouraged if you do meet resistance along the way. Odds are you will. Half of the demonologists out there likely won't be right for you & half of the holy people out there don't want to (or aren't equipt to) deal with paranormal issues.

So in closing, it is like anything else... there are good ones out there & there are definitely many people to be weary of in this field, so do your research & look for the following; experience, references, good moral structure, good repore for communication sake, networking abilities (if applicable), & absolute dedication to their higher power (God) & the greater good...& always trust your instincts. This will be a good place to start. Good luck & God bless.

About the authors:

Kevin Malek is a Paranormal Historian & Founder of the Northern Wisconsin Paranormal Society Ltd. He is a Ufologist with the UFO Wisconsin Research Team & a former Certified Field Investigator with Mufon. He is also a Conspiracy Analyst for Ultimate Conspiracies & Apocalypse Nation.

Jennifer Scelsi-Malek is a Psychic & resident Demonologist with the NWPS (Northern Wisconsin Paranormal Society Ltd.). She is also the Wisconsin representative for the PWSM (Praesidium Warriors of St. Michael) & a Remote Viewer with the Project PSI Institute of Chicago, working on missing persons & cold cases.

They both run the Northwood's Paranormal Resource Center in Rhinelander, Wisconsin. They are contributing writers for Supernatural Magazine and are the hosts of Paraversal Universe on the Late Night In The Midlands (LNM) Radio Network



EXPLORING THE NATIVE AMERICAN UFO-STAR PEOPLE CONNECTION

With A Bit of Ritualistic Indian Magic Revealed!

By Sean Casteel

Read about some of the fascinating petroglyphs and pictographs of the earliest Native Americans, who responded in reverence and awe to the alien presence that created them. The testimony of Native Americans of our own time is equally dramatic and grounded in mysteries still unsolved.

There are many divided opinions among the Native Americans of the present day as to how their people were created. Not all believe in the conventional wisdom as taught by anthropologists. Some believe in the UFO-related origin

stories handed down for centuries and see those beliefs made all the more real by continued contact experiences happening in the modern world.

Once you have made the leap of faith and accept that the alien presence for Native Americans is real, how do you communicate with these otherworldly "gods"? Learn some of the chants, songs and ceremonies used since ancient times to placate and entreat the great spirits.

It is generally acknowledged that the myths and legends of nearly all Native Americans have a rich and varied history of an interaction with the "Sky People" or "Star People" in common with one another. In a book recently reissued by Timothy Green Beckley's Inner Light/Global Communications, entitled "The American Indian UFO-Starseed Connection," this idea is thoroughly explored by a number of well-known authors, to include the late Brad Steiger, whose numerous books on paranormal subjects have sold many millions of copies.

UFO BELIEVERS AND UNBELIEVERS

One of the Native American sources Steiger spoke to directly for his chapter told him, "I doubt very much if you will find another Indian who will tell you this, but I don't believe there is any doubt whatsoever that there are Indian people on the face of the Earth who did not originate on this planet."

But there exists a schism among Native Americans about their true origin. Some of the Hopi, for example, believe in a tribal

descent from the UFO occupants and an ancient culture while others favor the more orthodox, anthropological description of their lineage. Meanwhile, a collection of predictions labeled the "Hopi Prophecies" are believed to predict not only that exact schism of spiritual faith but the coming of the UFOs as well in what sounds like a Native American version of the coming apocalypse.

A petroglyph in Arizona is said to show a dome-shaped flying saucer with an arrow on top that represents travel through space. The Hopi maiden on the dome shape represents "purity," delivering an ominous warning about the future "Purification Day."

"Those Hopi who survive Purification Day will be taken to other planets," the Native American source told Steiger. "We, the faithful Hopi, have seen the ships and know they are true. We have watched nearly all our brethren lose faith in the original teachings and go off on their own course."



ANCIENT ROCK ART FROM THE STARS TELLS THE TALE

There is still much to learn, however, from the faithful of ancient days. Steiger runs through a catalog of petroglyphs, or stone carvings, and pictographs, or stone paintings. Thirty miles northeast of Price, Utah, is the beginning of one of the most unusual canyons in the nation, Nine Mile Canyon.

“Prior to 1100 A.D., the Fremont culture occupied the canyon,” Steiger writes, “and the records they left in the form of petroglyphs and pictographs comprise the heaviest concentration of rock art in the world today. The Fremont people developed their own art style, which, interestingly, was typified by horned, trapezoidal-bodied, human-like ‘anthropomorphs.’ Were these creatures somehow symbolic of nature spirits? Or did they truly represent visitations by beings decidedly different from the Fremont people’s other Amerindian neighbors?”

Another fascinating petroglyph in Nine Mile Canyon consists of a horned person-like figure. To someone of an ancient astronaut bent, the horns may be the sprouting of antennae from a space helmet.

“In this instance,” Steiger writes, “the creature is standing before a row of upraised human hands, which seems to imply awe, reverence or fear. To the human figure’s left, there is a disc-like object. To the disc’s left, there is an upside down human figure faintly etched in the stone.”

In Christina Lake, British Columbia, Canada, one finds a most intriguing pictograph in a natural grotto. The drawing depicts a white disc with black wing-like protuberances hovering over four figures who appear to have bent their knees in an attitude of reverence. Squiggly lines, perhaps

“Steiger also discusses the correlations between Native American myths and fairy lore from the European continent, including the notion of mortals of both sexes having amorous relations with beings from beyond.”

suggestive of rays of light, emanate from the top of the object. Longer, more irregular lines extend from the bottom of the disc, possibly portraying smoke or fire.

It is noteworthy that Native American artists – separated by time and thousands of miles – chose to portray not just the appearing of the UFOs but also the awe and reverence with which they as mere mortals had responded to the ships. This is consistent, of course, with similar encounters in the Bible as well as ancient astronaut lore from throughout the world.

MARRIAGES MADE IN THE STARS

Steiger also discusses the correlations between Native American myths and fairy lore from the European continent, including the notion of mortals of both sexes having amorous relations with beings from beyond.

“The legends of Native Americans contain many accounts of Star Wives and Star Husbands,” he writes. “Although there may be individual cultural differences from tribe to tribe, the basic accounts of the Star Husband could be outlined in this way: A young girl sleeping outside the lodge or wigwam is taken away during the night by the Star People. She awakens to find herself in a different world and the bride of a Star Husband.

“Although life is pleasant in Star Land,” Steiger continues, “the girl grows lonesome for her own people. From time to time, she is permitted to look into a hole through which she can see her tribesmen. But if she grows too despondent, she is permitted to return to her tribe, usually after performing a task which seems to her nonsensical. If a child has been produced by their union, it is usually required that she leave her offspring with her Star Husband and his people.”

A MODERN DAY NATIVE AMERICAN EXPERIENCER

In another chapter of "The American Indian UFO-STARSEED Connection," we read the first person account of "Dennis," a Native American, and his UFO encounters, some of which he experienced while undergoing a rite of passage to male adulthood. Dennis hails from a section of New Mexico located between the towns of Grants and Raymond.

"I come from a country," Dennis begins, "that is 7,000 to 10,000 feet above sea level, with ponderosa and high pines. It is known for what we call 'spook lights.' They are usually red or blue. We have a lava flow that is undatable. Some archeologists have tried to date it, but they can't figure out when it erupted. We have a couple of active volcano areas. There are a few areas which cannot be explored because of the terrain. The Indians have many legends about these areas.

"When I was growing up," he continues, "I remember seeing lights zip across the sky. There have been archeologists in the area. Most of them don't make it past midnight. Something scares them!"

A RITUAL OF TERROR

Dennis goes on to talk about undergoing the traditional initiation ceremony.

"What happens is, you are taken out to an area blindfolded and left there. You are supposed to stay in that area for 24 to 48 hours, depending on how big of a wimp they think you are. A few don't make it. The first time I went out, I didn't make it. The canyon, just below me, lit up as bright as day. Being very young, I decided that running through the cactus at high speed and jumping barbed wire fences would be safer than sticking around. So I went screaming back to the village."

When Dennis tried the ritual again a few years later, a similar thing happened. Only this time, when he saw the large lights, he decided to move in closer and explore. By the time he reached the area that had been so illuminated, the light had dimmed and gone away.

Like Steiger's Native American friend, Dennis also complains of unbelievers in his community.

"The tradition tells of different types of visitations," he writes. "I grew up with people who believed that if there was a visitation, it was our government causing it. If we had a flying saucer in the area, it had a U.S. Air Force sticker on it. Later on, these people became unsettled by things they had seen out there."

As an example, Dennis offers the story of the sighting of a pair of red dots that appeared over the horizon as the tribe was conducting their traditional races. The dots looked like they were sitting right on the mountain. Within a few seconds they took off across the sky. On their way across, they did a "few tricks." Then they went across the horizon and disappeared. The startled witnesses began to pray and meditate, seeking to find out what was going on.

WITCH DOCTORS AND BABIES FROM THE SKY

Dennis had also heard reports of witch doctors who started their walk in New Mexico and all of a sudden showed up in Mexico, traveling two or three thousand miles in a couple of days.

"The witch doctor who did this was old when I was growing up," Dennis writes, "and he's still around. I met him and I remember him from the time when I was two or three years old. He still walks through the desert, still makes his meditation runs and his medicine runs. He has some charms that are very unusual."

Later, as an adult in the military service stationed in California, Dennis again brushed up against the paranormal.

"Even the Indians that I met in California had legends," he said. "I got into the Yeti/Bigfoot legends when in I was in the service. I found that many tribes which were up on Mount Shasta all had a joint story. It was about a baby born from a sphere that had fallen from the sky. They [these children] were supposed to be stronger than normal and hairier than normal. They were supposed to have all kinds of abnormal characteristics. They could not speak as we do, yet they communicated among themselves."

An anthropologist from the Denver Museum visited an area near Dennis' home in an attempt to investigate and document the region's strange native legends. The anthropologist set up his camping gear and waited. But at 10:30 P.M., "something" unknown came into the camp that drove both Dennis and the anthropologist out into the unsheltered night. At first, Dennis had warned the visiting scientist to stay close to the fire because only light could protect them from whatever was making its presence felt. Two minutes later the anthropologist was packing up and heading for his jeep. The fear was simply too much for him.

Dennis seems to be speaking of creatures resembling the often-seen small "gray" aliens as the culprit in the above story.

"I remember seeing lights zip across the sky. There have been archeologists in the area. Most of them don't make it past midnight. Something scares them!"

"These creatures are not Bigfoot," Dennis said. "Their height is about 3'11" or maybe four feet. I've never seen them during the day. I know that they walk on two legs. They are also ambidextrous."

Dennis said he believes the diminutive creatures love dill pickles. He tried baiting a trap with dill pickles for the creatures but they managed to get the pickles without setting off the trip wires.

THE MAGIC THAT COMES WITH GENUINE CONTACT

Having established the possibility of an ongoing contact being shared by some Native Americans and the UFO occupants, how has this contact been made manifest in the day-to-day lives of the indigenous earthlings? To answer this question, we turn to another book from Timothy Green Beckley's Global Communications publishing house called "Lost Indian Magic."

One learns in "Lost Indian Magic" that the Native American method of contacting the spirits that are believed to rule over their lives is to chant or sing to them. "Lost Indian Magic" includes a song intended to serve as a love charm. The words seem to mean that the man singing the song wants to isolate his beloved from the rest of the world.

"Place her standing up on the earth. Where her feet are now and wherever she may go, let loneliness leave its mark upon her. Let her be marked out for loneliness where she stands. I belong to the Wolf Clan. No one is ever lonely with me. I am handsome. Let her put her soul in the very center of my soul, never to turn away."

Obviously, it is easier to work a love charm on a lonely woman than one surrounded by competing suitors.

That song is followed by one intended to insure the woman's constancy.

"This woman's soul has come to rest at the edge of your body. You are never to let go your hold upon it. Let her never think upon any other place. The woman has put her soul into our hands. We shall never let it go!"

There are similar songs included in "Lost Indian Magic" intended to ensure the faithfulness of one's spouse. But, interestingly, a song to be sung by a jealous rival is also in the mix. The song is "For Separation of Lovers." Tobacco is used in this particular ceremony.

"The blue tobacco has come to be your recompense. You have alighted midway between them where they two are standing. You have spoiled their souls immediately. They have at once become separated. Let her eyes in their sockets be forever watching for me. There is no loneliness where my body is."

The fact that such a song exists for the sake of a jealous rival implies a surprising frankness about human nature. Whatever spirits devised the words seem to be unfazed by a love interest from outside a given marriage. Could it be used as evidence in divorce court?

BIRTH TOTEMS: WHAT'S YOUR SIGN?

The reader may enjoy another aspect of Native American lore called "The Birth Totem." It springs from the Native American tradition that everything in life is a circle. This understanding of the cosmos resulted from their observation that the sun moves in a circle, from morning to night and then back again to another morning. The waxing and waning of the moon, from full moon to dark moon and back again, is also a circular movement. They also concluded from the changing of the seasons that the Earth itself moved in a circle as well.

They divided the circular year into 12 "moons," with each moon possessing its own set of animal, mineral and plant totems. Each of these totems possessed certain qualities that could be passed onto people depending upon the moon under which they were born. The 12 birth totems are similar to the 12 signs of the zodiac we are already familiar with.

As with the zodiac, the characteristics listed for each totem are not necessarily the traits that everyone born under that totem possesses. Each person is unique and moves along in their own way and at their own speed. But those born under the same moon tend to share certain broadly defined qualities.

The fun part is finding your own birth totem moon using the handy chart provided. For example, my birthday falls within what is called the "Rest and Cleansing Moon." My animal totem is the Otter, and my mineral totem is Turquoise. I'm said to be broadminded, lively, unconventional, perceptive, inventive, self-assured, self-reliant, dynamic, friendly and artistic. I sound like a great guy using this totem system, eh?

THE STORY THAT THE MOONS TELL

"Lost Indian Magic" also provides a listing of sacred herbs to be used in the various ceremonies before it launches into a reprinting of a book from 1918, written by Grace Purdie Moon and Carl Moon, consisting of

what the Moons call "A Mystery of the Red Man As He Lived Before the White Men Came." This long lost and rare book featured paintings and photos by Carl Moon, which Beckley has faithfully reproduced in this newer version.

Surprisingly, for its time, the book is remarkably free of any anthropological bias or prejudice. The authors recount a mystery story that engages the reader from its opening lines and never lets go.

"Out in the region of the sage and the pine," the Moons write in their Foreword, "in the far reaches of the ever-mysterious desert, the Indian campfires of the long ago heard many a tale worth the telling. Some there were that have been handed down, through the channel of an unwritten tongue, from age to youth – told, retold, and told again until they come to the hearing of even you and me. Thus the ancient tale of the Lost Magic comes to be set down.

"It may be that the legend loses somewhat," they continue, "in parting with the strange tongue that gave it birth, but the thread on which the crude beads of its adventures are strung

"The reader may enjoy another aspect of Native American lore called "The Birth Totem." It springs from the Native American tradition that everything in life is a circle. This understanding of the cosmos resulted from their observation that the sun moves in a circle, from morning to night and then back again."



runs back even to the first account, and may be of the same spinning.”

The story tells of the protective magic given to the Ah-co tribe by a small bear carved out of turquoise. The artifact is stolen by another tribe who are jealous of the good fortune the bear heaps upon its people. With the bear’s loss comes the inevitable want, woe and disaster for the Ah-co. Seasons pass, but finally the Great Spirit, whose symbol is the sun, goes forth to find the little blue bear and restore it to his people.

Sounds like the kind of story one could envision as a summer blockbuster movie. It’s even a little reminiscent of a

“Star Wars” episode with, say, Luke Skywalker going out to do battle for some aspect of the Force while fighting to restore a semblance of moral order to a galaxy far, far away.

In any case, if you’re interested in the ancient astronauts legends of the Native Americans and the spiritual practices intended to obtain the blessings of this powerful alien force, then “The American Indian UFO-Starseed Connection” and “Lost Indian Magic” should be at the top of your reading list. When it comes to contacting the gods of old in today’s world, Timothy Green Beckley’s books often contain just what the spiritual seeker needs in order to reach out and speak to the waiting, ever-patient unknown.

About the author:

Sean Casteel is a freelance journalist who has been writing about UFOs, alien abduction and many other paranormal subjects since 1989. Sean’s writing appeared in many UFO- and paranormal-related magazines, including “UFO Magazine,” Tim Beckley’s “UFO Universe,” “FATE Magazine,” “Mysteries Magazine,” and “Open Minds Magazine,” most of which are now defunct but were a major part of a thriving UFO press in their heyday. Magazines in the UK, Italy, Romania and Australia have also published Sean’s work.

Sean has written or contributed to over 30 books for Global Communications and Inner Light Publications, all of which are available from Amazon.com. Sean’s books include “The Heretic’s UFO Guidebook,” which analyzes a selection of Gnostic Christian writings and their relationship to the UFO phenomenon, and “Signs and Symbols of the Second Coming,” in which he interviews several religious and paranormal experts about how prophecies of the Second Coming of Christ may be fulfilled.

To view and purchase books Sean has written or contributed to, visit his Amazon author page at: <http://www.amazon.com/author/seancasteel>



Which one is Witch?

By Alexandra Holzer

“Never put your faith in a Prince. When you require a miracle, trust in a Witch.” — Catherine M. Valente, *In the Night Garden*

Many think of ‘The Wizard of Oz’ and those green and black striped stockings, a cackle attached to those legs with the meanest looking nose ever seen on a witch! And, it only took water to melt her away and banish her forever! Old English refers this witch in the field of “sorcery or necromancy.” Also referred to as historical, anthropological, religious and mythological contexts, leading to the supernatural and/or magical powers.

A witch, (from Old English masculine *Wicca*, feminine *wicce*) is a practitioner of witchcraft, or, the last boss you had or in-law! I waved my magic wand and after the dust settled, came upon another magical and mystifying term. Under the word Etymology, it states that a witch may have “possible connections to Gothic *weihs* “holy” and Ger. *weihan* “consecrate.” Priests of a suppressed religion naturally become magicians to its successors or opponents.” Personally, I just think they figured out how to conjure up things and so went with it. Wouldn’t you if you could? There’s a little bit of Oz in some of us, I believe.

While mythological witches are often supernatural creatures, historically many people have been accused of witchcraft, or have claimed to be witches. “Anthropologists in particular have argued that no meaningful contrast between religion and magic can be gained from this approach and that our notion ‘magic’ is a modern-western biased construct which does not fit representations of other cultures. Witchcraft still exists in a number of belief systems, and indeed there are many today who self-identify with the term “witch” (see also the term *Neopaganism*.”)

Some of us perhaps wished we could just for one day, banish that rotten kid in class, who picked on us, maybe untie his or her shoe laces with a twitch of our ‘Bewitched’ noses. Some of us perhaps anticipated Halloween so much so, if only to dress up as a witch because it was the only night you could be accepted, to go out and fly on your broomstick ride. Personally, I wanted to open up my window and give it a go, but when you lived in a building, that’s not such a bright idea. So, I’d read ‘Bed knobs and Broomsticks’ and closed my eyes, dreamt myself away into the brisk night sky on my broomstick ride.

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S E R I O U S L Y

INVESTIGATING

“Witchcraft” can have positive or negative connotations depending on cultural context (for instance, in post-Christian European cultures it has historically been associated with evil and the Devil), most contemporary people who self-identify as witches see it as beneficent and morally positive. I find that rather interesting as I have a saying that goes- good witch, bad witch, which one are you?

Witches are traditionally stereotyped as being female, however; their male equivalents were also often referred to as witches. My father (Dr. Hans Holzer) called himself a Warlock. He wore a funky medallion around his neck and was a certified witch man. For us, there was European Witchcraft being that was our background. During the Christianisation of Norway, King Olaf Trygvasson had male völvás (shamans) tied up and left on a skerry at ebb. This was the persecution of witches. The familiar witch of folklore and superstition is a combination of many influences. Early converts to Christianity looked to Christian clergy to work magic more effectively than the old methods under

Roman paganism, and Christianity provided a methodology involving saints and relics, similar to the gods and amulets of the Pagan world. As Christianity became the dominant religion in Europe its concern with magic lessened.

On my mother’s father’s side, is Russian: The Russian word for witch, (ved’ma), shows exactly that (the literal translation means “The one who knows”.) Russia, as well as many other cultures, produces tales with both encounters. These parts of folklore also include omens, guardian spirits, and fate. Something I question all the time. They all have little to do with the eastern orthodox religion yet seem to appear in much of the folklore of the 19th century.

A visual omen, a dream, may include a gloved man indicating death, fish predict marital luck, and children’s games foretell marriage, fertility and wars. Passed down of course are tales of how other indicators, include the crying of a baby that is not within sight, the hammering of nails off in the distance, and also ringing of the ears, can foretell different things.

If that’s the case, then all the elders in my family must be witches and warlocks because they all

complain about is ringing in their ears! I remember being pregnant with my first child, a daughter was to be born. My Parisian grandmother placed a gold medal like charm that hung off a long chain, in front of my burgeoning belly and let it begin to sway back and forth, on its own. She said if it went to the left, it was a girl, to the right, a boy and so on. Powers typically attributed to European witches included turning food poisonous or flying on broomsticks or pitchforks, casting spells, cursing people, making livestock ill and crops fail, and creating fear and local chaos...sounds exactly like the Holzer household.

One of my classic favourites was of the three “Weird Sisters” from Macbeth, as they were portrayed as concocting potions in large cauldrons, fabulous! I was one of those children who dressed up many Halloween’s as a witch. But, not as a wicked old woman with wrinkled skin, had the pointy hat, cap in black, no warts on my nose and long claw-like fingernails to complete the ensemble! Having natural jet black hair, made it even that much more authentic. Now, if I could only get those bloody spells to work, I’d be set for the evening for all Hallows Eve!

My father’s eye of newt was rather stale and so, had to rely on the neighbouring park’s frogs, if I could catch one that is. I was on the lookout for the Prince of Darkness, who I thought would make for a nice partner one day! He and I would go off and spend our time spell casting, conjuring up the dead, causing some ruckus with the White Witches and then call it a day.

Overall, practices and beliefs that have been termed “witchcraft” do not constitute a single identifiable religion, since they are found in a wide variety of cultures, both present and historical; however these beliefs do generally involve religious elements dealing with spirits or deities, the afterlife, magic and ritual. Witchcraft is generally characterized by its use of magic and so to find a true witch, well they would have to put on some magic show! The allure of the possibility of being magical, like a fairy is what for myself, and why I’d love to be Witch for a day so... which Witch are you?

“Roman paganism, and Christianity provided a methodology involving saints and relics, similar to the gods and amulets of the Pagan world. As Christianity became the dominant religion in Europe its concern with magic lessened.”

About the author:

Second Generation Ghost Hunter and Writer, Alexandra Holzer, is no stranger to the world of the supernatural, publishing or art. She attended The Fashion Institute of Technology following her mother Artist Countess Catherine Buxhoeveden (related to Catherine the Great), who also attended. She follows in her late famous father’s (Parapsychologist Dr. Hans Holzer) ghostly footsteps (Original Ghost Hunter, NBC’s In Search Of, Amityville Horror, WOR Radio with Joe Franklin.) Hans Holzer was also an Assistant Professor of Parapsychology at the New York Institute of Technology, Research Director of the New York Committee for the Investigation of Paranormal Occurrences, and a member of the College of Psychic Studies in London, as well as a lecturer at leading colleges. Alexandra is co-founder of her global organization, The Hunt with Holzer, in which her research continues into the unknown.

Life after death

By Arabella Bella Rose

What happens to us when we die? A question which has haunted the majority of people, all over the World.

Some people believe that when we die we die... that's it! There is no light at the end of the tunnel or no Heaven. If that is true then why there is so much evidence to suggest that there actually is life after death?

Throughout the ages there have been countless stories of people having life after death experiences. A couple of weeks ago I was talking about all things Spiritual to my Taxi driver, he told me about the time he was involved in a car crash, just before the accident he heard as clear as day a voice which said "Cover your head!" this warning saved his life, as if he hadn't listened, the car that was coming towards him would of killed him.

On another occasion I was talking to someone about the Paranormal and they said that their grandfather appeared to them one night, and the next morning they discovered that he had died.

Whilst doing research for this article, I watched a Life after death documentary, where people that have died come back to life, and they tell where they went during the time of death.

"What I saw and felt was just this beautiful, radiant, glowing light. That's the only word I can even think to describe it," she told The Blaze. "But I was very aware that I was in front of the presence of the one true God. I'm a Christian. I believe it was the presence of the father, and the son and the Holy Spirit."

"Miller suffered a major heart attack and went unconscious for 45 minutes. When he woke up, he told his wife that he had seen late family members and been to Heaven according to an interview Miller gave to Fox News.

Miller said when he went to heaven; he saw "the light and just kept walking towards it." Then, he found a path with flowers on the side, where a man and woman greeted him, he said. The two people grabbed him by the arms and told him he had to go back down to earth. "

Some people have also reported of dying and seeing loved ones, as well as being greeted by an Angel (Usually the

Angel will guide them to the light, and in most cases tell them that it is not their time to die yet, and return them to this plane.)

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However not all after death experiences are pleasant as a few people who took their own life found out. Whilst watching the documentary about their experiences, one young woman said that she had shot herself, and as a result had found herself in a burning pit with moaning souls, which resembled shadow ghosts.

"I wanted the pain to end; it seemed like forever being down there. But then suddenly a bright light appeared above me, I was filled with a feeling of warmth and a sense that everything would be okay. I believe that the hand of God reached out and pulled me from that pit. I was then in a presence of an Angel, such a beautiful being! They then said that I had to go back, but it would be painful and the recovery process would be long.

I then woke up in my body, blood everywhere, but I was alive. I will never forget that moment."

My own personal experience is this, when a much loved person lay dying. I could feel their soul drifting in-between this World and the next, I had never had an experience like that before... it was incredible and beautiful to sense. I could detect all of the relatives I had never met gather around them and all my loved ones who had passed on around them.

When they woke I said what I felt, and they said I was right. Life after death experiences are truly an interesting phenomenon. Have you had any experiences if so what were they?

About the author:

Arabella Mortimer Hendry has always had a passion for creative writing and the Supernatural. Currently living in Horsham West Sussex she takes inspiration from the historical landmarks as well as the beautiful countryside. She is currently working on a set of books (Her first one Love Tie came out 2016) and hopes to inspire people to make their dreams a reality.



PELLUCID SLEEP AND DREAMING:

Meditation carried into the sleep cycle

By Daniel Allen Kelley

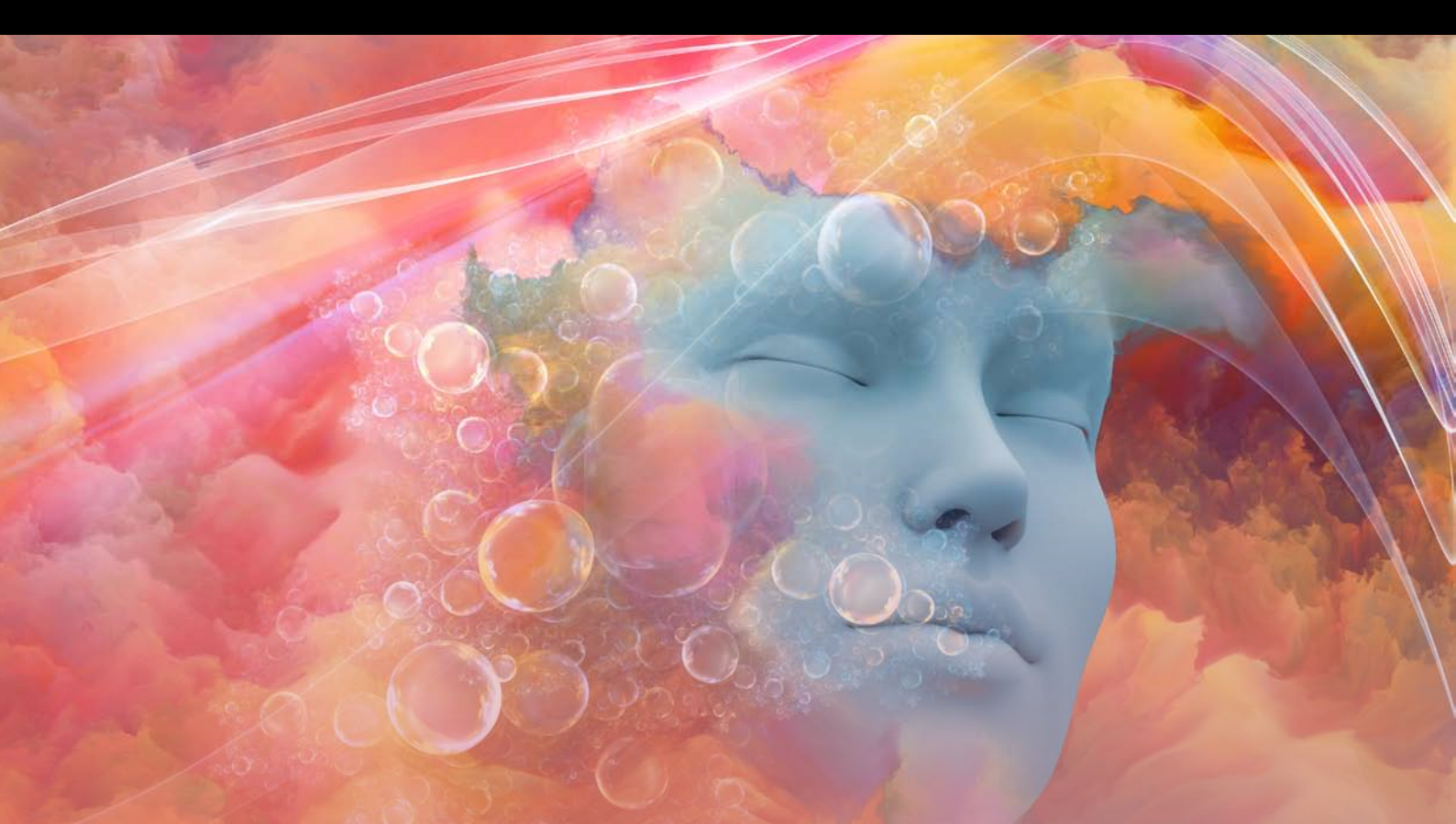
THE NEW KID ON THE BLOCK

Since its validation by mainstream science in the year 1979, the popularity of the phenomenon called Lucid Dreaming has grown rapidly. For those who don't know, Lucid Dreaming is an experience in which a person is dreaming and knows she's dreaming. A skilled Lucid Dreamer can even control the dream landscape, taking an active role in a psychic virtual reality.

Lucid Dreaming, arguably the coolest kid in school, is unique in that it represents an actual bridge between science, the New Age movement, and the ancient mystical traditions of the world. Joining the ranks of other well-known rock stars,

such as Astral Projection, Near-Death-Experience (NDE), Remote Viewing, and Psychedelia; Lucid Dreaming has opened the lines of communication between the occult and the obvious.

I've been a Lucid Dreamer for over twenty years now. My journey began as a child of only nine summers, a journey that would eventually lead me to create the system I call Subliminal Cognition Training (SCT). The spiritual and psychological disciplines that went into the construction of SCT have taught me, not only how to actively participate in Lucid Dreaming, but also how to spot, engage, and strengthen the other "muscles" involved in Conscious Sleep.



MEDITATION: ANOTHER NAME FOR CONSCIOUS SLEEP

In my publications, I've written extensively about the relationship between meditation and Conscious Sleep. After many years of Lucid Dreaming and other forms of Out of Body Experiences (OOBE), on top of many years of practicing various forms of meditation to gain control over those experiences, I began to see that these two seemingly discreet areas of psychic activity are, in fact, just different names given to the same phenomenon.

Perhaps a few examples would help shed some light on this claim:

- In the ancient Hebrew mystical tradition, the post-rabbinical texts known as Hekaloth and Merkabah describe the methods of "spiritual ascent" attained through Lucid Dreaming and Astral Projection. Of course then, as well as now, these two psychic capacities aren't clearly separated in the texts.
- The Huichol Indians of Mexico induce Lucid Dreaming states by ingesting psychoactive plants. At other times they ingest peyote, a powerful psychedelic, to induce vision-quests and OOBE. Shamans will often observe a strict regimen of fasting and meditation before ingesting or smoking entheogens.
- In the Tantric branch of Tibetan yoga, the "Milam" method focuses on attaining spiritual enlightenment through Lucid and Pellucid Dreaming. In this approach, the adept uses advanced methods of meditation to enter sleep with full awareness.
- Vedanta yoga, arguably the most comprehensive system of psychic mastery known to man, claims that human beings possess a Gross, Subtle, Causal, and Nondual "body", corresponding to the three broad states of Waking, Dreaming, and Dreamless Sleep, respectively, with the Nondual Body being the conscious experiencing of all three Bodies simultaneously. The Vedantist "athlete" achieves this through specific meditation practices.

As you can see, there truly is no separating meditation and Conscious Sleep. In the final analysis, they're one and the same thing. Granted, each of the aforementioned capacities and experiences demand a unique approach, which is why the word "meditation" has come to mean so many things. If you take, for example, the Lucid Dream induction technique popularly known as Guided Meditation, and you put it side-by-side with the "no-thought" meditation of Zen Buddhism, these two methods clearly have little in common. Then again, neither does the non-dreaming phase of sleep have anything in common with the dreaming phase; and yet they're inseparable from each other! Dreaming (REM) and non-dreaming (NREM) are simply two poles of a single phenomenon called Sleep.

PELLUCID SLEEP AND DREAMING: MINDFULNESS AND THE SLEEP CYCLE

It was a hot August afternoon. The year was 1998. Having just arrived home from a brutal thirteen-hour workday of hanging sheetrock, I was looking forward to my first lesson with Dr. John Mumford (Swami Anandakapila Saraswati). I was going to be taught the true purpose of the Savasana pose of Hatha Yoga, called Yoga Nidra (Conscious Sleep). Sleep, conscious or not, was most welcome as far as I was concerned! Little did I know that I was about to have my mind blown wide open.

Dr. Mumford begins with the typical instructions for "progressive relaxation". Starting from the feet and slowly progressing up toward the head, you gently lead your awareness into each zone of the body (called "marmasthanani") and relax the area fully before moving on to the next zone. It's important to stay alert and keep the mind engaged in the exercise, otherwise you'll likely fall asleep (I certainly almost did!). This combination of deep relaxation and concentration results in a gradual descent into Conscious Sleep.

I should point out that I had no knowledge of the different phases of the sleep cycle. I simply performed the technique

as instructed, step by step, and didn't know what to expect. It would take several years of practice before I'd come to see the importance of this exercise and the skills it develops.

After about half an hour in, I noticed I was having considerable difficulty maintaining awareness of my body. My mind was wobbling and wavering between following the instructions and getting lost in absurd dream-scenarios. My breathing would suddenly seem to stop, and I'd briefly come back to awareness with a gasp. Still, I persisted in following the exercise through to the end. Once the progressive relaxation had reached the top of my head, there began the second phase of Yoga Nidra. At that point, my awareness of myself as "Daniel Kelley" wasn't something I couldn't easily define if asked to do so. Rather, I just was. That is to say, I was consciousness without a body, without reference or content. Years later, I discovered that this was simply the first phase of the sleep cycle, and I was experiencing it consciously!

The second phase of Dr. Mumford's instructions for Yoga Nidra involved rotating my awareness counterclockwise, in ever-expanding circles, around my body. These sweeping spirals of awareness were gradually led upward and away from my body. It was precisely here, as I lay supine on the floor, that my breakthrough occurred. As I spiraled my awareness round and round, I suddenly became aware of my body once again. Only this wasn't my physical body! I felt strange electrical currents coursing through me, and it felt as though the entire universe was rocking and waving in a circular motion.

Then it hit me...

I experienced this before! In all my years of spontaneous Lucid Dreaming and OOB, there were moments when I felt these exact same sensations. The act of gradually entering the sleep cycle through the practice of Yoga Nidra had allowed me to consciously glimpse the liminal phases of Conscious Sleep I experienced as a child. Moreover, this practice had shown me the exact phase of the sleep cycle where the beginning phases of OOB emerge. Today, Yoga Nidra is one of many methods for inducing what has come to be called Wake Induced Lucid Dreaming (WILD).

I went on to practice Yoga Nidra for the next twenty years, adding to it and refining it as new experiences occurred. But the essence of Yoga Nidra lies in its power to produce what's been called the Causal state of consciousness. Generally speaking, the Causal state is just that: the cause of all other states of awareness. Think of it as the root of self-awareness. The Causal state is the aim of such disciplines as Zen meditation, the "cloud of unknowing" of the Gnostics, and the "clear light" meditation of Tibetan Buddhism. It's also the essence of Pellucid Sleep and Dreaming.

"The essence of Yoga Nidra lies in its power to produce what's been called the Causal state of consciousness. Generally speaking, the Causal state is just that: the cause of all other states of awareness."

The term "Pellucid Dreaming" was first introduced by the famous Integral philosopher, Ken Wilber, in his book "One Taste" (Shambhala Publications 2000). Sometimes called Translucid Dreaming, Pellucidity is the less popular sibling of Lucid Dreaming. This is unfortunate. For one thing, Pellucidity is the very root of all other forms of Conscious Sleep. Without strong Pellucidity muscles, you wouldn't

be able to sustain consistent Lucid Dreaming. This is one of the most common reasons why many people experience Lucid Dreams only once in a while, randomly and seemingly without any rhyme or reason.

Pellucid Sleep and Pellucid Dreaming are different in that the latter occurs during the REM (dreaming) phase of the sleep cycle, whereas the former occurs during the NREM (dreamless) phase. Unlike Lucid Dreaming, which involves an active participation with the dream narrative (to a greater or lesser degree), Pellucid Dreaming is a passive witnessing of the dream state and tends to find the sleeper unwilling (but not unable) to interfere with the dream.

Does this sound familiar? It should.

That's just another way of describing the aim of mindfulness meditation! So it follows that Conscious Sleep can't be reduced to Lucid Dreaming alone. Conscious Sleep is a multifaceted tapestry that contains Lucid Dreaming, OOB, Meditation, Mindfulness, Astral Projection, NDE, Vision-quests, Soul-retrieval, and so much more. Lucid Dreaming may be the coolest kid in class right now, sure, but her popularity comes on the heels of Pellucid Sleep and Dreaming. It relies on meditation carried deeper and deeper into the sleep cycle.

Follow Daniel at <http://behindtheveil.simdif.com>

About the author:



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(Daniel Kelley is an author, poet, musician, and Integral Life Practitioner with over two decades of experience in Lucid Dreaming. He is the creator of Subliminal Cognition Training™ and is the author of three books. His work has been featured in several magazines and journals, including Chronogram and Psychedelic Press. Daniel was born in 1979 to Baptist parents in Waterloo Canada. His father was a Baptist preacher. After a profound and prolonged transpersonal crisis in early childhood, Daniel broke away from his strict Christian upbringing to study the wisdom traditions of the world. At age sixteen he suffered a breakdown that culminated at age twenty-one, at which time he experienced a transpersonal breakthrough. After joining various Hermetic societies and practicing their methods, Daniel eventually found his spiritual home in Chinese Taoist Alchemy, Integral Life Practice, and the various yogas of India and Tibet. He also practices and teaches Internal Chinese Martial Arts, Qigong, Taijiquan and Xingyiquan. Daniel currently lives with his wife and daughter in upstate New York.)

THE FALLING STONE

By Malcolm Robinson

I have been researching ghosts, poltergeists UFOs and various other forms of 'strange phenomena' for over 20 years now and although I have seen some quite startling things, I have not been overly impressed as to where the validity of such things lies! That may sound a strange statement especially from a researcher, but I do question my own mind from time to time when I am in an environment in which strange things occur. Did they really happen? Did I really see it?



What if my perception of these events was wrong and I was looking at them in the wrong way! Maybe it was only psychological things that I have experienced in the past rather than spiritual!

As a researcher I certainly question everything. So to have someone more or less give me everything on a plate was just too much of an opportunity not to take. I had to go. I had to find out for myself whether independent voice and physical mediumship really happens or it's just all wishy-washy claptrap of people trying to impress one another and perhaps even make a name for themselves.

I say all this to get through to you the reader of this article that it is very important that we all question things. Never accept anything on face value alone. Facts are what's required not supposition and probabilities!

MY TRIP INTO THE TWILIGHT ZONE!

Anyway the day finally arrived (February 18th 2003) and I duly headed off on a cold miserable February night to North London. Monique met me at the door of her lovely house and ushered me in. My anticipation was rising and I knew that many of my colleagues would love to have been with me this night. But as it was, it was agreed that only one 'new' person would be accepted into this group of 5 people.

After a welcome cup of tea, Monique took me upstairs firstly to inspect an array of apports (objects that come from somewhere else and materialise into a séance room). She opened up a small glass cabinet in which she took out various objects from coins to an old scout button, to a Military officer's coloured braid, which I inspected with awe. She explained that each of these objects had 'teleported' into the séance room when they were conducting their physical mediumship. Apparently spirit had told her that none of these small objects had been stolen, indeed, it was explained to her that they had been 'lost' and that spirit had claimed them and brought them forward into her house !

Monique had labelled and dated these objects with a small sticker placed on the back of each object stating when they had appeared fascinating stuff. Much more happened on this eventful night, all written up in my second book, 'Paranormal Case Files of Great Britain (Volume 1) but that was my second taste of viewing apports, my first time looking at such 'gifts' from the spirit world occurred in 1998. Here is how it all came about.

THE DUNFERMLINE CASE. (1998)

The early part of 1998 saw Bonnybridge Councillor Billy Buchanan and I attend a haunted house in Dunfermline in Central Scotland. At this time in my life I was working closely with Billy concerning the Bonnybridge UFO sightings which were occurring all over Central Scotland.

Billy was receiving all sorts of telephone calls to his council office in Falkirk. One call he took which was not UFO related was from a lady who said that he home was haunted and could he help. ? Billy called me as he knew that we at SPI also dealt with cases of this nature.



The Galleries of Justice Museum

Anyway the night arrived and Billy and I arrived at their house in Dunfermline just your ordinary council house it wasn't nothing fancy. During an audio recording with one of the ladies, the other lady kept going back and forth to the kitchen to provide us with tea, cakes, biscuits, you name it and she delivered it. I must have eaten more cakes that night that I have ever done in all my life before.

It was just a wee bit over the top. It soon became apparent however what their real intentions were! One of the ladies was chatting up Billy not about ghosts but about her love life or rather (her lack of one) There were more sexual innuendos coming from them both than you would get from Les Dawson on a Saturday night. From being a normal ghostly investigation it was now turning into a scene from Up Pompeii as both women sat closer to us on the settee.

At one point both women disappeared to another part of the house, it was at this point that Councillor Buchanan leaned over to me and said, "What the heck's going on here Malcky, can you believe this"? I gave him a smile and replied along the lines that things like this just seem to follow me around but I certainly didn't expect it tonight. And although the situation was funny, Billy was for getting out of there pronto.

The ladies re-appeared into the living room and Billy went on about the time and that it was getting late and that he had to get home. "Me too" I said as I saw both ladies looking at me as if to find out what I'd be doing. "Don't be silly" one of the ladies replied, "It's still early yet, do you fancy another cup of tea"? Well Councillor Buchanan was up and out of his seat in seconds, "No we really must be going" And with that we made our move for the door. Outside as we made our way to Billy's car Billy stopped dead in his tracks and could hardly move for laughing. He tried to speak but couldn't, the tears were rolling down his face as he tried to say, "I can't believe it, I just can't believe it". He eventually regained his composure and we drove off into the night.

Now that story probably doesn't seem much in the telling above, but it's like the true saying, you just had to have been there, talk about female predators! Anyway where's the apport story I hear you ask? Well for all that happened as you have read above, they did actually convince us that their home was haunted and that things would disappear then reappear

in completely different places. They also found things in their home which didn't belong to them and they couldn't for the life of them fathom out where they had come from. And this is where the apports come in.

They had taken us on a tour of the home and whilst in the bedroom we had a good look around, everything was as it should be just your normal ordinary bedroom with a bed, chest of drawers etc. (There was nothing on the bed except for covers and pillows!) Anyway we left the bedroom and returned back to the living room as we sat and chatted, we heard some noises which appeared to come from the bedroom that we had just been in. "That's funny, what's going on here"? one of the lady's said. At that the four of us got up and walked towards the bedroom door, opened it up slowly and peered inside, all appeared normal 'EXCEPT' what was on the bed. For their, on the bed, were two soft fluffy toys and eight old coins! Now these had 'not' been there a few minutes before yet another example of gifts from spirit (see left photo).

THE FALLING STONE

I get asked to lecture at many venues across Europe and the good folks of Paraforce invited myself and some other guest speakers to attend and lecture at the Nottingham Halls of Justice, Nottingham England over the weekend of 21st to 23rd of October 2016.

The following is a short history lesson on the Nottingham Halls of Justice (taken from Wikipedia)

The Galleries of Justice Museum, was once a Victorian courtroom, Gaol and Police station, and is therefore a historic site where an individual could be arrested, sentenced and executed. The courtrooms date back to the 14th century and the gaol to at least 1449, the building was used as a police station from 1905 to 1985, and the courts closed in 1986.

The earliest confirmed use of the site for official purposes was by the Normans, who appointed sheriffs to keep the peace and collect taxes; hence the site was also referred to as the Sheriff's Hall, the County Hall or the Kings Hall. The first written record of the site being used as a law court dates from 1375. The first written reference to its use as a prison is in 1449. There has been a court of justice on this site since 1375, although over the centuries the courts and prison

have been developed and enlarged. The building houses two courtrooms, office space, and underground jail and a site used for executions.

The Victorians closed the jail due to appalling conditions and it lay empty between 1878 and 1995; however, the Hall continued in use as Nottingham's civil and criminal courts until 1991, when Nottingham Crown Court was opened at Canal Street.

THE HALLS OF JUSTICE APPORT

There endeth the history lesson so, back to the apport story. Part of the weekend was allowing delegates and speakers an opportunity to go down into the bowels of the Halls of Justice at night after the day's conference to experience the place ourselves.

A number of people formed groups to do their own ghost bust! I myself attended a party of people where we all went into an old jail cell and sat around on benches where a psychic medium in complete darkness asked any spirits to make themselves known to us. The lady had one of those voice activated spirit gizmos where if a spirit is in the room with you when you ask a question, a red light will flicker on the device. And, needless to say it did! quite a number of times. Anyway I'm digressing.

After we exited the room I met up with fellow seeker of the truth Dave Young a nice chap who has attended my lectures both in Hastings and elsewhere in the U.K. We talked quietly as we made our way around the underground complex and after a short while it was just Dave and I making our way back upstairs. As we were chatting an extremely sharp sound came from behind us both. Needless to say we both jumped and well, if truth be told, crapped ourselves thankfully not literally (lol) I turned around knowing that something had fallen behind us and I wanted to know what.

We moved our torches around on the floor and there lying against a wooden door was a very smooth stone (see photo) I picked it up and it was quite hot, not burning hot but hot nonetheless. I knew full well that this might just be an apport one of the many apports that have allegedly been found thrown at people down near the cell area. Both Dave and I looked at this stone in disbelief, I passed the stone over to Dave and he confirmed that it was indeed hot.

We then started to make our way up a small stairway at which point two men, Gary Bradfield and Michael Rouse from East Anglia Para Investigations came towards us asking what that noise was. I quickly showed Gary the stone and he too confirmed that it still felt hot.

Now let me make this clear readers the floor area was flagstones and not a dirt or stone corridor, there were no other stones anywhere in this area. The dilemma I have is this. We had passed a member of the Halls of Justice staff just a few seconds before this stone crashed to the floor, could it have been him throwing the stone in our direction for effect? I have to bear this in mind, after all, it's in the Halls of Justice best interests to keep their spooky reputation alive as they get many visitors paying a lot of money for ghost tours etc so maybe, just maybe it might have been him and the reason the stone was hot might be that he was keeping in warm in his pocket holding it clenched in his hand then threw it.

I may of course be doing him a major disservice and it might not have been him at all. Then there were Gary and Michael to think about it. They were at the top of the stairs and came rushing down to see us seconds after the crash of this stone. Might they have thrown it?

I asked both men if they had thrown the stone and they both denied it, but I had to ask them and they accepted that I had to ask them. What I am embarrassed about and I will come clean about it, was that I didn't ask that Halls of Justice staff member if it was him,

I do regret this but of course even if I had have done, I'm sure he would have denied it. Then there was Dave Young himself, might he have thrown it just for a laugh, I doubt it as both Dave and I were very close to each other going up this narrow stairwell. Even if somehow he did throw the stone to get an amazing sharp crash like that then he would needed to have thrown it from a great height with terrific velocity, no I don't think it was Dave either. Dave accepts that as a researcher I had to ask him the question as well.

So there we have it three tales of possible spiritual apports. They say that there are many reports of apports from the Nottingham Halls of Justice and to be right at the centre of one of them not only made me jump, but gave me a sense of awe and wonder at spirit at work. The world sure is a strange place.

About the author:

I've been interested in the strange world of UFOs and the paranormal for as long as I can remember and in 1979 I formed my own research society entitled, Strange Phenomena Investigations, (SPI). Since forming this society, I have moved down to Hastings in East Sussex where I have started up a sister branch to SPI, entitled, Strange Phenomena Investigations England). SPI Scotland is now in the hands of a fellow researcher

Seriously Strange talks to Ashley Thorpe, director of the new Borley Rectory movie

Borley Revisited

After a number of years working for BBC Manchester & London and Athens doing illustration, Ashley returned to his Devon roots in 2005 and focused all his energies upon creating a series of animated short films inspired by English mythology.

The subsequent short films 'Scarecrow', 'The Screaming Skull' and 'The Hairy Hands' have screened internationally and won numerous accolades including 'Best UK Short Film' nomination at Rain dance 2009, the 'Media Innovation Award 2009' for 'Best Independent Film', 'Best Animation' at Horror UK 2010 and 'Best Animated Short Film' at A Night of Horrors, Sydney Australia 2010. In November 2010 the Director was also presented the 'Visionary Award' at the Buried Alive Film Festival in Atlanta USA.

His first animated feature 'Borley Rectory' has thus far been nominated 'Best Director', 'Best Score' and Best Feature' at the Dead of Night Festival and 'Best Director', 'Best International Horror' and won 'Best Animated Feature' and 'Special Contribution to Cinema' at the Buffalo Dreams Festival.

His radio plays 'The Demon Huntsman' and 'Dead Man's Shoes' for New York Company Glass Eye Pix were performed live in New York and Colorado and were subsequently featured in the Wall Street Journal. In 2016 Ashley created the stunning opening credit sequence for Saturn award winning anthology film 'Tales of Halloween' by Epic Pictures.



Ashley Thorpe

Director statement

"Borley Rectory is a subject that seized my imagination as a child after stumbling across the legend in the Usborne Book of Ghosts at the local Library as a boy. I was very susceptible to frightening material when I was young but there was something especially resonant about this one story. I think it was that moniker 'The Most Haunted House in England' that really struck a chord. This wasn't just 'a' haunting; it was 'THE' haunting. Additionally the tale was replete with such delicious gothic imagery; a nun bricked up within the walls, a phantom

carriage driven by a headless coachman, cold spots and spectral messages scrawled upon the walls. It was wonderful material and as someone fascinated with resurrecting the neglected aspects of British folklore and myth I leapt at the chance to try and do such a story justice."

"I use a lot of rotoscope animation which I always feel is like a blend of art and reality, ideally suited to stories about myths that dance between fact and fiction. The story of Borley Rectory is replete with myth, exaggeration and contradiction so to use my style to tell this story seemed totally natural. I want essentially to capture the romance of the story rather than reveal any truths as such. Stories wrapped in ambiguities fascinate me. This is more 'The Innocents' than 'Insidious', more 'Wisconsin Death Trip' than 'Amityville'. This is going to be an ultrasound of a haunting, watching a legend grow and a reflection upon why we need ghosts and what their manifestation reveals about us."

01: How did you first hear about Borley, and what sparked your interest to turn it into a film?

It was all down to the Usborne book of ghosts back in the late 70's. Although Borley Rectory was very much a staple of paranormal literature in that decade that was certainly where I first encountered it. That moniker 'the most haunted house in England' really stuck with me. This wasn't 'a' haunted house it was 'the' haunted house and it was replete with such delicious gothic imagery as ghostly nuns, a monk, headless coachmen, spirit writing etc. It was also seemingly the point

Wherein the scientific method was introduced to investigate the paranormal, so you have this wonderful blend of the investigator armed with his ghost hunting kit with what are essentially gothic archetypes. And though the story obviously influenced such things as Shirley Jackson's 'Haunting of Hill House' and Matheson's 'Legend of Hell House' I wondered why no one had tackled this story directly and so when another features production stalled I turned my attentions to this thing that had been quietly fermenting in the back of my mind.

02: The project started out as an Indiegogo project, and I believe was meant to be a short film, what made you turn it into a feature length?

Yes it was originally going to be around 30 minutes. Essentially it developed organically. It's a huge amount of information to condense into such a running time and although I tried to reduce it to its core elements and events it all felt a little rushed. I felt that it was essential for the film to have a sense of 'quietness' about it, a stillness with long slow ponderous takes to allow the film to breathe and develop atmosphere, essentially the opposite of most genre fare these days. But the real reason it bloomed from a short into a feature was down to the quality of the cast. From the moment that people like Reece, Jonathan and Claire came on board I started giving each actor 'more to do'. It seemed ridiculous to be working with such actors and then give them a few silent scenes. So as each cast member came on board I worked a little bit more of the story back into the script to give them better scenes. Plus because the cast was so good once on set I let the scenes run so many sequences play much more theatrically with natural pacing and few cuts. It was quite clear editing that first cut together that it was not going to be a short anymore.

03: You run Carrion Films, can you tell me a little bit more about the company?

It's essentially I and a couple of likeminded filmmakers. When it started it was pretty much just me animating the films and Mick Grierson creating all the soundscapes. With 'Hairy Hands' in 2009 Tom Atkinson came on board as producer as the workload and logistics increased. Then it really started to blossom. The initial aim was to make films that explored what I perceived to be the neglected aspects of British folklore and myth; specifically Dartmoor myths which I felt had been sorely neglected and were ripe for telling. Apart from exploring the tales on film I also adapted them into radio plays for Glass Eye Pix for their 'Tales from beyond the pale' series of radio shows. We essentially come together every now and then to make something interesting and then return to the shadows of our chosen fields.

04: What do you think made Borley Rectory the most haunted house in England?

It was Harry Price that coined the phrase, with his customary talent for a headline. I suppose usually a haunting will have a main spectre haunting the grounds or a small variety at least, but the Rectory seemed to have a wealth of ghosts in residence, everything from disembodied hands to ghostly messages and poltergeist activity. There really was a little of everything. It's like a gothic 'best of'. I also think that it's interesting that the initial reports from the late Victorian era tend to focus more on the phantom nun and the more gothic trappings but by the time you get to Marianne the ghostly activity has become more poltergeist like, physical, dare I say more 'modern'. The ghosts veer from spectral presences and manifestations roaming lawns to physical interactions and attacks. There does seem to be an element of the phantoms transforming for both the age and the incumbency.

05: What do you make of the accusations that Harry Price was a fraud?

I purposely tried to sit on the fence and let the audience make up their own mind. My film presents Price as both a dedicated paranormal investigator as well as a man who could see the financial benefits of media attention. He yearned for credibility. He wanted to establish both his ventures and his methods. He didn't come from aristocracy, he knew what it was like to work for a living and the struggle to build a reputation from scratch in an established cynical class based system and all the tensions and contradictions that journey may hold. I'm sure he egged the pudding a little, but who wouldn't? Was he a fake? I genuinely don't think so. Was he a showman? Absolutely.

06: The production uses a lot of CGI, how did you create all the beautiful sequences in the film?

It's essentially rotoscoped photography shot against green screen. The actors are then composited via After Effects within backgrounds made from a combination of contemporary photography of the rectory (supplied by Borley archivists Paul Adams and Eddie Brazil) and compositions built in Photoshop. The film is pretty much a culmination of all the techniques I developed making the short films. There's a wealth of different techniques in there, everything from 3D animation, model work, painted backgrounds to stop motion. I storyboarded the entire film. Every shot. So when it came

to shooting in the studio I knew exactly what needed to be where, how it needed to be lit etc. Saved an enormous amount of time and meant we had the luxury of time to improvise here and there and work with the performances.

07: What was one of the funniest moments to happen when filming?

We had good laugh on set actually. I think because we'd spent a lot of time planning the shoots we had a little breathing space and as a consequence the set felt industrious but relaxed. There were lots of funny moments. I remember having some fun with Reece asking him to pace back and forth as if he was on the phone to his editor whilst improvising a conversation and we just let him carry on pacing to see how long he would keep doing this ad lib. Always the consummate professional he paced for quite a while before realizing it was a wind up.

10: The project was a labour of love, how long has it taken from concept to completion?

The first thing to be recorded was the narration by Julian Sands which took place in December 2011. Then after our funding dropped out we were left pretty much in limbo for nigh on two years whilst we hunted for alternate routes. We had a narration for a film but no film. The first crowdfunding in 2013 raised enough to get us on our way and create a statement of intent in many ways and then in 2014 with a solid completed chunk of footage we launched a second Indiegogo and raised the remaining funds to steer us towards completion. But it was tough. That money really didn't pay wages and I was hit by redundancy smack bang in the middle of it. The film was animated evenings and weekends for 3 years whilst raising my baby daughter. With my wife working late shifts I was pretty much Mr. Mum, as well as trying to establish self-employment and make an animated feature. My students know not to make excuses about time being an issue I think because they know I'd laugh in their face.



08: The film has been receiving rave reviews, what next for the film? Will it be released on home entertainment platforms?

That's the plan. We're touring the film internationally at festivals both great and small whilst investigating our distribution options. We've lots of festivals in the pipeline and hope to have an announcement regarding home entertainment before the end of the year.

09: How did it feel to finally watch your film on the big screen?

After working on it for so long it was incredible. Obviously I was insanely familiar with the images by the time of the initial screenings but the thing that really struck me - as it so often does - is how the sound design and score utterly transformed my work handmade it feel like a completely different animal. Huge kudos to both Mick Grierson and Martin Pavey for exceptional work.

11: The film has a great cast, what was it like working with the likes of Reece Shearsmith and Julian Sands?

Both Reece and Julian are wonderful to work with. So were all of our casts in fact. I was fearful to meet them in many ways in case I was disappointed and they turned out to be the usual guarded reptilians one meets in the media. They really seemed to embrace the fact that this was very much a brave - perhaps even lunatic - endeavour and it was being made for love, very much outside the system and all the usual admin and industry restrictions. It was a small crew with no time or money to waste and we had great fun doing it. Both Reece and Julian have been incredibly supportive in terms of seeing it as part of their body of work as well, and not sweeping it under the carpet as some dirty embarrassing indie misadventure! It's been lovely hearing from people like long time Stephen King collaborator Mick Garris saying that he ran into Julian Sands in L.A and Mick reporting that Julian spoke very highly of it and urged him to see it!

12: I'm a big fan of your other Carrion Films, they have a very distinct (and brilliant) style of live action and animation, why is this?

Thank you. The animation style came about by both accident and necessity really. I'm pretty much a self-taught animator so this style of rotoscoping with live action and a mixed media approach developed organically as I tried to find various ways of creating the types of images I wanted to create. I was often forced to make do with what equipment I had a find new ways of utilizing it. To be honest if Carrion's work stands out it's probably because I have no interest in what is the cultural norm or what is fashionable. I also don't hold much for doing things in the way that is an established way to do it. I've worked with corporations and seen how money is wasted and how roles are micro-managed and seen the waste and lethargy and creative redundancy they produce. We've had the luxury - thus far - to be able to be a little bit more daring and experimental stylistically because we're independent. We're trying to make something popular and approachable whilst coming from a very 'arthouse' background.

13: If you could investigate anywhere in the world, where would it be?

I'd like to investigate a place with great restaurants, nice weather and flexible childcare, ha ha. Well, when we were finishing Julian's narration at Trident studios he suggested that at some point we should go to Borley for an overnight vigil, perhaps as an organized thing in the church. I doubt they'd allow it but can you imagine an overnight vigil in the Borley churchyard with the cast of Borley Rectory?

14: I hear your Father makes amazing ouija boards, how did he get into making them?

It came about via the Indiegogo campaign. I didn't want the campaign perks to be the usual run of the mill things so the Carrion team tried to come up with unusual things like a doll of the Borley Nun, original art, that sort of thing. I came up with the idea of a Borley themed Ouija for a top level perk knowing that my Dad Robert - an insanely talented painter

and French polisher - could make something really unique and hand crafted. Unbeknownst to me my Dad carried on making them in variety of styles just for fun, so when we'd finished the film I offered these Ouija variations as special release memorabilia. They've sold really quickly. The first 4 sold in 36 hours. We only have two left - the coffee table and the Ouija made of marble. They have to be one of the stranger pieces of memorabilia for a film. But wonderful.

15: What next, are there any other classic British hauntings you plan to film?

I had a wealth of ideas lined up for short films. One was going to be about Lady Howard and her bone coach riding to Oakhampton castle. I was going to use the old folk song as the basis for the animation and make it a kind of accompanying film alongside the folk song. I also have plans to do a portmanteau of Dartmoor ghost legends as an Amicus style piece. Lots of ideas. There's a wealth of stories out there waiting to be told.

16: Have you had a paranormal experience, if so, where and when and what happened?

I'm afraid not. I seemed to grow up surrounded by people who had had paranormal encounters including my Mother. But me, nothing. That said, I did suffer terrible night terrors as a child, literally nightmares that I couldn't be woken from. They were awful and continued up until I was around 15. I rarely recollected anything the following morning but they did leave a strange residue, a feeling that the skin between the worlds was thin. And venerable.

17: Sorry, obvious question, but we are going to ask it, do you believe in ghosts?

I'm a subscriber to the 'Stone Tape' theory. I believe that witnesses see 'something'. I'm not sure that they are necessarily the dead reaching out for contact with the living but I do believe that it could be a trapped energy or recording via some natural phenomena that we are yet to fully comprehend. I believe the world is full of wonders, mysteries and horrors and that's good enough for me.

Borley Rectory Movie screenings

1st September 2018
ASSAP's Seriously Strange
Manchester.

27th October 2018
Newmarket
www.festivaloffear.co.uk

Chris Meyer

With a solid background in media and a lifelong interest in the Paranormal and with a wealth of experience working in both England and America on projects for Disney, Warner Brothers, MTV, BBC, C4, and C5, Chris now splits his time between running SceneQ Studios, Loaf Productions and MixedUpPixels in Bristol.

Norie Miles

Norie is the Editor of The Supernatural magazine and Seriously Strange Magazine, as well as Conference and Events Organiser for ASSAP. Norie has recently taken on the role as project manager with the Geo-archaeological Survey Team, currently working on restoration projects in the Valley of the Kings. With 44 years experience investigating the paranormal, having conducted investigations in Australia and America as well as the UK. In addition to her commitment as an investigator, Norie has worked as an advisor and researcher for many paranormal TV shows and appeared as a contributor.

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Do you have something you want to share in an upcoming edition of Seriously Strange magazine? We're always looking for interesting contributions. We prioritise articles from our members but also welcome pieces from non-members. If you'd like to write up your research summary, original account or topical thoughts into a short article, please get in touch on publications@assap.ac.uk.

We also welcome proposals for submissions to our annual journal, Anomaly.





HOLD THE DATE

**Seriously Strange
University of Bath
7-8 September 2019**