



A publication of the Merseyside Anomalies Research Association

Issue 12, Summer 2004

The

# Researcher

Exploring the World of the Paranormal

## *Who is the Phantom Monk of*



## *Chingle Hall ?*

**Plus**

**Alien Abduction Syndrome Vs Sleep Disorder**

**Martin Mere Lake Monster • Kirlian Photography**

**Haunted Roads on the Isle of Man (Part 7) • Black Dogs & Phantom Bunnys**

**And much more.....**

**£2**

*'Interpretation is free, experience is sacred'*

# The Researcher

Issue 12. Summer 2004

## Contributors

MARA would like to thank the following people for their important contributions to this issue:

Editor:  
Mark Rosney

Articles:  
Dave Sadler  
Fiona Campbell  
John Hall  
Colin Veacock  
Simone J Davis  
Bill Bimson  
Blair Wilkins

Illustrations:  
Colin J Veacock  
John Hall

Layout and Design:  
Mark Rosney

Printing and Production:  
John Hall

Research Consultants:  
Dr Steven Verner Weaver  
Dr Carl Williams

Many thanks to our growing band of readers for their continued support.

## Copyright © MARA 2004

All rights reserved. No part of this publication may be reproduced or distributed in any form, or by any means, or stored in a database or retrieval system without the prior written permission of MARA.

### MARAs

A mara is an evil spirit that torments people at night, according to a tradition widespread throughout Northern and Western France. This misty form would settle on people while they were asleep and give them terrible nightmares - from which its name is derived.

Belief in maras is also widespread in Scandinavia, according to Elliot O'Donnell in his book *Dangerous Ghosts* (1954), and in Jutland it is said that they take the form of naked women to give men erotic as well as unpleasant dreams!

# Contents

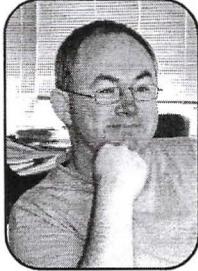
## Regulars

- 3 The Voice  
Editorial by Mark Rosney
- 36 MARA News  
Association News Round-Up by Bill Bimson
- 43 PSI Man
- 44 An Urban Myth  
The Dark side of the Wizard
- 48 About MARA

## Features

- 4 Alien Abduction Phenomena & Sleep Disorders ~ Dave Sadler
- 7 The Humphrey Experiment:  
The story so far ~ Fiona Campbell
- 15 Martin Mere Lake Monster  
John Hall
- 18 Who is the Phantom Monk of Chingle Hall? ~ Colin Veacock
- 28 Haunted Roads on the Isle of Man  
(Part 7) ~ John Hall
- 33 The Lottery, a White Rabbit and a Raft  
of Black Dogs ~ Colin Veacock
- 37 Kirlian Photography: Normal or  
paranormal? ~ Simone J Davis
- 39 Perhaps the work of Faeries?  
Blair Wilkins

# The Voice



Editorial by Mark Rosney

**T**his issue has been a long time coming but, I hope you will agree, it has been worth the wait. However, I won't go into the details of the gargantuan task it has been creating this issue, suffice to say that we are now back on track and back in business!

There are two distinct themes running through this issue: Mysterious creatures, ghosts and all manner of things that go bump in the night; and guest writers.

For the first theme we go to Chingle Hall, reputedly the most haunted house in Britain, where Colin Veacock delves into its tormented history in an attempt to shed new light on the identity of the halls most prolific apparition; the phantom monk.

Next we travel to Martin Mere, a local nature reserve that appears to be home to more than just birds. John Hall looks behind the media hype in search of the real 'monster'.

Next up is a whistle stop tour of this islands sightings of phantom animals ranging from black dogs to vengeful ghost bunnies, throwing in a spook horse for good measure!

Of the second theme, we are pleased to welcome three new writers to The Researcher, Simone J Davis, who tells us all about Kirlian photography ~ the strange phenomenon of capturing 'auras' on film; Dave Sadler, who takes a closer look at the alien abduction phenomena, asking the question could there be a more down to earth cause? and Blair Wilkins, who shares his strange experiences of the day he went for a walk in the woods and encountered something very unusual.....

The Researcher welcomes new writers, new ideas and new ways of looking at the mysterious world of the paranormal. So, if you have a strange experience to share or have new and challenging ideas about paranormal phenomena, we would be very happy to hear from you. You never know, you may be holding a vital piece of the puzzle that will be instrumental in making the Para - Normal.

But for now, strap yourself in, sit comfortably and enjoy this latest journey into the unknown 

Do you have a paranormal experience you wish to tell us about?

Contact us by writing to:

MARA  
13F Parkfield Road  
Aigburth  
Liverpool  
L17 8UG

or email

tonyeccles@yahoo.com  
wbimson02@cableinet.co.uk

or visit our website

## Alien Abduction Phenomena and Sleep Disorders

By Dave Sadler

*It has been estimated, that in the United States alone, there are approximately four million people who believe they have been abducted by aliens. Researcher newcomer, Dave Sadler, poses the question, could Alien Abduction experiences be caused by something else altogether?*

**I**n March of 2002, a programme appeared on BBC1 for the long running Horizon documentary series. This documentary introduced myself and several million other viewers to a sleep disorder known as Narcolepsy, a sleep disorder commonly unknown throughout the UK. This detailed program introduced us to 3 people, sufferers of the disease attempting to negotiate a normal life although each suffering from Narcolepsy. A teenage girl, unable to stay awake for long periods, with a deep passion for dance, the affliction causing effects on her schooling and her dance. A middle age lady, not even able to cook a meal due to her falling asleep, and a thirty something male, who's story interested me greatly.

***'He claimed to sleep more during the daytime than at night due to his sleep paralysis fits and hallucinations'***

The gentleman described his lifestyle, along with his partner, he claimed to sleep more during the daytime than at night due to his sleep paralysis fits and hallucinations, the story continued before returning to the mans room at night, a night vision camera recorded the events that unfolded. The viewers watched as his body thrashed around before becoming rigid as he reached R.E.M.

Nothing important it seemed, until he recounted what happens during these periods. He claims that he knows he is paralyzed and can do nothing about it, suddenly the room fills with small gray childlike beings and gray hands reach for him and touch him

Sound familiar??? A classic case Alien abduction scenario, one reported by thousands of these alleged UFO abductees.

### Narcolepsy

Imagine yourself on the Motorway at rush hour. Your head drops, and you're suddenly asleep. A nightmare? No, it's narcolepsy, a disease in which victims fall asleep, any time, anywhere, no matter what they are doing.

Four traits common among sufferers:

- Sleep attacks,
- Cataplexy,
- Sleep paralysis, and,
- Hallucinations.

### What is Narcolepsy?

The exact cause of narcolepsy is not known. An abnormality in the chemistry regulating sleep and wakefulness in the brain is suspected, but not proven. Both genetic and environmental factors are believed to play a role in the development of this disorder.

All patients experience *excessive daytime sleepiness* (sleep attacks and persistent daytime drowsiness). Sleep attacks are short periods of sleep that occur many times a day, regardless of the amount or quality of sleep the night before. They are often described as irresistible and may occur with or without warning when a person is driving, working, eating, talking, or engaging in any other activity. Most patients also experience persistent daytime drowsiness. Excessive daytime sleepiness is usually the first symptom of narcolepsy and often the most difficult symptom to control. The severity of excessive daytime sleepiness varies;

some patients may have many sleep attacks each day and others only one or two sleep attacks per day.

### Cataplexy

Refers to sudden, brief episodes of muscle weakness or paralysis triggered by strong emotions such as anger, laughter, surprise or anticipation. Just as nighttimes REM (rapid eye movement) sleep is normally accompanied by skeletal muscle paralysis and strong emotions (dreaming); an intense emotion during the waking period can trigger instantaneous muscle weakness or paralysis. Although unable to move, the person remains conscious. For some people, any strong emotion may trigger cataplexy, while others react to only certain specific emotions. Although most patients experience cataplexy, some patients never develop this symptom.

### Hypnagogic hallucinations

Are vivid, often frightening, dream-like images that occur when dozing or when falling asleep. Sometimes these images are so vivid that they are difficult to distinguish from reality.

### Sleep paralysis

Refers to a temporary paralysis upon falling asleep or waking up. Episodes may last only a few seconds to minutes.

### Frequent awakenings

At night are common, but are not the cause of excessive daytime sleepiness in patients with narcolepsy.

### New Studies

Recent research into the abduction phenomena in America has added to the theory that these reputed actual alien abductions are in fact sleep disorder related.

Professor Richard McNally, from Harvard University has led a study of the affects of sleep disorders, especially that of narcolepsy and has recently discussed the results

People who claim to have experienced alleged alien abductions have a tendency to believe in fantasies and suffer disturbing experiences in their sleep, scientists have recently announced.

But researchers say "abductees" also believe in their experiences so deeply that they display real stress symptoms similar to those of traumatised battlefield veterans.

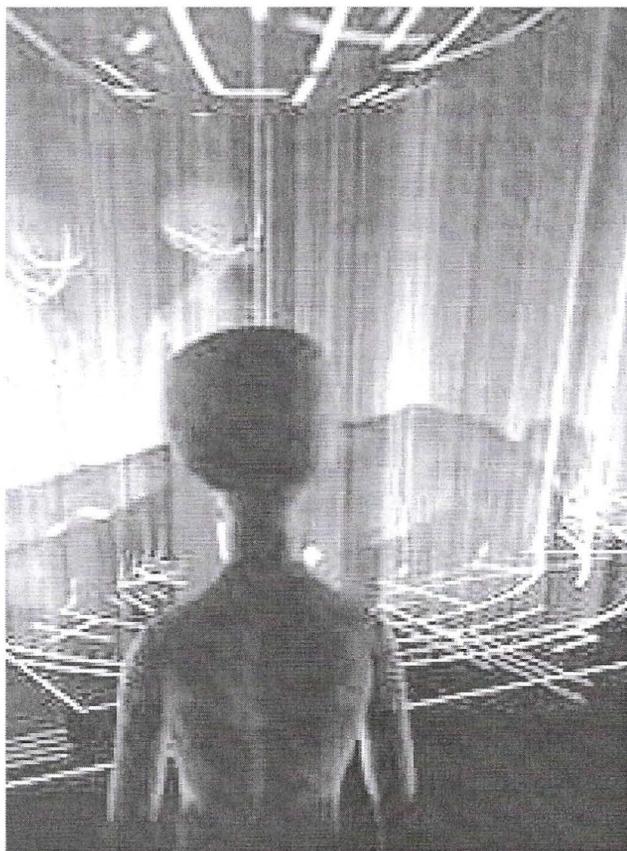
The latest research on the "taken" phenomenon was unveiled at the annual meeting of the American Association for the Advancement of Science in Denver.

"This underscores the power of emotional belief," Professor McNally announced. "If you genuinely believe you've been traumatised and recall these memories, you'll show the same psycho-physiologic emotional reactions as people who really have been traumatised."

It was typical of the stories they all had to relate. It is thought there are about four million Americans who believe they have been abducted by extraterrestrials.

Scientists believe this clearly is not true, so why do abductees believe they have been taken?

Professor McNally has found that many of them



share personality traits and sleep disorders. "Most of them had pre-existing new-age beliefs - they were into bio-energetic therapies, past lives, astral projection, tarot cards, and so on," he said. "Second, they have episodes of apparent sleep paralysis accompanied by hallucinations."

These frightening experiences usually prompted the individuals to visit therapists, who would frequently suggest alien abduction as a cause - an explanation of which the abductees readily accepted, he said.

Professor McNally has revealed with a rational explanation of alien abduction experiences, which were endorsed by other psychologists in Denver. He said the individuals conformed to a "common recipe".

But the researcher stressed that many of the people really did believe what they were saying.

In laboratory experiments, individuals were asked to relate their experiences. These stories were played back to them and their physical responses recorded.

***'These frightening experiences usually prompted the individuals to visit therapists, who would frequently suggest alien abduction as a cause'***

"When a Vietnam vet has his experiences played back to him in the lab of some combat event, his heart rate goes up and you see an increase in sweating. If you don't have post-traumatic stress disorder, you don't react that way. The heart-rate responses and sweating responses were at least as great in the alien abductees when they heard their memories of being taken and molested by space aliens and subjected to experiments as those of people with genuine traumatic events."

So in effect this research does actually collaborate the information viewed in the Horizon documentary, but questions will

continue to be raised by those firm believers of the extra terrestrial hypothesis and followers of the alien abduction phenomena.

To put these experiences into perspective, yes there may in fact be alien abductions taking place, but is this not far more likely to be some naturally occurring phenomena, do the effects related to narcolepsy and other sleep disorders not fit into the scenario, if a possible abductee actually unknowingly suffers from a sleep related disorder, then how will they be able to tell if the disorder is unrecognised?

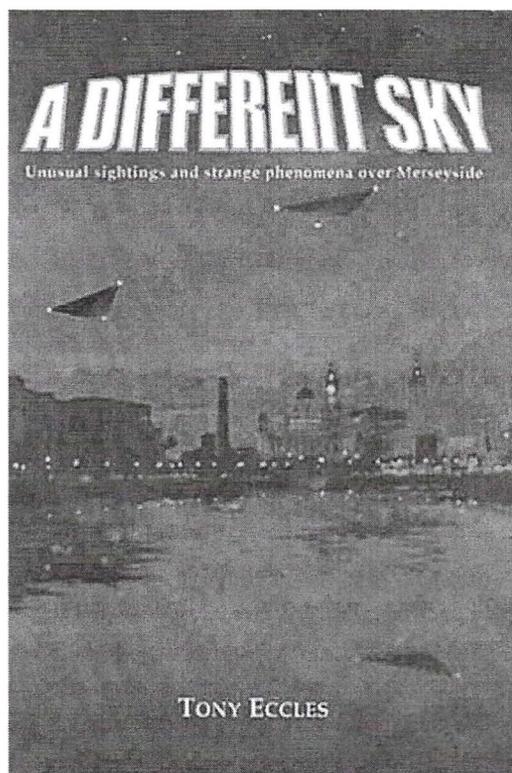
I leave it to you to decide but offer a valuable insight and suggestions into the actuality of the alien abduction phenomena 

---

*Dave Sadler is also a member of Para.Science*

---

**Available now in all good bookshops**



**A Different Sky**

By MARA founder member **Tony Eccles**

Published by Bluecoat Press £5.99

Enquiries to: The Bluecoat Press, 14  
Bluecoat Chambers, School Lane,  
Liverpool L1 3BX.

Telephone - 0151 707 2390

# The Humphrey Experiment

## The story so far

By Fiona Campbell

*You may have noticed the development of an experiment, mentioned on the MARA website called the Humphrey experiment. For those readers who don't have a clue what all of the fuss has been about, and wondering 'What is a Humphrey?' here is a run down of the progress so far on the longest running experiment conducted by MARA to date.*

**F**or my level 3 University dissertation I chose to recreate, observe and record, using various media, an experiment, previously conducted by parapsychologists and other Universities, originally entitled 'The Philip Experiment'. With the assistance of fellow MARA members we are recreating, as much as possible, the original environment, but using more reliable recording and logging techniques than have been used in previous attempts. MARA has also been requested to undertake this previously by the Society of Psychical Research (SPR), a respected organisation of scientists and investigators.

The 'Philip' experiment was a Parapsychology experiment originally carried out in 1973-1974 by the Toronto Society for Psychical Research, led by I.M.Owen and M.H.Sparrow, though much of their research was adapted from the table levitation experiments of three British Parapsychologists:- K.J.Batchelder, Charles Brookes Smith and D.W.Hunt in 1964-1965.

The 'Philip' Experiment.

The experiment is described by Owen and Sparrow in the Toronto SPR journal *New Horizons* 1974, vol 1,p6-13, as the "Generation of paranormal physical phenomena in connection with an imaginary communicator." The group met on a regular basis, at least once per week.

The hypothesis was that a group of people could generate Psychokinetic phenomena, or could affect the physical environment purely with their minds. The phenomena was attributed to a group created personality which they named Philip. The theory is that "ghosts" and "poltergeist" phenomena are subconscious creations of those present. None of the group members claimed to be psychically gifted.

One member created the personality for Philip, a bare outline of a story involving an entirely fictitious historical personality. The reason for creating this personality is that C.B.Smith suggested a theory of "Ownership Resistance", or the in-built reluctance to identify oneself directly as the source of paranormality. If the paranormal acts can be attributed to someone else they are more likely to occur, as the group is not afraid that it is personally one of them creating the effect. Resistance of such possibilities could lead to investigation into the belief in 'ghosts' and 'poltergeists' as the hypothesis: 'spirits of the dead'.

Iris Owen's, and her husband A.R.G. Owen's, research into poltergeist phenomena led them to suggest that it indicated young people and/or stressful situations seemed to serve as a conduit.

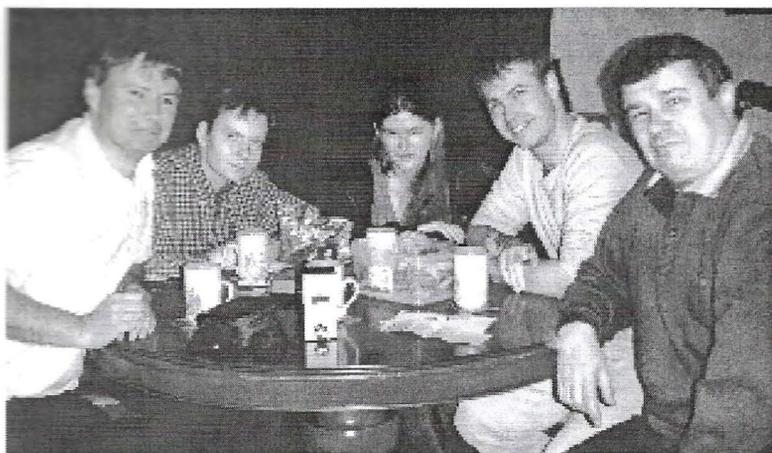
The researchers describe Philip as a figment of the imagination-created out of the fertile minds of the experimenters. Iris Owen states quite clearly that "THERE NEVER WAS A REAL PHILIP!" The group was absolutely sure at all times that "he was not a disembodied spirit, or even some mischievous spirit playing a prank by assuming the personality of Philip." Philip seemed unable to provide any information beyond that which the group had conceived.

Another member of the group drew a picture of Philip, how they thought he would look, and all members studied books dealing with the era Philip was based in. They also studied and incorporated various items and significant things from the era.

The story created, while having the obvious ending that Philip had died an untimely death, was kept fairly light-hearted. The intention was

not to create a personality to be feared. It was theorised that fear would create a negative event, so all of the members had to be happy to be involved with the research. In Canada they discovered that a positive attitude led to positive events. Iris Owen's hypothesis was that the expression of fear inhibited the phenomena.

Owen and Sparrow's original method lasted for a year with no present phenomena, it was only when they researched Bachelder's table levitation experiments that they were able to create phenomena. Bachelder, after a slow start, experienced phenomena at the first sitting. This method involved the group being relaxed during the sittings, they would sing, joke and banter, creating a light-hearted mood while aware of the serious purpose of their meeting, this was wherein Owen and Sparrow were failing.



The Humphrey team

At the 3rd or 4th sitting on using this new method the group got raps and table movement. They were also able to communicate with the personality through knocks. On asking "Is it Philip?" they would hear a loud rap. They were able to adopt a system of raps for the purpose of communication. There were also objects which would stick to the table, lights switching on and off, raps on pipes and cool breezes. The group were in full light at all times.

Iris Owen suggested events seemed to be "triggered off" by a remark that produced an emotional response.

The group asked questions of the personality with regards to his life, it was felt that the answers produced represented the consensus of the group. If one member changed their mind on the answer, they felt it should give, the raps would change.

Owen suggests that "in this situation, what the

mind can create it can also, when it wants to, destroy...'. She claims that a poltergeist outbreak is usually the result of one person's thoughts, though 'the group commented frequently on the similarity between traditional poltergeist outbreaks and the Philip phenomenon'.

Owen claims that 'discussion and observation led them to believe that even in the group situation, the production of physical phenomena was caused initially by the release of tension.' The group do not discount the possibility of

disembodied entities, but believe that the communications received during the experiment, and probably nearly all poltergeist activity, are due to the subconscious personality of the character, and the combined personalities of the group.

"What the observers claim to see is just exactly what they are expecting to see....We realised that should anything happen that we did not wish, we could control it with a concentrated thought." (Owen,I. 1977)

"Humans can produce spirits through expectation, imagination and visualisation." Owen also states that "(Philip) was unable to provide any information beyond that which the group had conceived." (Owen,I,. 1977)

The experiment has mostly been repeated by members of the SPR. Iris Owen theorised that any group of non-psychic people could create similar phenomena in this way. She created a second group of sitters who were also able to produce phenomena.

Ethically the present group concerned are fully aware of the possible results of the experiment and this group regularly investigates similar phenomena, looking for scientifically valid conclusions.

## Method

Originally I approached my tutor with the idea, and on his interest and support I approached fellow MARA members at a meeting to ask their assistance in the experiment. There was some opposition, but also support.

I released my basic Research Proposal to my tutor, who claimed it was "basically excellent" and said he could see no problem with the ethics of the proposal. I then asked for interested group members.

***'What the observers claim to see is just exactly what they are expecting to see... We realised that should anything happen that we did not wish, we could control it with a concentrated thought'***

IA preliminary meeting was held to discuss the layout of the future meetings, in which Anthony Eccles would lead the group meetings. Three other MARA members, along with myself, were chosen to participate, and Bill Bimson volunteered to record and monitor data during the experiments.

At the preliminary group meeting I asked the members to fill out personality and belief questionnaires, so, in the event of no phenomena produced during the experiment, I can still use available data to produce results, and offer conclusions as to what went wrong, and why, incorporating such as the possible effect of the prior attitude of the group to the study.

Questionnaires filled out initially were:

1. Authorisation Information for my dissertation.
2. Preliminary subjective feeling questionnaire and ethics agreement.
3. The States of Mind Scale. (An analogue of mental and emotional states.)
4. 'Lately or Right Now, I Feel...' form. (Oh, how they adore this one!)

5. The Australian Sheep-Goat Scale. (For belief and scepticism.)
6. The Big Five ( A personality scale.)
7. The Albert Budden Witness Environmental Health Census.
8. The Transliminality Scale. (Consciousness questionnaire.)

Yes, they were all relieved when this was over!

Equipment was tested, problems were discovered with the Trifield Meter and Chart recorder, suggested as problems with earthing of electrics. The following week it was discovered that the problem was with the cable used.

One thing we have learned is we are getting better at discovering the answers to possible anomalies.

Some video camera filming and photographic shots of the group were recorded.

The character was created "Lieutenant Commander Humphrey Gladstone". The character creation was humorous, involved lots of laughter, and an excellent group dynamic. Tony Eccles recorded the results and produced a synopsis for the group.

The names Humphrey and Gladstone were both randomly selected.

### **The character (A simplified synopsis):**

Upper class, born 1915/16 in Oxfordshire, son of an Anglican bishop.

Humphrey served in the navy during the second World War, in a submarine.

He was married with two children, and a mistress in Portsmouth.

He was lost at sea and was unable to make it home for his daughter's birthday.

His wife and son were killed in the blitz, and his daughter lapsed into illness, but still lives.

Humphrey is a stocky man with dark hair and a full beard, who smoked a pipe.

**Equipment:**

Temperature gauges. (One on table, one on left wall, one on right, one at back of room.)

Video camera. (Filming group, wide shot.)

Still photographic cameras.

Trifield Meter. (For measuring electromagnetic change activity.) Plus Chart recorder providing readout.

Compasses.

Tape recorder on table. (Measures sound and possible EVP.)

Two hygrometers. (Measuring humidity, one on left wall, one on right.)

Since experiment two we have used a pendulum.

One equipment monitor!

Participants also have a piece of paper provided to record subjective accounts of experience.

The preliminary meeting helped to gauge participants' thoughts on what they expected to happen and what they feel in

the room. This helps as a control, in determining if they feel anything in the room before the experiment begins, such as cold draughts, or hearing creaking in the walls due to expansion and contraction with heat.

Anything recorded on video or tape I will transcribe into notes. Bill will also take regular readings from the thermometers, which record the highest and lowest reading in a given time, at the same time recording the readings from the Trifield meter and hygrometers.

Due to the nature and history of the 'Philip' experiments sittings would need to be conducted over a certain period of time. The intended time period would be set for once per two week period, possibly for 6 months, to begin with, maybe longer, of 2003.

If the phenomena presents itself sittings may continue for longer. Each sitting will be attended and recorded, after each I will produce transcripts of each tape/video recording.

Meeting two was the first Humphrey experiment. While Bill set up the experiment, participants again filled out their now beloved questionnaires, the 'States of Mind scale' and the 'Lately or Right Now I feel...scale'. These are filled in at the beginning of each meeting to gauge the state of mind of participants and their positive or negative emotions and expectancy. Participants are expected to attend every meeting with the conviction that Humphrey will

entertain us with his presence, and that phenomena will be provided. The first experiment was tentative, and methods of continuity for the future were discussed. A basic formula was laid down to follow in the future, as to how the meeting should be conducted.



**The chart recorder monitoring the Trifield meter**

At every meeting the group sits around a table, while Bill, in the background monitors the equipment. The group begins by meditating for at least around five to ten minutes, though this has gone for longer periods. This has been suggested by previous studies to be conducive to the experience of phenomena, in providing a relaxed and open state of mind.

The experiment then begins, and questions are asked of Humphrey. So far the participants have asked questions based on Humphrey's personality and experiences, tried to encourage Humphrey to change the temperature on the table gauge, lowering or raising it by 0.2 of a degree, move the pendulum, move the Trifield Meter, leave a message on the tape recorder, knock once for no or twice for yes on the table etc. These engagements with Humphrey have been interjected at various intervals with general

discussion, laughter and frivolity. Meetings last for about an hour.

At the first meeting it was discovered just how effective the Trifield Meter was by it picking up our laughter.

Bill records a light flicker at 9.19pm. Also a slight change in the chart reading during talk of the queen mother, which was not repeated when tested.

At the MARA meeting, Friday 25th April, it was discovered that a previous investigation into poltergeist activity, by another research group, had found a similarly named character to Humphrey and a few similar traits. The emergence of this story is interesting, but not something we should dwell on, as it may be just co-incidence.

Experiment two found some difficulties with the Trifield Meter again, and temperature fluctuation, though nothing which could be termed anomalous.

On finishing the meeting, experiments were tried into photographing orbs, with interesting results.

At meeting three one participant reports a feeling of recent heightened awareness (all participants have been asked to report any interesting or peculiar experiences during the intervening period between meetings). Another reports noticing in a shop window medals surrounding a pipe, for no particular display significance.

Bill suggests we should try calling him Humphrey at times and then Lieutenant Commander, to gauge the results.

1940s music is playing in the background. Subjective feelings of draughts felt by some participants, particularly across fingers.

Sudden change in chart reading as we start talking about Lieutenant Commander Gladstone, which led Bill to suggest we change tactic.

Meeting four: Bill suggests concentrating on the temperature gauge, rejecting Humphrey for a short period, to see if we affected it, rather than attributing it to an external character. This provides a control experiment for comparing concentration with relaxation. Group tries to get temperature to rise by 0.2 of a degree, which

would be considered a result. It drops by 0.1 of a degree, which is suggested as normal fluctuation. As it was the opposite effect of what we wanted we tried then to drop the temperature by 0.2. It was not achieved. The pendulum was also placed on the table, to see if we could move it, but again was not achieved.

It was noticed at this experiment that the temperature dropped as we meditated, and as we spoke it would raise by 0.2 of a degree. Though at first this seemed like an interesting result it was discovered that this was due to our more shallow breathing during meditation, and more

forced exhalation of heat during speech, recorded by the sensitive gauges. A possible anomaly, scientifically questioned and answered.

Some members felt subjectively cool during this experiment.

After the experiment more orb experiments were conducted.

On analysis of some video footage I have also discovered some possible slight pendulum movement, but this could be attributed to draughts or slight vibration caused by the group. There also appeared to be an effect on the video camera, caused by the Trifield Meter.

Meeting five, the closest to the recording of this



The camcorder & TV monitor

article: An extra form was provided on subjective feelings to be filled in.

The group began by fleshing out Humphrey's character more, the reason for this was that we had been asking questions previously which had not been discussed amongst the group, in relation to the character. The expansion of the character provides us with a more detailed account to ask questions about.

At one point the pendulum was swinging, the group attributed the phenomena to Humphrey, and tried to encourage the character. Though this later turned out to be naturally caused, it was important that we attributed it to Humphrey while we were unaware of its true cause, as this has short term false belief was suggested by Iris

Owen to be conducive to the phenomena, in that falsely attributed phenomena would often lead to unexplainable phenomena.

One participant also drew a picture of Humphrey during the meeting, something we had particularly required.

One participant also brought significant objects such as Navy medals and a log book, which is also deemed by Iris Owen as important to the meetings.

**Theory**

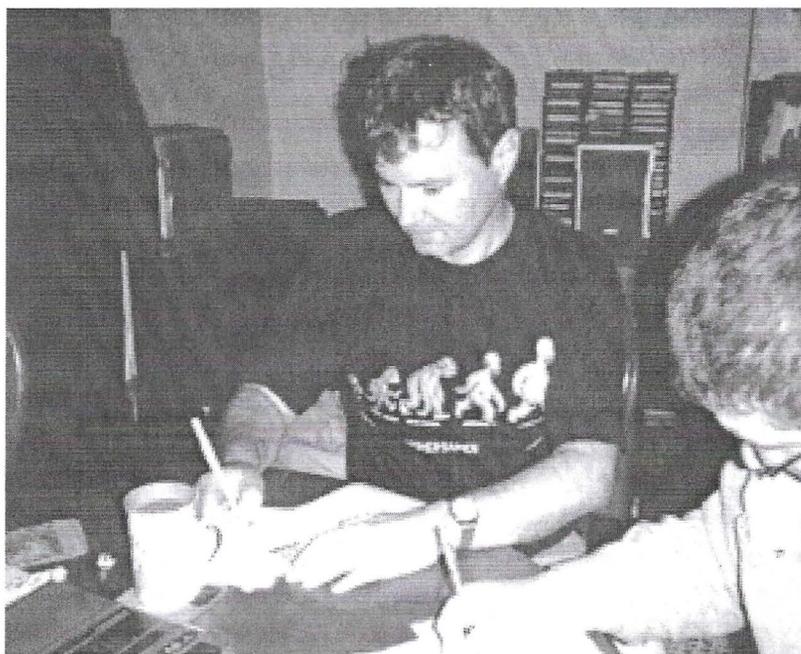
My theory is that due to previous recording of phenomena in these experiments, it is possible that a psychokinesis effect may be produced by a group of like-minded individuals, meeting for a specific purpose. Previous studies have shown a phenomena present, though as yet it is still unexplained.

William Braud (1994) suggested that mental intentions may interact directly with the physical

world. Investigations have been conducted into this using random event generators, and into direct mental interaction with animals, bacteria, and the nervous systems and cognitive abilities of humans.

Radin, D., Taylor, R.K. and Braud, W.G. (1995) found evidence to suggest that the mere act of directing attention to a remote target of influence's autonomic nervous system was sufficient to raise remote electrodermal activity. (Skin's electrical properties).

Gertrude R. Schmeidler (1990) suggests the implication of psi functions as subcognitive rather than a fully developed cognitive process, and that appropriate tasks for psi should be so simple as to allow a short reaction time.



**Forms, damn forms!  
The group complete post-session assessment sheets**

I intend to record in as many possible ways any present phenomena, and to analyse it electromagnetically, physically and environmentally. G.R.Schmeidler suggested being careful for flaws in these experiments, recording all data and dates, something which was not always followed during the 'Philip'

experiment. She also suggested forward thinking, and investigating. This is advice I intend to follow to the letter.

Previous studies have shown that phenomena were more likely to be generated when the participants were relaxed, jovial and comfortable. This would suggest a link to social interaction and group dynamics theories, and I feel it would be interesting to investigate this further, using questionnaires.

Meditation is used as it is one of the methods believed to enhance Psychokinesis. (Moving objects with the mind.) (Gissurason 1992), it

was studied by Honorton (1977b) on its effect of increasing ESP and PK ability.

I would like to investigate the phenomena based on the theory that it might be created by some form of untapped energy or physical force in conjunction with the mind. To try to measure known forces I am using the Trifield meter and compasses to measure electromagnetism changes, and the thermometers to measure temperature changes.

I am also looking at the phenomena from the angle of Descartes' theory of mind, as a separate entity to the body. How do you get consciousness from pure physical matter? Why do most cultures have a belief in the possibility of the mind as a separate entity, such as Re-incarnation, Resurrection etc.? Dualism suggests humans are composed of physical and mental substance. What is the mental part, if not physical material? To be material it must occupy space, does the mind occupy space?.

Descartes suggests the senses can't be relied on, nothing in experience can prove we are not dreaming, and every belief is doubtful. The one thing I can be certain of is that I am a thinking thing, though I can doubt my physicality. They exist independently from each other.

Intentionality of mental states suggests they must be directed towards something external. Is it possible that psychokinesis could reflect a mental state? Is there a causal relationship between physical and mental events? Could this translate to Psychokinesis, physical things moving due to an immaterial mind? Cartesian dualism may suggest a causal physical relationship for psychokinetic phenomena, but may not fully prove how that happens, or it may suggest it is just inexplicable. I intend to look into this in detail for 'possible' conclusions as to what is occurring during such experiments as 'Philip'.

George Owen suggests that "there are physical forces at present unknown to science...the connection with unconscious and mental states indicates an underlying mechanism which (may be) psychophysical."(Owen, A.R.G. 1964)

One more theory to look at is the suggestion that such phenomena is a tension release, suggested by paranormal investigators such as William Roll. This theory is supported by the

suggestion of phenomena being more likely to occur when the participants are happy. It was also noted by Owen that no phenomena was experienced after the experiment.

## Ethics

I have considered the possibility of the effect of phenomena on those present, particularly those with belief systems. As the group conducting the experiment have investigated similar phenomena in other surroundings previously and have remained unaffected, there appears to be little reason to suspect this will affect them. Any adverse mental effects would be created through fear, and fear is created by belief, so provided the group are open minded and objective on approaching the experiment there is little chance of affliction. This is the angle at which I myself would approach the experiment. Iris Owen also suggested fear was an inhibitor of the phenomena, so it would appear that such a mental state is unlikely to produce phenomena. I used this as an interesting question to add to my preliminary meeting questionnaire as to the thoughts and feelings of the group. I am fully confident of the group's ability in such an area, and their open-mindedness.

I have ask the group for their permission to record them during the sessions, they appear to be happy with this, and I provided a form for them to sign to confirm their agreement. If they have any problems with my recording or anything else I have assured them that I am happy to discuss it.

## Conclusion

Owen's thought was the "spirits have far better things to do then knock about this plane." "Dreams and wishful thinking can easily become reality."

While this experiment does not set out in any way to disprove anyone's beliefs in life after death etc. it does set out to add weight to the theory that it is possible for a group of like minded individuals to create phenomena, often attributed to exterior entities, through meditation and combined focus.

Iris Owen probably said it best: "(there is still no scientific proof for life after death)...it is a matter of faith, not scientific proof." **R**

**References**

Batcheldor, K.J. (1966) Table levitation for sitter group inducing phenomena. *Journal of the Society for Psychical research* vol. 43. p129

Braud, W.G. (1994) Can our intentions interact directly with the physical world? *European Journal of Parapsychology*. vol. 10. p78-90.

Brookes Smith, C. and Hunt, D.W. (1970) *Journal of the Society for Psychical Research*. vol45. p744.

Gissurarson, L.P. (1992) Studies of methods of enhancing and potentially training psychokinesis: A review. *Journal of the American Society of Psychical Research*. 86. 303-346.

Honorton, C. (1977) Psi and internal attention states. In B.B. Wolman (Ed) *Handbook of Parapsychology*. Van Nostrand Reinhold. New York.

Owen, A.R.G. (1964) Can we explain the poltergeist? Garrett Publications. New York. p430-436.

Owen, I.M. and Sparrow, M.H. (1974) Generation of paranormal physical phenomena in connection with an imaginary communicator. *New Horizons*. Vol. 1. p6-13.

Owen, I.M. (1977) *Conjuring up Philip*. Harper and Row. New York. p217

Radin, D.I., Taylor, R.K., Braud, W.G. (1995) Remote mental influence of human electrodermal activity: A pilot replication. *European Journal of Parapsychology*. vol. 11. p19-34.

Schneider, G.R. (1966) Quantitative investigations of a haunted house. *Journal of the American Society of Psychical Research*. Vol. 60. p139-149.

Schneider, G.R. (1990) Is psi a subcognitive process? *Journal of Parapsychology*. vol 54. (4): p321-329.

Lyons, W. (2001) *Matters of the Mind* Edinburgh

**Advertise in  
The Researcher  
Today!**

**Adverts start for as little  
as £2 per issue.**

**To find out more,  
or to place YOUR Ad,  
write to:**

**MARA  
13F Parkfield Road  
Aigburth  
Liverpool  
L17 8UG**

**or email:  
mark\_rosney@hotmail.com**

**Go on!  
You know it makes  
sense!**

**W**

**Waterstone's Bookstore**

**14-16 Bold Street  
Tel No 0151 708 6861  
www.waterstones.co.uk**

**For all of your earthly and  
unearthly books.**

**Want something that's not in stock? Try  
our customer ordering service,  
or order On-line and get the books  
delivered to a Waterstone's branch  
of your choice for free!**

**Waterstone's, the last word in books.**

## Martin Mere Lake Monster Is it real? Or just a Tabloid Dragon?

By John Hall

*After a spate of sightings of some unseen underwater phenomenon grabbing swans and pulling them under the water, speculation grew as to whether or not the lake harboured a monster. In no time at all the world's media descended on Martin Mere to begin a huge monster hunt. But is there any real substance to the extraordinary claims? John Hall investigates.*

**I**n August 2002 the Friends Of Martin Mere Wildfowl and Wetlands Trust newsletter featured an article showing the editor and chairman, Mr W Shields, getting to grips with the North West's own Nessie!

The article opened with a mention of the X-Files own 'Mulder & Scully' being seen at the Swanlink hide at Martin Mere, along with other assorted Cryptozoologists and the worlds media.

"The headlines of mutant monsters and the more prosaic reports of a cat fish have given much publicity. In the last 24 hours alone, I have seen reporters at the Mere from GMTV and Channel 5. No doubt the story will take some more twists and turns but the truth is out there"

The local media ~ Echo, Post, Granada TV, BBC, radio stations, Teletext and online services such as Fortean Times all ran with the 'mere' hint of the monster, prime filling for the usual 'silly season' time of year when no news of note occurs in the summer months. The local media, like the national media, all added inventive nuances of their own to the story.

As with most reporting, the truth never gets in

the way of a good story, and has been providing the Scottish tourist industry with years of income, along with the more recent alien and crop circle industries in other parts of the country and beyond!

No doubt Martin Mere has also benefited from the extra income generated by the monster stories, which is always useful for a cash

strapped wildlife trust, and a useful promotional tool for attracting visitors ~ wildlife enthusiasts and coach loads of curious tourists alike. The newsletter also carried a 'Martin Mere Monster' update. The 'monster' now named 'Marty' generated considerable publicity (or notoriety) when



Martin Mere ~ is it home to more than just birds?

the story hit the press in July 2002. This was due to a four man team from the Centre for Fortean Zoology, a group who investigate cryptozoological phenomena. If that seems like a lot of long and unintelligible words then put simply these are people who investigate unknown animals like the Yeti or the Beast of Bodmin moor.

The resulting media feeding frenzy resulted in a lot of half truths and downright lies appearing in the tabloids, whilst TV and Radio interviews

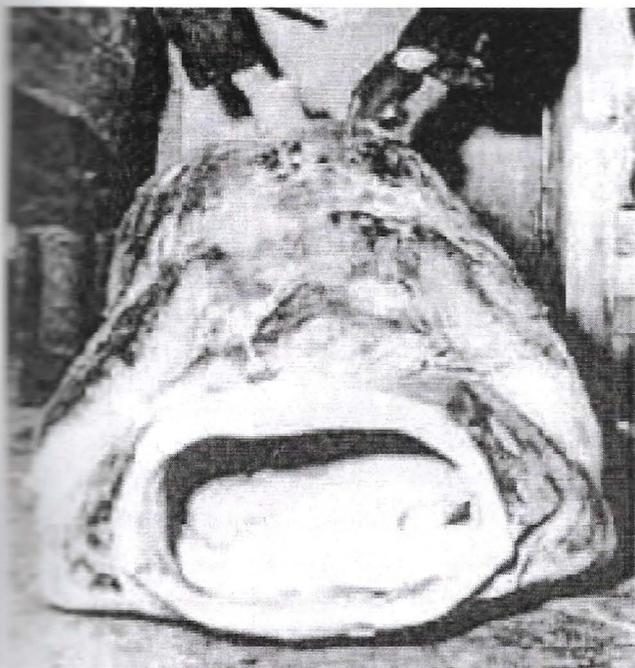
were edited in such a way that they became inaccurate.

The Cryptozoologists soon decided that the monster was probably a Wels Catfish, a large fish that, according to an account from the 1600's, has been known to eat children, but that particular account may just be a fake.

In fact, the existence of a large fish in the Mere has yet to be proven. To date, we only have accounts of inconvenienced swans (there is absolutely no proof that any swans have been

The agency has only netted large Carp, Breen and Perch in the past, but pledged that if a Catfish were to be discovered then they would certainly remove it.

As it happens, the Mere was monitored for a while during the winter months of 2002, to see if anything else turned up, but nothing else did. The Cryptozoologists, after their sightings and sonar traces, declared it 'case closed', and then packed up their gear, leaving the lake to it's resident bird population. However, could the sightings have been something else entirely, harking back to the creatures of myth and legend that used to haunt the pools, bogs and rivers of England, Eire, Scotland and Wales? Since no 'Catfish' sightings have occurred there since, the *merest* possibility remains **R**

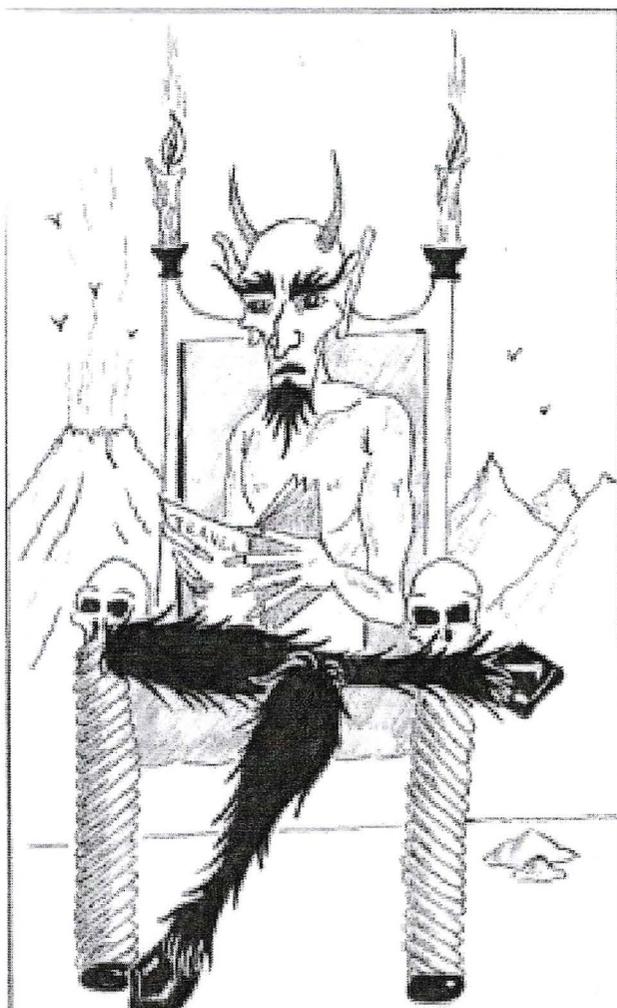


Wels catfish are native to Mainland Europe and were introduced to the UK in the late 19th Century. It is the largest freshwater fish in the world reaching lengths of up to 16 feet.

killed or eaten, as was indicated by the media) and a few sightings of a fish on the surface (The cryptozoologists investigations yielded three unusual sightings of a large oily looking fish and a bleep of a large target on a sonar device), but nothing to definitely indicate that it was a Wels Catfish.

The article went on to say that "if the disturbance continued then next summer (2003)

the Environmental Agency would net the Mere and see what there is", with the added possibility of draining the Mere (deepest point is about 15ft) as another option.



SATAN, LORD OF HELL WOULD GO ANYWHERE ON HIS HOLIDAYS 'AS LONG AS IT'S HOT!'

*[Handwritten signature]*

# extra-sensory perception?



We are currently seeking to recruit participants to take part in a project that is exploring extra-sensory perception (ESP).

We are using the 'ganzfeld' procedure to explore people's ESP experiences. This is a very mild (and usually very relaxing!) form of sensory isolation. One participant is isolated in this way and is asked to report imagery that comes to mind, whilst another participant is shown a 'target' film clip in a separate room. A 'judging' procedure allows us to assess the degree of correspondence between the first participant's imagery and the target film clip.

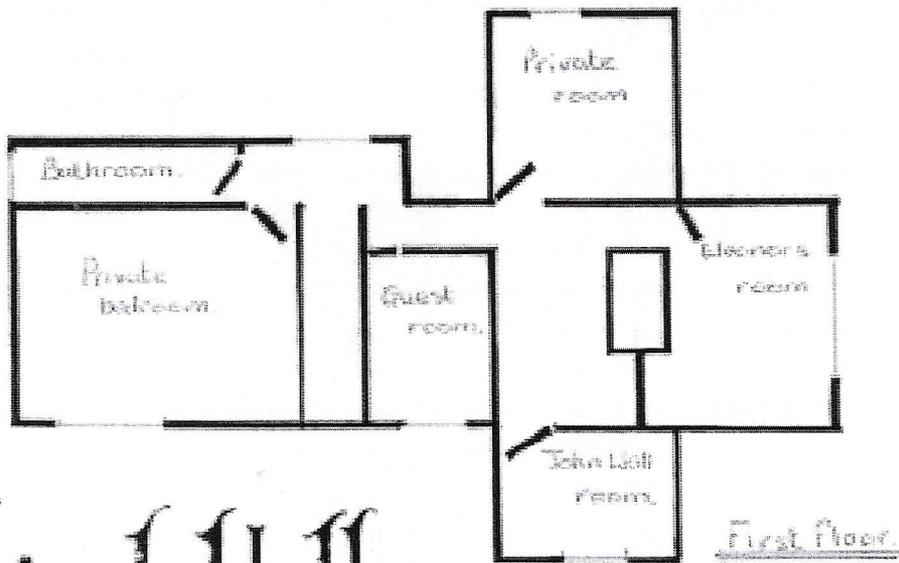
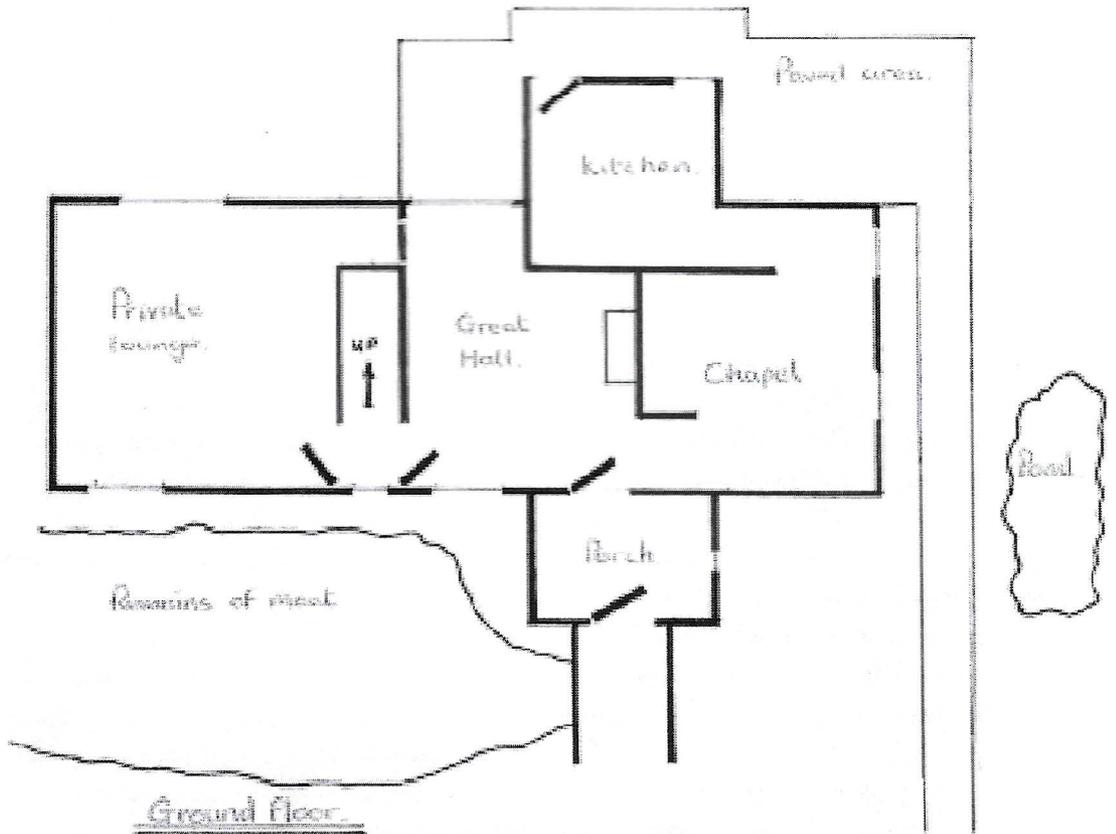
The principal investigators involved with this project are Matthew Smith and Louie Savva, who are based within the psychology team. If you would like more information about this research or you would like to volunteer to take part please contact us:

**email: [ganzfeld@hope.ac.uk](mailto:ganzfeld@hope.ac.uk)**

**tel: Louie Savva 0151 291 2112**

**<http://hopelive.hope.ac.uk/psychology/para/ganzfeld.htm>**





# Chingle Hall.

# Who is the Phantom Monk of Chingle Hall?

By Colin John Veacock

*Chingle Hall, near Preston, as most who has visited it will agree, has been called the most haunted house in Britain. Intrepid researcher regular Colin Veacock looks at the history of this amazing house, and asks the question 'who is the phantom monk of Chingle Hall'?*

It is said that the unspoilt and ancient landscape of Lancashire hasn't changed that much over the centuries. A place of fantastic legends where people live side-by-side with the resulting phantoms of a thousand years of plague, civil war, witchcraft and religious persecution. Lancashire was always considered to be a backwater whose inhabitants were a lawless breed who were left to their own devices. Even in Roman times Lancashire, or Lon Castrum as they called it, was shrouded in mysticism, especially Pendle Hill which they would climb to pray to their gods. On a fifteenth century map of the British Isles all the counties, towns and villages are present except for Lancashire which is completely empty.

Empty, that is, except for Lancaster. In thirteen hundred there were only 840 people living in Liverpool and the Liverpool Castle which dominated the Merseyside skyline was comparatively new having only been completed in 1237. The Fylde, right down the

Lancashire coast to the Mersey was full of windmills, and hateful feuds between powerful Lancastrian families often resulted in horrific battles and massive loss of life. In an attempt to bring religion to the clan-like inhabitants of Lancashire, Abbot Gregory of Norbury brought the first twenty monks to Whalley Abbey in 1296. Southerner's spoke of Lancashire as if it was hell on Earth. Bands of vicious murdering thugs roamed the county destroying all in their path. It is obvious that during the middle ages, right up to the 1600s, Lancashire was a mystery

to the rest of the inhabitants of England.

It was into this dark, brooding and inhospitable place that a knight called Adam de Singleton, decided to make his home in 1260.

Adam de Singleton built his moated farmhouse on land previously occupied by a Viking or Saxon building, in the parish of Goosnargh, mentioned in the Domesday Book as Gusanarghe, (cultivated land), which was originally a Viking settlement. Some even say that a splendid Roman Villa used to stand on the site which wouldn't be to surprising given the close proximity of the Watling Street and the Roman garrison at nearby Ribchester. Using the

major beams from sunken Viking longboats which littered the mud flats of the River Ribble, Singleton made himself a comfortable home complete with fishponds and paddocks in which he kept his livestock. The reason he placed a moat around his home was purely for



Many visitors have seen the Phantom Monk

protection although a moat was a sign of wealth. He would have been aware of the threat of the Scottish raids, a threat which became a reality in 1322 when David Bruce sacked nearby Samlesbury Hall. The moat also came in handy for the de Singletons forbears in 1348 when the bubonic plague entered this country at Melcombe Regis (Weymouth) and infected millions of people, some of which wandered the country looking for work. At Liverpool, over a third of the population was wiped out by the virulent Black Death. Further epidemics in

1540, 1548 and 1558 also took their toll. You can imagine the family quickly entering their home and pulling up the draw bridge literally every time someone, anyone, appeared on the horizon. Life in Lancashire was solitary, isolated and frightening. Life in Lancashire was made even worse because the nobility at the time thought it to be unimportant and spent much of its time squashing rebellions in Wales, Ireland and Scotland.

That all changed in 1399 when the Duke of Lancaster, Henry Bolingbroke claimed the throne of England and became King Henry IV, ending the Plantagenet line forever. Lancaster was now well and truly on the map and you can imagine the rest of the inhabitants of England looking north with wonder. In turn, those living in Lancashire must have been dumbfounded when their quiet existence was rudely interrupted by wealthy strangers passing through their villages on their way to Lancaster.

***‘Eleanor de Singleton,  
the last of her line,  
was living a brutal  
existence at  
Chingle Hall’***

Just as the Lancastrians, including the de Singletons, became accustomed to the new found notoriety it all came crashing down in spectacular fashion. On the 22nd August 1485 Richard II was killed on Bosworth Field and the Tudors stole the throne of England. The Roman Catholic families of Lancashire who had grown wealthy over the last hundred years, now watched in disbelief as a succession of Tudors inherited the throne until the most infamous Tudor king, Henry VIII came to power and ultimately unleashed the horror of the English Reformation. What the de Singleton family must have thought of their situation is anyone’s guess, not that they were acting particularly Christian like. While the rich catholic families, most probably the friends and neighbours of the Singletons, rebelled in 1536, a rebellion known as The Pilgrimage Of Grace, Eleanor de Singleton, the last of her line, was living a brutal existence at Chingle Hall. Eleanor was about ten or eleven when her immediate family died and two uncles arrived to look after her. Her guardians, however, were not all they seemed.

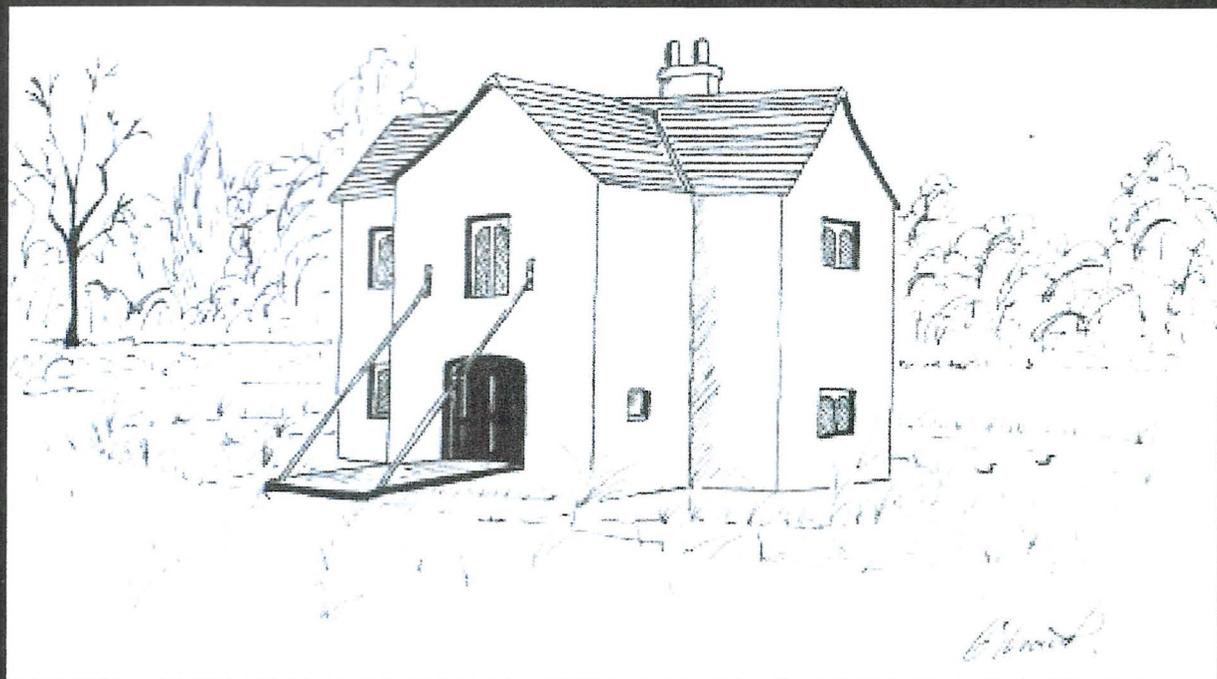
In 1536, while the rest of Lancashire looked on in horror, the killings began. William Haydock, a Cistercian monk who lived at Whalley Abbey was executed and Abbot John Paslew, also of Whalley Abbey, met with a gruesome death when he was executed on the 10th March 1537. Just down the road at Croston, Father Winkley was cruelly slain by those who went on to destroy the beautiful abbeys that dotted the Lancashire and Yorkshire landscape, including Rieraulx Abbey in 1539. With all this confusion going on around them it is of little wonder that nobody noticed the disappearance of a frail young Eleanor de Singleton. Those that did notice were told that Eleanor was a simpleton who could harm herself so the two caring uncles had confined her to the hall. In fact, the uncles were sexually abusing Eleanor who must have spent her days cowering in terror in dread of hearing ominous footsteps outside her bedroom door. During this time she gave birth to many still born and grossly deformed babies who were quickly murdered by the uncles and burned and buried in the halls grounds. It was during childbirth, at the tender age of seventeen that Eleanor died and with her passing the Singleton family came to an end.

With the demise of the Singletons, Chingle Hall was sold to the Wall family, originally from Norfolk, who quickly settled into their new home. In 1620 the family had a son named John who was born in the bedroom over the porch, and was baptised by a martyred priest named Edmund Arrowsmith. Edmund Arrowsmith was hung, drawn and quartered on a hillside above Lancaster in 1628 and his severed hand was smuggled to Ashton-in-Makerfield where it can still be found in St Oswalds Church. Many claim that the withered hand has miraculous healing abilities...

The Lancashire which the young John Wall spied upon from his bedroom window must have made him shudder. The area, and its people, had lost its innocence. Strangers lurked in the shadows breeding distrust amongst the locals while they searched the length and breadth of Lancashire for those practising the black arts or Catholicism. Strangers like Lord Burghley, Chancellor to Elizabeth I, who left no stone unturned in his relentless search for those celebrating the illegal mass. Edward Hartley had been the first to suffer at Lancaster Castle after being named as a witch, and the Pendle

# Chingle Hall.

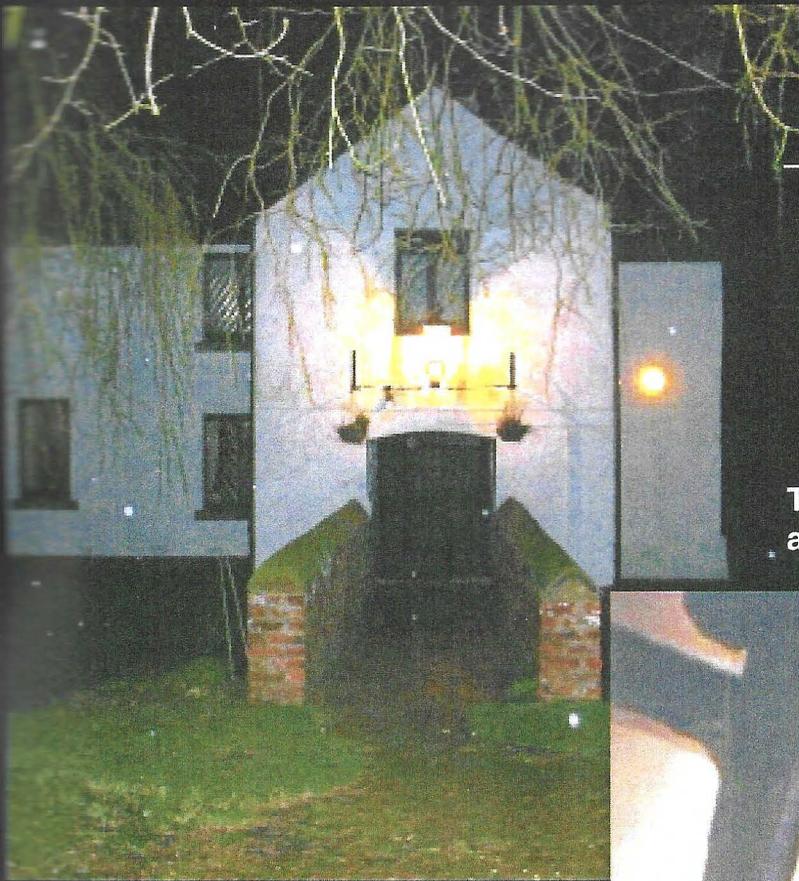
Then and Now



Chingle Hall circa 1300

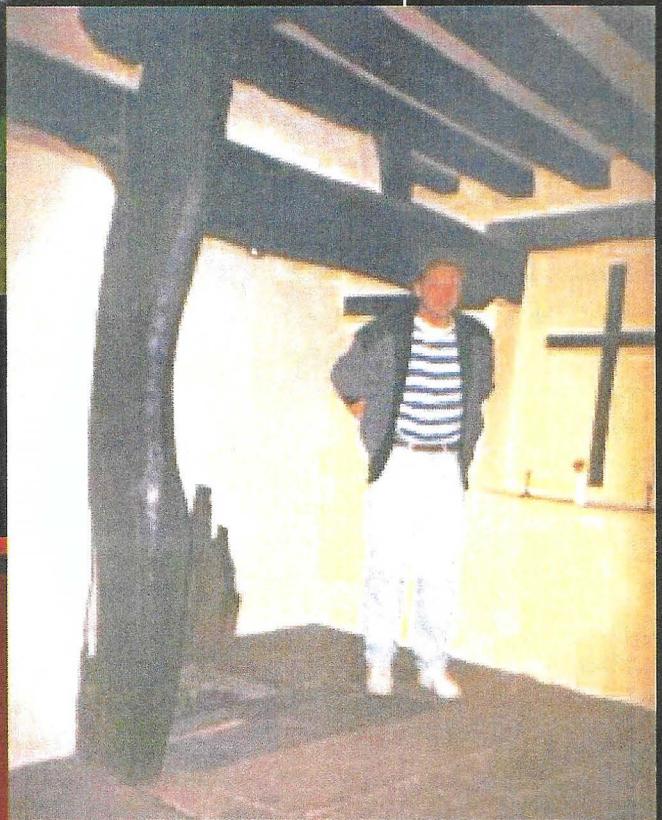


Chingle Hall today



The front of the Hall at night where many of the Monk sightings have been reported. Note: orbs in this picture were caused by the camera's flash reflecting off fine rain particles.

The author in the Chapel area, as it was in the late 80's.



The John Wall Room.

Note: vestment hide built into the wall, one of many secret compartments within the Hall



and Samlesbury witches were put to death in the much publicised trials of 1612. Nearby Pendle Hill became a focal point of Lancastrian life.

The families who lived in the county were also beginning to take sides as the forthcoming civil war loomed on the horizon. The catholic families were now considered second rate citizens and were finding their lives ruined by the Reformation. Families such as the Southworths of Samlesbury Hall, the Towneleys of Bolton, the Anderton and Blundell families of Lydiate Hall, the Marsh family of Smithills Hall and the Heskeths of Rufford all found themselves facing death purely due to their faith. Even notable figures like Sir John Southworth of Samlesbury Hall, who was the Sheriff Of Lancashire and who had been knighted for his bravery fighting the Scots in 1547, was jailed in Salford and Manchester for harbouring a priest named Edward Campion. The mass was now a crime punishable by death. As a consequence catholicism went under ground. These wealthy families took the unprecedented step of employing martyred priest hide builder, Nicholas Owen to create hiding places for the Jesuits who were being smuggled into a now strictly protestant England.

With the dissolution of the monasteries and the outlawing of the mass anyone caught wandering the countryside after dark was immediately arrested on suspicion of being a priest. Elizabethan England was no place for anyone who valued free speech and freedom. It was at this time that an earless Edward Kelley and his partner, Paul Waring were sneaking around St Leonard's churchyard, Walton-le-Dale near Preston supposedly raising the dead through the use of necromancy. Things were spiralling out of control and perhaps it is just as well that a teenage John Wall left for the relative safety of Europe where, after spending time in Rome, he was ordained into the priesthood in the college of Douai in the Netherlands in 1645. John Wall was instantly dispatched to Warwickshire where he ministered for the next 23 years until the

22nd August 1679 when he was discovered hiding in the home of the Finch family who lived at Harvington in Worcester. After a short trial he was found guilty and hung, drawn and quartered for his beliefs. The blessed John Wall, who was eventually martyred like Edmund Arrowsmith who had baptised him as a baby, was buried in a quiet spot in St Oswalds churchyard, Worcester.

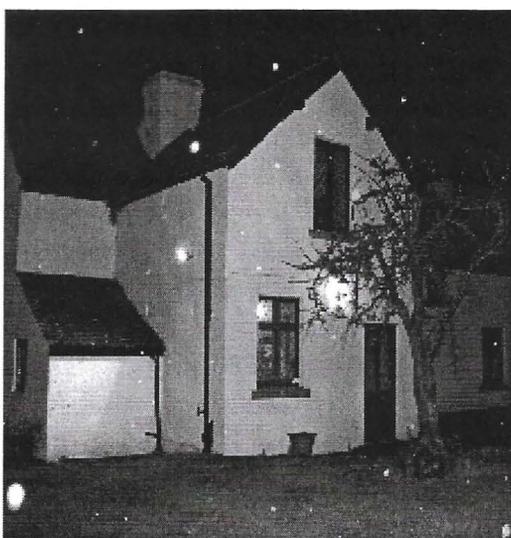
There is a legend that says that John Walls head was severed and taken on a tour of the major cities of Europe as a warning to those who dared rebel against a now unforgiving Protestant England. On it's return to these shores the head was taken back to Chingle Hall where it was hidden somewhere in the walls.

This legend has given rise to many of the modern ghost stories concerning St John Wall that still linger at Chingle Hall to this very day. However, the notion of the inhabitants of Catholic Europe sitting idly by as English Protestants paraded through the Catholic townships exhibiting a priests head on a lance is absolute nonsense. It just wouldn't have been tolerated...

There is no doubt that Catholic Lancastrians gathered in the makeshift

chapel of Chingle to celebrate the mass but absolutely no evidence what-so-ever that the mass was ever held by John Wall!

In 1580 Edmund Campion and Robert Parsons became the first Jesuits to arrive in England. While Parsons ( sometimes spelt Persons) realised the authorities were closing in and escaped back to the continent, Edmund Campion remained and paid the ultimate price. In the summer of 1581, less than a year after entering the country, and after hiding from the authorities at Samlesbury Hall near Blackburn, visiting Park Hall and the Talbot's of Salesbury, the Rigmaldens at Garstang and meeting Bartholemew Hesketh at Aughton, Campion was captured in the priest hide of a Berkshire manor house and hung, drawn and quartered. He had earlier come close to being captured while staying at the Worthington's home in Blainscough. The maid had spotted the local



The garden area to the rear of the Hall

sheriff entering the grounds while Campion was outside getting fresh air so she quickly raced down to him and pushed him into the pond in an effort to disguise his true identity. Travel in Elizabethan England became impossible so in the 1590s, after hundreds of Jesuits had met their deaths, a man named Garnet, a respected name among English Jesuits, streamlined the system. No longer would priests travel from home to home, risking capture and certain death in their effort to bring the mass to the Roman Catholics of England. Now the families would get their very own priest who would live alongside the family never leaving their home and only occasionally leaving the cramped confines of the priest hide. All this means, I'm

afraid to say, that John Wall would never have left Warwickshire and therefore cannot be the ghostly monk who is seen in Chingle Hall...

How long the Wall family stayed on at Chingle is a matter of conjecture. The imminent arrival of the English Civil War on their doorstep could well have been the final

straw especially when the opposing sides travelled North to Marston Moor in 1642, Wigan falling to the Parliamentarians in 1643 and Liverpool surrendering in 1644. The terrible Battle at Preston in 1648, not to mention the dozens of minor squabbles which broke out at places like Scarisbrooke, Stockton Heath and Aughton Common, which caused considerable unrest among the citizens of the North West. Their home and their land had been reduced to a series of battlefields. Oliver Cromwell's dream of a commonwealth was eventually reached in 1649 with the execution of Charles I but by this time Chingle Hall could have been empty.

After the Walls left the history of the hall and its occupants becomes increasingly unclear.

Chingle Hall was radically altered during Victorian times when the staircase was reversed and an extra wing added. The hall was then abandoned and left to the elements during which time it became the focal point for local occultists who practised the black arts within the windowless building. During the 1930s and early 1940s local schoolchildren would gather at the hall and dare each other to enter the building, climb the stairs and show themselves at the window of the haunted bedroom. However, sightings of apparitions at Chingle go back further than that!

There are stories which describe how, in 1920, the sixteen year old daughter of the then owner

collapsed and suffered a stroke when she saw the figure of a Roman soldier coming towards her and how, shortly after, the girls brother hung himself in the barn opposite the hall which is now renovated into a luxurious home. It is also at this time that witnesses first began to hear the original trinity Y knocker on the front door



The chapel area today.

banging when no one was in sight. Then, during the Second World War along came Mrs Margaret Howarth who was a godsend. She renovated the hall and finally opened it's doors to the public in 1945. It was during her tenancy that ghostly monks were seen in prayer standing in front of a bare wall in the kitchen. While builders began work removing the kitchen and relocating it to a new wing at the rear of the building, a reformation cross was discovered under layers of plaster and a small priest hide was found under the paving stones. The halls important past as a mass centre was becoming clear. As more people visited the hall to see this historically important house more and more people began to relate their sightings of a phantom monk, usually described as having pointed features

and a ginger goatee beard. Another hooded monk, described as evil looking, is also seen peering in through the window at the top of the stairs. In fact, occasionally witnesses describe seeing two monks side-by-side, one wearing a brown habit while the other wears black. It seems that this was when the St John Wall name was given to the ghost purely on the fact that he was born at the hall. However, the words "John Wall" and "ghost" brought an incessant queue of religious writers, spiritualists, journalists, and paranormal investigators knocking on the halls original tar covered front door begging for exclusive rights to cover and investigate the story. Margaret Howarth refused to take sides and would take absolutely anyone who contacted her on a tour of Chingle Hall. She loved the place and therefore we should not be surprised to find that after her death she has become one of the reputed 27 ghosts that linger on at the hall. A more conservative estimate of how many different apparitions are seen at Chingle is roughly 16 or 17.

Margaret Howarth had many sightings of the phantom monk which she would recount to visitors leaving them amazed and spellbound. One night the monk had rapped on the door to her bedroom, now known as the John Wall room, several times. Margaret climbed out of bed and opened the door but the landing was cold, dark and empty. No sooner had she placed her feet back under the covers than the knocks began again so Mrs Howarth shouted for whoever it was to enter. Instantly the door slowly opened and the hooded monk, head bowed, wandered to the foot of her bed where it remained for a few minutes before melting away into the darkness.

Occasionally locals and those visiting the hall would be astounded to see flames emanating from the chapel window. Fearing that the hall would be consumed the fire brigade would be called only for the flames and all evidence of the inferno to vanish without trace. One such fire led to the discovery of the chapels chimney breast priest hide. Lines of monks would also be seen travelling across the halls car park in single file, once during a dog show, and a girls desperate voice begging for help would be heard coming from an upstairs bedroom now called Eleanor's room. After investigators heard footsteps crossing this room and vanishing into

a solid wall they began to pull away the plaster only to find yet another priest hide. A priest hide where knocks and banging's emanate from and stones are thrown by unseen hands. Even though Mrs Howarth has been dead for more than thirty years visitors still claim to be taken on a tour of the hall by a grey haired friendly old woman when the actual owners are away on business and the hall is empty. As they leave she shakes their hands and says, "By the way, I'm Mrs Howarth..." Another sighting told by visitors who turn up at Chingle while the owners are away is of a grey haired woman (Mrs Howarth?) who is seen washing dishes in an old stone sink in the chapel. A sink which was removed when the kitchen extension was added in the late 1940s.

If Mrs Howarth's attitude to the halls ghosts was to simply accept them, John Copplestone-Bruce', a retired barrister, openly embraced them like he would a long lost friend. He revelled in the attention he received from the public and it didn't take much provocation for Copplestone-Bruce to give long lectures to a silent gathering of visitors about his encounters with the phantom monk and his searching for the origin of the crying he often heard at night. For the first time poltergeist activity sporadically

***'Lines of monks  
would also be seen  
travelling across the halls  
car park in single file,  
and a girls desperate  
voice begging for  
help would be heard  
from an upstairs  
window'***

broke out in the families private living quarters and the bottom of the stairs, and a huge varied mass of eye witness sighting's grew to amazing proportions. At one point everyone who visited the hall saw or photographed the ghosts... He brought in a caravan, grandly named the information centre!, to show off strange photographs of the hall and news clippings reporting the many ghosts, and began hourly tours and ghostly sleepovers for those searching

## Chingle Halls Ghosts: Where to find them.

1. **The Monk:**  
Seen in the bedroom over the porch entrance (The John Wall Room) and in the connecting corridor, the Chapel, Porch and in the grounds.
2. **Eleanor de Singleton:**  
In the haunted bedroom (Eleanor's Room) where she is often heard crying in front of the windows. The sounds of sobbing are accompanied by the smell of lavender.
3. **The Black Cat:**  
In the Great Hall.
4. **The Roman Soldier:**  
Seen descending the stairs. His reflection has also been seen in a mirror in the Great Hall.
5. **The Ugly Monk:**  
Seen looking in at the window at the top of the stairs.
6. **Margaret Howarth:**  
Only seen when the present owners are away.
7. **Casper Like Ghost:**  
At the bottom of the bridge and near the lily pond.
8. **The Cavalier:**  
In the Great Hall.
9. **The Horse:**  
Tied up at the bottom of the bridge.
10. **Little Girl:**  
In the owners private bedroom.
11. **Little Boy:**  
In the Great Hall and Porch.
12. **Skull Face Ghost:**  
In the window of the Priest Room.
13. **The Chandelier:**  
Priest Room.

for an expensive thrill and the right to tell their grandchildren about the night they spent in the most haunted house in Britain. He also brought in archaeologists from Lancaster University to investigate the remains of the moat and lily pond in a vain attempt at locating one of the many secret tunnels that are rumoured to exist at Chingle. It was during this time that many uninvited late night visitors to the hall reported sighting the monk wandering across the lawns or standing on the bridge. Not surprising when one considers that ex- Chingle Hall guide, Sally Walbank, would dress in a habit and sneak outside to scare away trespassers.

It is fair to say that John Copplestone-Bruce and his wife, Sandra, did more to get the hall into the minds of the curious and just plain inquisitive than anyone else and although I didn't always appreciate his methods, I came to like him a lot.

About 1996 saw the arrival of Professor Trevor Kirkham, a renowned eye surgeon, and his Canadian wife, Judy who had big plans for Chingle Hall. But first of all they had to endure a lengthy legal battle with the Bruce's concerning the money making ability of the hall. Suddenly the hall was dragged into the 21st century like a schoolboy to the dentist chair. For the first time Chingle Hall became a home...

The rusty caravan, sorry, the information centre! , was dragged off to the scrap yard and replaced with picnic tables, the exterior walls were given a fresh coat of whitewash and the builders moved in to install a central heating system and carry out some much needed renovation work. It should not be too surprising to hear that most of the builders at Chingle experienced moments of strangeness. The new improvements at the hall are definitely not to the liking of Chingle's ghosts as the phenomena now appears to be on the wane...or is it that the Kirkhams are the first people to live at Chingle to tell the truth and not embellish the tales?

Having spent dozens of nights at Chingle Hall and having visited the hall hundreds of times, I have come to love the place. If I ever won the lottery I would immediately put in a bid to buy the hall. So what if Chingle Halls reputation has been slightly embellished in the past and the whole John Wall connection is over represented and really doesn't go much further than being

his place of birth.

So, who is the phantom monk of Chingle Hall? It is far more likely that Edmund Arrowsmith is the phantom than John Wall as we know conclusively that he visited the house, and more importantly, the haunted John Wall room during the baptism of John Wall. If Arrowsmith was on hand to baptise John Wall, it figures that he may also have been present at several, if not all, of the masses held at the hall. The supposed hooded face seen at the window of the priest room for so long considered to be the shade of John Wall waiting to celebrate the mass could so easily be Edmund Arrowsmith baptising the infant John Wall!

We know that Edmund, whose first name was really Brian, spent much of his life in this part of Lancashire. He was born in Haydock in 1585 to extremely religious parents. When Edmund was eight both his parents were arrested for their beliefs resulting in Edmund and his family spending the night out in the freezing cold. It may have been at this time that he realised where his future lay as, on the 9th December 1612, he was ordained at Douia and was smuggled back to Lancashire in June 1613. He spent his days hiding at the Blue Anchor Inn at Brindle, a stone throw away from Goosnargh, until the Innkeepers Son betrayed him to the local justice. After being chased on horseback across Brindle Moss, Edmund Arrowsmith was captured and found guilty of being a priest. His last words as he lay dieing on the hillside above Lancaster were, "Bone Jesuæ, Good Jesus.

If Chingle Hall is the most haunted house in the British Isles the question has to be raised- Why? Yes, Chingle has had more than its fair share of shame, horror and despair that could cause any building to have a weird and eerie atmosphere, but is that the only reason? One of the most often raised explanations for why Chingle Hall is such a bizarre place is that it stands on the crossing point of two ley lines. It has become an automatic response to those who feel the need to defend the hall against those who would dare to question its ability to produce apparitions seemingly at will. Unfortunately the paths of these energetic lines of force are never mentioned...

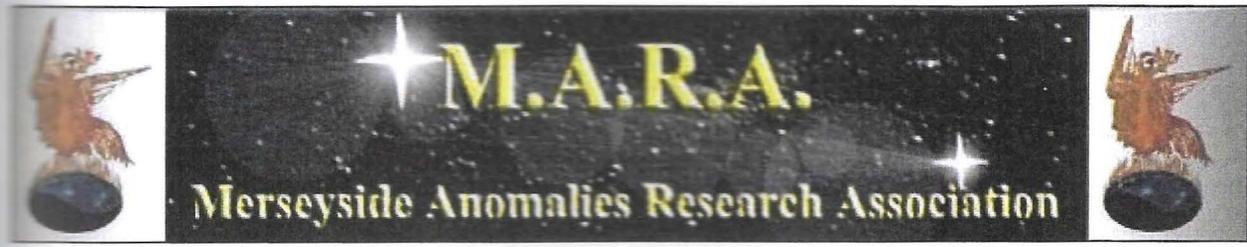
A quick study of any high resolution ordnance survey map of Lancashire will show the most

### **Chingle Halls Ghosts: Where to find them.**

14. **Stairs And Hand Rail:**  
Staircase.
15. **Poltergeist:**  
Foot of the stairs, chapel, the front door and the private sitting room.
16. **Procession Of Monks:**  
Crossing the Chapel and the car park.
17. **Old Woman:**  
Chapel.
18. **Military Gentleman:**  
In the Great Hall.
19. **The Cold Spot:**  
In the Great Hall in front of the rear windows.
20. **Phantom Door:**  
In the corridor leading down to Eleanor's Room.
21. **Light Displays:**  
Blue flashes of light seen in Eleanor's Room as well as red "laser-like" beams of light photographed throughout the house.

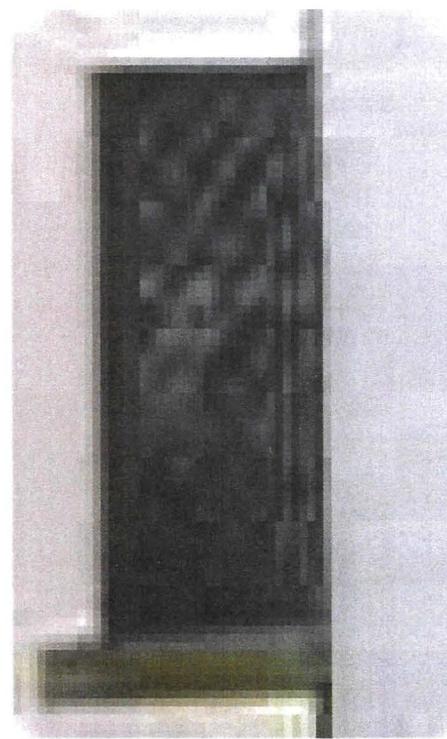
obvious ley line which runs from Two Lads Hill, Wilders Moor, near Horwich to Goosnargh, the home of Chingle Hall. But there are others... I put the ley line claim to the test and tracked seven, three of which passed through Goosnargh. That's right- three, not two which has been universally claimed for scores of years.

As it stands Chingle Hall still holds the title of "Most Haunted House In Britain" as most of the people who have had experiences there will testify, but there are other buildings now vying for the heralded title. Places like Pevensey Castle, Mickelham Priory and Dover Castle are all staking their claim but at the moment, Chingle Hall can still boast to be Britain's most haunted house...but for how long? 



# Pictures of Chingle Hall

Chingle Hall is reputedly the most haunted building in Britain. MARA members have stayed at the hall on a number of occasions and anomalies have been recorded. We don't have a full report for you, but we offer this picture of the outside of the building in which some members claim, there is an anomalous light in the lower left hand window. The face is less clear when zoomed in as in the right hand picture. Now this, you will find another picture of the grounds of Chingle Hall taken at night. Rob Bethell was trying to catch an anomaly that he couldn't see with his own eyes, so he took many pictures around the building at night using flash and one of them had the mysterious light that you can see in the picture. Rob insists that the light was definitely not there when he took the photograph.



# Haunted Roads on the Isle of Man

By John Hall



## Part 7: Ghosts, Faeries & Fenoderees

*This issue: Into central Laxey and onto the Agneash area towards the Laxey Wheel and up valley where the mines used to proliferate in the 1800's.*

### **B** allarragh on the B11

On a broad B road just past an ancient monument, lies an interesting artefact of times past, the much overlooked 'Spiral Stone' set in the side of the roadside verge. Upon closer inspection this ordinary looking stone has three small scratched spirals that are just visible.

Near the Spiral Stone, on the road leading up from Ballarragh Chapel towards the Bayr-Caloo mountains, lie several interesting fields on the lower south side. In one field, called Chibber Y Callo, the spectre of a young woman has been seen by postmen and others at various times.

Interestingly, Ballarragh means 'Farm of the spectre or apparition', or 'Ridge of the spectre' exactly what is not described in the literature of AW Moore (Placenames)

However WW Gills' Manx scrapbook, in it's epilogue, gives a probable scenario for this spectre! A spectre refers to lights seen going through the spectrum of colours and mostly seen at night, more commonly called fairy lights. In the daytime the lights are invisible but their presence is felt, which could indicate an electromagnetic component or earth lights phenomenon at work in the area. Previously these lights and effects have been attributed to the movements of faeries and spirits between

the numerous ancient monuments scattered around the area.

A former Methodist chapel established sometime within the 1800's (now a private residence) indicates the path of the small track up to the Agneash upland. This may be an indication of another psychic countermeasure to hold back the influences apparent at this site.

There is an apparition associated with a ditch alongside this track. The semblance of a woman used to rise up from the ditch with startling suddenness and then proceeded to follow the hapless passer by through a gap in the hedge into the adjoining field. The apparition gave fourth a loud noise of jangling chains, cans and metals. 'She was terrifying to see but ridiculous to tell', says WW Gill in his Manx scrapbook.

This happened several times to a man, so on the third encounter, he decided to make a stand and said 'in the name of the Father, Son and holy Ghost, let this creature be taken away from me'. At this command the ghost withdrew back to the field and was never seen again. More Christian magic, no doubt, amplified by the presence of the Methodist Chapel.

Could part of the field name, Callo, refer to Callieach, the ancient goddess of the mountains? Is it possible that this deity has

since been reduced in stature by the passage of time to a mere ghost who is now tied to this spot?

The path continues from the former chapel up to Agneash, past farms and numerous ancient monuments, according to older maps, but no longer in situ.

From here, one path leads up to the mountains and Snaefell, one to a former mine workings and the site named 'Glen of the dancing faries'. Exactly where the mine workings were situated, a methodist chapel now stands, opposite the glen, as another countermeasure to the old worship, again built in the early 1800's.

Did the Glen, prior to the mine being built, have numerous fairy lights above ground? If so could this also be a manifestation of earth light phenomena, maybe indicating earth movements, and so the rich mineral deposits mined in the area, lead ore being one.

Mine workings of all types, sizes and depths go right up to the Snaefell valley top and also 2.5 miles down, and 3-4 miles out under the sea on different levels. Laxey was constructed to house the miners as was the Laxey Wheel to pump out the water from deep underground.

The switchback road leading down to Laxey from Agneish has it's strangeness quota also. At Thaloo Hogg or hogs land, a field containing a pond near the Thaloo Hogg gate was infested with faries, described as 'large bright buttons'. Again, is this fairy lights or earth lights again? As this is the same mining area near the glen of the dancing faries. The bright buttons are a feature of Manx faries, and are the focus of attention. Did people construct imaginary human figures around them when they were

seen? Hypnotic influence? fairy Glamour? or camouflage?

On one winters evening, a witness saw some 'bright buttons' when going home from Glen Drink by Laxey Agreash. The witness climbed over the hedge from the road into the field for a closer look. Suddenly it became dark, and the witness fell asleep, feeling as if he was being swept along by water, and woke up in broad daylight on a steep ledge at Clay Head, 4 miles away, his clothes soaked in water. A fairy abduction/teleportation scenario?

Could the lights eg 'bright buttons' be part of the teleportation process creating an energy field and fairy imagery?

And why was the witness transported to Clay Head? The OS maps indicate Tumuli in the area. Next stop, on a straight line over the Irish sea, would take you to the coast of Lancashire. Interestingly enough, a woman from Wigan, Lancashire, disappeared under strange

circumstances and was found on the shore of the Isle of Man in the 1930's. (Source: Fortean archive.)



Methodist Chapel at Agneash

### Dhoon Glen

Now we move on Northwards along the Coast road to

Dhoon Glen. This lovely spot has several interesting entities associated with it.

Starting on the left side of the road above the little wood is the residence of a creature called a Fenoderee, a wild hairy 'Pan like' creature who's haunts are lonely places, woods, mountains, fields. This creature comes complete with his own collection of folklore stories, who'll be more evident as we travel further on past Ramsey.

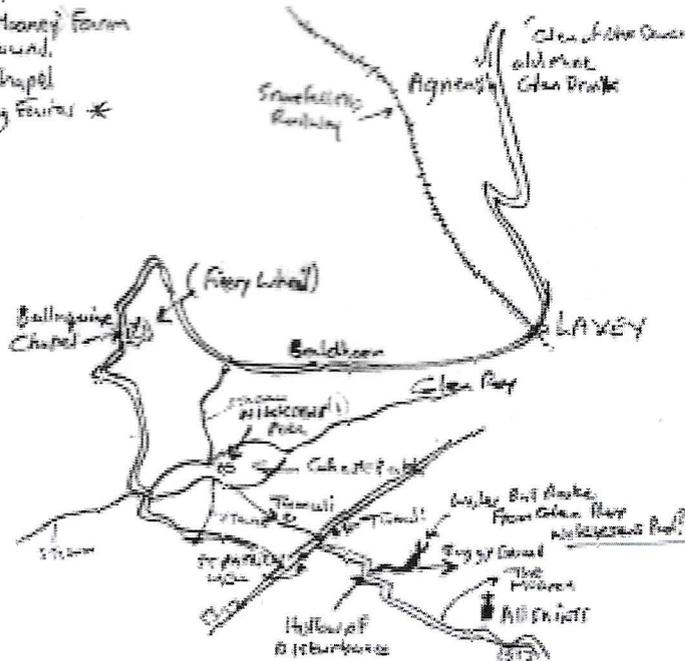
The area also has the fiery wheel of Mannanan, eg a ball of orange light which skims over the



MAP 2

Glen Bay Area

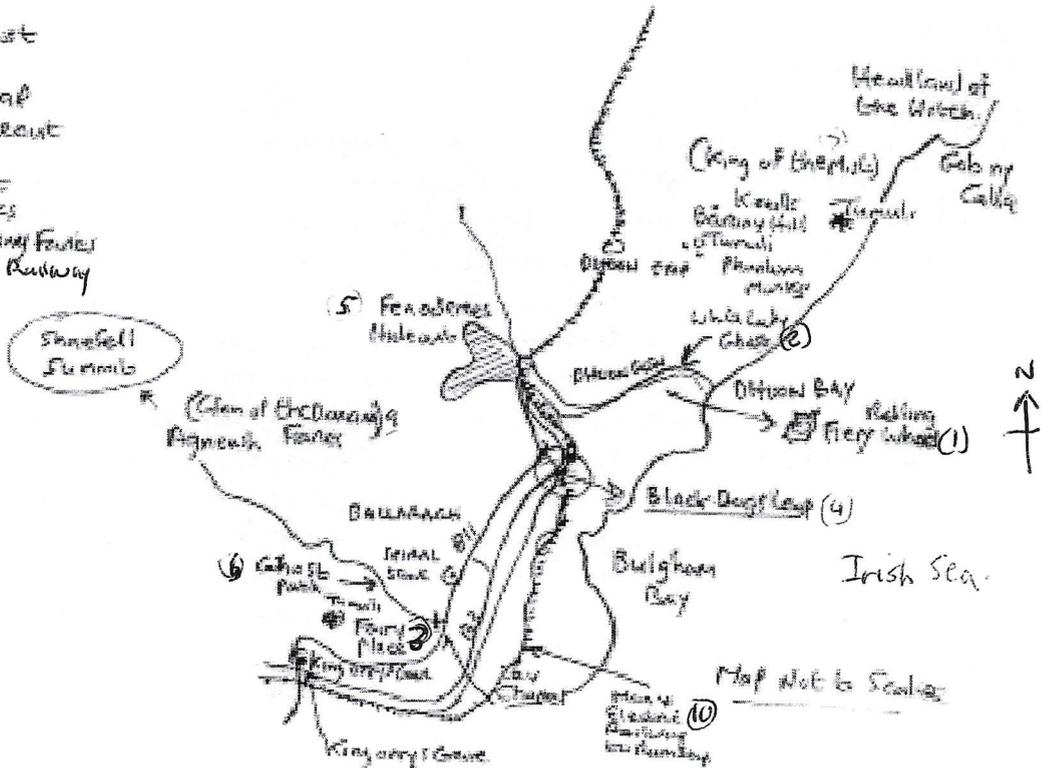
- 1) Location of Fitzgibbon's Pool
- 2) Possible Route to The Mooney Farm
- 3) 1000 Stone Walling & Boggy Ground
- 4) Firey Wheel of Ballaquine Chapel
- 5) Beneath Glen of the Dancing Fairies \*
- 6) Ghost Path



NOT TO SCALE

MAP 3 DHOON GLEN Area

- 1) Firey Wheel
- 2) White Lady Ghost
- 3) Fairy Place
- 4) Black Dog's Leap
- 5) Fenadomes Hideout
- 6) Ghost Path
- 7) King of the Mist
- 8) Phantom Munkies
- 9) Glen of the Dancing Fairies
- 10) Manx Electric Railway



Map Not to Scale

mountains and out over the headlands around the island and out to sea, as over the Laxey Headland and other places north eg Spanish Head.

### ***'Ghosts of headless monks, amongst other apparitions, also patrol the hill and beyond'***

Venturing into the Glen, there is evidence of former mine or mill workings which can still be seen from the footpath. A steep path takes you down past a waterfall and a wooded Glen, haunted by a white lady connected with the waterfall. The literature says a big girl haunts the glen, relating to a tragic drowning that once occurred there. Could this be a tale echoing the practice of sacrifices to appease the water deity again.

This place was also home to a shipwreckers operation, one of many along the coast.

Also at this location, a figure known as the 'king of the hill', is said to have been seen in the area. Described as a spirit seen on high places in the mist, this apparition used to particularly be associated with a height nearby called 'Barony Hill', with it's tumuli and chapel situated nearby. When the mist was thick, a dark magnified figure was seen on the hill, filling all who saw it with dread in earlier times. Ghosts of headless monks, amongst other apparitions, also patrol the hill and beyond.

Down on the beach and on the hills to either side of Barony Hill lie various land features which, by tradition, are attributed to giants and others.

One in particular, at Dhoon bay, called 'the Giant's fingers', is a rock formation which look very much like the description given to it when first viewed.

Another interesting formation is the 'Rock of the dog' – which harks back to the legends of the black dogs that haunt the boundary shore areas.

(more about this in a bit).

Also in this area, a tunnel legend connects this site with the under side of Barony Hill and other sites further afield. On the hill just above Dhoon bay lie a collection of Wishing stones called the 'Giant's stones', also referred to as 'fingers of the giant'. The stories surrounding these stones differ. One says they are not the giant's fingers but the giant himself and his wife in petrification. The stone themselves are smooth slate slabs a few inches thick, 10ft high and as much across, standing upright and parallel in the soil about 18 inches apart.

The local custom was to stand squeezed between them facing North East or seaward



**Disused mine workings at Agneash ~  
Glen of the dancing faries**

with a palm placed flat against each and make a wish. (Oral tradition WW Gill Customs, traditions and charms).

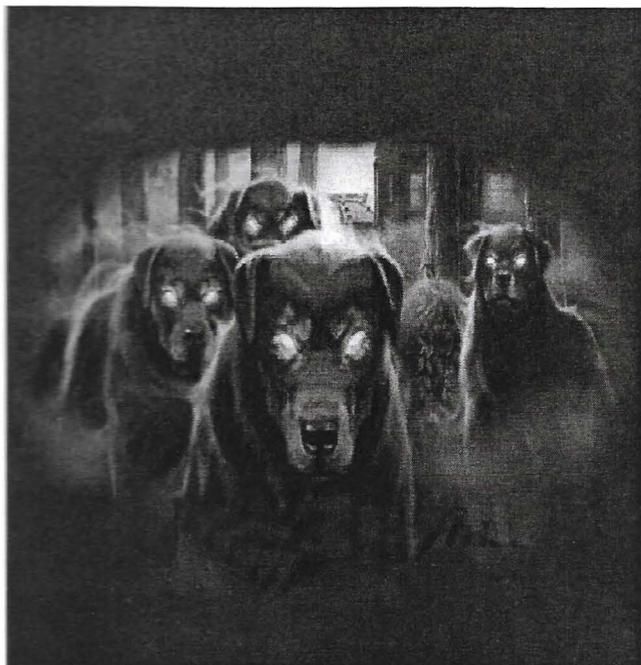
One final piece from this area tells of a phantom black dog, that was seen during the 1800's, which used to leap over the precipice on the Coastal road to the rocks below, having menaced travellers at that point till it was exorcised by a local necromancer 

#### Source materials

WW Gills Manx Scrapbook 3  
AW Moore Place names  
OS maps  
Manx res library materials  
Oral sources – personal transcription.

# The Lottery, a White Rabbit and a raft of Black Dogs

By Colin John Veacock



*Black Dog legends can be found all over the British Isles, from as far afield as John 'o' Groats to Land's end. Here Researcher regular Colin Veacock gives us a quick whistle stop tour of this island's phantom dogs, and throws in a ghostly horse and phantom bunny for good measure. Over to you Colin.....*

**P**hantom black dogs, their eyes burning brightly like red embers, have haunted the minds of man for centuries. Ancient man, for some unfathomable reason, decided to mould the perils of the day into a huge black dog. The ancient version of the bogey man, which was created to keep the unwary from harm. In 1989 on Blackhurst Hill, Essex, the mythical black dog came crashing into reality when it stalked and terrified a group of seventeen year olds through a cemetery. The animal growled and snarled at them from amongst the gravestones before running through a gap in the fence and jumping headlong onto the bonnet of a passing motorists car. Finally it gave out a loud growl, jumped off the bonnet into the road, circled and vanished... Proof, if ever it was needed, that creatures born from the mind can occasionally manifest in reality.

The black dog legend can be found all over the United Kingdom. The phantom black canine known as the Moddey Dhoo haunts Peel Castle on the Isle Of Man and the Guytrash prowls the provocative ruins of Wycoller Hall near Colne in Lancashire. Formby pinewoods and sand dunes, also in Lancashire, is the haunt of the legendary Black Shuck, a donkey sized canine apparition who has terrified the locals for centuries. At the turn of the century a sailor who lived in a wooden shack out in the depths of the sand dunes, found himself being followed by the

huge black beast, it's eyes burning fiery red. In an attempt to scare off the animal the sailor picked up a thick stick and swung it violently towards the animals back only for the weapon to pass straight through it. On Halloween Night, 1977 two reporters from the Liverpool Echo ventured out into the Formby sand dunes armed with only thermos flasks and torches, in an effort to put the Black Shuck legend to rest. Shortly after midnight both watched as a black dog appeared from nowhere and climbed a nearby sand dune without leaving any paw prints in the soft sand. Once the animal had reached the top of the dune it circled and slowly faded away. Both reporters wrote that what they had encountered that night was not of this world...

On the barren plains of Dartmoor packs of black dogs have been seen roaming the moor land. During the Second World War an American airman and his English wife were terrified by a black dog which circled their holiday home on Walbenswick Moor, pounding on the walls until the sun rose the next morning. When the couple dared to take a look outside they found no evidence of the animal, such as paw prints etc, but the damage to their home was obvious.

The oldest and perhaps best known sighting of a black dog dates back to 4<sup>th</sup> August 1577 at Bungay Church in Suffolk, when, during a

violent thunderstorm an enormous black dog with burning red eyes crashed into the church and killed two people and seriously hurt another two before it vanished. A mere ten miles away at Blytheburgh Church an identical black dog also rushed into the church where it seriously burnt members of the congregation. As it left the building it left scorch marks on the church door which can still be seen today.

Some phantom dogs are clearly nothing to do with mysticism or folklore, but seem to be deceased animals who are guarding their beloved owners graves. These type of ghostly canines seem to be common place in the Peak District. On the corner of Harderns Road, near a railway bridge, at Chapel-en-la-Frith, a ghostly dog is often seen sitting at the roadside, while at Ipstones near Leek, a black mongrel haunts Indefont Well and Hermitage Farm. Some cases involve black dog apparitions guarding the graves of Jacobite rebels. At Swinscoe on the Leek to

Ashbourne road, a black dog protects the unmarked graves of three Jacobites killed while retreating from Derby with Bonnie Prince Charlie, and at Bradnap near Leek there exists a stretch of road that runs behind Oxlay Farm where a small black dog sits on top of another Jacobite grave.

You could be forgiven for believing that all phantom dogs are black but you would be mistaken...

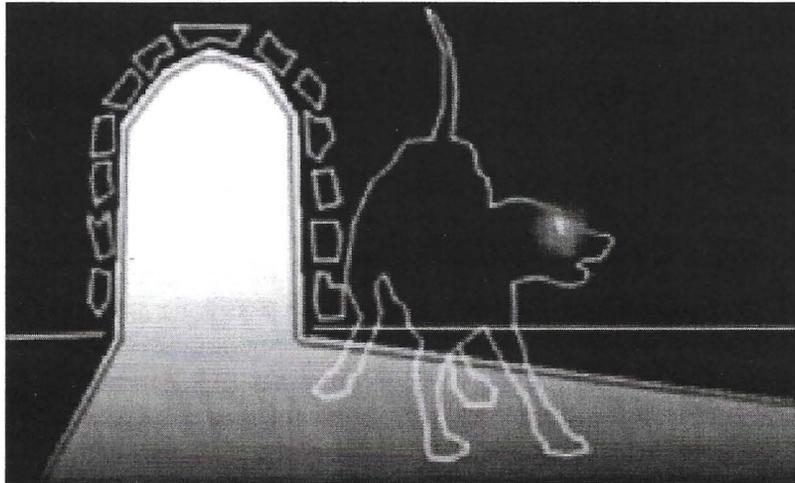
At Bispham Hall in Billinge, Lancashire, a small white dog, possibly a West Highland Terrier, is seen running excitedly around the grounds before it vanishes into the long grass near its gravestone, on which is written; Alas Poor Faithful. In 1994 at Windmill Hill, Cheshire, a young student was apparently rescued from certain death by not one, but two, phantom dogs. The student was in a deep sleep slowly

dying from carbon monoxide poisoning, when she was dragged from her sofa by a small Jack Russell and a black Labrador. While she was recovering outside she asked neighbours where the two dogs had come from and who they belonged to? A search of the building proved negative and all the interior doors and windows were closed. If the two dogs had been in the house they couldn't have escaped... However, an elderly neighbour who overheard the students obvious confusion stepped forward and described how two such dogs had lived at that address, but twenty years ago.

By now you're possibly asking yourself if all phantom animals are dogs? Most undoubtedly are because dogs are by far the most popular family pet, closely followed by the independent cat.

Possum, a Siamese cat, was constantly seen by her owner, Kay Hill, after it had been run

over and killed, and fishermen on the River Trent, Lincolnshire, repeatedly report seeing a ghostly white cat stalking the towpath. Tigger, who died in 1890, played with the young son of P.J. Taylor for a fortnight after it died at the grand old



**Phantom Black Dogs have been reported all over the UK**

age of fourteen, and some say that he is still seen to this very day.

Horses are another species who refuse to lay down and stay dead. Motorists driving along the A54 at Allgreave and Darebridge in Cheshire, often see a ghostly white horse running through fields parallel to the road, while Lottery, the winner of the first Grand National at Aintree, ridden by Jem Mason, is occasionally seen running up to, and jumping, the final fence.

Phantom animals don't come much more terrifying than the huge black bear which has been seen near the approach to the Martin Tower, in the Tower Of London. More than half a

dozen guards have observed the bear, one of which actually attempted to bayonet the animal. As soon as the guards bayonet touched the animals hide the bear disappeared...

The most terrifying phantom animal on record, which sought revenge from beyond the grave and sent two men prematurely to their graves, was not a bear or a huge red eyed black dog but a small fluffy white rabbit which is still seen to this very day at Crank near St Helens in Lancashire.

Sightings of the white rabbit go back to 1600 but became a bit of a rarity when the rail link with Rainford junction was built. The story goes that an old foreign woman and her six year old grand daughter named Jenny, lived peacefully in a small cottage near the boundaries of Crank village. Being old and foreign she was treated with suspicion and was constantly harassed and hounded, until finally she was accused by the locals of being a witch. Such claims at that time were taken very seriously and could result in the accused being tortured and even cruelly killed. One of her chief accuses was a wealthy man named Pullen who hired a poacher named Dick Piers to murder her. Piers crept up on the old womans cottage and burst in and brutally attacked the old woman in front of Jenny who was holding her pet white rabbit in her arms. Seeing her grandmother being murdered before her eyes, Jenny ran for the door but Piers quickly caught her and kicked the rabbit to death before he strangled Jenny. From that day on wherever Dick Piers roamed, the ghost of the white rabbit followed. The mental torment that Piers went through took it's toll as eventually he could take no more and committed suicide by throwing himself into a quarry on Billinge Hill. The white rabbit then turned its attention towards Pullen who it tormented right up to the day he died.

The British are known as a nation of animal lovers, although sometimes you wouldn't think so. Perhaps the best argument that the Royal Society For The Prevention Of Cruelty To Animals could use to prevent the untimely deaths of docile domestic pets is to warn their owners that occasionally they come back. That's not so bad if you own a hamster or cat, but spells bad news for you cruel Rottweiler owners.... **R**

Have you ever wondered what it's like to do some **REAL** Paranormal and UFO investigations?

Are you willing to give up your time to actively get involved with paranormal research?

Do you relish the idea of taking part in a number of valid paranormal experiments?

Do you possess an open mind and an objective way of thinking?

**Then why not join the Merseyside Anomalies Research Association?**

Joining is free and open to all members of the public *(over 18 years of age)*

***All you have to do is complete the application form at the back of this journal.***



# MARA News

## Association News Round-Up by Bill Bimson

### UPIA Skywatch

On the 19<sup>th</sup> April, the UPIA (now **para.science**) hosted a skywatch at Thurstaston Common and despite the bitterly cold wind, about 15 people took part. The clouds cleared for part of the night and constellations could be identified. Many aircraft were recorded flying into Liverpool Airport and their radio transmissions were monitored on mobile air-band radios.

### Starchild Lecture

Lloyd Pye gave a lecture in New Brighton on a potentially alien skull known as the Starchild Skull on the 20<sup>th</sup> March. Lloyd showed everyone a 3D lithographic model of the skull as the original skull is undergoing mitochondrial DNA tests to determine its origin. The results of the tests will be available in May.

### New Equipment

MARA have purchased a Natural EM Trifield meter at a cost of nearly £200 including import duties. This meter will allow us to monitor changes in electric, magnetic and microwave fields in investigations.

### Impromptu Talk

On the 27<sup>th</sup> March, paranormal researcher Gordon Rutter failed to turn up for his lecture at the Wrexham Science Festival on Saturday and MARA's John Hall stepped in with no notice to fill the gap to give a lecture to about 50 people. Excellent work and congratulations John.

### Halton Conference

MARA held a conference at Halton library on the 27<sup>th</sup> March which went very well with about 25 delegates attending. Members of the public asked a panel of MARA investigators questions about UFOs and the paranormal. There will be a further two similar events in the near future, one will be held at Runcorn library and one at Widnes library, two similar events in the near future, one will be held at Runcorn library and one at Widnes library, watch the MARA website for up to date details of future conferences [www.mara.org.uk](http://www.mara.org.uk)

### Radio spot

MARA appear once every 2 weeks on the Roger Lyon show Radio Merseyside 95.8 Mhz FM between the times of 6:10pm and 6:40 pm on Wednesday evenings. Various paranormal and UFO subjects are discussed with Roger and the public can phone in after the show to talk to the MARA guests. Dave Sadler of the UPIA appears on the show during the Wednesday that MARA do not appear.

### MARA projects

MARA have 3 ongoing projects. The remote viewing (RV) project takes place at MARA monthly meetings and members are trained to psychically experience objects which are remote from them. Go to [www.mara.org.uk](http://www.mara.org.uk) for more details

### Humphrey experiment

The Humphrey Experiment is a parapsychology experiment with academic backing from John Moores University and is similar to the Phillip experiment carried out by a group of Canadian researchers in the 1970s. MARA have made up a fictitious character and will try to contact it by psychic means to see if the human mind is capable of creating something which has a form of physical or kinetic manifestation. MARA are going to great lengths to record as many physical parameters as possible during the experiment. Our equipment includes a trifield meter connected to a high frequency response chart recorder, digital thermometers, magnetic compasses, hygrometers, audio and video recording.

### Project IFO

Project IFO is a database of identified flying objects (IFOs). This can be found at [www.mara.org.uk](http://www.mara.org.uk). If you have had a UFO sighting, you could first visit project IFO before reporting it to see if your sighting corresponds to one of our identified aerial phenomena.

**Bill Bimson**

## Kirlian Photography Normal or Paranormal?

By Simone J Davis

*Kirlian photography is a very poorly understood phenomenon, and as such, the results gained by it are as open to interpretation as the phenomena itself. Researcher newcomer, Simone J Davis, asks the question is Kirlian photography normal or paranormal?*

**K**irlian photography was discovered in the 1890's by a Polish nobleman called Yakub Yodko-Narkevitch who began investigating a form of photography that used high voltage, high frequency electric charges to capture images instead of light. This method of photography captures images of a little-understood electrostatic phenomena that is said to surround all living matter. It manifests as a corona of different coloured lights or rays and is therefore also known as Corona-discharge photography. After being lost for many years, his work was rediscovered following the Russian Revolution and further developed in 1939 by Semyon Davidovich Kirlian, hence the name this technique is known by today.

Much of the research was classified as secret by the Soviet government until Kirlian published a report claiming that he could provide scientific evidence of a bio-energetic field around all living matter. This generated as much interest as it did controversy from both from the scientific community, and those interested in psychic phenomena and paranormal activity.

Researchers revealed that the electro-static field changed according to the condition of the living force present. In the case of plants, a freshly plucked leaf from a tree has a field which grew smaller as the leaf dried out and died. Furthermore, the corona surrounding a healthy

leaf was markedly different to that surrounding infected or unhealthy leaves.

One of the more controversial theories of Kirlian photography is the *phantom leaf effect*. This phenomenon can be demonstrated when a leaf is cut in half and photographed using the Kirlian method. Not only does the image of the corona show the outline of an entire leaf, but the colours in the corona change drastically. It is this change in colour that apparently allows trained observers to make diagnoses as to physical, mental and emotional health of living matter.



Dr Thelma Moss

One of the West's earliest proponents of the benefits of Kirlian photography was Dr Thelma Moss, (1919 - 1997) a professor at UCLA's Neuropsychiatric Institute whose books *The Body Electric* (1979) and *The Probability of the Impossible* (1983) promoted the concept of using Kirlian photography as a diagnostic medical tool.

This led to the concept of *bio-electrography*: "...a method of investigation for biological objects, based on the interpretation of the corona-discharge image obtained during exposure to a high-frequency, high-voltage electromagnetic field. Its main use is as a fast, inexpensive and relatively non-invasive means for the diagnostic evaluation of physiological and psychological states."

Figures 1 and 2 show the kind of image that would be used for diagnosis. Figure 1 was taken following a day's intensive work and rushing around on the London underground. Notice the predominance of yellows and greens with just the slightest hint of red/orange on the right side of the picture.

When interpreted using the general guidelines, (see panel), we can see the high levels of intellectual activity, practicality and ambition. When compared with Figure 2 which was taken following a day of meditation and workshops on paranormal activities, we can see the predominance of purples and blues representing psychic ability, occult power, religion and devotion.

There are many scientists, however, who would argue that there is nothing paranormal or mysterious about Kirlian photography. What is recorded could indeed be quite natural phenomena such as changes in pressure, electrical grounding, humidity and temperature. For example, changes in moisture may reflect changes in one's emotions such as when an individual sweats when he or she is nervous and under stress. Hines argues that: "Living things...are moist. When the electricity enters the living object, it produces an area of gas ionization around the photographed object, assuming moisture is present on the object. This moisture is transferred from the subject to the emulsion surface of the photographic film and causes an alternation of the electric charge pattern on the film. If a photograph is taken in a vacuum, where no ionized gas is present, no Kirlian image appears. If the Kirlian image were due to some paranormal fundamental living energy field, it should not disappear in a simple vacuum."

The controversy that continues to this day presents the scientific and paranormal research communities with a tremendous opportunity to build upon existing theories. Better equipment, more rigid standards and controlled experiments could potentially help us to discover new sciences or to understand healing arts such as Acupuncture and Reiki which, in spite of having no scientific basis (according to Western Science), are believed by many to be of tremendous benefit.. Science must remain open to new dimensions without fear of undermining long-held scientific principles, or else it risks stagnation and oblivion<sup>®</sup>



Fig 1

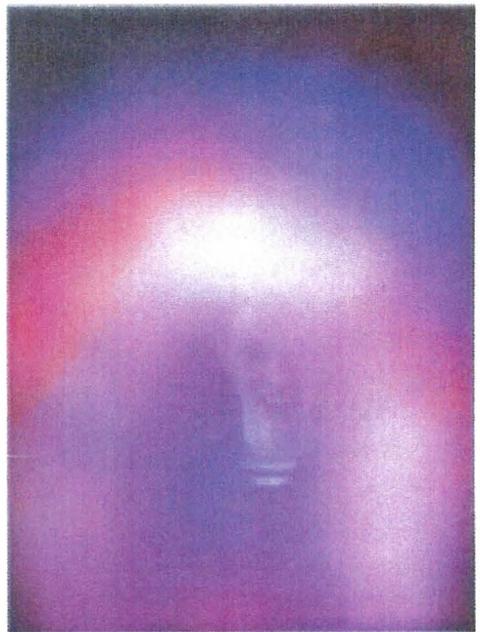


Fig 2

### Interpretation of the Colours

Pink = affection.

Bright red = anger.

Dark red = passion and sensuality.

Yellow = high intellectual activity.

Orange = selfishness, pride and ambition.

Brown = greed.

Green = practicality

## Perhaps the work of Faeries

By Blair Wilkins

*If you go down to the woods today, you may just be in for a big surprise. Especially if you come across a very strange structure which does not appear to be man made. Researcher newcomer Blair Wilkins tells us his story...*

**S**outh Wirral, Rivacre Valley, Summer 1989.

It was mid-afternoon when I walked purposefully down into the deserted glades of Church Woods in Rivacre Valley. I was going down there questing for various timbers I needed to make into magical staffs. The warm spell of weather had persuaded the local flora to grow to new heights of luxuriance, and the untrammelled sward rich with thick blades of grass suggested the artist Rousseau might have had something to do with its design.

I made for the Parent Oaks that stood on the southern slopes of the river valley, surrounded by the lower canopy. They were the tallest trees in the area and little visited away in the dense foliage at the edge of the steep bank above the river. Their girth was appropriate to both their age and the position in which they had decided to grow – I leaned up against one of them attempting to hear the activity within.

***‘Right there,  
in front of me,  
just a few feet away  
was a construction  
the like of which  
I had never  
seen before’***

Looking around, my eyes came to rest on a young sapling up-slope from my position that was exactly what I needed. Grasping hold of it with my left hand I was surprised by the strong vibrations delivered down the limb as a large bird launched itself skyward from its topmost branches, but I didn't let go of it.

It was not difficult to fell the small tree, and to minimise the impact my removal of it would make, I planted a replacement in the excavation as soon as I had finished and then penetrated further down-slope into deeper cover.

An overgrown path that feet had not trodden upon in weeks led me to an isolated glade located on the same level as the riverbank. It was roofed over by a finely-leaved ceiling of lower canopy through which a quiet green twilight spilt its few gold and silver rays. Around and about small insects hovered; the roaring of the cars from the Vauxhall road was forgotten in the relative silence of this enchanted atmosphere.

A long brown fallen log lay to my right, and there was the stump from which it had fallen, and over the other side of it straight as an arrow was the next staff. I strode across the deep spongy leaf-mould and turned right to approach.

Well now. . . just *what the hell is that?*

Right there, in front of me, just a few feet away was a construction the like of which I'd never seen before (or since). Looking self-consciously around I hunkered down to conduct a more detailed examination.

It was pyramidal. Only about nine inches or so high. Looked somehow like it had been pushed up from below, it had four sides and a platform in place of an apex, which was about four inches square. The platform was perhaps five-eighths of an inch wide and ran round the perimeter, it was surfaced with what looked like a miniature walk-way. Inside the walk-way occupying the central part of the platform there was a void – it was a shaft maybe three inches square leading vertically downwards. I got closer.

The shaft walls were planked meticulously with thin strips of tree-bark which were pinned together by really *tiny* little pegs. The mass of the pyramid was apparently made from the floor of the glade. The angles of its edges were not sharp but soft; there was absolutely no doubt as to its shape though – it was a *pyramid* not a mound or a cone. And it was a built structure: it was *designed*.

I didn't dare look down the shaft, because that scene from Ridley Scott's 'Alien' ('the face-hugger')

came into my mind and my bottle went! I know now that I really should have peeked in, and if I had - who's to guess what I would have seen down there? I remember also that I did not even touch it, such was my

respect...or was it fear?

What happened next was more than enough to convince me of its transcendental authenticity so I do not blame myself overmuch.

I stood up and slowly orbited it rubbing my chin and trying to be philosophical, what on earth could it be? Squatting down again I attempted to form a more rational explanation since the philosophical method had failed:

It must be the shrine to a much loved pet; a child had made this to honour an animal I thought, buried it here and raised this small monument above as a marker. A fair enough explanation you might think, but the excellence of the work troubled me – would a child be as precise and as skilful as *this*...I doubted it greatly. O.K. then. It *has* to be the bower of some kind of animal, though I'd never heard of such a structure before. Seemed sensible

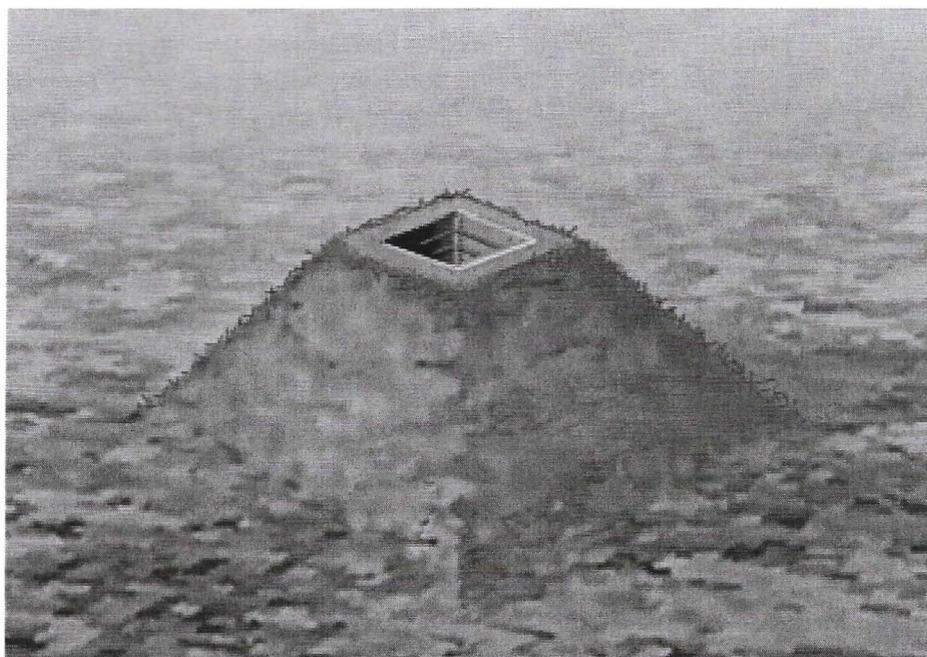
enough to me.

I'd just about made up my mind about this when to my absolute surprise and shock I was told in no uncertain terms that:

**“It was made neither by the Hand of Man, nor by an Animal.”**

It was **The Voice** (the same **Voice** as I had heard twice before, therefore there must be a connection to be figured out - I've still not

figured it out). I was of course thrilled to the core by this transmission. The **Voice** had told me archly only who had *not* made it. Who (or what) *really* made it then, one will inevitably ask? A short



Strange structure seen in the woods.

process of elimination serves to highlight the target areas:

Fact 1 : It was not made by man.

Fact 2 : It was not made by an animal.

In the consensus world where dogmatic intellectual rationality is preferred over direct sensing, my reportage and erstwhile sanity would be questioned – for because what I tell *cannot possibly be true* (or *important* in any way) then I *must* have an ulterior motive in presenting this information. Perhaps I am seeking to profit from it in some way (and if that is found *not* to be the case – well then, I *must* have some sort of *weird mental illness* mustn't I). This is a far easier option than going to the trouble of interrogating the presented phenomena, and is of course sure to yield the

required results; i.e. zilch. But we have to look a little deeper than the surface, don't we folks. If it was not made by man [Fact 1], and not made by an animal [Fact 2], then we are left with a short selection of highly *super-natural* causes to choose from:

**God.**

**The Angels.**

**The Earth Itself.**

**An unknown Egyptian agency.**

**Faeries.**

Faeries, yeah. Seems reasonable. At least it does to me.

Take your pick.

**The Voice** answered my inner question instantly. Makes me wonder if it was some kind of set-up. For there's no way now that I can fool myself into believing I found it by accident. I also know for sure that I'm not in the habit of talking to myself and pretending its someone else. I do not know to this day who it was that spoke to me from out of the blue that afternoon. Four years or so later I found out that I am not the only man to have seen one of these exotic architectures.

***'Four years  
or so later I found  
out that  
I am not the  
only man to have  
seen one of  
these exotic  
architectures'***

**Dorchester. Fordington. Alfred Place.  
Wednesday October 8<sup>th</sup> 1994.**

I am working on some hieroglyphic text in the kitchen, when there is a fuss at the front door. I rise to the occasion. There is Khemeia and the Twins... and Jeff! (see: 'Flying Triangles') Turns out Jeff was planning to call on me because he'd found a passage in a book that reminded him of something I'd described to him in a letter some years before, and he felt compelled to tell me of it.

Alex and Fiona were about to see two grown men discussing Faerie Lore in a serious and imaginative way. I remember catching sight of their little faces with those great wide trusting eyes concentrated in rapt attention avidly drinking in every word we said. I mention this detail because I feel it to have been very important for them to have witnessed this meeting and heard the story...in fact I wouldn't be very surprised if it turned out that the events in Church Wood all those years before had been contrived to deliver this data to *them*. Jeff and I being merely the couriers.

Jeff opened out the book on the kitchen table and began to read.

"Pan is dead, great Pan is dead – and yet when I was a small child I found a tiny log cabin, oh, smaller than a matchbox, in Cockcrow Copse. A little Woodbine had been trained across it. It was perfect. I called Daddy, and he knelt carefully to look.

"Ryle and Jane Fisher," I said "look what they made , Daddy."  
He had excellent sight, he brooded on the little cabin for a long time and finally got up.

"Come away my dear. The Fisher children didn't make that; they wouldn't have the patience."

The little house wasn't cute any longer and the copse wasn't friendly; it was a strange place with the power of being in many words at once. Our pet polt\* at Beth Car, Goldilocks, I had partly understood; but the idea of ordinary children like myself, who yet were invisible, was too much for me. I scuttled beside and behind Daddy, pestering.

"But it *was* made, Daddy. Who made it? *Somebody* made it. Who made it Daddy?"

"Only a Faerie child could have made that house." Daddy finally answered me.

"Don't go too near it," Daddy warned me

“they don't like humans watching them. They'll desert if you do.”

**Reminiscences of Theodore Powys,  
by Theodora Scutt. [The Powys  
Review, #10]**

\*(polt...probably short for 'poltergeist.')

And there it is. But the tale of the Church Wood Pyramid is not quite ended, there is a little more yet. A teaching was given about respect and about getting your priorities right. I was short of pot and had been planning to return to Liverpool that evening in order to re-supply. In spite of what had just happened, instead of *immediately* convening 'Wirral Earthquest' - so as to focus a few more eyeballs on the artefact and get some good photography done of it - I made various perverse excuses to ignore good sense and crossed the river.

The next afternoon I 'phoned my colleague Ali Fitchett and we contacted the group and met at my Aunt Joyce's bungalow about half-a-mile distant from the woods.

***'There was something  
very wrong. That  
sense of undisturbed  
and tranquil almost  
religious sanctity  
enchancing the glade  
the day before,  
was gone'***

I told them about how I'd discovered it, what it looked like and about the **Voice** that had answered my question. We entered the tree-line and descended into the scented twilight of Church Wood. I thought I knew what to expect down there in the quiet glade. Just shows how wrong I can be. But they knew I wouldn't call our team out for nothing, and anyway I was a time-tested member of Wirral Earthquest and trusted as being truthful and candid. You have to be in this line of work.

It had been beautiful here the day before – but now there were shadows.

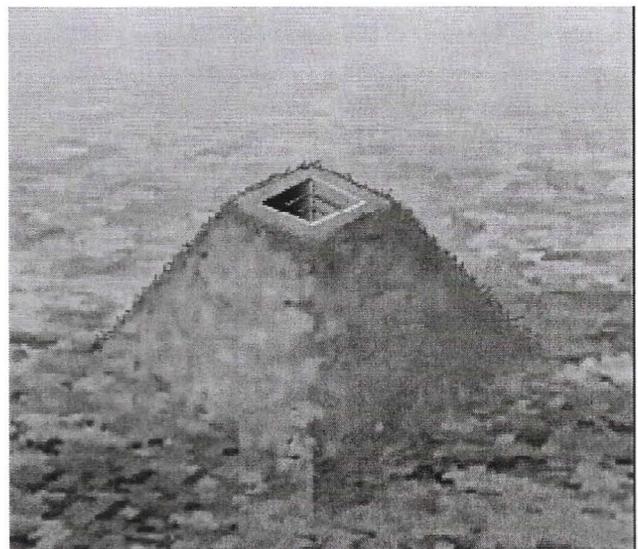
There was something very wrong. That sense of undisturbed and tranquil almost religious sanctity enchancing the glade the day before, was gone.

So was the pyramid. It hadn't somehow *mystically* vanished - it had been wilfully destroyed by the hand of a man. Or it might have been a gang of them. It was mans work that's for sure, it had certainly not been ruined by any animal.

The savagery of the attack had shattered the wonderful structure into uncountable, unrecognisable and unrecoverable fragments. Of the centrally placed descending shaft-way there was absolutely no trace except a small brown shallow depression in a denuded patch of ground. We looked at each other and at what pathetically little evidence remained. It was obvious *something* had stood here, but there was no chance of intuiting what it had been. I showed them the drawings I'd completed on-site the day before, and confessed that if only I'd had my priorities right yesterday then we'd already be engaged in a greater adventure today.

So it is that it is only myself, the Voice, the maker and of course that nasty little psychopath who wantonly destroyed it, who have any *real* memory of its short appearance in this realm.

I will never forget it. Faeries in the woods huh. And why not. They're probably studying the numerous red herrings flying about in there **R**



# PSI-MAN SAY'S

by Col Vassak

TODAY PSI-MAN INTERVIEWS MEDIUM, DEREK ACORN.

DON'T TELL ME. HOW CAN AN INCREDIBLY GOOD LOOKING, SLIGHTLY EFFEMINATE, EARRING WEARING, LIVERPOOL LAD BOTHER TO TALK TO THE LIKE OF YOU! ... GOD BLESS YOU.

NO, SOME PEOPLE SAY THAT YOU'RE THE MOST GIFTED MEDIUM OF MODERN TIMES...

THAT'S TRUE

(THIS WEEK I'M GOING TO INTERVIEW DEREK ACORN.)  
HELLO DEREK, HELLO SAM,

HELLO PSI-MAN, GOD BLESS YOU. SAM'S SAYING YOUR GRAN SENDS HER LOVE...

GOD BLESS YOU

I KNOW. I WAS ON THE PHONE TO HER LAST NIGHT!

LET ME ASK YOU A QUESTION

WHILE MOST SENSIBLE PEOPLE THINK YOU'RE A CON ARTIST WITH A THEATRICAL FLAIR WHO MAKES A FORTUNE BY TALKING OVER HIS SHOULDER TO A MAKE BELIEVE ENTITY NAMED SAM. WHAT WOULD YOU SAY TO YOUR CRITICS?

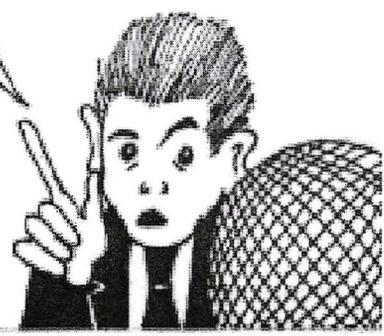
I'D SAY, WHAT'S THAT SAM? I'M GETTING 1645 TO 1680 RESIDUAL ENERGIES. A WOMAN NAMED MARY GOD, BLESS HER. I'M BECOMING POSSESSED. NO, NO, HIS WIND!

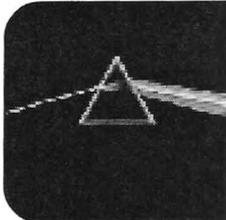
I'M ALSO GETTING MORE RESIDUAL ENERGIES, FAKE SEANCES, YVETTE FIELDING BECOMING HISTORICAL FOR THE UMPTENTH TIME, GOD BLESS HER. LOTS OF BLAIR WITCH LIKE TO CAMERA SPEECHES. I SEE A MAN WITH A CONSTANTLY SCREECHING MAGNETOMETER...

DID I TELL YOU ABOUT THE RESIDUAL ENERGIES, THE AURA'S, CAMERA MEN ACTING LIKE GIRLS, UNDU, UNWARRANTED EXCITEMENT, ORBS, ORBS MORE ORBS. HISTORIANS ..... WHO TALK..... IN A VERY ..... VERY STRANGE ..... FASHION. ARGHHH! THERE GOES YVETTE AGAIN! GOD BLESS HER. HOT SPOTS, COLD SPOTS, THE CREAM I TAKE FOR THE SPOTS ON MY.....

YOU'RE JUST A BIG PHONEY!

OH MY GOD  
HOW COULD HE?  
HORROR  
SHOCK





## An Urban Myth: The Dark Side of the Wizard

By Mark Rosney



*For a number of years many people have been saying that there are some amazing connections between the classic 1939 film 'The Wizard of Oz' and Pink Floyd's seminal 1973 album 'The Dark Side of the Moon'; connections that many people believe are more than just coincidence. Mark Rosney investigates.*

**I**n the insane world of Rock 'n' Roll, there are plenty of rumours flying around about hidden meanings in songs, from the supposed satanic messages contained in Heavy Metal albums to the subtle drug taking references found on some Beatles songs. However, none of these are as big, or as widespread as the rumours going around about the spooky connections between an iconic album and an equally iconic movie.....

Pink Floyd fans across the world are literally buzzing about the amazing coincidences that leap off the screen when you play 'The Dark Side of the Moon' as the soundtrack to 'The Wizard of Oz'.

There are hundreds of websites dedicated to the 'spooky synchronisations' that people claim happen between the lyrics, music and what appears on screen. It seems that the world and their dog have tried it, and many have been 'blown away' by the results.

***'It seems  
that the world and  
their dog have  
tried it,  
and many  
have been  
'blown away'  
by the  
results'***

For people interested in the real truth behind urban myths, this is the opportunity of a lifetime: an urban myth, or a music conspiracy theory if you like, that anyone can try out for themselves.

### How does it work?

All you need is a copy of the original 1939 film and a CD of the album. Start the CD player and immediately hit pause. Start the movie, turning the sound down and wait for the MGM lion. Immediately after the third roar, take the pause off the CD. Sit back, watch and listen.

### What do you see?

Among the many coincidences claimed on the websites, the following are considered to be really startling:

During the first track 'Breathe' Dorothy teeters along a fence as the band sing "balanced on the biggest wave"

The Wicked Witch, in human form, first appears on her bike as the cacophony of alarm bells ring out at the start of the track 'Time'.

During the track 'Time', Dorothy breaks into a trot to the line "no one told you when to run"

When Dorothy leaves the fortune teller to go back to her farm the band are singing "home, home again"

Glinda, the Good Witch of the North appears during the song 'Money' as the band sing "don't give me that do goody good bullsh\*t"

A few minutes later, the good witch confronts the wicked witch as the band sings "and who knows which is which?" (witch is witch)

The song 'Brain Damage' starts just as the Scarecrow launches into his song "If I only had a brain".

As Floyd sings "the lunatic is on the grass" the

scarecrow begins his dance routine near a green lawn.

The line "got to keep the loonies on the path" comes just before Dorothy and the Scarecrow start skipping down the Yellow Brick Road.

And there are many, many more. However, it is not only lyrical coincidences... Apparently songs end when scenes switch, and even the Munchkin's dance appears to be perfectly choreographed to the song 'Us and Them'.

However, the most startling synchronisation is when Claire Torry's powerful wordless vocal solo in 'The great gig in the sky' rises and falls in perfect time to the tornado scene.

And that's not all! The films transition from black and white to colour, when Dorothy opens the door to the magical kingdom of Oz, is heralded by the sound of cash registers at the start of the track 'Money'. Real fanatics are also quick to point out that side one of the vinyl version of the album is the exact length of the black and white portion of the film. And, of course, there is the famous cover.....a single beam of white light on a black background entering a prism, only to emerge on the other side as a rainbow, which many interpret as a symbolic representation of the black and white to colour transition of the film, not to mention Judy Garland's classic song 'Somewhere over the rainbow'.

The clincher for most people comes right at the end of the album as it tails out to the sound of a beating heart. At the same instant Dorothy presses her head against the Tin Man's chest

listening for a heartbeat!

Spooky coincidence? Some say 'No, not a coincidence. It was planned'.

## Dark designs

So, has someone unwittingly stumbled onto the secret meaning behind the most enigmatic album of the 20<sup>th</sup> century? Fans certainly think so. But what does the band have to say on the matter?

Floyd keyboardist Richard Wright, when

interviewed on US radio, denied all knowledge of it, saying that if it was intentional he had not been party to it.



Got to keep the loonies on the path? Dorothy & co. en-route to see the Wizard

In a recent article in 'Guitarist' magazine, Dave Gilmore, legendary lead guitarist with the band, had only one word to say on the subject.

Unfortunately

that word is not repeatable here! Such denials, however, are met with disbelief by the Oz-Floyd theorists, who cite the sheer number of 'coincidences' between film and album as concrete proof that the latter was modelled on the former.

In particular, one fan, DeeJay George Taylor Morris, is convinced that ex Floyd frontman Roger Waters planned the whole thing in secret without telling the rest of the band. "It's too close. Look at the song titles. Look at the cover. There's something going on there".

## Difficulties

As theories go, this is an interesting one, but for it to be true presents too many problems.

Firstly, there is the issue of timing. To make music match up perfectly with film requires careful timing of scenes. Back in 1973 when the album was being recorded, the only way to do this would have been to screen the film itself and play the music alongside it to ensure a perfect match. This would have entailed obtaining the original movie and a projector, and to have it in the studio during the making of the album. So the theory of keeping all of this from your fellow band members is really stretching things a little.

Of course, it might have been slightly more feasible if Roger Waters had written all the music, as he could have seen screenings in private and made a list of timings, but unfortunately the album was very much a band effort. There is no way that Roger could have subtly influenced his band mates to write songs to specific lengths, suggest lyrics and tie-in sound effects, especially if he wasn't letting them in on the secret.

Anyhow, let's assume that Roger successfully kept his master-plan secret and managed to get over the hurdles of timing, synching the music to the image and ensuring that the final cut of the album matched the film perfectly. Are there still problems? Yes!

Way back in 1973 there were only three album formats available: Vinyl LP, Compact Cassette and 8-Track tape cartridges. The first two, as pre-CD generation people will remember, have to be turned over in order to play the second side. A very important fact considering most of the 'amazing synchronisations' occur on music that was originally on side 2 of the album. This would necessitate stopping the LP, turning the record over, re cueing the needle and being able to 'hit' the first sound on the first track in EXACTLY 2 seconds (which is the time delay between tracks on a CD version) in order for the synchronisations to flow in the way that

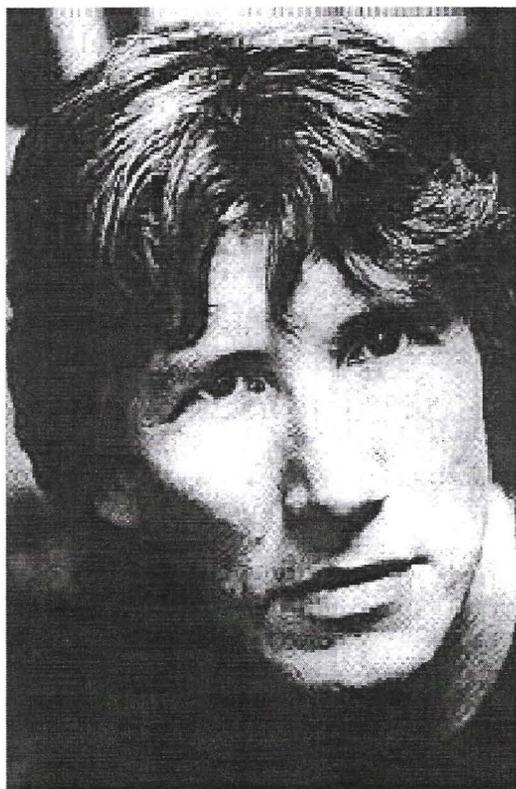
the Oz-Floyd theorists say they do. No mean feat! Cassette tape also has its problems, as now you not only have to turn the tape over, you have to contend with the pesky leader tape, which has a run in time of about 4 seconds.

8-track, however, is a little different. These tapes play continuously in an infinite loop, so it is possible that in this format the synchronisations would be easier to achieve. But again, it would necessitate taking your bulky 8 track tape deck, amplifier and speakers to your local cinema to get the effect. And you'd have to ask the projectionist to run the film without sound. Hardly worth the effort really!

Which leads us back again to the biggest problem...timing.

### Framing the picture

Not a lot of people know this, but there is a time difference between the length of a cinema movie and its Video or DVD version. This is caused by the fact that cinema movies are projected at 24 frames per second. That is, 24 full images are projected off the film onto the screen every second. All well and good, but a problem arises when a movie is transferred to



Dark genius of synch? Roger Waters

video or DVD.

Because of the speed at which (UK) Televisions cycle (50 times per second), TV screens consequently show 25 full images per second. In short, if you played a movie on the TV without doing anything to it beforehand, you end up with a gap that lasts 1/25<sup>th</sup> of a second, every second. This would produce an irritating flicker that would be very annoying to watch.

The way round this problem is to speed up the original film a little so that 25 images are displayed every second. The result: smooth flowing images, no annoying flicker.....and a reduction in the film's length by 4%.

***'The minute the movie is transferred to Video and DVD means that the music would no longer synch up'***

So, if Roger Waters *had* managed to get the music in perfect synch with the original movie, the minute the movie is transferred to Video and DVD means that the music would no longer synch up. This makes the claim that the 'synchronisations were intentional' school of thought all the more silly. I'm sure there are a few die hard theorists that will say Roger Waters is such a genius that he anticipated the arrival of the new technology (home Video Cassette Recorders and CD's were not around in 1973!) and made adjustments accordingly, but I think that this is really pushing the belief boat way out past the point of no return.



### Conclusion

So, is 'The Wizard of Oz' the hidden message behind one of the most popular albums of all time? I don't really think so. But the weird way that the music does *seem* to synch up to the movie is intriguing. However, under closer scrutiny, most of the cited links are, at best, tenuous. One synch however, the tornado scene, with 'the great gig in the sky' as soundtrack, is uncanny!

Is it all just a weird coincidence then? Almost certainly! The laws of chance do allow for this sort of thing to happen. But does this tell us anything about the nature of the cosmos? Not really, but it does tell us that there are a lot of people out there with far too much time on their hands! **R**

## Try it for yourself!

### How to synch up the album and the movie

1. Obtain a copy of the **original** 1939 MGM version of the film. Beware of picking up the more recent restored version of the movie that contains slightly different scene lengths.
2. Obtain a CD copy of the album.
3. Load the CD, then start the CD player and immediately press pause.
4. Start the movie, turning the sound down a little.
5. Wait for the MGM Lion.
6. Immediately after the third (and final) roar, take the pause off the CD.
7. Turn down the movie sound completely.
8. Sit back, relax and watch out for the spookiness!

### Further information:

Here is a selection of web links to help you explore the strange world of 'Floyd - Oz' Synchronisations.

[http://members.cox.net/stegokitty/dsotr\\_pages](http://members.cox.net/stegokitty/dsotr_pages)

[www.pinkfloydonline.com](http://www.pinkfloydonline.com)

[www.rareexception.com/Garden/Floyd/Floyd.php](http://www.rareexception.com/Garden/Floyd/Floyd.php)

<http://classicrock.about.com/library/misc/blpinkfloydwizardofoz.htm>

[www.synchronicityarkive.com/dsotr.php](http://www.synchronicityarkive.com/dsotr.php)



# About MARA

## Group Co-ordinators

### Bill Bimson

0151 259 1241

billbimson1@yahoo.co.uk

### Anthony Eccles

0151 727 4057

tonyeccles@yahoo.com

### John L Hall

0151 475 7935

j.l.hall@livjm.ac.uk

### Paul Rogers

01695 729410

paulrogers3@btinternet.com

## About The Researcher

This publication serves as a voice for MARA members who want to write about their research and interests in anomalous phenomena. We also welcome letters, articles and advertisements from non MARA members. MARA does not pay for articles from outside sources, however it will mean that your article or research will reach a wider audience of people involved in the paranormal.

Please send your letters and articles to:

**Mark Rosney**  
mark\_rosney@hotmail.com

or

**13f Parkfield Road,  
Liverpool, L17 8UG**

**No personal visits  
please!**

MARA reserves the right to edit all submissions as necessary.

**T**he Merseyside Anomalies Research Association (**MARA**) was founded in February 1996. It is a non-profit making organisation whose aims are to encourage, promote and conduct unbiased objective investigation and research into UFO/paranormal phenomena. It aims to collect and disseminate evidence and data relating to anomalous phenomena.

The association will also co-operate with persons and organisations engaged in similar research in all parts of the country. MARA also provides data for undergraduate and post-graduate students who are researching into anomalous phenomena.

MARA consists of an informal group of people of all backgrounds and a variety of ages over 18. The group limits itself to a relatively small number of people, composed of individuals with mixed backgrounds who want to actively investigate and research UFO/paranormal phenomena within Merseyside. Investigation by members has to be done at their own expense (*something other societies fail to mention*). Association members are open minded and objective in their approach and investigative training is given.

All members abide by a code of conduct, treating information pertaining to witnesses and cases with confidentiality. The Association and its members operate under the Data Protection Act. Membership application to MARA is free and space permitting, is open to any interested individuals. If you would like to apply to become a member of MARA, you will find a membership application form on the next page. Simply take a photocopy and return it to the address on the form.

The Association is jointly run by its group organisers, called co-ordinators. They are amateur investigators and researchers in their spare time, and members of well known national organisations. They are responsible for any major decisions involving the group in addition to the association's membership, activities, functions and research.

It is a policy of MARA not to have any fixed beliefs and to remain apolitical. However, the organisation is not responsible for the opinion's expressed, or implied, by guest speakers, items within The Researcher, or by any arbitrary views of the Association's members. MARA is affiliated to the British UFO Research Association, Northern Anomalies Research Organisation, The Northern UFO Network, the Society for Psychical Research, and works with the Association for Scientific Study of Anomalous Phenomena and the UFO Investigator's Network.

**Join the MARA team....  
Fill in the application form today!**



# MARA

Merseyside Anomalies Research Association

## Membership Application Form

Title Mr  Mrs  Miss  Ms  Other  ▶ *please specify*

Full Name

Date of Birth

Address

Postcode

Tel No.

e-mail address (if any)

Occupation

Interests/Hobbies

Are you a member of any other UFO/Paranormal organisations? Yes  No

*Please give details. Use additional information section on page 2 if necessary.*

How long have you been interested in UFO/Paranormal experiences?

Have you had any UFO/Paranormal experiences? Yes  No

*Please give details. Use additional information section on page 2 if necessary.*

Would you like to be involved with active investigation and research? Yes  No

Over ▶

## Additional information

*Please use this space to provide us with any additional details which you wish to include, such as: Specialist/Academic qualifications, further details of any paranormal experiences you may have had, details of other paranormal groups which you are/ have been involved with etc.*

I declare that the information given on this form is, to the best of my knowledge, correct.

Signed

Date

All information on this form will remain confidential and will not be used for any purpose other than registration into MARA.

**Please print, sign and return this form to:  
MARA, 52 Hawthorn Ave, Halewood, Liverpool, L26 9XD.**