

The Bulletin of the  
Parapsychological  
Association

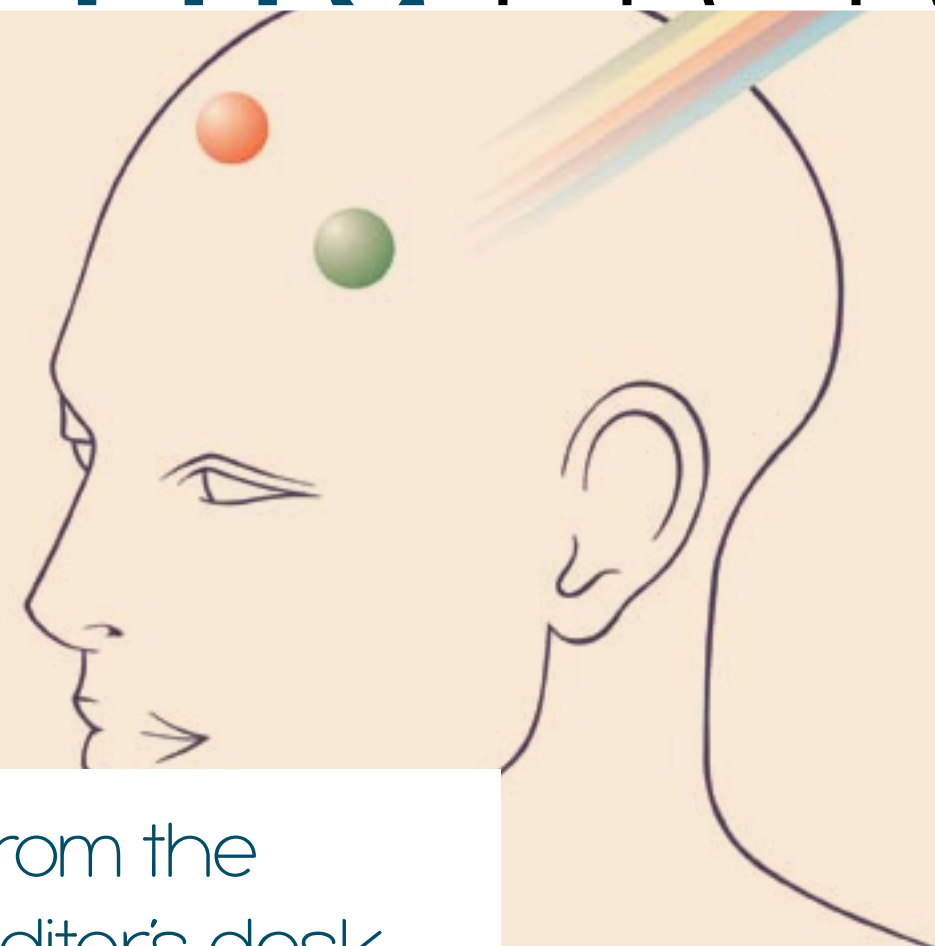
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# Mindfield



Volume 5  
Issue 1

The Bial  
Foundation  
issue



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# From the editor's desk

The Bulletin of the  
Parapsychological  
Association  
Volume 5  
Issue 1



by ETZEL CARDEÑA,  
CERCAP, Lund University

## A Swedish skirmish

chemistry, Georg Lindgren, statistics, Christer Löfstedt, ecology, Dan-Eric Nilsson, zoology, Olov Sterner, chemistry, and Bengt E Y Svensson, physics) sent incensed letters to Swedish newspapers blasting LUM for daring to publish that piece, and they were later joined by others such as Mattias Collins, medicine, and psychologists Joakim Westerlund and Henry Montgomery. Some of their critiques showed the same insulting rhetoric and utter lack of knowledge that have been endemic among critics of parapsychology. For instance, Prof. Collins thought that it was inappropriate to use people who believe that they would succeed in the experiment, and some engaged in name-calling ("pseudoscience") and ridicule (the article must have an "April fool's day joke")!

In my replies, I pointed out that science requires to actually have some knowledge of the area one is criticizing, that our study did not "prove" psi but was consistent with previous meta-analyses supporting psi, and that a number of very eminent scientists (far more than any of my critics) have

done research on parapsychology and supported the validity of psi phenomena. More importantly, besides various public and private messages of support, the LUM editor unequivocally stated that I, as other professors, have the right to publicize my research, and I was supported in radio, TV, and newspaper interviews by Department Chair, Per Johnsson, Dean Ann-Katrin Bäcklund, and President Per Eriksson. I suspect that my critics did not precognize this outcome...

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Issue 1

This issue celebrates the enormous contribution of Bial Foundation to the study of parapsychology through a report of its latest meeting by Carlos Alvarado, and an overview of its granting activity by Alejandro Parra. The parapsychology community has a big debt of gratitude with Luís Portela and all the very fine people at Bial not only for the financial support they have so generously contributed, but for the extraordinary level of competence and cordiality they exhibit during their biannual meetings.

John Palmer, current editor of the *Journal of Parapsychology* and who has done so much for the field in so many ways and for so many decades, contributes his reflections in this issue. *Mindfield* continues being an international forum with abstracts from publications in Italian (Maria Luisa Felici and Giulio Caratelli) and German (Gerhard Mayer), besides the always interesting bibliographies by Gerd H. Hövelmann. Our design editor, Nikolaos Koutzamatis, introduces a very important figure in the study of psychical research in Greece. I am sorry to inform on the passing away of three important figures in our field: Steve Abrams, Marion Roller, and Ingo Swann, and my gratitude goes to the authors of their obituaries.

There are new journals on areas clearly related to parapsychology such as exceptional experiences and nonlocality. Although I am glad to see such interest, this development concerns me for three reasons: 1) it makes it more likely

New web tool for  
parapsychological research

## Register your study!

A webpage for registering parapsychological experiments has been implemented by the Koestler Parapsychology Unit (KPU) at the University of Edinburgh. The value of study registration for a controversial area such as parapsychology has been mentioned over the years. Prospective registration of experiments provides a da-

tabase for research synthesis that is not subject to possible reporting or publication biases. Registration also increases confidence by providing clear evidence that the key hypotheses and analyses were planned prior to conducting the experiment. Among other benefits, registration should be of value to editors and reviewers during the publication process. Registration of experiments is a well-established practice in medical research and enhances the credibility of a study.

The KPU registry webpage is at:  
<http://www.koestler-parapsychology.psy.ed.ac.uk/TrialRegistry.html>

Other options for study registration may become available in the future. You can get more information from Professor Caroline Watt, Koestler Parapsychology Unit, [Caroline.Watt@ed.ac.uk](mailto:Caroline.Watt@ed.ac.uk)

that knowledge of our area will become even more scattered, as it is unlikely that people interested in psi will subscribe or even read an increasing number of journals, 2) these new publications will likely decrease contributions and support to already established journals such as our *Journal of Parapsychology*, or the *Journal of the Society for Psychical Research*, or the *Journal of Scientific Exploration*, and 3) I believe that, if anything, we should try to publish more in mainstream journals rather than continue to preach to the choir of increasingly specialized journals.



9<sup>th</sup>

# conference of the Bial Foundation

Volume 5  
Issue 1

9<sup>th</sup> conference  
of the Bial Foundation



From left to right: Rui Mota Cardoso, Susana Vasconcelos, Daniel Bessa, unidentified, Maria de Sousa, Miguel Farias, Lynne Levitan, Stephen LaBerge, Ingrid Dhanis, Allan Hobson, Isabel Castro, Luís Portela, Richard Broughton, Sally Rhine Feather, Bill Hendrickson, Robert Stickgold. Bottom, left to right: unidentified, Milan Valasek, Adam Curry, Paula Guedes.



by Carlos S. Alvarado,  
Atlantic University

The 9th Bial Foundation Symposium, devoted to the topic of Sleep and Dreams was held on March 28-31, 2012 at Porto, Portugal (see the program here [http://www.bial.com/en/bial\\_foundation.11/symposium.19/9th\\_symposium\\_.83/program.90/program.a189.html](http://www.bial.com/en/bial_foundation.11/symposium.19/9th_symposium_.83/program.90/program.a189.html)). For those of you not familiar with the Bial Foundation, it is an organization founded in 1994 devoted “to

encourage the scientific study of Man, from both the physical and spiritual perspectives, by honoring, supporting and promoting the work and efforts of all those who seek out new paths along the route of Research, Science and Knowledge” ([http://www.bial.com/en/bial\\_foundation.11/mission.15/mission.a36.html](http://www.bial.com/en/bial_foundation.11/mission.15/mission.a36.html)). They accomplish this by providing research grants and organizing conferences, both of which include parapsychology.

The convention opened with a special presentation by Allan Hobson, *Dream Consciousness*. Hobson argued for an explanation of dreams that, citing from his abstract, suggests “that REM sleep may constitute a protoconscious state, providing a virtual reality model of the world that is of functional use to the development and maintenance of waking consciousness.”

This was followed on the next day by the session *Sleep*

and *Cognition* that included the following papers: Sleep, Memory and Dreams: Putting It All Together (Robert Stickgold), Dreams, Emotions and Brain Plasticity (Sophie Schwartz), and REM Sleep in Insomnia (Kai Spiegelhalter). After these papers Eu van Someren presented a keynote lecture on *Lying Awake in Insomnia: Imaging Causes and Consequences*.

Another session of papers was about *Sleep, Dreams, and Society*. It had presentations about Waking Life and Dreaming: How They Interact (Michael Schredl), Mutual Relationships Between Sleep, Dreaming and Society (Teresa Paiva), and Dynamic Structure of NREM Sleep, Dreaming and Society (Péter Halász). Paiva focused on the negative effects of sleep disorders on people, its effects on traffic accidents, and cognitive functioning.

Following this session, Stephen LaBerge presented the keynote

lecture *Exploring the World of Lucid Dreaming*, which was in my opinion one of the most interesting and stimulating presentations of the whole convention. He concluded his abstract commenting on the importance of lucid dreaming (LD): “LDing might be a further step in cultural evolution . . . a means to explore the way our brains create our lived realities, bringing greater perspective on what it truly means to be Awake.”

Similar to previous years parapsychology was represented in the conference sections that were ably organized by Caroline Watt and Dick Bierman. There was a session, moderated by Bierman, about *Dreams and Anomalous Cognition*. This included the following presentations: Dream ESP Studies Before Maimonides: An Overview, 1880s-1950s (Carlos S. Alvarado), Spontaneous Psi Dreams: Louisa E. Rhine’s Studies Revisited (Sally Feather), and What Have We Learned from Experimental Tests of Dream

ESP?” (Chris Roe; presented by Richard Broughton). Finally, Caroline Watt spoke on The Psychology of Precognitive Dream Experiences. She suggested that conventional psychological processes may account for many dream precognitive experiences.

Following this session, Dick Bierman moderated a discussion on *Controversial Issues in the Science of Sleep and Dreams* with Eus van Someren, Michael Schredl, and Stephen LaBerge. The issue of ESP research was discussed here. Interestingly, LaBerge referred to his difficulties in publishing his pioneering work on lucid dreaming.

Two sessions were devoted to presentations of research funded by the Bial Foundation. These were grouped under such wide topics as learning and memory, sleep and dreams, and the use of particular tools for research. Some of the papers related to parapsychology presented in these sessions included Adrian Parker’s Communication in Shared

Altered States Using The Hypnotic and Ganzfeld Induction of Lucid Dreams, Adam Rock’s Process-and Proof-Focused Investigation of Anomalous Information Reception by Mediums: A Two-Part Qualitative Study, Cassandra Vieten’s Experimental Tests of the Role of Consciousness in the Physical World, and Nancy L. Zingrone’s Absorption Experiences and their Relationships to Dreams, Imaginary Companions and Parapsychological Experiences. All these papers involved additional collaborators. In addition, there were other events that supplemented the conference, including numerous poster presentations of projects funded by the Foundation. The Bial Foundation is to be congratulated for organizing and supporting this great event. I extend my thanks to the Foundation for its magnificent hospitality, and particularly to its President Luís Portela, and to Paula Guedes, who was in charge of many of the aspects of the convention.

Fundraising for psi research:  
**Bial Foundation's**  
contribution  
to the development  
of parapsychology



by ALEJANDRO PARRA,  
*Instituto de Psicología Paranormal*

Since the mid 90s, parapsychology or psi research has changed, sometimes for the better, sometimes for worse. At a time when the skeptical movement and economic crises in several countries have attacked human and material efforts, the dwindling of researchers (mostly concentrated in English-speaking countries like the United States and UK), and as a consequence a decreasing quantity and quality of psi experiments, and too much emphasis on topics related to psi as paranormal beliefs, history of parapsychology, and clinical issues, the issue of proof-oriented psi research seems devalued. The good news in this somewhat daunting scenario is the significant contribution to parapsychology from

the BIAL Foundation, not only to English-speaking parapsychologists but to researchers from all countries of the world and in all languages.

Fundraising to aid parapsychology is often an untold history. Some of the pioneers of psychical research were well-to-do and they had enough to support their research; they could travel, but they did not have great fortunes. Other people such as French industrialist Jean Meyer, founder of the Institut Métapsychique International of Paris and British physicist Oliver Lodge had personal fortunes or were aided by their family members, such as the Italian researcher Ernesto Bozzano's brother, the German physician Albert von Schrenck Notzing's wife, or through the fortune that the

French physiologist Charles Richet inherited from his family. One of the first grants to fund psychical research was to John Edgar Coover (1872-1938) in 1912, psychologist and director of the Psychical Research Laboratory at Stanford University. Thomas W. Stanford, brother of the founder of the University, gave a significant endowment, making him the first faculty member of a large American university to conduct parapsychological experiments (Berger, 1988).

Other philanthropists also publicly expressed their interest in this field. For example, Chester Carlson (1906-1968), creator of Xerox printing technology, subsidized J.B. Rhine and Ian Stevenson. Frances Bolton (1885-1977), who served in the United States House of Representatives and was the first woman elected to Congress from Ohio, worked with Eileen Garrett and the Parapsychology Foundation. Bolton sympathized with many serious scientists who were willing to devote their entire lives to psi research (Alvarado, 2000). Also there is a long list of Rhine's Donors who helped him and Louisa, his wife, fund experimental parapsychology (Mauskopf & McVaugh, 1980).

Many philanthropists have pushed researchers to devote full-time to parapsychology, either privately or academically and are still remembered for their contributions to the study of UFOs (Laurance Rockefeller, 1910-2004), traditional Chinese healing methods (Masaru Ibuka, one of the founder of SONY Corp., 1908-1997). We must also remember other contributions, such as university chairs and institutes that received money for many postgraduate students or scholars who wanted to continue psi research, such as the British writer Arthur Koestler (1905-1983) at the University of Edinburgh (Scotland), the Danish businessman Poul Thorsen at Lund University in Sweden

(for parapsychology and hypnosis), and other private institutes, such as the Institut für Grenzgebiete der Psychologie und Psychohygiene (Fanny Moser in Germany), and the Perrott-Warrick Fund, created in 1937, and administered by Trinity College in Cambridge, among others.

More recently, some parapsychologists have also left funds for PA students and researchers, such as Gertrude Schmeidler (1913-2009) (PARE Grant), Robert L. Morris (1942-2004) (Robert L. Morris Travel Grant), or for specific studies in parapsychology such as the Gilbert Roller Fund for the study of macroscopic psychokinetic phenomena such as those reported in sitter-groups, séances, and poltergeist activity.

#### BIAL Foundation and parapsychology

For most PA members, the names Luís Portela and BIAL are vastly known. Portela, honorary member of the PA, is the only philanthropist interested in the scientific investigation of psi from the mid nineties until today (and probably much earlier) and has awarded more grants to parapsychology than any other in the past. The Bial Foundation's and Portela's contributions have almost single-handedly kept parapsychology alive worldwide for the last two decades. In fact, this is the largest single funding source for psi research in recent memory, comparing in scope to the funding level of the U.S. government's Stargate program.

Bial Laboratories is a pharmaceutical company headquartered in Trofa, Porto district, Portugal (see [www.bial.pt](http://www.bial.pt)). Currently, the fourth generation of the family Portela assumed the executive management of BIAL, which has as main goals to discover, develop and provide therapeutic solutions within the area of human health, and continue a worldwide expansion. Bial is today the

first international innovative pharmaceutical company of Portuguese origin and its products are found in pharmacies in more than 50 countries in Europe, America, Africa, Asia, and the Middle East.

Briefly, Álvaro Portela in 1908, 14 at the time, met Mr. Almeida (Al + Al = BI-AL), owner of the Padrão Pharmacy in Porto. At a time when medicines were prepared in the pharmacies themselves, Portela suggested that his boss open the establishment in the early hours so clients could leave their prescriptions and pick up their medicines in the afternoon after work. The company was established in 1924. Years later, António Emílio Portela, Álvaro Portela's son, took charge of the laboratory, beginning a process of renewing equipment and mechanization of the factory that would help turn it into one of the most important in the country. Luís Portela, the company's current chairman, is the third generation of the family to head Bial. He graduated in Medicine from the University of Porto, practiced medicine at the S. João Hospital for three years, and lectured in psychophysiology for six years at the University of Porto. He did not want to be a manager, he had always wanted to be a doctor and university professor, but the sudden death of his father left him divided between his dreams and family tradition and made him take the decision to leave his promising medical and university career and become the chairman of Bial. He was just 27 but at the time, as now, what moved him was an enormous passion for the company.

Currently, BIAL is a leading pharmaceutical group in the Iberian Peninsula, occupying a leading position in the production of allergic immunotherapy. Portugal and Spain are the main pillars of BIAL's international project. In the last years BIAL channelled more than 40 million euros per year for R&D, which



*I believed, and still believe, that it is the responsibility of science to develop the necessary effort to clarify all phenomena. That is why I studied medicine and specialized in psychophysiology, intending at that time to return later to parapsychology.*

is centered in the central nervous system, cardiovascular system, and new advances in the treatment of allergies. Bial has production and R&D centres in Trofa, Portugal, and Bilbao, Spain, 120 people currently work in both R&D centers, among which 32 have doctorates. The first drug resulting from Portuguese R&D was created in the Trofa Centre and launched on the global market in 2009. The Group also owns facilities in Italy, Mozambique, Angola, Ivory Coast, and Panama. BIAL has about 900 employees and its turnover is around 160 million Euros (see Marques, 2009; Marques Simões, 2011).

In 1994 Luís Portela established, with Bial Laboratories and the Council of Rectors of Portuguese Universities, the Bial Foundation. Among its activities the BIAL Foundation – classified as an institution of public utility by the Portuguese Government – manages the BIAL Award, created in 1984, one of the most important awards in the health field in Europe. The BIAL Award rewards both basic and clinical research, distinguishing works of major impact in medical research.

The BIAL Foundation also manages the Bial Fellowship Programme and has since 1994 supported 461 projects and 1,501 researchers with research groups in twenty-seven countries, resulting, by December 2012, in about 594 full papers, out of which 170 had been published in indexed international journals with an average impact factor of 3.6 and a substantial number of citations (1675). Every two years, researchers worldwide benefit from financial funding in the range of €5,000 to €50,000 for a duration of up to three years.

Since 1996 and every two years, the BIAL Foundation organizes the Symposia entitled Behind and Beyond the Brain, a forum that gathers well renowned neuroscientists speakers, such as Allan Hobson, Seymour Epstein, David Myers, Paul Ekman, Howard Eichenbaum, Dietrich Lehmann, Olaf Blanke, Sergio Della Sala, Pim van Lommel, Jerome Kagan, Richard Bentall, António R. Damásio, and many others. Leading parapsychologists have also presented many current developments, such as Dick Bierman, Stanley Krippner, Edwin May, Robert Morris, Roger Nelson, Dean Radin, Ian Stevenson, and Caroline Watt. The topics dealt in the symposiums have covered Exceptional Experiences (2000), Exceptional Interpersonal Relationships (2002), Consciousness and Brain (2004), Memory (2006), Emotions (2008), Intuition and Decision-Making (2010), and Sleep and Dreams (2012). It should be noted that the presentations are simultaneously translated into Portuguese and English. The Bial Foundation is also to be commended for its financial support for bringing so many researchers together in their biannual symposium to present partial or final results of their fellows.

I briefly interviewed Dr. Portela in order to know more about his specific interest in parapsychology:

*When did your become interested in parapsychology and specifically par-*

*anormal phenomena or experiences?*

“My interest in paranormal phenomena began in my teenage years and stayed with me. I was not interested in any particular phenomenon, nor was I even very keen to experience them, although I had experienced or witnessed several. What fuelled my interest was the fact that it seemed to me that humankind easily accepted almost everything, from the point of view of faith, while on the other hand that same humankind rejected almost everything, on scientific grounds.

I believed, and still believe, that it is the responsibility of science to develop the necessary effort to clarify all phenomena. That is why I studied medicine and specialized in psychophysiology, intending at that time to return later to parapsychology. As I then chose to dedicate myself to the family business, interrupting my clinical and academic career, I decided to support those who did research that I had wanted to develop but in the end could not. Therefore, I decided to establish the Bial Foundation, together with Laboratórios Bial and the Council of Rectors of the Portuguese Universities, implementing a program of scientific research and grants in psychophysiology and parapsychology.”

*What do you think is the future of parapsychology?*

“In my opinion, parapsychology will evolve like every other branch of science. Sooner or later explanations for all parapsychological phenomena will be found, probably demonstrating that some are fantasies or even scams, while others are real and follow natural laws currently unknown to humans or, at least, not yet accepted by mainstream science.”

*What areas do you see as strengths or weaknesses in parapsychology and why?*

“In my opinion, the main strength of parapsychology is the common practice

of some researchers to demonstrate in detail the root of the phenomena, this practice being provoked by the doubtful stance assumed by other scientists regarding paranormal phenomena. Perhaps the biggest weakness is a certain inability to dare to think outside the box, maintaining the scientific spirit but allowing the enlightening inspiration, this also being due to the surrounding pressure of skepticism.”

*What kind of research areas of interest draw your attention?*

“I do not favour any area. All interest me since they may contribute to the enlightenment of humankind. I note with some concern that, even among parapsychologists, it seems that there are some areas that are considered less worthy for thorough scientific research. I think that all areas should be subject to thorough research.”

*What is your personal impression about the BIAL Foundation’s contribution to parapsychology?*

“I do not think I should evaluate the contribution of the Bial Foun-

dation to parapsychology. It is up to me to find effective means of support so that researchers in the field will be motivated to do an increasingly better job. I tried this and will continue to meet this demand, with much pleasure. Let us see what we can achieve in the coming years, how we can encourage an increasing quality in research supported by us and the production of results that may enable humans to understand themselves better and live better.”

*Proposals granted by BIAL Foundation*

Using the data uploaded by the BIAL Foundation on its website ([http://www.bial.com/en/bial\\_foundation.11/grants.18/science\\_research\\_grants.a38.html](http://www.bial.com/en/bial_foundation.11/grants.18/science_research_grants.a38.html)) and with the cooperation of Paula Guedes, I designed a table to assess the applications received biannually, with grants awarded to parapsychology and psychophysiology (see below):



Luís Portela | Bial Foundation’s President

	Edition's Year	Candidatures	Grants (Total)	(a) Grants for		(a) Grants for parapsychology and psychophysiology were categorized using the titles and the authors of each project. Some of the projects may have both psychophysiology and parapsychology, that is, if there were research grants psi-related or psi, they were clustered as “parapsychology”. This information is freely available in the BIAL Foundation web site ( <a href="http://www.bial.com">www.bial.com</a> ).
				Parapsychology	Psychophysiology	
	1994	48	10 (21%)	5 (50%)	5 (50%)	
	1996	47	18 (38%)	10 (56%)	8 (44%)	
	1998	73	25 (34%)	17 (68%)	8 (32%)	
	2000	87	38 (44%)	25 (65%)	13 (35%)	
	2002	149	51 (34%)	33 (64%)	18 (36%)	
	2004	169	62 (37%)	33 (53%)	29 (47%)	
	2006	200	56 (28%)	27 (48%)	29 (52%)	
	2008	202	63 (31%)	36 (57%)	27 (43%)	
	2010	238	64 (27%)	29 (45%)	35 (55%)	
	2012	278	74 (27%)	22 (30%)	52 (70%)	
	Total	1491	461 (31%)	237 (51%)	224 (49%)	



Between 1994 and 2012 (twenty years), the Bial Foundation supported 1491 research projects, between 10 (in 1994) and 74 grants (in 2012) (Mean = 46 grants); 237 (51%) of which were for parapsychology (Mean = 24 grants) and 224 (49%) for psychophysiology (Mean = 22 grants). Among some of the parapsychologists who benefited with four grants or more (as principal investigators) are Hoyt Edge, Richard Broughton, Adrian Parker, Marilyn Schlitz, Rupert Sheldrake, Christine Simmonds-Moore, Paul Stevens, Mikio Yamamoto (each 4 grants), James Houran, Craig Murray, John Palmer, Dean Radin, Chris A. Roe, Lance Storm (each 5 grants), Edwin May (8 grants), and Alejandro Parra (11 grants) in the period 1994 to 2012. Although there is an increasing number of applications every two years (from 48 in 1994 to 278 in 2012), the average rate remains at approx. 30%.

These data are consistent with Bereny and Lima's report (2010), which created a data base identifying the subareas of psychophysiology and parapsychology funded by the BIAL between 1994 and 2010. Updated data using standard bibliometry to evaluate the quality of the publications resulting from the funded work, show that 49% (n = 224) fell within the domain of psychophysiology and 51% (n = 237) in parapsychology, and 12.4% (n = 57) fell within the two areas (just eight projects were not

There is much  
interest in topics  
such as research of  
spirituality in many  
universities and  
research centers [...]

completed). Both authors also found that 170 projects were published in indexed international journals with an average impact factor of 3.6 and a substantial number of citations (1675 in December 2012), and 25 papers were published in journals with an impact factor above 5, such as *Brain*, *Current Biology*, *Psychological Medicine*, *Neuroimage*, *British Journal of Psychology*, *Cerebral Cortex*, and *Journal of Neuroscience*.

Further remarks

These descriptive data are very encouraging for parapsychology and clearly do justice to a field often neglected or marginalized. First, psychophysiology has a solid foundation in the current philosophical paradigm. Second, with several thousand of universities and hundreds of researchers worldwide, compared with the origin of parapsychology (from the current psychological movement, but still associated with Spiritualism and other esoteric traditions), with a controversial target (psi) to the current paradigm, and a small number of researchers distributed in just a handful of countries around the world, mainly North (US and Canada) and South America (mainly Argentina and Brazil), Europe (mainly France and the UK), and some Asian countries. Frankly, one can understand the efforts that BIAL Foundation and Portela himself should do to overcome the criticisms.

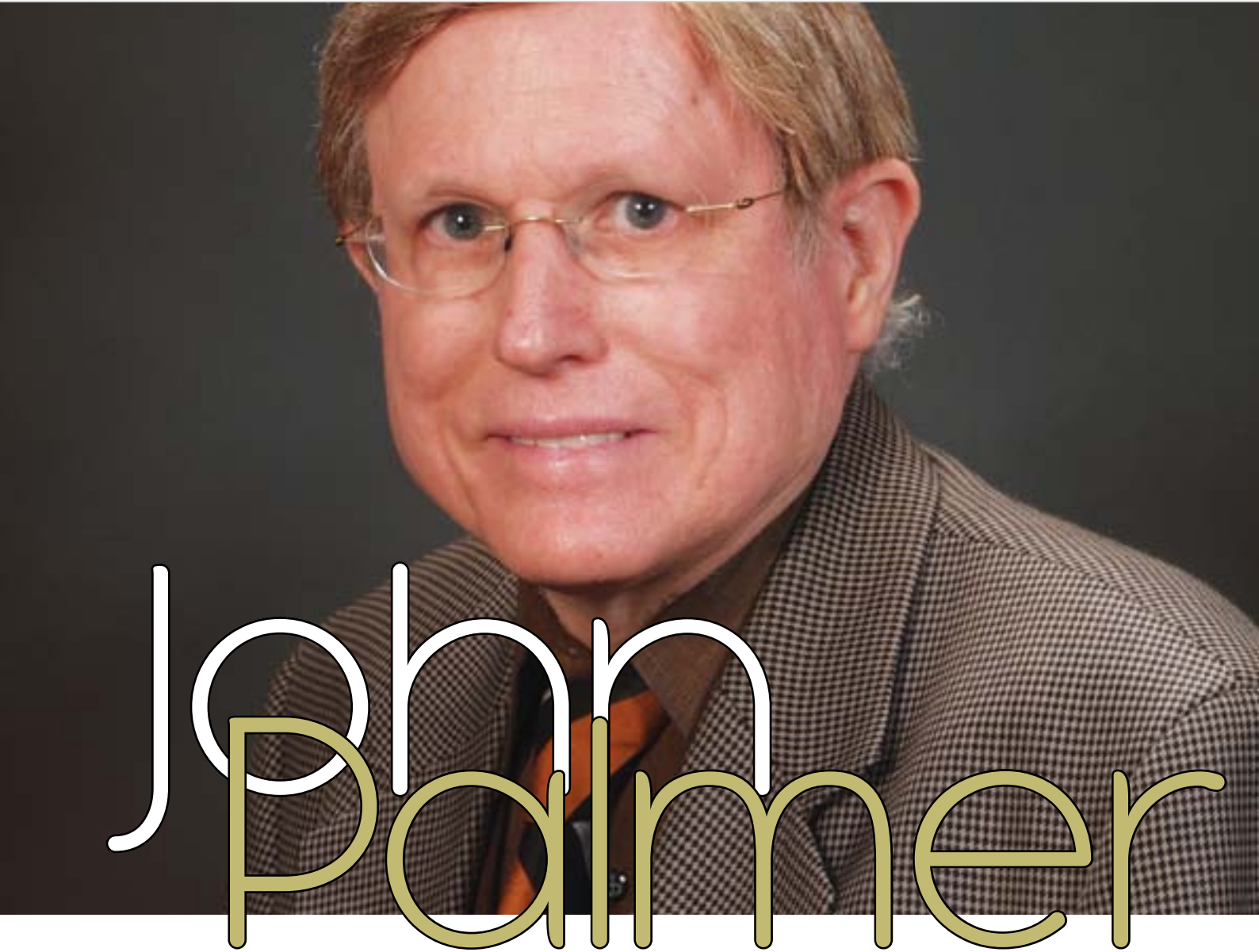
Clearly, the interest of Portela may encourage other entrepreneurs to emulate his gesture. In fact, there is much interest in topics such as research of spirituality in many universities and research centers, most of which have no religious nor theists interests nor ideological biases. In this sense, it is remarkable the transparency of Portela, honest and direct regarding his goals for parapsychology.

Acknowledgments

The author would like to gratefully acknowledge the assistance of Paula Guedes for BIAL information and support, Luís Portela for his time for the interview, and Carlos Alvarado for historical information on fundraising.

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1) Succinctly describe your career in psi research and why did you get into it?

My interest in parapsychology was piqued by a book I read in high school (Rhine/Soal ESP studies plus physical mediumship) and ended up devoting my valedictorian (honors) speech to it. During my grad school period in the late 1960s I spent two summers working at J. B. Rhine's Institute for

Parapsychology, where my interest was further piqued by interacting with a number of prominent young parapsychologists including Jim Carpenter, Charles Honorton, Bob Morris, and Rex Stanford. My substantive research contributions began two years later when I left a straight psychology position at McGill University to come work with Ian Stevenson, Gaither Pratt, and Rex Stanford at the University

of Virginia. Most of my work there was on experimental induction of OBEs in conjunction with a free-response ESP task. I next spent two years working with Charles Tart at the University of California, Davis, on a project training participants in forced-choice ESP using feedback. I also broadened my research on free-response ESP in altered states. I then spent four years running the parapsy-



*One of the things that attracted me to parapsychology in the 1970s was that I saw researchers applying the concepts and methodologies I was learning in grad school in psychology to the study of psi. This research was highly process-oriented. Although this type of research continues to the present day, it has never been as prominent as it was then.*

chology program at John F. Kennedy University in California. I did little research during this period, mostly teaching. After this, I spent two years at Martin Johnson's parapsychology lab at the University of Utrecht in the Netherlands. There I did research on the effects of subliminal stimulation with pictures from Johnson's Defense Mechanisms Test on an ESP task where responses were spontaneous eye fixations on a matrix of symbols. Except for two years, I have spent the rest of my career at the Foundation for Research on the Nature of Man, later to become the Rhine Research Center. I continued my eye-fixation experiments with different subliminal stimuli, which

subsequently evolved into research where participants make ESP responses on a grid similar to a Ouija board in conjunction with attempts to create a dissociated state of consciousness. The exception was 2004 to 2006, when I collaborated with skeptic Peter Brugger on his research on implicit sequence learning (ISL). I managed to interject psi components into these studies and the psi results were actually better than the ISL results. The most important of these experiments provided support for the concept underlying Decision Augmentation Theory (DAT).

**2) How do you see the field now as compared to the beginning of your career?**

One of the things that attracted me to parapsychology in the 1970s was that I saw researchers applying the concepts and methodologies I was learning in grad school in psychology to the study of psi. This research was highly process-oriented. Although this type of research continues to the present day, it has never been as prominent as it was then. Starting around the 1980s there was a re-emphasis on proof-oriented research, but the vehicle was meta-analysis rather than single "crucial" experiments that were supposed to rule out all conventional explanations of psi. Lately I have seen an emphasis on application-oriented research, especially in the healing area. Interest in the survival question has also resurfaced, but the emphasis is now on near-death experiences

whereas in the old days it was more on mediumship.

**3) Were you to start again, what would you focus on? Where do you think the field should go?**

If we are ever to get a breakthrough, I think it will involve an exploitation of brain chemistry or endocrinology. I also think a search for a "psi gene" could be productive. So if I had to do it over again, I might shift my non-parapsychological training to these areas. On the other hand, I have found psychology to be the most personally congenial field, and that might carry the day.

**4) Any regrets or other things you would like to add?**

Apart (possibly) from question 3, I don't have any regrets. Parapsychology has been good to me and I hope I have been able to give something good to the field in return.

*Lately I have seen an emphasis on application-oriented research, especially in the healing area. Interest in the survival question has also resurfaced, but the emphasis is now on near-death experiences whereas in the old days it was more on mediumship.*

## Obituaries



In memoriam

# Ingo Swann

Ingo Swann, widely acknowledged as the original developer of the remote viewing protocol that has figured prominently in parapsychology research for more than 40 years, passed away from the consequences of a stroke on January 31st. These and the following are the words of his long-time associate and collaborator, Dr. Harold E. "Hal" Puthoff, founder of the Stanford Research Institute's laboratory for consciousness research.

Ingo Swann became a major figure in my life through a series of coincidences – but from that stream of coincidences Ingo also became not only the source of a major part of my professional life and career but also a deep and lasting friend and colleague of a caliber that is rare in our fragmented world. In the early 1970s, I had proposed investigating whether physical theory as we knew it was capable of describing life processes, and had suggested some measurements involving plants and lower organisms such as algae along the lines of what is now known as quantum entanglement. In this process I had sent a copy of my proposal to a well-known expert in polygraphy, Cleve



*Ingo's cutting-edge creative approach was always aimed at pushing the envelope, and at times that made him a challenge to deal with.*

Backster, who had claimed to detect consciousness-type responses in plants with his standard equipment. Through a chance meeting at a social event in New York City, Cleve and Ingo met, and Cleve invited Ingo to his laboratory to see his experiment. While there, Ingo chanced to see a copy of my proposal and wrote me suggesting that if I was interested in investigating the boundary between the physics of the animate and inanimate, I should consider parapsychological research. He then went on to describe some apparently successful experiments in psychokinesis in which he had participated at Professor Gertrude Schmeidler's laboratory at the City College of New York.

As a result of this correspondence I invited him to visit Stanford Research Institute (SRI), where I was doing laser research, for a week in June

1972 to demonstrate such effects. Frankly, I was motivated as much out of personal scientific curiosity as anything else, as I had no particular interest in parapsychology. In preparation for Ingo's arrival, my physics colleagues warned me that "self-proclaimed psychics" were all charlatans, and I had better have a truly failsafe experiment in place to test him. Fortunately I was able to gain access to one of the best-shielded devices on the planet, a superconducting-shielded magnetometer used for looking for sub-nuclear particles known as quarks. To my amazement and that of several physicists in attendance, Ingo was able to perturb the magnetometer's performance in an unambiguous way on command as well as describe the interior of the device in detail! The design of the device had never been published, and there was no conventional way Ingo could have had prior knowledge of it. A report I subsequently wrote and circulated on this observation came into the hands of the CIA. In part because of my earlier background as a Naval intelligence officer stationed at NSA, this led to a small contract from the CIA to determine just what the reliability and significance of such a human capability might be. And, as they say, the rest is history.

Ingo's cutting-edge creative approach was always aimed at pushing the envelope, and at times that made him a challenge to deal with. The truth of the matter, however, was that he was nearly always right in deciding just what the next best steps were to take in developing the as-yet uncharted field of *remote viewing*, a term he invented to leave behind the baggage associated with earlier occult-oriented terms such as out-of-body travel, traveling clairvoyance, and the like. In this research, Ingo quickly outstripped the role of subject and became a true research colleague. Unlike the commonplace public characterization of a psychic as one who would take credit for apparent success based on the flimsiest of evidence, Ingo was a true martinet in support of scientific rigor. He always insisted that nothing should be taken as valid if there was the slightest possibility of a false-positive based on a loophole or an inadequate protocol. His reasoning was straightforward. If an experiment were to be claimed a success on the basis of a protocol that could later be faulted, then results gained even under the most pristine of protocols might be discounted by critics, merely

due to guilt-by-association.

Although remote viewing talent appears to be a latent and developable attribute, and thereby relatively widespread if pursued with diligence (much like a musical ability), Ingo's unique contribution to the field was his uncanny ability to introspect on the process and come to recognize common elements of the phenomenon affecting any human attempting to integrate the ability. One example of this was discovering how to discern the difference between subtle signals and the interpretive ideation that injects distorting noise into the process. This ideation he dubbed "analytical overlay," or AOL.

In this process of discovery he found that veridical data

*Ingo was a true martinet in support of scientific rigor. He always insisted that nothing should be taken as valid if there was the slightest possibility of a false-positive based on a loophole or an inadequate protocol.*

in a remote viewing exercise most often emerged in a kinesthetic form as opposed to being primarily visual in nature. Therefore remote viewing might more properly be labeled "remote sensing" or "remote perception." The über-talented artist in him always *felt* his way into a painting as much or more than he visualized an outcome he wished to portray. It was through his introspection that a series of stages in the process could be discerned, which then became the basis of a training program for Army intelligence officers who went on to apply them in operational scenarios with an unanticipated degree of success, given the subtlety of the process.

Ingo's underlying vision of what it truly meant to be a human being was the basis of the drive that made him want to share what he could with anyone who would be receptive. In this act it was not vanity nor a search for self-importance that came through, but rather a caring for the other, a most remarkable attribute of such a talented and creative individual. Given this strength of character to stand for what he believed and to share it with others with perseverance (often in the face of opposition and, even at times, rejection), one recognizes in Ingo Swann's ab-

*In this process of discovery he found that veridical data in a remote viewing exercise most often emerged in a kinesthetic form as opposed to being primarily visual in nature. Therefore remote viewing might more properly be labeled "remote sensing" or "remote perception."*

sence the loss of a truly unique and inspiring member of the human family.

Those who would like to read more about Ingo Swann's life can go to <http://www.irva.org> for a more comprehensive obituary. For more about his life and work, see *Mind Reach*, by Russell Targ and Harold E. Puthoff, *To Kiss Earth Goodbye*, by Ingo Swann, and *Reading the Enemy's Mind*, by Paul H. Smith. A rich trove of Ingo's own writings and reminiscences is available at his website, <http://www.biomindsuperpowers.com>

# Psychical research in Greece

It was during the first half of the 20th century when the Spiritualist Movement in Greece flourished: The Greek Society for Psychical Research (GSPR) was founded, enriched its membership list with the social and scientific elite of Greece, built a great reputation inside and outside its borders, and made important contributions to the psychical research community.

All of the above came true due, to no small extent, to the efforts of Admiral Dr. Angelos Tanagras, a leading and inspiring figure with a strong scientific and social background and a great interest for psychic experiences. It was his strong will that attracted many Greek psychics who came to him to be trained and participate in experiments and police investigations. His diplomatic and organization skills are to be thanked for the fact that the 4<sup>th</sup> International Conference of Psychical Research was held in Athens. Moreover, the GSPR managed to introduce courses in psychophysiology into the National University of Greece and the Police Academy in Athens, and after a decade of constant activities attracted one of the wealthiest Greek

families, the Benakis, to financially support its goals.

In that historical background, Tanagras and the GSPR formed a revolutionary theory that might have been the forerunner of a theory of psychokinesis. It was named *psychoboly* and was the cause of a great dispute 18 years later, when J. B. Rhine's *The Reach of the Mind* was initially published. Rhine was accused by the GSPR for failing to properly credit Tanagras's earlier work for some of Rhine's ideas. Who could imagine that Greece, a small country totally missing from the worldwide parapsychology scene for decades, had played in the past a key role in the development of psychical research and helped achieve a wide acceptance of psychic phenomena in Europe? That it co-organized telepathy experiments with dozens of European cities and helped psychical research become widely accepted by Greek society?

## Who was Angelos Tanagras?

A few years after the end of the World War I and in the middle of consecutive warfares, Greece (a newly founded state

by *NIKOLAOS KOUMARTZIS, Hellenic Society of Metaphysics*

then) played a key role in the European movement of psychical research, thanks mainly to a former naval admiral. Angelos Tanagras was born in Athens on May 20, 1875. His real name was Angelos Evaggelidis, but he preferred to use Angelos Tanagras, a pen name that he first introduced for his literary works. He studied medicine in Athens and later in Germany. In 1897, he enrolled in the Greek Royal Navy and took part in the Balkan Wars (1912-13), the World War I (1914-18), and the Greco-Turkish War of 1919-1922 (or *Asian Minor Catastrophe* for the Greeks). Among others posts, he served as director of the health department at various ports. He was appointed as representative to the European Health Committee after the end of WWI, and retired with the rank of Naval Admiral and Health Officer of the Greek Royal Navy.

Following his retirement, he focused on psychical research (then known in Greece as *psychophysiological studies*), while he built a reputation as a literary figure too (many of his works were translated into German and French,

and most of them have a mystical background). In 1923 he founded (along with Pissanos and Melas) the Greek Society for Psychical Research (Greek: *Ελληνική Εταιρία Ψυχικών Ερευνών*), to which Charles Richet was appointed honorary president until 1927. Many foreign societies treated the Greek SPR as a trustworthy collaborator, among them the Society for Psychical Research, which named Tanagras an honorary member in 1930.

Tanagras had a strong scientific background. For example, when Constantin Coukidis asked him if someday humans would be able to send their thoughts at a distance by using only their mind, he replied: "I don't want to go beyond the scientific context. Those experiments [he is referring to telepathy experiments described briefly in this chapter] give us results that everyone can see. Maybe a future human generation will be better equipped to transfer their thoughts on their own... this is a possibility that I

cannot exclude. But I, a man devoted to science, cannot say that this is the future, based only on our results. What I can tell you for sure, based on the Greek SPR's researches conducted all these years, is that the human soul can produce emotions that can easily be seen with bare eyes."

*GSPR managed to introduce courses in psychophysiology into the National University of Greece and the Police Academy in Athens [...]*

Group photo of Dr. Tanagras and Greek SPR's psychics at the time. | Tanagras' Diaries. Library of Parapsychology Foundation

His inspiring personality was the main reason behind the enrolment and support of so many members of the scientific and social elite of his era to the GSPR. His greatest achievement was the formulation of a theory called *Psychoboly*, as he stated in the last interview he ever gave, on February 23, 1969, for the *Akropolis* newspaper: "[My greatest achievement is] the theory of *Psychoboly* for which Maurice Maeterlinck said that 'someday it will be the truth of the future!'" *Psychoboly* proposed the *active hypothesis* that the clairvoyant who precognizes a future event may actually be the cause of that event.

## The foundation of the Greek Society for Psychical Research

Following the standards of the British SPR, the GSPR was founded in Athens in 1923, and Tanagras was elected as its president. The GSPR was the first society in Greece that dealt with psychic



Dr. Tanagras and the  
GSPR co-organized a  
serious of telepathy  
experiments across  
many European  
countries...

phenomena in a scientific manner. Among the GSPR members were university professors, lawyers, judges of the Greek Supreme Court, physicians, and politicians. It also attracted psychics, some of them already known for their exceptional abilities. The GSPR developed a variety of activities from the very first years of its existence. For example, it was responsible for the publication and distribution of a monthly journal titled *Ψυχικά Ερεύνας* (Psychical Research) from 1924 onwards, and it hosted the 4<sup>th</sup> International Conference of Psychophysiology in Athens (1930), in which some of the greatest parapsychologists of the era gave lectures (e.g., Sir Oliver Lodge and Hans Adolf Eduard Driesch).

Co-organizing international  
telepathy experiments

Following the 3<sup>rd</sup> International Conference of Psychophysiology held in Paris in 1928, Tanagras and the GSPR co-organized a serious of telepathy experiments across many European countries. In a letter sent on November 8, 1938 (IMI Archives) by Tanagras to René Warcollier, he stated that these experiments were held in many sites including Athens, Warsaw, Berlin, Vienna, London, The Hague, and New York. Among the scientists that participated in these experiments were Tanagras,

Professor Osterreich (Tubingen), Mr. Tyrrell (SPR.) and Professor Schroeder (Berlin). The protocol of the experiments was based on the one described by Warcollier at the 3<sup>rd</sup> International Conference of Psychophysiology in Paris, based on similar experiments conducted in the past between the research groups of Warcollier and Gardner Murphy. The only change that Tanagras made was to put the mediums in a hypnotic state prior to the experiments (Tanagras-Warcollier letter, January 30, 1939, IMI Archives).

As described in the GSPR’s journal (February 1928), Tanagras and Warcollier conducted telepathy experiments between Athens and Paris with positive results. There were two groups that had members acting as “transmitters” and as “receivers”. In January 14, 1928, the groups gathered at the offices of the GSPR in Athens and the IMI in Paris. The Greek group included university professors, researchers, and mediums. The *transmitters* in each group tried to send various images (such as geometric patterns), while *receivers* tried to see them. Mr. Coukidis described his very own experience in his article in *Le Petit Parisien* newspaper:

“Dr. Tanagras guided me to a room. In one of its corners there were 7 people standing. Dr Tanagras checked his clock and turned off the lights. After 5 minutes had passed, he explained to me: ‘This is what has happened. The Society for Psychical Research in Vienna had a meeting the very same moment. We sent them this image. I am sure that Vienna’s telepathy group managed to see that image and draw it! We have conducted similar experiments with many European cities [...] with many university professors participation, and until now we have positive

results! [...] Now, we will follow the opposite procedure: The Vienna group will send us an image, and we will try to see and draw it!’

The people in the corner, who now were sitting on armchairs, fell into a hypnotic state. Dr Tanagras turned off the light and said: ‘Begin’. Every person stayed motionless, with their eyes closed. It was like everyone was in a dream world. After 5 minutes had passed, Dr Tanagras said ‘That’s enough!’ and immediately –without even saying a word or spending time to focus– all the psychics started drawing on a paper. He then took those drawings and showed them to me: all of them depicted umbrellas! ‘You can be sure’ he said ‘that Vienna sent us the image of an umbrella. We will know for sure in a few days, when we receive the image by post’.”

Psychical research reaches its  
zenith of social acceptance

The high level of social acceptance for psychical research in Greece was more than obvious during the festivities (on December 5, 1933) for the 10<sup>th</sup> Anniversary of the GSPR’s foundation. Many scientists, politicians, congressmen, and scholars took part in this event. Apart from Tanagras, university professors gave a speech such as Drs. Livieratos, Mermigas and Vlavianos (president of the Greek Association of Physicians). Many Greek media covered the event. It was during this event that a very wealthy woman, Ms. Alexandrine Choremy, daughter of the Greek benefactor Mr. Benakis, offered an annual sponsorship to the GSPR. Today, the Benaki Institute and Benaki Museum are based in Athens, and considered to be among the most important cultural centers in the Greek capital. All the above are mentioned in a letter by Tanagras to

Warcollier (December 23, 1933, IMI Archives) where the GSPR’s president states: “I am very glad that everyone is satisfied with our work!”

The GSPR continued to gradually build a great reputation in Greece. For example, in 1945 lectures were hosted at the society’s offices every Saturday and Sunday (focusing on common psychic experiences), while there were a series of courses on psychical research with 60 students. Moreover, Professor Sakelariou (Physiology, National University of Greece) invited Tanagras to lecture in the university regarding his research experiences, while the Hellenic Police invited the GSPR’s president to lecture the students of the Police Academy in Athens. In a letter sent on March 17, 1945 (IMI Archives), Tanagras commented on the latter: “They [i.e. the police] start to show interest in Psychophysiology!”

The GSPR managed to introduce the course of experimental telepathy in 1929 into the curriculum of the National University of Greece, taught by a university professor and member of the GSPR, Dr. Voreas. In 1933, a series of psychical research courses were introduced, but after a while they were stopped, perhaps because of protests by religious circles.

Psychoboly: A forerunner  
of psychokinesis?

The only sources I have managed to unearth about this dispute can be found in the archives of the Institut Métapsychique International in Paris, in the form of letters between Tanagras and Warcollier. I present here fragments of a letter that describes the incident and presents the theory of psychoboly. It is important to make clear that this is only one side of the story, as I did not manage to find sources from Rhine’s point of view. This letter was sent on August 3, 1948, and was

signed by a team of reputed Greek scientists: Theodore Varounis (Dean of the Polytechnique Faculty), Prof. C. Constantinidis (Medicine, University of Athens), and others.

“Dear sirs,  
we were surprised when we were informed about the last book of Dr J. B. Rhine, associate professor of Duke University in USA, titled ‘The reach of the mind’, which presents an old study by the Greek Society of Psychical Research (first published in 1929) and its president, Admiral Dr A. Tanagras.

An extended part of this book and especially the one about the power of human psychodynamism (or psychodynamics) to the physical objects (psychokinesis or telekinesis) –the only part of the Dr Rhine’s book that is unique– is being presented by its author as an unpublished work of his own, without mentioning anywhere the initial work of Dr Tanagras.

Dr Tanagras’ study was first published in 1929 in Germany at the Berlin’s Zeitschrift fuer Parapsychologie, and at the same time in France as a 155 pages book under the title *Le Destin et la Chance, La theorie de la Psychobolie*. What’s more, Dr Rhine admits in his letters that he had received a copy of the

latter book prior to World War II.

Moreover, *Theory of Psychoboly* was presented at the 5<sup>th</sup> International Conference in 1935 at Oslo (Norway), was translated and presented in Italian by Dr Gazzamalli (president of the Italian SPR), was discussed in many psychology journals by Driesch, Osty, De Vesme, Sehroeder, Sudre, Javorsky, Deleuze, Bruck, Matiesen, L. Vivante, Richter etc. and last it was commented by Count Maurice Maeterlinck [Literature Nobel prize winner in 1911] in his philosophical book titled *Avant la grande silence* (English: *Before the Great Silence*) published in 1934...

Summary of Dr Rhine’s ‘The reach of the mind’, printed on the book.

‘Here is the story of an amazing research into the unknown powers of the human mind and the evidence for its ability to project itself into the future and even to influence physical objects.’

Summary of Dr Tanagras’ ‘Le Destin et La Chance’, on page 3 of the book.

‘Any deep impression which is driven back into our subconscious and which strives for expression (Freud) can at times release in people possessing a certain type of organism (such people as dynamolytic or psychobolic mediums) an emanation which is demonstrated by telekinetic phenomena and which, after a fortuitous premonition, seems or tries to express this fulfilment in three ways:

1. By direct unconscious telekinetic action on inorganic matter (on motor cars, trains, or ships, for example, with resulting breakdowns, derailments, shipwrecks, etc.).
2. By action on living organisms in the form of telepathic suggestion (e.g., unconscious influence on the brain of the driver of a car or, in general, on the will power of the individual, causing involuntary movements, changes



*I am leaving my  
exhausted body  
believing with all my  
heart and only to the  
religion of the science  
[...] the discovered  
reality that matter  
doesn't really exist  
breaks down all  
the materialistic  
theories".*

of direction, plans, opinions, etc.).  
3. By direct influence on the tissues  
or functions of a living organism –  
a phenomenon known in all parts  
of the world as the “evil eye”.

The action of this psychobolic  
emanation constitutes a new power  
influencing human life.”

**The end of psychical  
research in Greece**

Less than a decade after the end  
of World War II, the GSPR and  
psychical research in Greece began to  
weaken. In the last interview he ever  
gave (February 23, 1969, *Akropolis  
newspaper*), Tanagras stated: “I am  
leaving this world with the grief that  
the foundation of the [Greek] Society  
for Psychical Research, research  
strictly scientific, proved to be  
premature for this country, where the  
great majority of the society doesn’t  
bother at all or is looking only for  
impressive misleading manifestations  
of psychic phenomena and false  
communication with the supposedly  
spirits of the dead. It is a pity for this

nation; a nation with the legacy of  
the Pythia and Oracles, who have to  
forego everyone else in this field.”  
He lived then in a small apartment  
in Athens, unable to see at all. He  
felt sorry that no one was willing  
enough to continue the work of  
the GSPR after his retirement. At  
least, he was “dying with piece in  
my mind that I managed to show to  
modern Greece the road of Pythias”.  
He sent his diaries and part of his  
archival material to the library of  
the Parapsychology Foundation,  
an organisation that constantly  
supported him during the last years  
of his life. The only known additional  
materials regarding the GSPR’s  
work are in the archives of Institut  
Métapsychique International at Paris.  
As an epilogue to the history of  
Psychical Research in Greece, a  
passage from Tanagras’ scientific will  
seems to be most appropriate: “I am  
leaving my exhausted body believing  
with all my heart and only to the  
religion of the science as it is formed  
after the discovery of radiation and  
nuclear fusion [...] More specific, the  
discovered reality that matter doesn’t  
really exist breaks down all the  
materialistic theories”.

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Obituaries



Gil and Marion Roller.

In memoriam  
Marion  
Roller 1916  
–2012

by ROSEMARIE PILKINGTON,  
[www.AreSpiritsReal.com](http://www.AreSpiritsReal.com)

Marion Bender Roller, widow of Gilbert Roller of the “Bindelof” group, passed away on November 26, 2012 at the age of 96. Mrs. Roller, an award-winning sculptor, generously contributed the funds that established the PA’s Gilbert Roller award for the investigation through field studies of large-scale PK or séance phenomena.<sup>1</sup> Her husband, Gil, was also an artist and photographer but is known to the parapsychological community as the “medium” of the group of teenagers who in the 1930s experimented with table-tilting and achieved levitations, distinctive raps, psychic photography, and written messages purportedly from the spirit of a deceased physician who called himself Dr. Bindelof. (Montague Ullman was one of the teenagers who participated in the group and his experiences there inspired him to devote a good deal of his life to the study of parapsychology.)

Marion and Gil Roller met after the Bindelof group had disbanded but she attended some later séances in which her husband participated and which produced some large scale PK, although not to the extent of his teenage experiments.

Some of the funds that Mrs. Roller donated to the PA are currently being used in the investigation of the Felix group in Germany, which promises to produce valuable information. We are grateful for her contributions that have enabled such explorations and hope that others will continue to support the Roller fund. Tax deductible contributions for the Gilbert Roller fund may be made to the PA.

<sup>1</sup> [http://www.parapsych.org/section/9/gilbert\\_roller\\_fund.aspx](http://www.parapsych.org/section/9/gilbert_roller_fund.aspx)



# Steve 1938 – 2012 Abrams

| by DAVID LUKE

In 1957, a mere freshman aged 18, Stephen Abrams wrote a letter to C.G. Jung proposing the use of parapsychology to test the concept of synchronicity. Surprisingly, Abrams received an in-depth reply, initiating a communication that continued until Jung's death just a few years later (Adler, 1976). Abrams completed his psychology degree at the University of Chicago, his hometown, where he was president of the Parapsychology Laboratory between 1957 and 1960 (Melton, 2001). He began work with J.B. Rhine as a visiting research fellow at Duke University during his summer breaks (Black, 2001). Upon completing his degree, Abrams became an advanced student at St. Catherine's College at Oxford University from 1960 to 1967. There he headed a parapsychological laboratory at the university's Department of Biometry and investigated extrasensory stimulation of conditioned reflexes in hypnotized subjects (Melton, 2001). He was also responsible for hosting the first Parapsychological Association annual conference outside of the US, at Oxford University in 1964.

Having run out of PhD funding quite quickly Abrams returned to America in 1961 for a meeting with the Human Ecology Fund (HEF), at their request. Unbeknownst to Abrams the HEF was a secret front organization for the CIA's highly classified MK-ULTRA mind control project, funding numerous academics investigating LSD and other methods of altering consciousness, with the covert aim of advancing techniques for interrogation and brainwashing. Prior to leaving the UK, he met with Arthur Koestler and the anthropologist Francis Huxley. Koestler was heading to America and Abrams suggested that he should go to Duke University to visit J.B. Rhine, and Huxley suggested that Koestler should also go and see Timothy Leary at Harvard.

Arriving in the US, Abrams met with the HEF and then on his way to see Rhine in Durham he called the CIA, "just for a laugh" (Black, 2001, p.50), and asked to speak with the director regarding recent communications he had had with the Russian parapsychologist, Leonid Vassiliev. The CIA immediately sent someone to see him at the airport, suspicious that he somehow knew about their control of the HEF – given his meeting with them earlier that day. Discounting espionage with a security check, they apparently figured he might be telepathic, or

something, and decided to give him security clearance on the HEF-CIA link (without informing him) and furthermore the HEF also opted to fund his ESP research. Years later Abrams looked back upon his intuitive manoeuvre and declared that, "I was rather in a position where I could write my own ticket. I was asking the spooks to give me money to study spooks. And to overcome their reserve I had to spook them" (Black, 2001, p.51).

Arriving at Rhine's lab, Abrams was invited to take part in a drug experiment. Koestler had taken up Huxley's suggestion and had been to see Leary at Harvard a week earlier, and the pair were flown down to Duke by Richard Alpert (Ram Dass) in his private plane, along with a bottle of psychedelic psilocybin pills. Along with Rhine and his research team everyone had gotten high, and even attempted some ESP experiments, although there was apparently way too much laughter for the tests to have been taken seriously. Koestler had a bad trip and, according to Abrams, had "lived through world war three." Rhine on the other hand was quite inspired and kept Leary's bottle of pills for further research, although by the end of the year Rhine had terminated the nascent psychedelic ESP project – despite an improvement in test scores (Horn, 2009) – but not before Steve participated in the research and also had a profound experience.

Returning to the UK, Prof Vasiliev had written offering copyright of a Russian-language manuscript of his telepathy research, hoping that Abrams could publish it in English. Abrams wrote directly to the CIA requesting its translation, but seeing that Abrams had security clearance they told him the HEF would handle it. Later that year the HEF programme director Preston

Abbott arrived in the UK and, meeting him, Abrams enquired about the CIA's suggestion. Abbott hit the roof; having previously turned down an invitation to work for the CIA he was not pleased to find the agency were his paymasters after all. Most of the HEF board of directors were quickly replaced when the staff discovered who had been running the organisation and consequently that part of MK-ULTRA went further underground (Black, 2001).

After shooting himself spectacularly in the foot with the CIA funding, Abrams patched up his PhD finances with grants from more legitimate sources, such as the Perrott scholarship, administered by Trinity College, Cambridge, set up to fund psychical research. But Abrams was never awarded a doctorate, even though he submitted a worthy thesis and sat his *viva voce* in 1967, largely because he had by then become one of the UK's leading drug law reform activists and had embarrassed the university. Notably, he had set up the organisation SOMA (which attracted Francis Crick, Francis Huxley, and R. D. Laing as directors) to explore psychedelics, had organised a legalise cannabis rally with hordes of Oxford students, and had colluded with The Beatles to have a one-page advert placed in *The Times* proclaiming that, "The law against marijuana is immoral in principle and unworkable in practice." The advert had an impact on the Government sub-committee on hallucinogens that Abrams' protest had instigated and ultimately re-oriented cannabis legislation in a more liberal direction.

By July 1968, the *News of the World* regarded Steve as the UK's equivalent of Timothy Leary and ran a front-page story sporting a maniacal image of Abrams stating that, "This dangerous man must be stopped." Abrams had discovered a loophole

in the law that enabled cannabis tincture to be prescribed freely, despite the illegality of ordinary cannabis, and SOMA chemists and medics were producing and distributing the tincture.

Listening to Steve's stories – all well evidenced – over the years I came to admire his association with what Jung identified as the trickster archetype. He was an exceptional raconteur and named the good and the great among his friends, be they leading musicians, politicians, scientists, psychiatrists, parapsychologists, activists or LSD mastermind criminals on the run. He was also an exceptional and humorous intellect who could run rings around people, and always retained his passion for parapsychology, although after Oxford this was always done from the safety of his armchair, regrettably. Steve died at his home in Notting Hill on 21<sup>st</sup> November 2012, aged 74 (he was born 15<sup>th</sup> July, 1938).

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In memoriam

# Archie E. Roy

24th June 1924

| by TRICIA ROBERTSON

– 27th December 2012



Archie was, as we say in Scotland, 'A man of many parts' Actually the Scottish word is 'pairs' Archie used to say, in a joking manner, that he had a double life, astronomer by day, based at the University of Glasgow, and psychical researcher by night. He referred to this as his Dr Jekyll and Mr Hyde existence. As an astronomer he was greatly respected and admired and in fact many of his textbooks on this subject are still in use today. He was a BSc, PhD, FRAS, FBIS and an elected member of the European Academy of Arts, Sciences and the Humanities.

Professor Martin Hendry, head of Physics and Astronomy at Glasgow University paid the following tribute: "Archie Roy was a tremendous academic who has inspired not only generations of students, including myself, but also the general public through his books and media work."

Archie published 20 books, 6 of them novels. He also had inner belt asteroid 5806 named after him shortly after its discovery in 1986. He always joked to me that he hoped it would not be the one that would eventually destroy the Earth! Such was Archie's sense of humour.

He was certainly not the "ghostbuster" that the popular media liked to portray. (Although I think that he secretly liked that) He was most interested in the EVIDENCE for any particular claim of paranormality. To this end he applied, where possible, scientific rigour to these studies.

Archie was a Past President of the Society for Psychical Research, which in 2004 awarded him the Myers Memorial Medal for his many contributions to psychical research throughout the years. He also founded the Scottish Society for Psychical Research in 1987. This is an independent society, not connected to the SPR in any formal way and was founded as a follow-

on from his evening classes for the Department of Adult Education at Glasgow University. For the last 7 years or so the evening classes were extended to a twenty-week course and co-tutored with Tricia Robertson. He was also Patron of the Churches Fellowship (Scotland) for Psychical and Spiritual Studies and a member of the Scientific and Medical Network.

Topics such as apparitions, poltergeist activity and mediumship were high on his agenda, as he realised that the question "Is there any evidence that we may in some way survive death" is the most important one that any of us can ask ourselves. He studied and examined these topics for over 50 years and did find nuggets of gold among quite a lot of dross.

He and Tricia Robertson carried out a five year experimental study, in double-blind or better conditions, on information given by mediums to sitters. They employed randomisation and the medium did not see the audience before the session or know who any intended recipient was. The mediums could not see or hear the audience during the experimental sessions. After five years of experimentation three peer-reviewed papers were published in the *Journal of the Society for Psychical Research*. The conclusion did not support the hypothesis that "All mediums 'statements are so general that they could apply to anyone' with the odds against chance being a million to one.

Archie hated hypocrisy and looked somewhat unkindly at people who would not even examine specific evidence and appear to have the attitude "Don't confuse me with facts, my mind is made up."

His presence, credibility and analytical mind will be sadly missed in the realms of Astronomy and Psychical Research.

## Summaries (I)

Summary of

Il Mondo del

Paranormale.

Rivista di parapsicologia,  
tematiche affini, insolito

This is a quarterly journal published in Italian and dealing with topics concerning parapsychology and related phenomena. All papers have summaries in English and French. Issue 1, February 2012, contains the following papers:

"X° Convegno romano sul tema: 'Energia, energie: un termine, infinite manifestazioni', ["The Tenth Rome's Conference about 'Energy, Energies: One word, infinite manifestations,'] is the title of the second of two conferences that the authors have organized in Rome. The first paper contains the abstracts of the presentations.

Giulio Caratelli and Maria Luisa Felici, "Una precognizione di Jeanne Laplace" ["A precognition by Jeanne Laplace"]. This paper is

dedicated to an ostensible precognition done by Jeanne Laplace, a gifted but still little known French medium. She may be considered a great psychic, characterized for clear and reliable paranormal knowledge, manifested since childhood. She was studied thoroughly at the Institut Métapsychique International in Paris, from 1927 to 1934, by then director Eugène Osty and his assistants, including the English Harry Price. In a séance, she gave very striking "impressions" about Dr. R. J. Tyliard's death, who died some years later as she described in detail.

Anna Maria Cavalli, *Pecore' e 'capre' nella ricerca parapsicologica* ["Sheeps' and 'goats' in parapsychological research]. Gertrude Schmeidler was an impor-



by MARIA LUISA FELICI and  
GIULIO CARATELLI

tant American researcher, twice President of the Parapsychological Association (1959 and 1971). She studied the relation between some attitudes, traits, and predispositions and performance at ESP experimental sessions. In particular individuals called "sheeps,"



convinced about their ESP ability, generally show a higher average score in ESP experiments, than individuals called “goats,” who do not believe in paranormal manifestations.

Pierluigi De Cerretani, *Fenomeni luminosi straordinari* [“Extraordinary luminous phenomena”]. This short note discusses luminous phenomena in parapsychology, sometimes visible during séances and generally attributed to the medium, and in hauntings and poltergeist phenomena. These events may exhibit different shapes and movements or illuminate mediums’ face and hands.

Giulio Caratelli, *Filippo Bottazzi e le sue sedute con Eusapia Palladino* [Filippo Bottazzi and his séances with Eusapia Palladino]. A very particular moment in the history of the investigation on mediumship in Italy of the past century concerns important research (Naples, 1907, at the Istituto di Fisiologia, eight séances) that included, Filippo Bottazzi (1867-1941), professor of physiology at the University of Naples (1904-1938), and the medium Eusapia Palladino (1854-1918). Many movements of objects, levitation of tables, “touches” from invisible hands to the sitters, apparitions of limbs, and luminous formations were observed and certified.

The journal also included news about parapsychology from Italy and around the world, and book reviews.

Issue 2, June 2012, contains the following papers:

*XIII° Convegno Romano di Parapsicologia: ‘Personaggi, fenomeni, riflessioni’, Roma, 20 Ottobre 2012. Abstracts’ delle relazioni presentate* [The Thirteenth Rome’s Parapsychological Conference: ‘Personalities, phenomena, reflections’, Rome, 20 October 2012] is the title of the first of two conferences that the authors organized in Rome (Italy) in 2012. The first paper contains the abstracts of the presentations.

Giulio Caratelli, *Note sulla misteriosa telepatia* [Remarks about the mysterious telepathy]. This paper discusses how telepathy, apparently simple and in accordance with “common sense”, is, on the contrary, very complex, very diversified in its modalities, mysterious in its origin and concurrent and rousing factors.

Maria Luisa Felici, *Quell’occasione italiana di John Beloff* [“The Italian visit of John Beloff”] describes how during an important Italian conference in 1977, John Beloff affirmed that it is possible to obtain disappointing outcomes during parapsychological laboratory experimentation, but this does not demand a skeptical attitude.

Giulio Caratelli, *Le grandi figure della parapsicologia italiana: Francesco Egidi* [Great personalities of Italian parapsychology: Francesco Egidi]. Francesco Egidi, important Italian parapsychologist of the 20<sup>th</sup> century, president of the Società Italiana di Parapsi-

cologia (Italian Society of Parapsychology) from 1955 to 1959, was, among other topics, interested in the history of parapsychology, mediumship, and the relationships between paintings and parapsychology.

Anna Maria Cavalli, *Fenomeni olfattivi in parapsicologia* [Olfactory phenomena in parapsychology]. This short note discusses olfactory phenomena in parapsychology, sometimes evident during séances and generally attributed to the medium’s abilities, as well as during hauntings and poltergeists. At other times these phenomena can bring telepathic or clairvoyant information to a conscious level.

Giulio Caratelli, *Telepatia: una presumibile esperienza personale* [Telepathy: An ostensible personal experience] presents in detail a personal experience of ostensible inter-mental contact or telepathy, a unique event in the protagonist’s life referring to an unexpected meeting after 10 years with a person who had been significant in the protagonist’s life. This experience had been preceded by uncommon mental images and a pressing need to change drastically the direction of his walking.

## Summaries of the 2012 volume of the Zeitschrift für Anomalistik

A German journal on scientific anomalies,  
exceptional human experiences,  
and paranormal research



by GERHARD MAYER,  
IGPP

In two earlier issues, I introduced the *Zeitschrift für Anomalistik* (ZfA), published by the *Gesellschaft für Anomalistik* (Society for Anomalistics), to the *Mindfield* readership. This time I will summarize the contents of the 2012 volume of the ZfA consisting of a single and a double issue.

The volume 12 (1) issue has a thematic focus, dedicated to one of that year’s headline-grabbing topics: the alleged prophecies of the ancient

Maya calendar, its contexts, and impact. Accordingly, the title of the issue is *2012 – Deutungen und Bedeutungen des Maya-Kalenders* [2012 – Interpretations and Meanings of the Maya Calendar]. Having survived the Armageddon that was predicted to happen on the 21<sup>st</sup> of December, 2012, we now can deal with that topic in a rather relaxed way. The three main articles published in this issue were submitted for an essay prize contest the GfA had organized in 2011. Since that essay contest was advertised worldwide, it caught the attention and, eventually, the valuable collaboration of several internationally leading Maya experts. Consequently, major parts of this issue are published in English. The prize-winning essay was authored by Barbara MacLeod and Mark Van Stone, two renowned American experts on Mayan culture. The paper is entitled *The Great Return. An Investigation into Classic Maya Beliefs about the Close of the Thirteenth Bak’tun*, and it “explore(s) the hieroglyphic and ethnohistorical record

in search of Classic Maya views of cyclic prophecy and the future and the roles of kings in maintaining world order. Two classic deep-future hieroglyphic texts – one bearing the 2012 date – are examined as testimonies to reciprocity between kings, ancestors and gods” (from the abstract). The authors provide concise insights into Mayan religious and prophetic thought with regard to Maya astronomy, calendar, and knowledge about cycles. The article is illustrated with ten, mostly full-color, figures taken from the famous Dresden Codex.

The second contribution is by a British-American Maya expert team, Kevin A Whitesides and John W. Hoopes. It is entitled *Seventies Dreams and 21st Century Realities: The Emergence of 2012 Mythology*, and it deals with the historical origin of the “2012 phenomenon”, i.e. the myth that ancient Mayas predicted the end of times for the end of the year 2012. The authors demonstrate that that “phenomenon” results from a conglomerate of romantic beliefs about the ancient Maya culture and various New-Age-related ideas that they interpret as reactions to the precarious course of modern times.

The third main article is dedicated to the investigation of the impact of the “2012 phenomenon” on esoteric discourse as well as on discourses about prophecies regarding the end of times in general. *Der Diskurs um Weltuntergänge 2012. Kritische Anmerkungen zu Esoterik und Geschichtsphilosophie* [Discourses on 2012 Domsday Scenarios: Critical Remarks on Western Esotericism and the Philosophy of History] was written by religious scholar Christoph Wagensel. The author focuses on the philosophy of history, mentioning that the “end of the world” should be considered a process rather than an

event, and concludes “that ‘dooms-day’ is a non-event that does not depend on history or prophecies” (from the abstract).

Another main article provides an interesting historical interview between once-prominent Dutch skeptic Piet Hein Hoebens (1948-1984) and Erich von Däniken at a 1979 conference of the Ancient Astronaut Society in Munich. This interview (unpublished so far, discovered in the holdings of the Hoebens estate) is a preprint of a chapter of the forthcoming book, *Legitimacy of Unbelief: The Collected Papers of Piet Hein Hoebens*, edited by Gerd H. Hövelmann & J. A. G. Michels. The interview, published in English, succeeds well in demonstrating, *en passant*, the various shortcomings, pitfalls and lacunae in von Däniken’s views and arguments.

The volume 12 (2+3) issue includes four main articles, several smaller items, an essay review, and a large section of book reviews. Thanks to the established ZfA special feature of Open Peer Commentary, numerous comments on three of the four main articles plus the authors’ responses also add a good deal to the contents and the attractiveness of this issue. The first main article is authored by PA member Stefan Schmidt; it is *Die Fliege des Aristoteles. Bemerkungen zur Anomalistik und eine Forschungsübersicht zum Zusammenhang zwischen Meditation und Psi* [Aristotle’s Fly: Remarks on Anomaly Research and a Review on the Relationship Between Meditation and Psi]. As the title suggests, the article consists of two parts. In the first part, Schmidt discusses a number of history of science and sociology of knowledge issues, and particularly the question of the perception and objectification of facts in science which, according to the author, are “not determined

by empirical data alone but also by social processes” (from the abstract). Schmidt has chosen a presumed error made by Aristotle as an illustration of his assertion. The second part deals with the relationship between meditation and psi, which Schmidt has subjected to an extensive meta-analytic review. This article elicited nine critical and knowledgeable commentaries (including several comments from PA members). Most commentaries express reservations about the first part of the article centering on Aristotle’s ostensible error and its presumed epistemological consequences. The discussion represents, as Schmidt frankly admits in his response, a strong promotion of academic quality assurance through an elaborate peer review processes.

The second main article is a German translation of a paper published in 2012 in the Japanese *Journal of the International Society of Life Information Science (ISLIS)*, entitled *Field RNG Experiments Using Short Movies: An Examination of the Focused-Attention and Emotion Hypotheses*. The authors, PA member Takeshi Shimizu and Masato Ishikawa, present a field experiment using a random number/event generator (RNG/REG). They placed the apparatus in rooms where they showed short films with emotionally different contents, thus evoking emotions of interest, sentimentality, and humor, to measure the impact on the RNG outputs of watching these films collectively. Results were interesting particularly with regard to the emotion hypothesis: highly emotionally evocative movies (as stimuli) apparently can bias RNG outputs.

That article is followed by a paper on both methodological and ethical principles of UFO research. Danny Ammon, a member of a German UFO investigation society, describes

research guidelines and refers “especially to cooperative dealings between researchers and to the protection of UFO experiencers within the scope of an analysis of their reports” (from the abstract). His contribution is entitled *Entwurf und Dissemination von Grundsätzen redlicher wissenschaftlicher Praxis in der Erforschung des UFO-Phänomens* [Design and Dissemination of Principles of Good Scientific Practice for UFO Research]. It is supplemented by three commentaries.

The last main article reports an ESP experiment. It is authored by Stefan Schmidt, Peter Conrad, and Harald Walach, and is entitled *Ein ASW-Experiment mit einem Hohlspiegel* [An ESP Experiment With a Concave Mirror]. The design of the study and the apparatus used were quite simple. The study tested the hypothesis that the use of a concave mirror can facilitate ESP. The overall results did not show evidence for ESP. However, in an exploratory assessment of one particular experimental condition a significant hit rate was found. Three critical commentaries are added.

The Essay Review *Die Schwierigkeit, über Geister zu schreiben* [The Difficulty of Writing about Ghosts] by Gerhard Mayer reviews two novels. The author reflects on the difficulties and on the various specific strategies used by creative writers in dealing with paranormal issues. Last but not least, this ZfA issue includes an obituary of the important British scholar of esotericism, Nicholas Goodrick-Clarke (1953-2012), written by Hans Thomas Hakl.

As readers may agree, 2012 was a good year for the *Zeitschrift für Anomalistik*, with articles, commentaries and reviews on a great variety of topics and a new record number of published pages.

## Relevant

This is the eleventh part of the *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. The 65 selected references below bring the total to 715 fairly recent articles in a variety of mostly peer-reviewed periodicals from the scientific mainstream.

Included this time is the reference to an article (Janich *et al.*, 2010) that does not explicitly mention or otherwise refer to parapsychology, but seems immediately relevant to our field and to the way we try to communicate both our knowledge and our ignorance. In their abstract, the authors state: “Up to now [...] linguistic questions such as the following have been neglected: How do we cope with non-knowledge and uncertain knowledge in texts? What are the linguistic forms that enable us to distinguish between certain knowledge, uncertain knowledge and non-knowledge? The aim of this paper is to situate open linguistic issues within the field of research on ignorance and uncertainty and to outline a possible linguistic framework for this topic.”

Useful input from my colleagues Carlos Alvarado, Eberhard Bauer, Sheila Joshi, Gerhard Mayer, and Patrizio Tressoldi is gratefully acknowledged. Hints to pertinent recent articles are always welcome. Please send them to the author at [hoevelmann.communication@kmpx.de](mailto:hoevelmann.communication@kmpx.de).

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by Gerd H. Hövelmann,  
*Hövelmann Communication*

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## 56<sup>th</sup> Annual Convention of the Parapsychological Association

The Parapsychological Association (PA), will be holding its 56th annual convention on August 8-11, 2013 at the [Ora Domus La Quercia](#) in Viterbo, Italy. Leading scientists and other academics from around the world will gather to present the latest research into psi and related phenomena, such as extra-sensory perception, psychokinesis, psychic healing, altered states of consciousness, mediumship and possible survival of bodily death. The PA convention will offer an opportunity for attendees

to hear the latest and most advanced scientific thinking about parapsychological topics. More details are available at [http://www.parapsych.org/section/45/2013\\_convention.aspx](http://www.parapsych.org/section/45/2013_convention.aspx).

The convention is being hosted by Arrangement Chairs Ulisse Di Corpo and Antonella Vannini. [Ulisse Di Corpo](#) is a psychologist specializing in statistics, methodology, and social research. [Antonella Vannini](#) is a cognitive psychologist, psychotherapist and hypnotherapist who has conducted experimental

research on emotions and retrocausality. Together they manage a website and open access journal at [www.sintropia.it](http://www.sintropia.it). They are also on the program committee for the [International Conference on Life Energy: Syntropy and Resonance](#), a conference taking place in Viterbo just days before the PA convention.

The convention program is being managed by Program Chairs [Patrizio Tressoldi](#) and [Massimo](#)

[Biondi](#). [Patrizio Tressoldi](#) is a researcher at the University of Padova with interests in quantum psychology, the phenomenology and physiology of intuition of random events, and nonlocal mind functions. [Massimo Biondi](#), director of the Italian journal [Quaderni di Parapsicologia](#), graduated in medicine, has worked as a researcher in biochemistry and pharmacology;

convention. It is the former convent of the Sanctuary of Saint Maria della Quercia on the Via Francigena, a major route leading to Rome from Canterbury, historically used by thousands of pilgrims on their way to Rome. Constructed between 1470 and 1525, the hotel still maintains its Renaissance elegance and is steeped in local history.

PA convention attendees will

Convention participants should book their room at the hotel by calling (+39) 076133731 or by writing to [prenotazioni@domuslaquercia.com](mailto:prenotazioni@domuslaquercia.com)

### Registration

Registrations prices for the entire convention start at 50€ for PA Students, 100€ for PA Members, and 150€ for Non-members. Registration is for attendance at convention presentations only, and

Where?  
Domus la Quercia  
Viterbo, Italy

When?  
August 8-11, 2013

By Whom?  
Program Co-Chairs:  
[Massimo Biondi](#) and  
[Patrizio Tressoldi](#)  
Arrangements Co-Chairs:  
[Ulisse Di Corpo](#) and  
[Antonella Vannini](#)

and is currently a freelance journalist, science writer, and author.

### J.B. Rhine Banquet Speaker

The PA Board has invited [Dr. Simon Thorpe](#) to deliver the J.B. Rhine address on Saturday evening of the convention. Dr. Thorpe is the research director of the Brain and Cognitive Research Center (CerCo) at the National Center for Scientific Research (CNRS) in Toulouse, France. He will be speaking on the possible implications of psi for cognitive neuroscience and thinking about the nature of mind and consciousness.

### Meeting Site and Accommodations

The [Ora Domus La Quercia](#) hotel will be the site of the 2013 PA

receive a special rate per night that includes an overnight stay, a buffet breakfast, a buffet lunch (appetizer, first course, salad buffet, dessert, fresh fruit, mineral water and wine included), and dinner (main course, second course, salads, dessert, mineral water and wine). Room types and prices for this arrangement are described below:

Single room:  
80€ per night/per person

Double room:  
70€ per night/per person

Triple room:  
65€ per night/per person

Quadruple room:  
60€ per night/person

attendees should make their own arrangements for accommodations at the Ora Domus La Quercia hotel.

Visit our [online registration](#) ([http://www.parapsych.org/uploaded\\_files/pdfs/00/00/00/00/35/2013\\_pa\\_convention\\_registration\\_form.pdf](http://www.parapsych.org/uploaded_files/pdfs/00/00/00/00/35/2013_pa_convention_registration_form.pdf)) to register today, or print and mail the PDF: [2013 PA Convention Registration Form](#)

### Transportation

**Travelling from Rome Fiumicino airport:** Board a regional train to Rome, stop at Trastevere station (30 min) and change train to Viterbo. Get off at Viterbo Porta Fiorentina station (1 hour and 45 minutes).  
**If you come from Florence:** Board a train to Rome and stop in Orte to change train to Viterbo. Get off at Viterbo Porta Fiorentina station.



# Mindfield

The Bulletin of the  
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## New at the PA

| Professional Members  
Samah Zahran

| Associate Members  
Andreas Anton  
Oscar Iborra Martínez  
Leo Ruickbie

| Supporting Members  
Jean-Michel Abrassart  
Stephen L. Baumgart  
Tom W. Butler  
Marta J. Carlson  
Ellen M. DiNucci  
Chance Houston  
Tova K. K. Kjaempenes  
Paul Kwok  
Carolyn N. Lam  
Jane Livingston  
Suzanne C. McNaghten  
Lila Massoumi  
David B. Metcalfe  
Eduardo E. Ochoa  
Julia Reiners  
Vladimir Voevodsky

| Student Members  
Sotirios Ioannis E. Barsakis  
Paul D. Berchtold  
Heather K. BlackEagle  
Emma T. Drimi  
David Dunbar  
Jacob W. Glazier  
Andrew J. Kitt  
LaDonna Ovitz  
Erika A. Pratte  
John A. Szada, Jr.  
Michael Tremmel  
Matthew Isaiah Weller  
Benjamin T. Woolley