

The Bulletin of the
Parapsychological
Association

5.3

Mindfield

Volume 5
Issue 3

The William
Braud Issue

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Parapsychological
Association

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From the
Editor's Desk

by Etzel Cardena



Eminent
Authors
from Other
Areas

by Etzel Cardena

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[Cover story]

91 Brain & Consciousness:

Three models, Production vs. Transmission
vs. Transduction/Transformation

by William Braud

98

Yvonne
Duplessis

Grande Dame
of French
Parapsychologists

by Renaud Evrard

100

Ernesto
Bozzano

and Psychic
Phenomena

by Carlos S. Alvarado

[Reflections]

106

Jim
Carpenter

*I have been involved in
psi research since I went
to Duke as an undergraduate
in 1959 because of my
interest in the Parapsy-
chology Lab.*

108

Can Humans
Subconsciously
Predict the
Future?

by Julia Mossbridge

110

Articles Relevant to
Parapsychology in
Journals of Various
Fields (XIII)

by Gerd H. Hövelmann

112

Survey of
PA members

by Alejandro Parra

115

Announcements
57th Annual
Convention of the
Parapsychological
Association

(Concord, California,
August 14-17th, 2014)

From the Editor's Desk

| by *ETZEL CARDEÑA,*
CERCAP, Lund University

The 56th Annual Convention of the Parapsychological Association was held in the beautiful Viterbo region of Italy, home also to the outstanding Parco di Mostri di Bomarzo (see photo of one of the many massive, haunting sculptures). The program of presentations (Peter Bancel could not deliver his) is at http://www.parapsych.org/articles/45/180/2013_pa_convention_provisional.aspx

Our thanks to Annalisa Ventola and the local organizers and arrangers. Among the presentations that I found particularly intriguing

were Jon Taylor's explanation of psi phenomena according to a block conception of the universe in which all time events are simultaneously present in a time dimension, Caroline Watt and co-authors' work in progress on psychological and psi processes related to precognitive dream experiences, and the invited address by Simon Thorpe hinting that the speed of some saccades (eye movements between positions of rest) orienting to stimuli could be a form of presentiment, in addition to various panels on historical aspects. A special Presidential Commendation was bestowed on Gerd Hövelmann by past presidents Cardeña, Luke, and Parra. Glenn A. Hitchman got the *Schmeidler Outstanding Student Award*, Eberhard W. Bauer the *Outstanding Career Award Winner*, Patrizio E. Tressoldi the *Outstanding Contribution Award*, and I got the *Charles Honorton Integrative Contributions Award*, for which I am most appreciative. Hope to see you at the next PA convention (see announcement in this issue)!



Online resources

(please send me an email if you
have other recommendations)

Carlos Alvarado has a blog entry on valuable sources at Google Books (<http://carlossalvarado.wordpress.com/2013/09/10/our-psycho-past-in-digital-libraries-ii-google-books/>)

Dean Radin has a list of downloadable articles, mostly on evidence for psi at <http://deanradin.com/evidence/evidence.htm>

Charley Tart has uploaded many of his publications in his blog <http://www.paradigm-sys.com/>

Many if not all the issues of the magazine *Theta*, from the Psychical Research Foundation and dedicated to phenomena related to possible survival, can be downloaded from <http://www.psychicalresearchfoundation.com/Theta-Archive.html>

A reservoir of classical books and articles, including works by Crookes and James, that can be read online or downloaded is <http://archive.org/> and a good text of Crookes's *Researches in the Phenomena of Spiritualism* is freely available at <http://www.esalen.org/ctr-archive/crookes-spirituality.html>

And last, but very much not least, William Braud left an abundance of riches in his own webpage <http://inclusivepsychology.com/>

Mindfield has received the following:

Adams Cameron, Luke, David, Waldstein, Anna, Sessa, Ben, & King, David (2013). *Breaking convention: Essays on psychedelic consciousness*. London, UK: Strange Attractor Press. A collection of papers on psychedelic drugs, including one by David Luke on Psychedelics, Parapsychology, and Exceptional Human Experiences.

Cardeña, Etzel, Lynn, Steven Jay, & Krippner, Stanley (2014). *Varieties of anomalous experience: Examining the scientific evidence*. 2nd ed. Washington, DC: American Psychological Association. A state of the science review of psi-related, near-death, past-life, and other anomalous experiences by an international group of experts.

Fundação Bial (2012). *Aquém e Além do Cérebro (Behind and beyond the brain)*. 9^o Simpósio da Fundação Bial. This free book contains the opening conference on Dream Consciousness by Allan Hobson, and various lectures on dreams and sleep, and dreams and psi.

Radin, Dean (2013). *Supernormal: Science, yoga, and the evidence for extraordinary psychic abilities*. New York, NY: Deepak

Chopra Books. This book begins with a consideration of classical Yoga, including discussion of the *sutras* and claims of extraordinary abilities and powers (*siddhis*), and then discusses them in the context of recent findings in parapsychology.

Robertson, Tricia J. (2013). *Things you can do when you're dead. True accounts of after death communication*. Guildford, UK: White Crow Books. A co-researcher with Archie Roy of the accuracy of statements by some mediums, Tricia Robertson's popular book focuses on specific cases related to apparitions, poltergeists, mediumship, reincarnation, and psychic healing.

Ruickbie, Leo (2013), *Ghost hunting: How to identify and investigate spirits, poltergeists, hauntings and other paranormal activity*. London, UK: Robinson. A popular book covering literature and techniques related to "ghost hunting."

This number of *Mindfield* includes some reflexions by the new PA president, Jim Carpenter, especially important for those who may not be aware of his many contributions to the field. The *Grande Dame* of metapsychics, Yvonne Dupplexis, is profiled by Renaud Evrard. Our historian *extraordinaire*, Carlos Alvarado, introduces the work of the important Italian psi researcher Ernesto Bozzano. Julia Mossbridge gives an overview of

a meta-analysis on presentiment studies, co-authored by Patrizio Tressoldi and Jessica Utts (incidentally, Patrizio and I developed a set of recommendations for young researchers interested in the field and sent it to PA's student representative Michael Tremmel). Gerd Hövelmann continues imparting his erudition through his bibliographies and Past President Alejandro Parra reports on a PA survey.

The *piece de resistance* in this issue is an unpublished paper by William Braud, whose humanity, erudition, and scientific and literary skills I greatly miss, even though I am not even sure that I met him in person. He provides a lucid, scholarly, and very clear discussion of alternatives to the brain as producer of consciousness model. Before his departure, he made me aware of this essay and his widow gave me permission to publish it here. I quote some excerpts of our communications that also show his cordiality and regard for all sentient beings:

"Bravo, Etzel! A great review of the Tallis book. I like, also, that you critiqued it for its view of animals and for its absence of empirical findings (NDEs, psi) that also argue against brain as the source of all things... Regarding the productive vs. transmissive functions of the brain, I thought you might enjoy a brief piece that I wrote especially for my website. I added a third model: Brain as Transducer or Transformer of Consciousness. I'm attaching a copy of this short essay. I greatly enjoy our communications... William." "Etzel, sorry to be so long in responding; I feel that William would approve of your publishing his essay and, certainly, that is sufficient for me... Winona Schroeter."

In a recent article in SSE's *Edgescience* (August, 2013, pp. 14-19) James Clement van Pelt calls the parapsychology community to be both proactive and react to distorting accounts of psi. I fully agree and copy below a letter that some of us sent to the *New York Review of Books* and to Ms. Applebaum, and which could serve as a model for other letters in similar circumstances.

Dear editor:

In her review of Michael Scammell's biography of Arthur Koestler, Anne Applebaum chastises Koestler for, "in the face of all rational arguments," believing in ESP and having left money to support research to investigate it. Whether ESP exists or not depends on the interpretation of the relevant scientific evidence, something that is open to debate. However, when a substantial percentage of the population claims to have ESP experiences, it is not only quite rational but incumbent upon researchers to investigate what lies behind these experiences. This includes the

possibility that ESP genuinely exists and also considerations of possible ordinary psychological causes. The two hypotheses are not mutually exclusive and both are being investigated by the Koestler Parapsychology Unit at Edinburgh University and other faculties at top-ranked institutions. Partly thanks to Koestler's endowment around 80 doctorates have been granted, with around 20 of those becoming faculty members in the UK. Also, throughout its history, very eminent scientists have supported the study of ESP including various Nobel prizewinners and eminent physicists and psychologists in such institutions as Cambridge, Princeton, and Yale. We respectfully recommend to Ms. Applebaum and others who opine about parapsychology that they provide informed commentaries about it rather than just vent prejudices,

Sincerely,

Daryl Bem, Professor Emeritus, Psychology, Cornell University

Etzel Cardeña, Thorsen Professor, Psychology, Lund University

Bernard Carr, Professor, Mathematics and Astronomy, Queen Mary, University of London

Chris French, Professor, Psychology, Goldsmiths College, University of London

Brian Josephson, Professor Emeritus, Physics, Cambridge University (Nobel prizewinner in physics, 1973)

Jessica Utts, Professor, Statistics, University of California, Irvine

Caroline Watt, Senior Lecturer, Psychology, Edinburgh University

"I was sorry to find out about the recent deaths of two important figures who, although as far as I know did not work directly on psi, authored works relevant to the field. Candace Pert (1946-2013) discovered the brain's opiate receptors and was a major figure on a mind-body model of biology and medicine. Arthur Deikman (1929-2013) was one of the first and one of the most influential mental health practitioners to research meditation and delineate different modalities of being and their impact on psychiatry and everyday life. Our sympathies go to their relatives and friends."

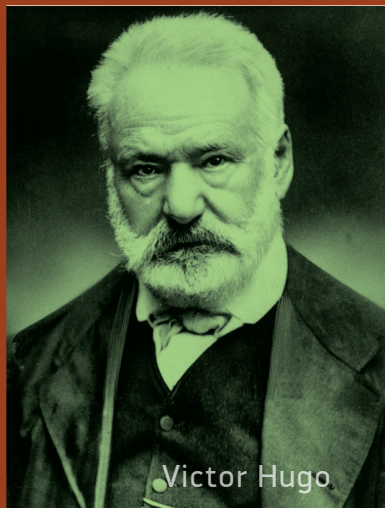
Eminent Authors from Other Areas

This is a, I am sure, incomplete list of eminent (deceased) authors from other areas who researched and/or were supportive of the validity of psi phenomena during the last 150 years. Nonetheless, I wanted to provide an accessible and brief source of both intrinsic value and as a response to journalists and others who assume that “real” scientists do not support parapsychology. PLEASE write to me indicating any potential mistakes or omissions (do include a reference that supports your claim) and at some future number I will publish a revised version. My criteria to include

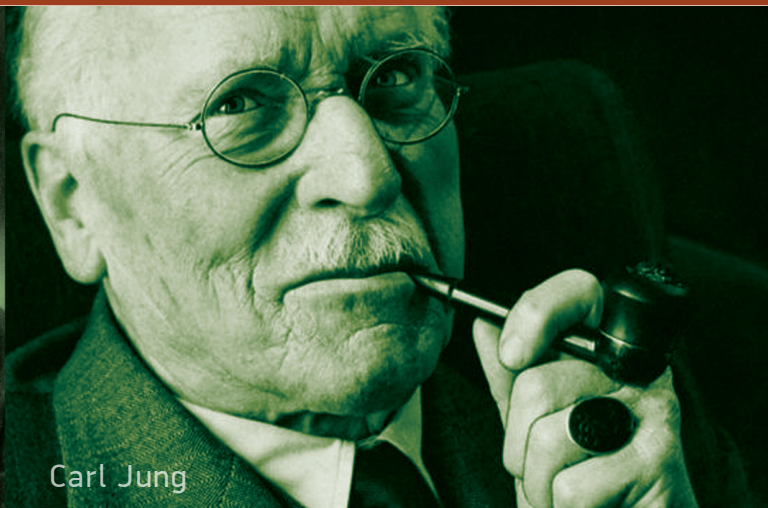
people were: 1) having died (with the exception of Nobel prizewinners), 2) having commented directly in some way about psi (thus, other thinkers that wrote about spiritual matters but did not directly mention psi phenomena such as Herman Hesse, Max Planck, Erwin Schrödinger, and many others are not included), 3) being of considerable eminence independently of their work in parapsychology, 4) having written about psi as a fact and not only as part of a plot in a novel or a film. The list contains only the bare minimum information to identify the authors. Of course, that some eminent

| by *ETZEL CARDEÑA*

people supported parapsychology does not mean that all their activities were commendable (consider, for instance, the racist views of Alexis Carrel), or that their activities relating to psi were not dogmatic (e.g., Conan Doyle who disregarded evidence that went against his beliefs). While researching this list I came through some gems, including this by Lord Rayleigh: “Although my opportunities have not been so good as those enjoyed by Professor Barrett, I have seen enough to convince me that those are wrong who wish to prevent in-



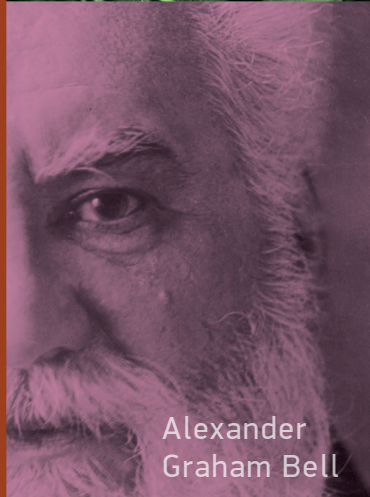
Victor Hugo



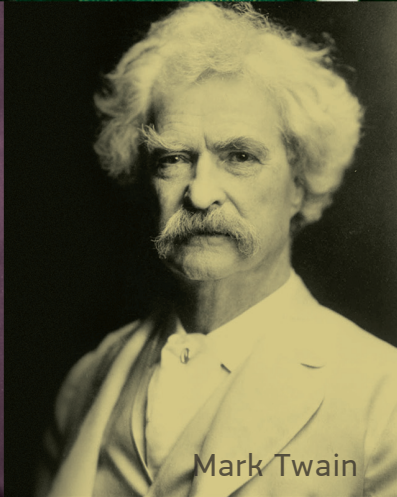
Carl Jung



Brian Josephson



Alexander
Graham Bell



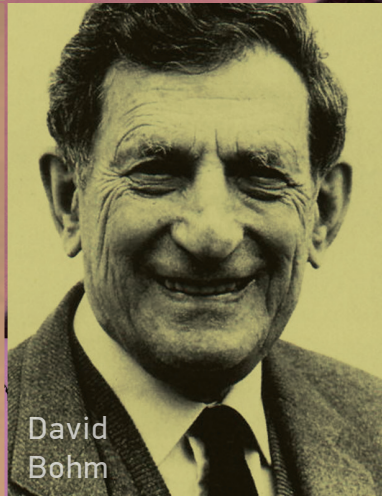
Mark Twain



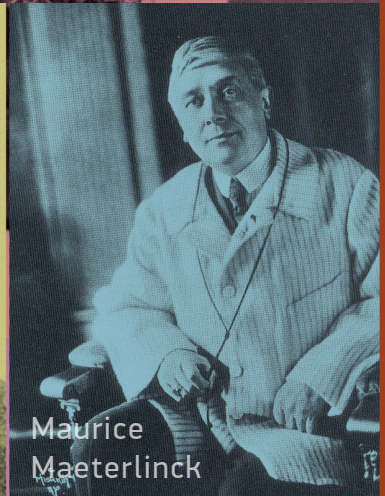
Santiago y Cajal



Marie Curie



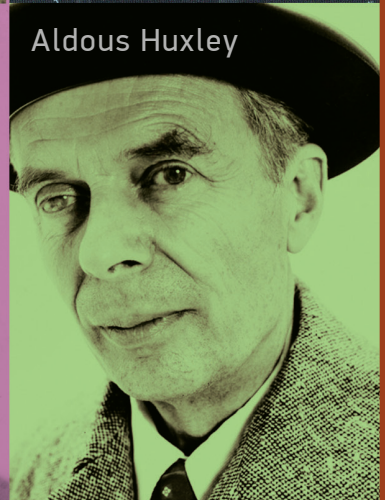
David
Bohm



Maurice
Maeterlinck



W. B. Yeats



Aldous Huxley

vestigation by casting ridicule on those who may feel inclined to engage in it.” The reader will find it very informative to compare the accomplishments of many of these authors with those of many of the staunch critics of parapsychological research (e.g., Chair and Professor of Psychology, Lou Manza, in Gerd’s new bibliography) . This list was augmented thanks to the valuable assistance of Massimo Biondi, Renaud Evrard, Gerd Hövelmann, Peter Mulacz, and Patrizio Tressoldi. Danke, grazie, merci. At the bottom I include a couple of my references in which we discussed a few of these figures.

Nobel Prizewinners

Henri Bergson (1859-1941), philosopher, 1927 Nobel Prize in Literature, President of the Society for Psychical Research (SPR).

Björnstjerne Björnson (1832-1910), 1903 Nobel Prize in Literature, wrote on factual reports of apparitions.

Pearl Sydenstricker Buck (1892 –1973), 1938 Nobel Prize in Literature, visited Rhine’s parapsychology meetings.

Marie Curie (1867-1934), 1903 Nobel Prize in Physics, 1911 Nobel Prize in Chemistry, participated in séances with Eusapia Palladino and wrote of the importance of research in parapsychology.

Nicholas Murray Butler (1862-1947), 1931 Nobel Prize in Peace, President of Columbia University, wrote about psi and helped organize the American SPR.

Alexis Carrel (1873-1944), 1912 Nobel Prize in Physiology or Medicine, discussed psi in his work.

Arthur Holly Compton (1892-1962), 1927 Nobel Prize in Physics, was supportive of psi in his correspondence with J. B. Rhine.

Marie Curie (1867-1934), 1903 Nobel Prize in Physics, 1911 Nobel Prize in Chemistry, participated in séances with Eusapia Palladino and wrote of the importance of research in parapsychology.

Pierre Curie (1859-1906), 1903 Nobel Prize in Physics, participated in séances with Eusapia Palladino and wrote of

the importance of research in parapsychology.

John Carew Eccles (1903-1997), 1963 Nobel Prize in Physiology or Medicine, edited a book discussing psi.

Brian Josephson (1940-...), 1973 Nobel Prize in Physics, a strong supporter of psi research.

Maurice Maeterlinck (1862-1949), 1911 Nobel Prize in Literature, wrote on ostensible psi phenomena.

Thomas Mann (1875-1955), 1929 Nobel Prize in Literature, attended and reported on séances.

Kary Bank Mullis (1944-...), 1993 Nobel Prize in Chemistry, has communicated in writings and symposia his support for parapsychology.

Wolfgang Pauli (1900-1958), 1945 Nobel Prize in Physics, wrote on psi and was believed by himself and others to have a disturbing PK effect on machines.

Jean Perrin (1870-1942), 1926 Nobel Prize in Physics, conducted research on mediums.

Sully Prudhomme (1839-1907), 1901 Nobel Prize in Literature, studied physical phenomena of mediumship.

Santiago Ramón y Cajal (1852-1934), 1906 Nobel Prize in Physiology or Medicine,

Albert Einstein (1879-1955), physicist, corresponded on psi with Upton Sinclair and Jan Ehrenwald, was open to research on psi and his original negative attitude towards psi “softened up.”

researched hypnosis and psi phenomena and wrote a book on them (destroyed during the Spanish Civil War).

Charles Richet (1850-1935), 1913 Nobel Prize in Physiology or Medicine, founded the *Annales des sciences psychiques*, President of the Society for Psychical Research (1905), and of the Institut Métapsychique International (IMI).

Albert Schweitzer (1875-1965), 1952 Nobel Prize in Peace, reported on paranormal phenomena he observed in Africa.

Otto Stern (1888-1969), 1943 Nobel Prize in Physics, banned Pauli from his lab for fear of a macro PK effect

John William Strutt, Lord Rayleigh (1842-1919), 1904 Nobel Prize in Physics, President of the SPR.

Joseph John Thompson (1856-

1940), 1906 Nobel Prize in Physics, member of the Governing Council of the SPR for 34 years.

W. B. Yeats (1865-1939), 1929 Nobel Prize in Literature, member of the SPR, wrote extensively on psi.

Other Eminent Scientists (Hard Sciences and Mathematics) and Inventors

Jacques-Arsène d’Arsonval (1851-1940), French physician, physicist, and inventor, did research on Eusapia Palladino.

John Logie Baird (1888-1946), inventor of the television, attended and was persuaded by spiritist séances.

Sir William Barrett, (1845-1925): physicist; Chair of Physics at the Royal College of Science in Dublin, Fellow of the Royal Society from 1899 and President of the SPR.

Alexander Graham Bell (1847-1922), inventor of the telephone, thought that the device might allow communication with the dead.

Olivier Costa de Beauregard (1911-2007), quantum physicist, published on parapsychology, first under the pseudonym E. Xodarap.

David Bohm (1917-1992), a

foremost quantum theoretician, sought to integrate his theory with psi.

Sir William Crookes (1832-1919), chemist, physicist, and inventor, carried research on D. D. Home and spiritualism.

John William Dunne (1910-1949), aeronautical engineer, wrote *An Experiment with Time* on precognition.

Thomas Alva Edison (1847-1931), inventor and businessman, took some ostensible psi demonstrations as valid.

Albert Einstein (1879-1955), physicist, corresponded on psi with Upton Sinclair and Jan Ehrenwald, was open to research on psi and his original negative attitude towards psi “softened up.”

Camille Flammarion (1842-1925), astronomer, conducted research on mediumship.

George Gamow (1904-1968), physicist, wrote on an ostensible macro-PK effect called the Pauli effect

Arnaud de Gramont (1861-1923), physicist, member of the French Académie des Sciences, founding member of the Institut Métapsychique International.

Heinrich Hertz (1857-1894), physicist, member of the SPR.

John Edensor Littlewood (1885-1977), Ball Professor of

mathematics, Cambridge, Fellow of the Royal Society, conducted card guessing experiments, corresponded on it with C. D. Broad.

Sir Oliver Lodge (1851-1940), physicist and mathematician, first Principal of Birmingham University, President of the SPR.

Sir Alfred Brian Pippard (1920-2008), Cavendish Professor of Physics, Cambridge, spoke to the SPR on his mother's telepathic experiences.

Archie Roy (1924-2012), astronomer, Professor Emeritus of Astronomy, University of Glasgow, conducted research on mediumship.

Giovanni Virginio Schiaparelli (1835-1910), astronomer, historian of science and senator, researched Eusapia Palladino.

Eleanor Sidgwick (1845-1936), mathematician, Principal of Newnham College, Cambridge (first women's college), President of the SPR.

F. J. M. Stratton (1881-1961), astrophysicist, Professor of Astrophysics and Director of Solar Physics Observatory at Cambridge, President of the SPR.

Alan Turing (1912-1954), mathematician, pioneer of computer science and artificial intelligence, wrote of the "overwhelming" statistical evidence for telepathy.

Johann Karl Friedrich Zöll-

C. G. Jung (1875-1961), founder of analytical psychology, wrote on synchronicity and various ostensible psi phenomena.

ner (1834-1882), astrophysicist, researched and wrote on experiments with fraudulent medium Henry Slade.

Other Eminent Scientists (Social and Biological Sciences)

Hans Berger (1873-1941), neurologist, created the electroencephalogram to evaluate possible telepathy.

Irvin L. Child (1915-2000), Chair of the Yale University Psychology, wrote a supportive meta-analysis of the Maimonides Dream Research Program.

Vladimir Bekhterev (1856-1927), neurologist and psychologist, studied psi with humans and animals.

Filippo Bottazzi (1867-1941), physiologist, wrote a book on mediumistic phenomena.

Remy Chauvin (1913-2009), biologist, Professor at the Sorbonne, researched and wrote on animal psi.

Max Dessoir (1867-1947), philosopher, psychologist, professor at the U. of Berlin, coined "parapsychology" and other terms.

Hans Driesch (1867-1941), biologist and philosopher, wrote a book on psi, president of the SPR.

H. J. Eysenck (1916-1997), psychologist, wrote positively about parapsychology.

Gustav Theodore Fechner (1801-1887), founder of experimental psychology, participated in séances and wrote about the possibility of survival after death.

Sándor Ferenczi (1873-1933), psychoanalyst, wrote extensively on psi phenomena in development and therapy.

Théodore Flournoy (1854-1920), psychologist, Professor at the U. of Geneva, wrote important books on dissociation, without discarding psi explanations.

Sigmund Freud (1856-1939), founder of psychoanalysis, wrote a number of papers on psi in psychotherapy.

Karl Gruber (1881-1927), zoologist, professor at Munich Polytechnic, conducted psi research on animals.

Sir Julian Huxley (1887-1975), evolutionary biologist and first director of UNESCO, mentioned psi supportively in his writing.

Pierre Janet (1859-1947), a pioneer in the study of dissociation, investigated hypnosis and psi, although he later became very cautious about research on psi.

William James (1842-1910), psychologist and philosopher, President of both the British and the American Societies for Psychical Research.

C. G. Jung (1875-1961), founder of analytical psychology, wrote on synchronicity and various ostensible psi phenomena.

Andrew Lang (1844-1912), writer and anthropologist, President of the SPR.

A. N. Leontiev (1903-1979), Head of the Psychology Department at Moscow University, investigated remote viewing.

Alexander Luria (1902-1977), psychologist, wrote about parapsychology

William McDougall (1871-1938), psychology professor at Harvard and later at Duke, President of both the American and the British Societies for Psychical Research.

Thomas Walter Mitchell (1869-1944), physician, for

many years editor of the *British Journal of Medical Psychology*, President of the SPR.

Gardner Murphy (1895-1979), President of the American Psychological Association and of the SPR, wrote extensively on human potentials and on psi.

Margaret Mead (1901-1978), cultural anthropologist, helped the Parapsychological Association become a member of the AAAS.

Traugott Konstantin Oesterreich (1880-1949), psychologist and philosopher, Professor in Tübingen, wrote the first authoritative treatise on spirit possession and was supportive of parapsychology.

Candace Pert (1946-2013), neuropharmacologist, Chief of the Section on Brain Biochemistry of the Clinical Neuroscience Branch, NIMH, was interested in DMILS and subtle energies.

Balfour Stewart (1827-1887), physicist, Fellow of the Royal Society, President of the SPR.

Leonid I. Vasiliev (1891-1966), Professor of Physiology at Leningrad University, researched psi and suggestion at a distance.

Frederik Willem van Eeden (1860-1932), psychiatrist, writ-

Victor Hugo (1802-1885), French writer, experimented with automatic writing and drawing, participated in séances.

er, and progressive thinker, participated in séances and wrote about lucid dreaming.

Alfred Russell Wallace (1826-1923), co-creator of the theory of evolution, investigated and was a supporter of spiritualism.

Ernst Heinrich Weber (1795-1878), professor of anatomy and physiology and one of the founders of experimental psychophysics, endorsed Zoellner's reports on Slade.

Eminent Authors in the Humanities

Ingmar Bergman (1918-2007), film and theatre director and author, recounted various autobiographical ostensible psi phenomena.

Charlie Dunbar Broad (1887-1971), philosopher, Knightsbridge Professor of Moral Philosophy at Cambridge, President of the SPR.

Rudolf Carnap (1891-1970), philosopher from the Vienna Circle, wrote on the importance of researching psi.

Eric Robertson Dodds (1893-1979), classical scholar, Regius Professor of Greek (Oxford), President of the SPR.

L. P. Jacks (1860-1955), Professor of philosophy at Oxford, President of the SPR.

Gabriel Marcel (1889-1973), philosopher, member of the Académie des Sciences Morales et Politiques, honorary president of the Institut Métapsychique International.

Frederic William Henry Myers (1843-1901), classical scholar, poet, President of the SPR.

Henry Habberley Price (1899-1984), philosopher, Wykeham Professor of Logic at Oxford, President of the SPR.

Sir Alister Hardy (1896-1985), Linacre Professor of Zoology at Oxford, founder of the Religious Experience

Aldous Huxley (1894-1963), writer on consciousness and proponent of a Mind at Large, advisor to the Parapsychology Foundation.

Research Unit at Manchester College, Oxford, President of the SPR.

Ferdinand Canning Scott Schiller (1864-1937), philosopher, Professor at Oxford, President of the SPR.

Henry Sidgwick (1838-1900), ethical philosopher, Knightsbridge Professor of Moral Philosophy at Cambridge, President of the SPR.

Johannes Maria Verweyen (1883-1945), philosopher, Nazi resistance fighter, poet, wrote on parapsychology and occultism.

Writers and Artists

André Breton (1896-1966), and various other surrealists writers and artists, knowledgeable of parapsychological literature, wrote on psi and automatism.

Charles Dickens (1812-1870), writer, member of The Ghost Club, organization devoted to psychical research.

Charles Lutwidge Dodgson (Lewis Carroll) (1832-1898), writer, mathematician, member of the SPR.

Sir Arthur Conan Doyle (1859-1930), writer, defender of spiritualism.

Gilbert Murray (1866-1957), Regius Professor of Greek, founded the League of Nations Union after World War I, President of the SPR.

Maurice Garçon (1889-1967), lawyer, writer, member of the Académie Française, took part in many parapsychological experiments.

Ted Hughes (1930-1998), writer, described psi phenomena in his life.

Victor Hugo (1802-1885), French writer, experimented with automatic writing and drawing, participated in séances.

Aldous Huxley (1894-1963), writer on consciousness and proponent of a Mind at Large, advisor to the Parapsychology Foundation.

Hilma af Klint (1862-1944), painter, worked as a medium with automatic writing, drawing, and painting.

Arthur Koestler (1905-1983), writer, funded the Koestler unit at the U. of Edinburgh.

James Merrill (1926-1995), writer, partly channeled one of his major works through a Ouija board.

Mark Twain (1835-1910), writer, member of the American SPR, described ostensible psi events.

John Boynton Priestley, (1894-1984), writer, supported the notion of precognition in his essays and plays.

John Ruskin (1819-1900), art critic, member of the SPR.

Sigfried Sassoon (1886-1967), poet, member of The Ghost Club.

Upton Sinclair, Jr. (1878-1968), Pulitzer prizewinner, wrote an account of psi experiments with his wife, *Mental Radio*.

Robert Louis Stevenson (1850-1894), writer, member of the SPR.

Mark Twain (1835-1910), writer, member of the American SPR, described ostensible psi events.

Alfred, Lord Tennyson (1809-1892), writer, member of the SPR.

Politicians, Others

Alexander Aksakov (1832-1893), Russian State Councillor, researched and wrote on psi.

Arthur Balfour (1848-1930), philosopher, UK Prime Minister, President of the SPR.

Gerald Balfour (1853-1945), scholar, Chief Secretary for Ireland, President of the SPR.

Winifred Coombe Tennant (1874-1956), suffragette, politician, representative at the League of Nations, practiced as a medium.

Air Chief Marshal Hugh Caswall Tremenheere Dowding (1882-1970), commander of RAF during the Battle of Britain, member of the Ghost Club.

William Gladstone (1809-1898), British Prime Minister, member of the SPR, opined that psi research was “the most important work in the world.”

Francisco I. Madero (1873-1913), provided the intellectual basis to the Mexican revolution and became president, practiced automatic writing and spiritism.

William Lyon Mackenzie King (1874-1950), longest serving Prime Minister of Canada, spiritist.

Gilbert Murray (1866-1957), Regius Professor of Greek, founded the League of Nations Union after World War I, President of the SPR.

Rocco Santoliquido (1854-1930), scientist and Director General of Public Health, president of the Institut Métapsychique International.

Sir Henry Morton Stanley (1841-1904), explorer and journalist, wrote about psi phenomena in his autobiography.

References

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Air Chief Marshal Hugh Caswall Tremenheere Dowding (1882-1970), commander of RAF during the Battle of Britain, member of the Ghost Club.

Brain & Consciousness: Three Models

Production vs. Transmission vs. Transduction/Transformation



| by *WILLIAM BRAUD*

The relationship of brain to consciousness has been a topic of perennial debate. In this brief essay, I address three ways in which brain and consciousness might be related.

Model 1: Brain as Producer of Consciousness

Earlier, it was the heart that was intimately related to consciousness. Today, it is the

brain. Recently, some have suggested that the heart, the gut, the immune system, and perhaps even cells in general may play some role in consciousness, but these definitely are minority views. Most scientists and academicians currently assume that the human brain *originates or produces* consciousness, much as the liver secretes bile or as clouds generate rain. Consciousness is an epiphenomenon of the activity of the brain. This default position is taken because (a) it is easy to observe the physical brain and its electrical, magnetic, and chemical activities, (b) consciousness itself cannot be directly observed by anyone other than a first-person experiencer, (c) there are many empirical findings that indicate that the fostering, inhibition, or modulation of brain structures or functions are closely associated with similar fosterings, inhibitions, or modulations of consciousness. On this view, without a brain

there can be no consciousness and certainly no persistence of consciousness after the death of the physical body.

If we think a bit more deeply about this production model, we can see that nothing in the human body “produces” anything completely on its own. All of our cells, tissues, and organs make use of something that already exists (various preexisting chemicals, nutrients, oxygen, and so on) in order to generate its own output “products.” So, the brain, also, must rely on something else in order to generate consciousness. What is that something?

It remains difficult to imagine how something physical/material (the brain) might be able to generate something that seems nonphysical/nonmaterial (consciousness). However, it would appear equally difficult to imagine how something nonphysical/nonmaterial might

One of the earliest and best treatments of the transmission model may be found in William James's 1897 Harvard University Ingersoll Lectures, later published as his Human Immortality essay.

be able to generate something physical/material.

Model 2: Brain as Transmitter of Consciousness

An alternative to the dominant *productive* view of consciousness is what has been called the *transmissive* view. According to this second model, the brain does not generate or produce consciousness. Rather, it allows the transmission of a consciousness that already exists. This position may be stated in various ways: The brain may perform functions of filtering, limiting, inhibiting, channeling, or allowing the manifestation of certain forms of consciousness, but the latter already exists in some ready-made form.

To convey the meaning of this

transmissive brain function, several analogies have been offered:

- William James suggested the analogy of white light being transmitted through a prism and yielding a color spectrum and the analogy of the keys of an organ opening the organ's pipes and letting the air escape in various ways to produce sounds.
- Huston Smith frequently mentioned the transmission of light through the film of a movie projector, yielding the images that appear on the screen.
- Many have mentioned a radio or television set as the transmitter but not the source of its programs.
- I suggest imagining water moving from a cistern or water tank through its associated equipment to a house; if there is no tank or there is a malfunction of the tank or equipment, the house gets no water; the tank and its equipment do not create the water, but merely convey, channel, or transmit it to the house.

In all of these analogies, something modifies something else, so that *something new* is allowed or manifested. I'll treat this important consideration below, in the section on Model 3.

One of the earliest and best treatments of the transmission model may be found in William James's 1897 Harvard University Ingersoll Lectures, later published as his *Human Immortality* essay

(James, 1956/1887). In that presentation, James mentions at least four possible functions that the brain might serve, in relation to consciousness: *productive, releasing, inhibiting or filtering*, and *transmissive or permissive* functions. He devotes the bulk of his presentation to the transmissive function and the several advantages of this view over the dominant productive function view (see below).

An alternative description of this view is that the brain serves as a kind of *reducing valve* or *filter* for a much larger, fuller consciousness, allowing only a narrow aspect of that whole to be experienced here on this earth plane of time, space, energy, mass, causality, and apparently individual egos.

Others had described the transmissive/permissive/filtration view of the brain-consciousness relationship—although without necessarily using those very terms—prior to James. Here is a sampling of relevant earlier statements.

If, therefore (for any not speculative reason), you have admitted the immaterial nature of the soul, which is not subject to any corporeal changes, and you are met by the difficulty that nevertheless experience seems to prove both the elevation and the decay of our mental faculties as different modifications of our organs, you can weaken the force of this objection by saying that you look upon the body as a fundamental phenomenon only,

which, in our present state (in this life), forms the condition of all the faculties of our sensibility, and hence of our thought. In that case the separation from the body would be the end of the sensuous employment and the beginning of the intelligible employment of our faculty of knowledge. The body would thus have to be considered, not as the cause of our thinking, but only as a restrictive condition of it, and, therefore, if on one side as a support of our sensuous and animal life, on the other, all the more, as an impediment of our pure and spiritual life, so that the dependence of the animal life on the constitution of the body would in no wise prove the dependence of our whole life on the state of our organs. (Immanuel Kant, 1781/1922, pp. 778-779)

The One remains, the many
change and pass;
Heaven's light forever shines,
Earth's shadows fly;
Life, like a dome of many-
coloured glass,
Stains the white radiance of
Eternity
(Percy Bysshe Shelley,
2010/1821, *Adonais*, Stanza 52,
Lines 460-463)

We lie in the lap of immense
intelligence, which makes us
receivers of its truth and organs
of its activity. When we discern
justice, when we discern truth,
we do nothing of ourselves,
but allow a passage to its
beams. (Ralph Waldo Emerson,
1987/1841, p. 37)

Matter is not that which
produces consciousness,
but that which *limits* it and
confines its intensity within
certain limits: material
organization does not
construct consciousness out
of arrangements of atoms, but
contracts its manifestation
within the sphere which it
permits... For if, *e.g.*, a man loses
consciousness as soon as his
brain is injured, it is clearly as
good an explanation to say the
injury to the brain destroyed
the mechanism by which the
manifestation of consciousness
was rendered possible, as to
say that it destroyed the seat of
consciousness. (F. C. S. Schiller,
1894, pp. 295-296)

Each of us is in reality an
abiding psychical entity far
more extensive than he knows-
-an individuality which can
never express itself completely
through any corporeal
manifestation. The Self
manifests through the organism;
but there is always some part
of the Self unmanifested; and
always, as it seems, some
power of organic expression in
abeyance or reserve. (F. W. H.
Myers, 1892, p. 305)

There exists a more
comprehensive consciousness, a
profounder faculty, which for the
most part remains potential only...
but from which the consciousness
and faculty of earth-life are mere
selections... No Self of which
we can here have cognizance is
in reality more than a fragment

of a larger Self,--revealed in
a fashion at once shifting and
limited through an organism
not so framed as to afford it full
manifestation. (F. W. H. Myers,
1903, vol. 2, pp, 12, 15)

The following five excerpts are
from Henri Bergson (1913/1920):

The brain is the organ of
attention to life. (p. 59)... The
brain is what secures to us
this advantage. It keeps our
attention fixed on life; and life
looks forward; it looks back
only in the degree to which
the past can aid it to illumine
and prepare the future. To live
is, for the mind, essentially to
concentrate itself on the action
to be accomplished. To live is to
be inserted in things by means
of a mechanism which draws
from consciousness all that
is utilizable in action, all that
can be acted on the stage, and
darkens the greater part of the
rest. Such is the brain's part
in the work of memory: it does
not serve to preserve the past,
but primarily to mask it, then to
allow only what is practically
useful to emerge through the
mask. Such, too, is the part the
brain plays in regard to the mind
generally. Extracting from the
mind what is externalizable in
movement, inserting the mind
into this motor frame, it causes
it to limit its vision, but also it
makes its action efficacious. This
means that the mind overflows
the brain on all sides, and that
cerebral activity responds only
to a very small part of mental

The part that our body plays is that of shutting out from consciousness all that is of no practical interest to us, all that does not lend itself to our action.

activity. (pp. 70-71)... To direct our thought towards action, to bring it to prepare the act that the circumstances call for, — it is for this that our brain is formed. But in doing this it canalizes, and also it limits, the mental life. (p. 93)... The business of the brain, so far as it is the organ of memory, has been to keep the attention fixed on life by usefully contracting the field of consciousness. (p. 95)... The part that our body plays is that of shutting out from consciousness all that is of no practical interest to us, all that does not lend itself to our action. The sense organs, the sensory nerves, the cerebral centres canalize, then, the influences from without, and thus mark the various directions in which our own influence can be exercised. But in doing so they narrow our vision of the present, just as the cerebral mechanisms of memory shut out our vision of the past. Now, just as certain useless memories, or “dream” memories, may slip into the

field of consciousness, availing themselves of a moment of inattention to life, may there not be around our normal perception a fringe of perceptions, most often unconscious, but all ready to enter into consciousness, and which do in fact enter in exceptional cases or in predisposed subjects? If there are perceptions of this kind, it is not only psychology in the strict meaning of the term that they concern; they are facts with which “psychical research” can and should concern itself (p. 96).

Closely related to the transmission/permission/filtration model are Emanuel Swedenborg’s (1688-1772) thoughts about what he called *influxes* (knowings that rush into human consciousness from other sources; see Wilson Van Dusen, 1996, for a general treatment of these) and Gustav Fechner’s (1801-1887) notions of a *threshold* separating what is and what is not yet available to individual awareness or individual consciousness (see William James’ treatment of Fechner’s threshold of consciousness in James, 1897/1956).

And here are samples of more modern treatments of this filtering or transmissive idea:

We should do well to consider much more seriously than we have hitherto been inclined to do the type of theory which Bergson put forward in connection with normal memory

and sense-perception. The suggestion is that the function of the brain and nervous system and sense organs is in the main *eliminative* and not productive. Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful.” (C. D. Broad, 1953, pp. 22-23)

Each one of us is potentially Mind at Large. But in so far as we are animals, our business is at all costs to survive. To make biological survival possible, Mind at Large has to be funneled through the reducing valve of the brain and nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet... That which... is called “this world” is the universe of reduced awareness... The various “other worlds,” with which human being erratically make contact are so many elements in the totality of the awareness belonging to Mind

at Large. Most people, most of the time, know only what comes through the reducing valve... Through... permanent or temporary by-passes [of the reducing valve] there flows... something more than, and above all something different from the carefully selected utilitarian material which our narrowed, individual minds regard as a complete, or at least sufficient, picture of reality. (Aldous Huxley, 1954/1963, pp. 23-24).

I find such bizarre talents [Swedenborg's experiences, near-death experiences, psychedelic/entheogenic experiences] lending credence to James's hypothesis, echoed by Bergson and Aldous Huxley, that the human mind is more like a reducing valve than a generator, one through which Mind-at-Large lets trickle only the kind of information that is necessary for us to survive on the material plane. Approaching the mind from that side enlarges our whole notion of what it is to be human and makes it easier for us to give credence to extraordinary phenomena such as Swedenborg presents us with. (Huston Smith, 2001-2002, p. 13).

More generally, we wish now to argue that by thinking of the brain as an organ which somehow constrains, regulates, restricts, limits, and enables or permits expression of the mind in its full generality, we can obtain an account of mind-brain relations which potentially

reconciles Myers's theory of the Subliminal Self with the observed correlations between mind and brain. (Edward Kelly, 2007, p. 607).

The major advantage of the transmissive model over the productive model of the brain-mind relationship is that the former is able to handle quite a number of experiences and phenomena that are difficult or impossible to handle within the latter model:

The transmission-theory also puts itself in touch with a whole class of experiences that are with difficulty explained by the production-theory. I refer to those obscure and exceptional phenomena reported at all times throughout human history, which the 'psychical - researchers,' with Mr. Frederic Myers at their head, are doing so much to rehabilitate; such phenomena, namely, as religious conversions, providential leadings in answer to prayer, instantaneous healings, premonitions, apparitions at time of death, clairvoyant visions or impressions, and the whole range of mediumistic capacities, to say nothing of still more exceptional and incomprehensible things... On the production-theory one does not see from what sensations such odd bits of knowledge are produced. On the transmission-theory, they don't have to be 'produced,' -- they exist ready-made in the transcendental world, and all that is needed

All such experiences, quite paradoxical and meaningless on the production-theory, fall very naturally into place on the other theory. We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally pouring over the dam.

is an abnormal lowering of the brain-threshold to let them through. In cases of conversion, in providential leadings, sudden mental healings, etc., it seems to the subjects themselves of the experience as if a power from without, quite different from the ordinary action of the senses or of the sense-led mind, came into their life, as if the latter suddenly opened into that greater life in which it has its source... All such experiences, quite paradoxical and meaningless on the production-theory, fall very naturally into place on the other theory. We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally

pouring over the dam. Of course the causes of these odd lowerings of the brain's threshold still remain a mystery on any terms. (William James, 1897/1956, pp. 24-27).

These considerations are just as valid today as they were when William James proposed them in 1897.

Model 3: Brain as Transducer or Transformer of Consciousness

The terms *transmission*, *permission*, and *filtration* in Model 3 imply that whatever is "transmitted" already exists in that form or in a similar form. However, this does not appear to be precisely the case in the various analogous processes that have been proposed or in the brain and consciousness relationship itself. Indeed, closer consideration reveals that rather than transmission, *transduction* or *transformation* is a more apt description of what actually occurs in these situations. In the radio-television analogy, the receiver acts upon electromagnetic waves to produce sounds and pictures that were not present in those forms in the waves themselves. Something *novel* was created. Similarly, the film and projector mechanisms act upon the pure white light to create novel colors and images *that were not previously present in explicit form* in the original

light. This applies also in the color spectrum from white light prism analogy. The organ keys and pipes act upon the original air to produce novel tones.

To better convey this meaning, another analogy is appropriate: the transformation of two gases, hydrogen and oxygen, into water, which is quite different from the two original gases. Even more apt is the quantum physical process by which the state vector is collapsed—converting a potential, probabilistic wave function that is everywhere and everywhen into an actual, observable particle with a definite location in space and time.

As is the case in these various physical analogies, it can be seen that the brain and body structures and mechanisms may transduce or transform a wide, rich, and pure form of consciousness into the more restricted, limited form of individual awareness (i.e., the sensations, perceptions, thoughts, images, and feelings) with which we are so familiar. Something novel—something not quite the same as the original—is created by the interaction of the original, fuller consciousness with the brain and body. It would seem to follow, therefore, that without the presence of the brain and body, the narrower, familiar form of consciousness and individuality would not be manifested and sustained, although, of course, the original, fuller form of consciousness—without its individual awareness content (specific experiences, memories, etc.) would continue to exist.

Pure mind is something fundamentally different from the nature of the body and other physical things. What we ordinarily experience... is not mind by itself, "pure mind," or the body itself, but mind embodied.

This argument has important implications for our understanding of the nature of individual consciousness and for the possibility of the survival, after death, of individual consciousness.

Others have made similar suggestions: that our brains and bodies not only transmit or filter consciousness, but importantly and fundamentally *shape* (i.e., transduce and transform) the very nature of what we can consciously experience. For example:

Pure mind is something fundamentally different from the nature of the body and other physical things. What we ordinarily experience... is not mind by itself, "pure mind," or the body itself, but mind embodied. (Charles Tart, 1993, p. 126)

Most people (including most philosophers) assume that substance dualism entails survival, and that survival entails immortality. However,

the situation is not so simple. It might be the case that the mind depends for its existence as a structured whole on the body existing as a structured whole, in which case it will not last much past the irreversible death of the body. Nature provides us with many examples of compound systems that have such dependencies, e.g., parasites and symbiotes. And just as there is a world of difference between consciousness surviving for minutes and surviving for years or centuries, there is a world of difference between something that is contingently enduring and something that is in principle everlasting. (David Rousseau, 2012, p.64)

In the various physical analogies and in the case of the brain and consciousness situation if it is argued that the “output” content (sounds, images, subjective experiences) still is somehow already present in the input (electromagnetic waves, pure light, pure consciousness), it can only be present in some *potential* or *enfolded* form. A transduction or transformation process remains necessary for the actualization, manifestation, or unfolding of specific content.

On a cosmic scale, there are certain similarities of this transduction/transformation model of brain and consciousness with aspects of the interrelationships of *Brahman*, *Atman*, *Purusha*, and *Prakriti* in Hindu philosophy and psychology and with Isaac Luria’s

Kabbalistic treatment of the Divine’s *tzimtzum* (self-contraction or concealment) in the creation of the world.

All of the advantages of the transmission model over the production model also are present in the transduction/transformation model. However, the latter seems to provide a more nuanced and more accurate account of the processes involved.

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Tribute

Yvonne Duplessis

Grande Dame
of French
Parapsychologists

Metapsychics tied
to longer life!

| by *RENAUD EVRARD*, IMI

Charles Richet (1850-1935) set the tone by dying at age 85 after an extremely prolific life. René Sudre (1880-1968), who discovered metapsychics (term used in France for parapsychology) in the middle of his life, passed away at age 88. Robert Tocquet (1898-1993), who wrote a book on “how to live five times twenty years”, died at age 95, but with the advantage of having found a way to be fully active with only three hours of sleep per night. Hubert Larcher (1921-2008), a great connoisseur of the nuances of the stages of life and death, Nazi and extermination camp survivor, died at age 87. Rémy Chauvin (1913-2009) reached 96 years... Finally, Yvonne Duplessis surpassed them all: she is the first centenary metapsychist!

Born in 1912, Duplessis studied philosophy at La Sorbonne. She wrote a thesis entitled *The Coloration of Non Visual Sensations* that anticipated her future research. Her knowledge of surrealism allowed her the opportunity to pub-



lish the standard popular book on this topic since 1950, and to tie surrealism to parapsychology (2002, 2003). By chance, following a suggestion by a participant of her home literary meetings, she went to the experimental meetings conducted by René Warcollier, every Saturday at the Institut Métapsychique International (IMI). In the mid-1950s, he was one of the most famous researchers on telepathy. At his side, Duplessis became both a participant and a qualified researcher in all areas of metapsychics. She became involved with the IMI, whose vice-president she was before becoming the president of the Society of Friends of IMI.

She developed an interest in a psi-related phenomenon: dermo-optical sensitivity. As she explained in some of her publications, this phenomenon is not to be confused with ESP because of its proximity with a non-paranormal physical explanation. The “vision without eyes” had already attracted the interest of researchers halfway between literature and science, such as Jules Romains and René Daumal. Duplessis attempted to anchor it completely in the scientific field, and consequently developed an international scientific network. The Parapsychology Foundation gave her a grant – a rare occurrence for French researchers – allowing

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her to set up a laboratory in her basement, a now mythical place about which Susan MacWilliam did an art installation. Quite an irony!

Duplessis has pursued her original work, publishing several books and becoming in 1997 the president of the Color Information Center. How could we describe her journey other than “surreal”? So surreal that few people followed the paths she opened, especially those of an “experimental surrealism” which has much in common with metapsychics...

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Bertrand Delanoë, Mayor of Paris, gives the medal of the city to Yvonne Duplessis on the 10th of February of 2012.



History

Ernesto Bozzano

and Psychic Phenomena



| by CARLOS S. ALVARADO ¹

Ernesto Bozzano is an important figure from the old days of Italian psychic studies. However, he is not well-known to the English-speaking world. This is seen in omissions of his work in general discussions of parapsychology's history and its subject matter

(e.g., Beloff, 1993; Irwin & Watt, 2007). Such state of affairs is not surprising considering that most of Bozzano's publications have appeared in Italian and French (Anonymous, n.d.), but Bozzano has not been forgotten in Italy, where there are several good studies about him (Gasperini, 2009-2010; Iannuzzo, 1983; Ravaldini, 1993), and where a recent issue of a journal celebrated the anniversary of his birth (Alvarado, 2012a).²

Bozzano's Work

Bozzano was born and died in Genoa (1862-1943). He eventually became a self-taught scholar and started studying psychic phenomena in the 1890s. With the exception of short periods during his

youth, Bozzano never worked for a living. His most productive period, in terms of the number of publications, was a period of about 20 years starting in 1921 in which he was able to devote himself full time to reading and writing because he moved to his well-to-do brother Adolfo's spacious villa in Savona. In his first book, *Ipotesi Spiritica e Teorie Scientifiche*, Bozzano (1903) presented a description of the phenomena he witnessed with medium Eusapia Palladino (1854-1918). Furthermore, he defined his position regarding survival of death when he criticized those who tried to reduce mediumistic communicators to subconscious creations. Soon after, Bozzano became an important figure in Italian psychic studies. According to Gasperini (2012), who has published the

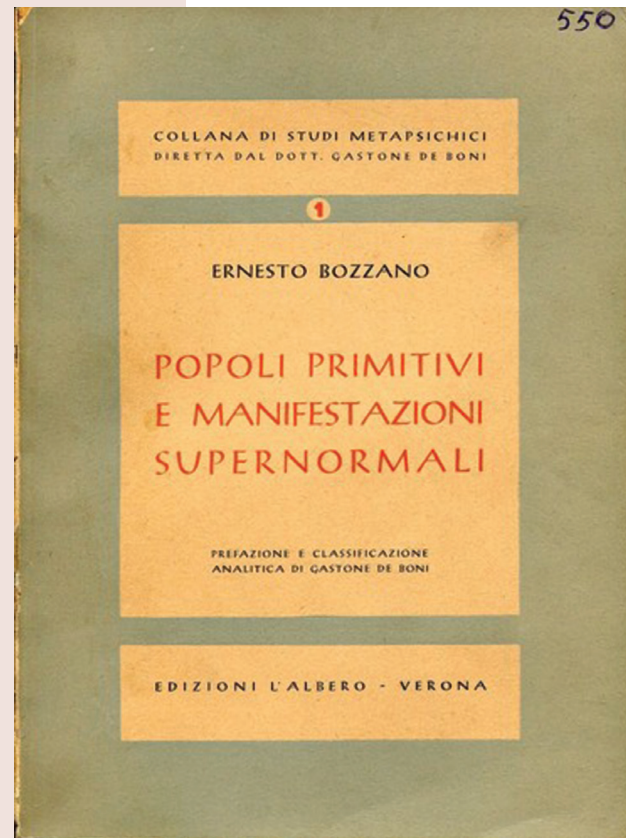
He was at the center of an intense network of correspondence with Italian, European, and American intellectuals, receiving an average of 200 letters a month, and was furthermore one of the few Italian scholars to have been named an honorary member of the Society for Psychical Research...

best article-length discussion of him in English, “Ernesto Bozzano... was probably the most important Italian representative of psychical and spiritualistic studies before the 1940s, as well as one of the few to emerge on the international scene... He was at the center of an intense network of correspondence with Italian, European, and American intellectuals, receiving an average of 200 letters a month, and was furthermore one of the few Italian scholars to have been named an honorary member of the Society for Psychical Research... the American Society for Psychical Research... and the Institut Metapsychique International...” (p. 755).

Regardless of the séances Bozzano had with many mediums, his main contribution to the study of psychic phenomena was via

bibliographical research. His approach consisted of analyzing a wide variety of phenomena, among them deathbed manifestations (Bozzano, 1923c), telepathy (Bozzano, 1933), transfiguration (Bozzano, 1934), out-of-body experiences (Bozzano, 1934/1937), and clairvoyance (Bozzano, 1942). In addition he studied other issues related to psychic phenomena such as symbolism (Bozzano, 1907) and phenomena among primitive people (Bozzano, 1941). In all this work he compiled many cases from the spiritualist, spiritist, and psychical research literatures, which he then classified in terms of types, working to establish gradations to support both the reality of the phenomena as well as to support the idea of discarnate agency.

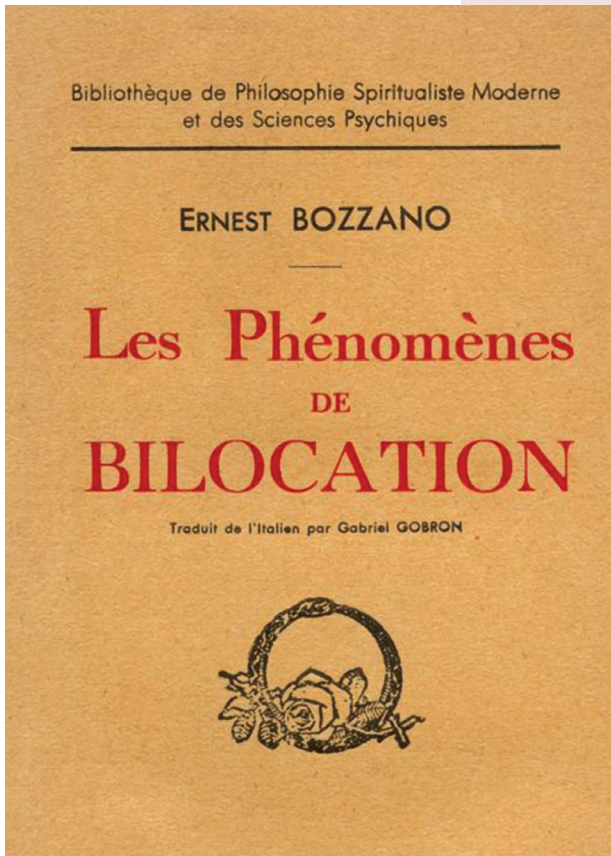
Bozzano produced many interesting studies of manifestations that are usually ignored. Some examples were mediumistic communications between living persons (Bozzano, 1925), physical phenomena around the time of someone’s death (Bozzano, 1948), and “transcendental music” (Bozzano, 1943). The latter monograph had chapters and cases about musical mediums, telepathically perceived



music, as well as music heard during haunting and cases of music classified as not related to death, heard at deathbeds, or heard after someone died.

Another interesting study was his examination of cases of mediumistic xenoglossy (Bozzano, 1932). The cases were classified as those conveyed by speaking or perceived clairaudiently, those obtained via automatic writing, those received by way of direct voice, and those recorded through direct writing. Bozzano (1952) also examined mediumistic communications about death. These were accounts of the spirit leaving the physical body permanently and entering a spiritual realm.

In Bozzano’s view, his analy-



ses brought enough certainty to reach conclusions about the nature of the phenomena. He believed his content analyses presented what he referred to as “convergence of proof” supporting discarnate agency. By this he meant the bringing together of various aspects of the phenomena (types and features) in a way that he found logical and evident. As he said about telepathy, the cases showed the “indubitable existence” of events via the “comparative analyses of the facts” (Bozzano, 1933, p. 156; this, and other translations, are mine).

Telepathy was seen by Bozzano as “basically a manifestation of a psychic or spiritual nature” (Bozzano, 1933, p. 148) and a phenome-

“Bozzano considered paranormal phenomena as natural objects to be classified...”

non “independent of the psycho-physiological functions of the cerebral organ” (p. 149), something he also believed about clairvoyance (Bozzano, 1942) and about other psychic phenomena. Survival of death, Bozzano thought, was

evident from the phenomena, and particularly from his analyses of them. All the studies, he believed, “converge... in the experimental demonstration of the existence and the survival of the soul” (Bozzano, 1923c, p. 260). This demonstration of survival, he believed, was particularly strong when psychic phenomena from the living were seen in conjunction with phenomena from discarnate agency. He wrote: “Both are indispensable for the purpose and cannot be separated, since both are the effects of a single cause; and this cause is the human spirit, which, when it manifests in transient flashes during ‘incarnate’ existence, determines animistic phenomena, and when it manifests in a ‘discarnate’

condition in the world of the living, determines spiritistic phenomena” (Bozzano, n.d., pp. viii-ix).

In addition, Bozzano was also known for two more things. One was his belief that psychic phenomena were not affected by biological evolution. Following Myers (1903), he defended the idea that psychic powers were part of the spiritual world and that, consequently, they were destined to be used in the afterworld (Bozzano, 1906, 1923a). Bozzano’s other claim for fame was his status as a polemicist, particularly when it came to criticizing others who did not share his belief in survival of death in relation to psychic phenomena. Examples are his critiques of Charles Richet (1850-1935) and René Sudre (1890-1968) (Bozzano, 1923b, 1926).

According to Giovanni Iannuzzo, one of the main modern students of his work: “Bozzano considered paranormal phenomena as natural objects to be classified... For Bozzano the reality of a paranormal phenomenon came above all from the number of observations independent of the phenomenon itself. Already the fact of finding a psychic phenomenon in someone independent from another—also in a historical and cultural sense—demonstrated implicitly the existence of such phenomenon” (Iannuzzo, 2012, pp. 214-215). Iannuzzo also believed that Bozzano had an old conception of science that separated him from many psychical researchers, explaining in part his over-reliance on clas-

sification. He also commented, rightly in my view, that Bozzano accepted uncritically almost any published description of a phenomenon as adequate data. Nonetheless Iannuzzo gave Bozzano credit for having produced the largest review of psychic phenomena ever.

Bozzano was very influential, especially in Italy and in Europe, and to a lesser degree in countries such as England and the United States. He was cited by many both as a defender of survival of death and as a popularizer of specific cases or groups of them. An example were the citations Charles Richet presented in his celebrated *Traité de Métapsychique* (1922, pp. 141, 189, 221, 720).² Bozzano is well known in Brazil today, where spiritists have translated many of his works.

Concluding Remarks

Bozzano is a fascinating figure from various points of view. As I have argued elsewhere (Alvarado, 2012b) he presents many opportunities for historical research, including such aspects as his conceptual ideas, his use of rhetoric, and the reception of his work, among other topics. But the physical researcher will find him particularly interesting for several reasons. First, his works are very valuable as an index to cases in the literature, many of which are forgotten today. Second, some may find useful his evaluations

of the issue of survival of death (even considering his dogmatic pronouncements). Third, his work presents ideas that could be followed today using both statistical and qualitative analyses. Like other figures from yesterday, Bozzano presents us with possibilities to better understand our past as well as to chart aspects of our future.

Notes

1. I wish to thank Nancy L. Zingrone and Massimo Biondi for useful suggestions for the improvement of this short paper.
2. In my attempts to make Bozzano better known outside Italy I have summarized publications about him (e.g., Alvarado, 1987, 2012a) and discussed some of his monographs (e.g., Alvarado, 2005, 2007). Richet (1922, pp. 323-324) refers to Bozzano as “the psychologist to whom are due so many penetrating and shrewd studies on various issues of metapsychics.”

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Jim Carpenter

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

I have been involved in psi research since I went to Duke as an undergraduate in 1959 because of my interest in the Parapsychology Lab. I got involved helping with studies (as did others, such as Bob Morris, Rex Stanford, Dave Rogers, and Chuck Honorton) and did an ESP study as my senior honor's thesis under the direction of Kay Banham and Gaither Pratt. My very first interest in the field was stimulated by odd, apparently psychic experiences my mother had on and off during my childhood. These aroused both fascination and skepticism, the odd pair of motives shared by many parapsychologists. I read some of Rhine's books and related material in high school, and I knew the field was important to me.

I began research with an interest in the contribution of psychological factors to psi performance. My day-job has been as a clinical psychologist (Ph, D., Ohio State), and I always thought the issues of emotion, cognition, motivation, etc. should be equally important in both fields. I studied the effects of the kinds of relationships between people involved in telepathy testing, then moved to studying the effect of moods. I became intrigued with the variability of psi scoring as independent from scoring direction, and did several studies aimed at predicting the extremity of psi scores. I also worked on ways of enhancing the information acquisition from psi testing protocols, and did a number of studies that attempted to retrieve hidden or future information with usable (hopefully perfect) accuracy. I also did some research trying to learn more about the interface



Jim Carpenter

between subliminal and extrasensory perception, and the effect on both of emotional and motivational factors. A long study examining how psi information can be implicitly expressed in interpersonal interaction led me to appreciate how pervasively, if subtly, active psi is. It also helped me know that psi is an ongoing and

If I were to start again, I don't think I would change a lot. My clinical training and work have helped me be sensitive to the importance of psychological factors in the expression of psi, and the importance of unconscious mental processes.

sometimes dramatic presence in my own experience.

I began to serve on the board of directors of the Rhine Center some years ago, and then served two terms as president. There I was confronted with the difficulty of fundraising, and the underlying problem of communicating the importance and integrity of our research. I grew frustrated with trying to talk with mainstream colleagues about some fascinating work going on in parapsychology, only to hit a puzzling wall of incomprehension over and over. This was in spite of my own sense that we were all using very similar methods and finding very similar patterns. The idea hit me that I might make a useful contribution if I could develop a common set of terms in which parapsychologists and mainstream psychologists could communicate

and see more easily how much their work fit together. I thought this would take about a month and result in a neat, little paper. A couple of years later I had a book on theory: *First Sight: ESP and Parapsychology in Everyday Life*, 400-plus pages of fairly dense argument. So much for my own precognitive abilities. I still do hope that the theory I develop in that book will help us communicate better with the mainstream, and show how many substantive things we have already discovered, and how congruent it all is with mainstream work.

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

I began by wondering if ESP and PK were real things (or, I would prefer to say, empirically useful constructs) and lingered in that uncertainty for quite a while. Now I think they are useful and important, and we have used them already to find out a lot about the world and human nature that science did not know about before. I think we are going to learn a whole lot more. I believe that using good theories (psychological, physical, biological) will aid our work enormously, and we should go ahead and try to build more and better theories. We have been dust-bowl empiricists long enough.

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

If I were to start again, I don't think I would change a lot. My clinical training and work have helped me be sensitive to the

importance of psychological factors in the expression of psi, and the importance of unconscious mental processes. The clinical experience has also helped me ponder deeply the issues that are raised by persons who believe they spontaneously experience psi, and often suffer from it. I haven't written that book yet, but I want to.

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

I would only add that it was a confirming experience to think through and write *First Sight*. I had to review and digest a lot of research and try to hold it up against my theory in the hope that it would organize the findings. This process was confirming because I found that it did! For many years I have conducted research and pondered the research of others with a sense that it was very interesting but also somewhat unruly and unpredictable. Now with what I think is a better theory, I have had the exciting experience of knowing ahead of time much better what the results will be of my own and others' research. Now once I know what a study is measuring and how, I can predict pretty well what the results will be. Psi makes sense. It adds up. This is a new experience for me and a big relief. It seems clear to me that we are on the verge of learning more and more about how psi works.

Can Humans Subconsciously Predict the Future?¹



| by *JULIA MOSSBRIDGE*,
Northwestern University

Can our bodies predict future events that matter to us, even if we're unaware of it? Some evidence suggests they can. The basic scientific observation is that human physiology differs between two situations: just before an unpredictable exciting/scary event happens (like seeing a picture of a snake about to strike) versus just before a boring event happens (like seeing a picture of a lamp). This phenomenon is sometimes called *presentiment* (as in "sensing the future"), but because I'm not entirely sure we're really sensing the future,

I like to call the phenomenon anomalous anticipatory activity (AAA; imagine the motor club, but the complimentary roadmaps could be maps of the future). The phenomenon is "anomalous" because some scientists argue that we can't explain it using our present-day understanding about how biology works, it's "anticipatory" because it seems to predict future physiological changes in response to an important future event, and it is an "activity" because it consists of changes in the cardiopulmonary, skin, and nervous systems.

AAA is a subconscious phenomenon that seems to be a time-reversed mirror image of our conscious experience of an important event. If you've ever seen a stick or a pole upright in a river or stream, you've seen something kind of like AAA. Imagine that the direction of the flow of the water is your conscious experience of the order in which events occur (temporal flow), and imagine that the stick is an important event. Notice that the largest wake made by the stick is downstream of the stick (in the "forward" time direction). However,

there is a small perturbation in the water upstream, due to the presence of the stick downstream. This perturbation -- a subtle hint of things to come that is overshadowed by your conscious experience of the event itself -- is akin to AAA.

At least 14 different laboratories have attempted to document AAA, and most of them report results supporting the phenomenon. Like all other unexplained phenomena, by definition the mechanism underlying AAA is unknown. But there is an obvious evolutionary advantage of a physiological heads-up that gets our adrenalin pumping before a tiger attacks us. So although AAA seems to suggest a difficult-to-grasp backwards flow of information through time, the adaptive value of being physiologically prepared for life-threatening future events gives us the motivation we need to seriously examine the evidence for AAA.

With my colleagues Jessica Utts, a professor in statistics at University of California at Irvine and Patrizio Tressoldi, a professor in psychology at the University of Padova in Italy, I have conducted an analysis of

AAA studies to test the hypothesis that human physiology predicts its own response to a future event; like adrenalin being released a little bit before the tiger jumps out, after which a lot of adrenalin gets released.

We examined all the studies published between 1978-2010 that attempted to test AAA (there were more than 40 of them) and we combined the statistical results of the 26 of these that fit our criteria (Mossbridge, Tressoldi, & Utts, 2012). The results revealed a small overall effect that is nonetheless highly statistically significant. This means that, based on the studies we examined, there's one chance in 400 billion that AAA is just the reflection of coincidental changes in physiology.

Looking at these data together, it seems like there may be something weird going on having to do with time and biological systems. But because we are at the beginning of understanding both of these very complex phenomena, it seems wise to keep our explorations both open and rigorous as we continue exploring the evidence and what it could mean.

Anomalous anticipatory activity has been slow to catch on in the scientific mainstream. When I analyzed my first AAA data set and then replicated the same results, I was frustrated by what I perceived of as this closed-mindedness. But when I tried another replication and it failed, I became more understanding. Several successful and borderline successful replications down the road, I'm beginning to see that it's wise that the mainstream scientific community has yet to embrace AAA. The effects we have found are small enough that sometimes they don't replicate,

so in my opinion if the mainstream community embraced AAA now, many researchers would get discouraged by it and dismiss it. AAA deserves more than that, I believe, as I have a feeling (based on intuition, not science) that the small effects we are finding now are the tip of the iceberg. My sense is that once we understand the effects better, we can eliminate some sources of noise in the data and see much larger effects.

I'm an empiricist, so I believe these data, but I'm also rigorous, so I want to see it in my own hands again and again -- and also I want to rule out alternative mundane explanations. As a mainstream scientist myself, I want a lot of evidence if I have to challenge my basic assumptions about cause and effect. It would be a huge pain to have to control for future events that could influence the outcomes of every experiment. I have no idea how I'd even do that.

So though I realize that we don't understand time or biological systems very well, and even though I'm becoming convinced that there seems to be something weird going on, I lean towards looking for explanations that don't require a huge paradigm shift. There is not enough room here, but in the paper we examine several possible mundane explanations, including experimenter bias, and we did not find convincing evidence of any of them. Perhaps someone else will, and then this idea of AAA will be reasonably dismissed.

Until then, I'm working on building an iFuture app -- a portable electronic application that uses your physiology to warn you of future events that matter to you. In terms of trivial applications, imagine a beeping sound that goes off before your boss walks into your cubicle or

each time you're about to make a stock trade that will fail.

In terms of less trivial, life-saving applications, there's the neurosurgeon who wears her iFuture-enabled device during every surgery. It continuously records her heart rate, and if her heart begins to show the physiological signature that usually occurs before her patient has a bleeding vessel, she prepares her tools to stop the bleed just as it begins. An iFuture app could be helpful to people in the armed forces, who have to move through mine fields or areas with a high probability of containing improvised explosive devices. The iFuture app could warn soldiers when an explosion is about to occur, potentially giving about 10 seconds to change course or take cover. This seems worthwhile to me, if it can be done. Time will tell!

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Footnote:

1. Includes excerpts from the chapter *Physiological Activity That Seems to Anticipate Future Events*, in *The Science of Psi* edited by Damien Broderick and Ben Goertzel, to be published in 2013.

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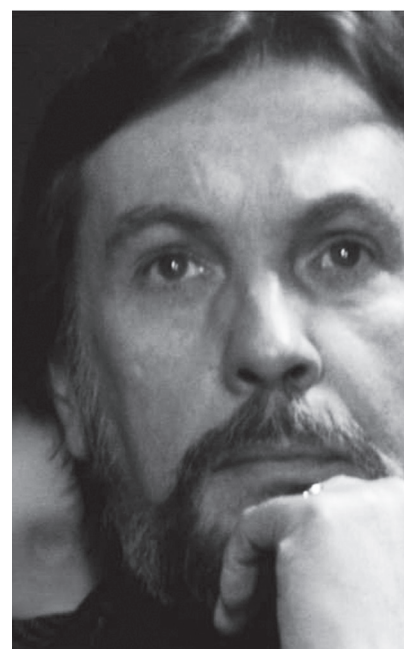
Articles Relevant to Parapsychology in Journals of Various Fields (XIII)

Sometimes colleagues have wondered what I do in order to trace all those fairly recent articles of apparent parapsychological relevance that are published in the periodical literature in a variety of scientific fields. Of course, there are some useful search strategies that I routinely employ, independently of the purposes of this column. They work well for me since they more or less fit my usual focus, but they may not work as well, or not at all, for others. This is why, frankly, I am none too eager to reveal or even recommend them. And anyway, in more than a few cases (surprisingly often, in fact), I have the distinct impression that I don't find those sources at all. Rather, they seem to find me and they keep growing towards me. I merely pick them up and decide whether, in my opinion, they deserve wider attention among parapsychological researchers.

As I stated several years ago in the first installment of this bibliographic column, one regular selection criterion (of about half a dozen) is the recency of the publication of the individual items. I rarely include more than two or three items that are older than, say, five or six years. However, I have made an exception this time and included one article from 1995

and two papers each that were published in 2000 and 2001. This is simply because I never saw these papers mentioned or referred to in the parapsychological literature, and/or because they appeared in journals that are not very likely to be routinely seen by the usual psychical researcher. I would find it a pity if they remained altogether unrecognized. However, the vast majority of the other references is for papers that are just a few years old (most of them having been published between 2009 and 2013).

So below please find the next 50 examples of fairly recent relevant articles from a variety of mostly peer-reviewed periodicals in the scientific mainstream. Together with the references from a dozen earlier installments they now add up to a total of 850 bibliographic items. Useful input this time has come from my colleagues Eberhard Bauer and Hideyuki Kokubo, which is gratefully acknowledged. Hints to pertinent recent articles are always welcome. Please send them to hoevelmann.communication@kmpx.de



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Survey of PA Members

The previous PA Board sought to expand and refresh the benefits and services it offers as part of PA membership. They had the opportunity to discuss the membership responses at its meeting this year in Viterbo, Italy. Several very important issues were listed in this questionnaire (see the complete list below) to make suggestions for how the benefits of PA membership could be improved, ways that the PA Board can be more responsive to your needs, be more representative of the international parapsychological community, cater to the needs of members for whom English is a secondary language (or who do not speak English), and better represent the discipline of parapsychology

in the wider scientific community. Seventy-six members (22% of the membership) participated in the survey. The answers ranged between 1 (Absolutely disagree) to 7 (Absolutely agree), check table results on page 114.

A number of items scored above the middle point (Range 1 to 7). The items that received the highest score was high satisfaction to maintain affiliation with the American Association of Advance of Science, followed by updating our website with information about our subject matter and profession, *Mindfield* bulletin, and facility to apply for PA membership on-line. Of the 26 subjects, 19 (73%) of them were viewed more favourably than unfavourably. The new



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Instituto de Psicología Paranormal

Board and the new President Dr. James Carpenter (2013-2015) will give every consideration to your feedback and suggestions in our efforts to improve the PA for all of its members.

Results

ITEM	Range	Mean	SD
1. Affiliation with the AAAS	1-7	6.03	1.51
2. Regularly updated website with information about our subject matter and profession rating	1-7	5.93	1.34
3. Mindfield bulletin	1-7	5.92	1.37
4. Facility to apply for PA membership, pay application fees and dues, etc. online	1-7	5.80	1.51
5. PA Membership Directory (online or printed)	1-7	5.70	1.68
6. Facility to register and pay for conventions online	2-7	5.67	1.41
7. Public education through our FAQs	1-7	5.64	1.54
8. PA grants	1-7	5.52	1.49
9. Facility to vote in board elections online	2-7	5.43	1.56
10. Lower subscription rates for the Journal of Parapsychology	1-7	5.25	1.75
11. Facility to nominate fellow members for awards online	1-7	5.23	1.64
12. Discounted rates at PA conventions	1-7	5.16	1.69
13. PA awards	2-7	4.87	1.53
14. Space to advertise member events	1-7	4.25	1.83
15. When I have submitted papers to PA conventions, I would have preferred to submit only an abstract to the program committee rating	1-7	4.24	1.98
16. Discussion forum	1-7	4.20	1.85
17. Member blogs	1-7	3.97	1.76
18. When I have submitted papers to PA Conventions, I would rather not have had to write the long abstract for the JP rating	1-7	3.87	1.83
19. Only publishing Abstracts will encourage authors to submit full papers to journals	1-7	3.61	1.75
20. Publishing abstracts in the Journal of Parapsychology is important to me	1-7	3.26	2.12
21. Receiving a print edition of the Abstracts at the convention is important to me	1-7	3.18	2.00
22. When I have submitted papers to PA conventions I usually go on to submit my presented papers to journals	1-7	3.18	1.69
23. It is important that full papers are submitted for review	1-7	3.04	2.05
24. To advance in parapsychology. I find it is important to present papers at PA conventions rating	1-7	3.00	1.97
25. The content of the PA Convention is relevant to my interests	1-7	2.81	2.01
26. Publishing convention papers in journals is important to the advancement of parapsychology	1-7	2.81	2.36



Annual Convention of the Parapsychological Association

Concord, California
August 14-17th, 2014

Concord, California, August 14-17th, 2014 | Program Chair: Dean Radin | Arrangements Chair: Loyd Auerbach

The Parapsychological Association will be returning to the West Coast, USA, for its 57th annual convention. Held at the Hilton Hotel in Concord, California - just inside the San Francisco Bay Area - members of the PA and the general public alike will be able to enjoy 2.5 days of discussions about the latest research on psi and related phenomena, including ESP, psychokinesis, psychic healing, altered states of consciousness, mediumship and possible survival of bodily death.

57th Annual Convention of the Parapsychological Association

Join us this August to hear the latest and most advanced scientific thinking about parapsychological topics. Registration details and information

about student volunteer opportunities will be posted at www.parapsych.org as they become available.

Mindfield

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New at the PA

| Professional Members

Tatsu Hirukawa
Glenn Hitchman
Jeffrey Kripal
George R. Williams

| Associate Members

Fernando Alvarez

| Supporting Members

Aubrie N. Hodson Bayless
Ferdinando Bersani
Kaitlyn E. Burnett
Dian R. Deevey
Jennifer L. DeFeo
Colin E. DEMÉT
Nicholas G. Greaves
David Hiatt
Juan Diego Maldonado
Marie-Catherine Mousseau
Renzo Scali
Xiao Zhongqiang

| Student Members

Joey Andalina
Eve Gavel
Wenchao Gu
Jaap A. van Hemert
Aimee V. LaBree Hohn
Marcus H. Mast
Shane D. Thomson
Nicolas Tremblay
Milan Valášek
Songsong Zhao