

The Bulletin of the
Parapsychological
Association

b.2

Mindfield

Volume 6
Issue 2

Robert
Van de
Castle

Brunilde
Mignani
Cassoli

and
Arthur
Hastings

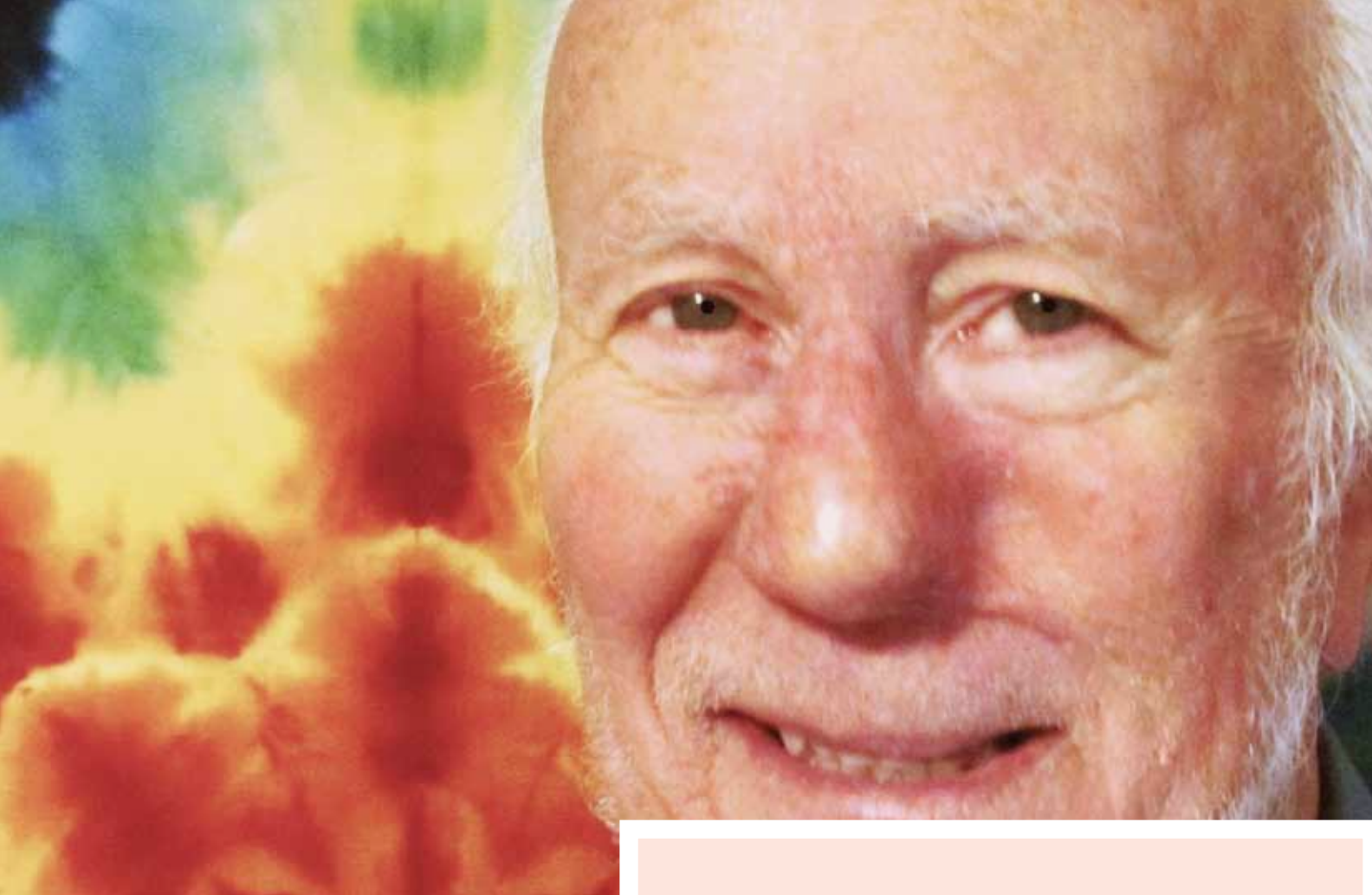
Issue

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From the Editor's Desk

The Bulletin of the
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| by ETZEL CARDEÑA,
CERCAP, Lund University

In this issue I am starting a new series, Young Reflections, to give voice not only to the seniors in the field but also to those who have started to contribute recently. I have sent email invitation to a number of new authors but, at the time of writing, the only one who had sent me a write-up was the always reliable Renaud Evrard. I hope that others will follow his lead. In his piece he makes crystal-clear that the parapsychology community at large should be more supportive of those having to endure the attacks, sometimes nasty, of the critics. I hope that the PA Board will read and reflect on his column.

Newman Lao, another young author, contributes a scholar piece on the fascinating Théodore Flournoy, whose contributions to studies of mediumship, dissociation, and psychical phenomena are very much worth revisiting (see also Carlos Alvarado's article on him in <http://www.woodlandway.org/PDF/PP9.5May2013.pdf>). Another young contributor. Germaine Günther, a student of Robin

Wooffitt, discusses the recent Bial Foundation Symposium.

The PA's current president, Jim Carpenter, gives an optimistic state-of-the-science account of where the PA and parapsychology in general are at this point, a perspective that may be reinforced by recent coverage in the media (see below). Gerd Hövelmann continues his valuable bibliographic column, and I want to honor him for his unyielding dedication to *Mindfield*.

The always hurtful part of my job is to bring the news about people who have recently passed away, in this issue three of them. I knew Bob van de Castle for some decades (we shared an interest in dreams, hypnosis, psi, and field-work) and he gave his Reflections in the previous issue of *Mindfield*. He had updated me on his ongoing research projects and I am sorry that he could not complete them all. I could say something similar of Arthur Hastings, who contributed an item on education in parapsychology in *Mindfield 2* (2). Add to them the name of Brunilde Mignani Cassoli, whom I did not know, must be added as a loss to our field.

Two more names to add to the list of eminent people who investigated or supported the validity of psi:

Stanley Kubrick (1928-1999), film director, screenwriter, producer, etc., discussed ESP positively in interviews on the inspiration for his film *The Shining* (thanks to David Marcusson-Clavertz for pointing this out to me).

Aleksandr Solzhenitsyn (1908-2008), 1970 Nobel prizewinner in literature, mentions precognition as a fact in his partly autobiographical *The Gulag Archipelago*.

News

[1] The Society for Psychical Research has announced the Nigel Buckmaster Legacy along with an opening for a Commissions Editor (the deadline to apply is already over). Half of the legacy will go to a series of interlinked publications:

- a. a book (and ebook) containing case studies and new commentary relating to and bearing on survival,
- b. a free online encyclopaedia serving as a comprehensive

repository of articles and source material,

- c. a series of short educational books (and ebooks) on key categories of psychical research,
- d. a new section of the SPR website offering a regular supply of new articles and commentary.

[2] Daryl Bem and collaborators have posted their current version of a meta-analysis of 90 experiments from 33 laboratories showing support for his precognitive experiments (http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2423692).

[3] There have been some recent stories on parapsychology and related topics in mainstream media, perhaps a hint of greater openness to it? *The Chronicle of Higher Education* published a two part series by Jeff Kripal on paranormal phenomena (<http://chronicle.com/article/Embrace-the-Unexplained/145557/> and <http://chronicle.com/blogs/conversation/2014/04/08/embracing-the-unexplained-part-2/>). In the second part he also responds to an article by Jerry A. Coyne, infamous for his vituperative style and attacks against Rupert Sheldrake and others (see below).

A famous writer's mystical experience appeared in the NYTimes <http://www.nytimes.com/2014/04/06/opinion/sunday/a-rationalists-mystical-moment.html>

[com/2014/04/06/opinion/sunday/a-rationalists-mystical-moment.html](http://www.nytimes.com/2014/04/06/opinion/sunday/a-rationalists-mystical-moment.html)

And a supportive comment on both article in the NYTimes can be found at <http://douthat.blogs.nytimes.com/2014/04/09/how-to-study-the-numinous/> (a review on research on mystical experiences was published recently by Wulff, 2014).

In contrast with the critical blog in *Psychology Today* mentioned in another section of my column, there are two supportive blog entries from another contributor in <http://www.psychologytoday.com/blog/out-the-darkness/201404/do-psychic-phenomena-exist-0> and <http://www.psychologytoday.com/blog/out-the-darkness/201405/psychology-parapsychology>

The neuroscientist Mario Beauregard wrote in 2012 two non-reductionistic accounts of NDEs in the usually very psi-hostile salon.com (http://www.salon.com/writer/mario_beauregard/)

The NYTimes carried a story on a supercentenarian who edited a book on paranormal events: <http://www.nytimes.com/2014/05/05/nyregion/111-year-journey-of-the-worlds-oldest-man.html>

And our *Call for an Open, Informed Study of all Aspects of Consciousness*, cosigned by 100 academics, had more than 21,000 hits at the time of writing this column. Other parapsychology-related publications have gotten many

thousands of hits (see the April 10 blog "No one pays any attention," at <http://deanradin.blogspot.se/>).

Last, but not least, Jessica Utts, Professor of Statistics at the University of California, Irvine, and a long-time and important contributor to the parapsychology literature, was just elected President of the American Statistical Association. Bob Rosenthal, one of the foremost statistical psychologists in history, is another supporter of psi research. You can mention them both, among others in the past and the present, including, R. A. Fisher (one of the foremost statisticians of all time, see 1924, 1930), Burton H. Camp (1938 President of the Institute of Mathematical Statistics) and Persi Diaconis (1991 president of that same organization, who although not convinced about the evidence for psi wrote that "parapsychologists use statistics extremely carefully" 1991, p. 386). They stand in contrast to those who fulminate that psi phenomena are just the result of poorly conducted statistics, or try to use Bayesian statistics to justify the a-priori conclusion that psi phenomena are impossible, as Wagenmakers et al. (2011) exemplify.

[4] See a call for papers at <http://carloossalvarado.wordpress.com/2014/04/13/the-paranormal-review-and-world-war-i/>

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Wagenmakers, E. J., Wetzels, R., Borsboom, D., & Van der Maas, H. L. J. (2011). Why psychologists must change the way they analyze their data: The case of psi. Comments on Bem (2011).

Journal of Personality and Social Psychology, 100, 426-432.

Wulff, D. M. (2014). Mystical experiences. In E. Cardeña, S. J. Lynn, & S. Krippner (Eds.), *Varieties of anomalous experience: Examining the scientific evidence 2nd ed.* (pp. 369-408). Washington, DC: American Psychological Association.

Debunking the Debunkers

A skeptical stance and the discussion of alternative explanations is not only healthy but a necessary component in every discipline. Parapsychological research and theory has improved its methods in reply to reasonable criticisms, but it has also suffered from a long list of uninformed, dogmatic, and outright nasty professional and personal attacks (Cardeña, 2011), very often from individuals with no formal scientific education or a very mediocre career (compare, for instance, the CVs of the list of eminent people I have listed in *Mindfield* with the CVs of those who have made a career of attacking psi research, the overall differences are most illuminating). To combat false or unfair public characterizations of psi, a French site has published what they call pseudo-skeptic statements followed by a factual rebuttal. Inspired by them and convinced that bullies do not like to be made personally and publicly responsible for their actions, some of us decided to do something similar. You can find our reply to unfair critiques here: <https://sites.google.com/site/skepticalconcepts/home>

Two of them, with some modifications, are transcribed below. Please let me know of any blatant public misrepresentation of parapsychology, preferably with some explana-

tion as to where we can find the information that belies it. Anticipated thanks.

1. Taboo or no taboo?

A recent *Psychology Today* blog by Scott A. McGreal, MSc. (<http://www.psychologytoday.com/blog/unique-everybody-else/201401/is-there-scientific-taboo-against-parapsychology>) was critical of "A call for an open, informed study of all aspects of consciousness!" (<http://www.frontiersin.org/journal/10.3389/fnhum.2014.00017/full>), Mr. McGreal took exception to its use of the word "taboo" to characterize the attitude against investigating the topic. He wrote that: "Taboo implies that investigating the topic is strictly forbidden and that anyone who dares to defy the taboo can expect severe punishment" and argued that there is no evidence of a taboo about parapsychology. Here are some representative, but by no means exhaustive, examples of ways in which scientific journals and organizations have sought to prohibit mention of parapsychological research and castigate those who engage in it:

1) Even his Nobel Prize in Physics in 1973 has not exempted Brian Josephson from being ostracized for his support of parapsychology. To name but three instances:

A) After having been invited to a conference honoring the de Broglie-Bohm theory (David Bohm, by the way, worked to integrate his theory with the findings from parapsychology

logical research), Dr. Josephson was disinvited to the conference by organizers Anthony Valentini and Mike Towler (www.timeshighereducation.co.uk/411401.article). Only after public outrage was Professor Josephson reinvited.

B) After Professor Josephson wrote a small article in response to his having been honored by the British Royal Mail in which he mentioned research on “telepathy,” he was publicly attacked by Professors David Deutsch, Herbert Kroemer, and Nicholas Humphrey, among others (Carter, 2012).

C) When a Swedish blogger asked Cambridge University’s Press Office about the work on parapsychology by Professor Josephson, an officer of the university denied the ongoing affiliation of Professor Josephson with Cambridge.

2) After a paper by Professor Henry Stapp in which he discussed a successful parapsychology experiment had been accepted, he was approached by the acting editor of *Physical Review* asking him to delete all data from his paper. Dr. Stapp was contacted again later by the editor-in-chief of the journal, Benjamin Bederson Sr., to chastise him for having sent his paper (Kaiser, 2011).

3) A talk by a psi-proponent, Rupert Sheldrake, given at the TEDx Whitechapel was deleted from the TEDx’s YouTube channel and relegated to the much more obscure TED blog (www.tricycle.com/blog/ban-rupert-sheldrakes-ted-talk).

One of the motors behind that decision, Jerry Coyne, also tried to have Sheldrake disinvited to a scheduled address.

4) When the Lund University Magazine LUM made reference to the results of a published telepathy experiment from the lab of Etzel Cardéña, an area of research included in his remit, he was publicly attacked in letters by a 9 Lund faculty. Furthermore, a symposium organized at the Swedish Chalmers Institute by Professor Torbjörn Lundh and with the participation of Professor Magnus Fontes discussed research on parapsychology under the rubric of “Pseudoscience: An innocent game or a serious parasite.”

5) In June 1980, Jeffrey Mishlove received a doctoral degree in “parapsychology” from the University of California, Berkeley. This occurred after the dean of the graduate division removed Professor Pisani from his dissertation committee for stating that the dissertation was totally incompetent but failing to provide a justification for such an assessment. At the time, Pisani collaborated with a group of professional debunkers of the field, including Martin Gardner and James Randi, who launched an effort to have the university repeal Mishlove’s diploma. Around September 1980, an article by Berkeley Rice about Mishlove’s degree was published in *Psychology Today*. The article falsely implied that he may not have actually been awarded the degree and went to great lengths to suggest that, if the degree were to have been actually awarded, it

was not deserved. Dr. Mishlove ended up filing a libel suit against *Psychology Today* and the matter remained in the courts for many years until in 1986 he received a handsome cash settlement.

These are all instances of a much larger list clearly substantiating the use of the word taboo to characterize the attitude of a number of scientists regarding scientific research on psi phenomena.

(This write-up was sent to Mr. McGreal requesting his correction of any factual mistakes and giving him the opportunity to reply to it, which he chose not to do).

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- Carter, C. (2012). *Science and psychic phenomena: The fall of the house of skeptics*. Rochester, VT: Inner Traditions.
- Kaiser, D. (2011). *How the hippies saved physics. Science, counterculture, and the quantum revival*. New York, NY: Norton.

2. On using irrelevant research to criticize parapsychology

The *National Geographic* article “ESP Is Put to the Test—Can You Foretell the Results?

It’s just hokum, say research-

ers, who offer a new experiment as proof ” by Susan Brink (<http://news.nationalgeographic.com/news/2014/01/140121-esp-clairvoyance-sixth-sense-science-telepathy/>) cited Dr. Piers Howe from the University of Melbourne as finding that participants in an experiment were “able to sense changes they could not see. We had induced the impression of a sixth sense... the sixth sense doesn’t exist: It’s simply a matter of detecting a change we are unable to verbalize.” Although the first citation describes accurately one of the findings of the study by Drs. Howe and Webb, the concluding sentence (which is not between quotation marks and may not be necessarily by Dr. Howe) does not, because it is a blanket statement about psi phenomena and the study by Drs. Howe and Webb did not evaluate psi at all. Studies in parapsychology, for instance, control for sensory leakage unlike the study by Howe and Webb, which had a completely different goal. Although this point has been repeatedly mentioned in the comments to the National Geographic article webpage, neither Ms. Brink nor Dr. Howe have published a clarification or retraction, nor has the misleading title been changed. (This write-up was sent to Susan Brink and Dr. Piers Howe requesting their corrections of any factual mistakes and giving them the opportunity to reply to it, which they chose not to do).

Wikipedia. It will not be a surprise to many that the parapsychology entries in wikipedia have been the targets of dogmatic skeptics. Annalisa Ventola has worked on this issue and reminds us that the arbitration Committee of Wikipedia established the PA as an authority on these articles in 2007 (https://en.wikipedia.org/wiki/Wikipedia:Requests_for_arbitration/Paranormal#Findings_of_Fact - see #10 and #11). She has established a project to support accurate entries on psi: https://en.wikipedia.org/wiki/Wikipedia:WikiProject_Parapsychology but needs humanpower. If you know your way on the net and can spend some hours to help her in her endeavor, go to the link above. You can also contact her directly at pabusiness@gmail.com

Mindfield has received the following books:

Hunter, Jack, & Luke, David (2014). *Talking with the spirits. Ethnographies from between the worlds.* Brisbane, Australia: Daily Grail Publishing. A fascinating anthology of ethnographic accounts of mediumship and spirit possession across the globe.

Stokes, Douglas M. *Reinventing the soul. Afterlife in the age of matter.* (2014). Jefferson, North Carolina: McFarland. A contributor to the psi literature discusses the possi-

bility of different types of survival in light of contemporary science.

Tanous, Alex (with Callum E. Cooper). (2014). *Conversations with ghosts.* Guildford, United Kingdom: White Crow Books. Psychic and psi researcher Alex Tanous left some chapters and notes on the possibility of survival that have been edited and augmented by Callum Cooper.

Tucker, Jim B. (2013). *Return to life. Extraordinary cases of children who remember past lives.* New York, NY: St. Martin’s Press. One of the foremost current researchers on cases suggestive of reincarnation provides an account of recent cases from the West and the East.

Weiler, Craig (2013). *Psi wars: TED, Wikipedia and the battle for the internet.* Self-published. A layperson’s account of the blatant anti-psi bias in TED and Wikipedia.

Errata

In the previous issue we wrote the wrong number in Gerd Hövelmann’s column (it was his 14th column) and placed the wrong Figure in Roger Nelson’s article. Below is the image we should have used, with our apologies.



Figure 2. Google map of Egg Host locations for the Global Consciousness Project.

Our

PA

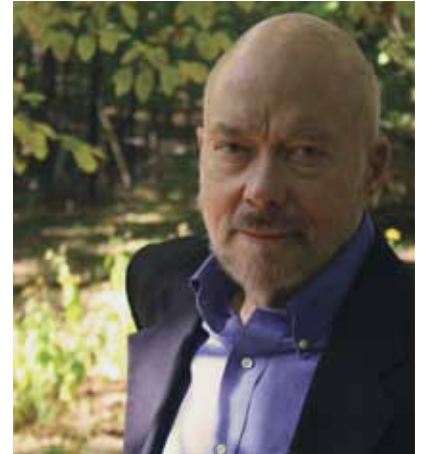
Who, What, Whither, How Lately?

Who are we?

Since being honored with the presidency of our Parapsychological Association, I've come to wonder just what we are now, who we are, what we are about. First of all, we are not a big organization in absolute numbers, although our reach – geographically, conceptually, aspirationally – is very great. We come from about 38 different countries, so it's safe to say that we are spread around most of the inhabited world (although North America and Europe still have the biggest shares). We are modestly and steadily growing in numbers, but the fact that we are still not large is an interesting datum. We are still

a rare breed. We are committed to the scientific study of certain unusual experiences that imply an expanded understanding of how mind and mind, and mind and matter transact with one another. Few of that vast number who engage in scientific study of anything find our subject matter interesting enough – or safe enough – to pursue. Few of that even vaster number who have an interest in the unusual experiences are inclined to study them scientifically, or have the training to do so.

Why do we care enough to try to put science and these unusual experiences together? Because the *implications* of an expanded understanding of mind/mind and mind/matter interaction are very



| by JAMES CARPENTER

great indeed, or so we believe. And because we believe that *science* will be greatly enriched by inclusion of a better understanding of these phenomena. And because we believe that *people who have a scientifically unsophisticated interest in these experiences* will

be benefited by objective, factual understanding of them.

What are we?

We are an organization of psychologists, physicists, engineers, philosophers, physicians, biologists/neuroscientists, statisticians, psychotherapists, and representatives of diverse other disciplines. Some of us are full-time academics, many others are not. A few may be said to work full-time in this field, but most earn their livings in other ways, and find the time and means to pursue their parapsychological work using their wits and grit.

The fact that we are so spread out across the globe gives us one reason that the PA is important to us – it is the human structure that ties us together. We need to communicate and criticize and advise and support one another. The PA ties us together. It does this primarily through:

- our [annual convention](#)
- this [fine bulletin](#) (produced so handsomely by Etzel Cardeña and his team)
- our [website](#) (kudos to our Executive Director Annalisa Ventola and her staff)
- our team of [international liaisons](#)
- our research [grants](#) and [awards](#)
- our [ethical and professional standards](#).

What do we do?

There is great variety to what we do. Glance at the [abstracts](#) of the last few annual conferences of the PA to see that variety at play. Judging from the work reported at the last meeting, in Viterbo, Italy, we study, among other things:

- The implicit power of consciousness (or unconsciousness) to affect random processes as a function of the meaningfulness of events that grip public response.
- The technical and practical implications of applying clairvoyant (remote viewing) procedures to predicting real-world events.
- The implications of quantum-mechanical constructs involving entanglement and retro-causation for understanding mind-matter interaction.
- The psychic implications of twinship.
- Psi and psychoanalysis.
- Techniques for sharpening our understanding of implicit physiological response to future events.
- Exceptional experiences that people have, what they might mean, and how they can be easily and unconsciously misinterpreted.
- States of absorption, immersion, meditation,

Parapsychologists have their feet firmly (or not) planted in the future. If we were people occupied mainly with present-day concerns we would not be so committed to questions that garner few present rewards but promise such enormous potential implications.

hypnosis, and loss of ordinary ego boundaries, and how these relate to accurate psi experiences.

- The psi implications of mental or “energy” healing techniques.
- The effects of geomagnetic activity on psi response.

What do we want to become?

Parapsychologists have their feet firmly (or not) planted in the future. If we were people occupied mainly with present-day concerns we would not be so committed to questions that garner few present rewards but promise such

enormous potential implications. At a recent meeting I had a long, interesting talk with a professional futurist. He is someone who tries to predict trends, often for corporate business interests. He told me that parapsychologists are the real futurists. We are so devoted to things that lie ahead and (he believed) we have some unusually good ideas about it.

Yet our imagined futures diverge widely. An interesting [supplement of the Journal of Parapsychology](#) was devoted to what a number of parapsychologists imagine will be the state of our field 25 years in the future, when the *JP*, presuming its existence, will be an even 100 years old. Here are some of the themes in the futures some of us imagine:

- We will have developed a greater commitment to understanding people's anomalous experiences, as they occur in real life. This may entail several different implications:
 - We will have better guidance for persons distressed by "paranormal" experiences.
 - We will know more about how these are explained by physical and neuropsychological processes.
 - We will better integrate our work into academic departments of psychology, biology, medicine, sociology, etc.

- We will appreciate better, and shed more light on, how such experiences may carry important implications for individuals and society.
- We will better understand their implications for the perennial questions people have about spiritual matters.
- We will understand much more about how psi works in the larger, natural world, including field effects, and implicit information-gathering, and "good luck" vs "bad luck."
- We will advance the understanding of psi effects in terms of quantum mechanics. This may have different implications according to different visions:
 - We will come to understand that psi phenomena are only very narrowly predictable and may never be practically applied due to constraints built into the structure of nature.
 - (Or) We will understand and predict psi so well that we will have to struggle with the ethical difficulties that come from the application of psi.
 - We will resolve the age-old dichotomy between spirituality and matter.
 - We will accept and in some sense prove the validity of religious experience.
 - (Or) We will understand

that supernatural attributions are logical errors, and psi will be explicable in the context of a universe constituted solely of matter and energy.

- The quantum aspects of biological processes will be sufficiently well understood that psi phenomena will be scientifically explicable and respectable
- Psychological theories of psi will become more sophisticated and more capable of predicting psi phenomena and even applying them to gather information for real-life concerns, and producing mental effects on systems that matter to people, as in healing illness.
- The most charming prediction was a fantasy news item from the future. Twenty-five years hence, a young neuroscientist from Stanford University is being awarded the Nobel Prize for her work in parapsychology. Hers was the first research that located precise brain areas and processes that mediate psi experiences, and this has led to an avalanche of research that has vastly increased the reliability – and hence applicability – of psi. Science and culture are beginning to grapple with the convulsions caused by these developments.

In our traditional area, studying genuine mind-mind and mind-matter interactions that take place beyond the somatosensory system, we continue to contribute new findings.

Ah, the many different futures that pull us! How widely we dream. But as Marshall McLuhan paraphrased, a man's reach must exceed his grasp, or what's a metaphor?

How are we doing lately?

Given that we are reaching so, how are we moving along these days? Remarkably well, I think.

First of all, as the above remarks suggest, we have widened our scope to include a more "normalized" branch to our efforts. On one hand we are still occupied with trying to establish the reality of psi processes, understand them theoretically, and sharpen our empirical picture of how they work. On the other, we also have an interest in the experiences people have (anomalous, exceptional) which

they think of as psychic or paranormal. This establishes fertile fields for collaboration with sociologists, psychiatrists, cognitive scientists, and historians. It should give us more to offer people who simply want help understanding and coping with odd experiences.

In our traditional area, studying genuine mind-mind and mind-matter interactions that take place beyond the somatosensory system, we continue to contribute new findings. There are discernable changes, though, in how we are going about this. To greatly simplify the history of our experimental efforts, it seems to me that there has been a certain rhythm to our engagement with mainstream science, and that we are now well into a new phase of that. The initial work of the Society for Psychical Research aroused a great deal of interest and controversy among important scientists of the day, and then it faded into a controversial fog that made it seem forgettable for most of them. Then in the 1930s a heightened awareness and controversy erupted again with the publication of Rhine's *Extra-Sensory Perception*, and work from other laboratories around the world that followed that. After another decade or two of scientific interest and debate, a period of foggy amnesia set in again for most scientists, and students came to be told only

that the findings were difficult to replicate, so cheating and incompetence was the likely explanation. Another burst of interest in parapsychological science blossomed briefly again in the 1960s and 70s, with the phenomenon of Uri Geller and books by researchers such as Murphy, Thouless, Stevenson, Targ and Puthoff, Tart, Schwartz, Bender, and others. Serious work was framed in the heady times of psychedelics and the fictional anthropology of Carlos Castaneda. Scientific awareness twitched then quickly slumbered again. Parapsychologists were marginalized but kept up their work in their own arena, adding to their knowledge, sharpening their methods, correcting their errors, and talking to each other. This work has been almost exclusively presented in our specialty journals and conferences (or kept secret by the intelligence establishment), and came to be virtually invisible to the mainstream. Parapsychologists were largely content with this, and not too aggressive in trying to get more attention again.

Then for the last decade at least, we have changed. We have been presenting more of our work in journals and meetings beyond our specialty – among physicists, engineers, cognitive and neuro-psychologists, historians, physicians, psychoanalysts and psychiatrists, sociologists and

anthropologists. We are attracting the controversy and antagonism that we might logically have expected, and we have been resourceful and intelligent in responding to that. A few are embracing us and others are finding us a conscious irritant, a mosquito bite that is hard to ignore. We should rejoice for all of that. Feeling relevant, we are claiming more relevance.

There have been many threads to this inclusion effort and many bold and determined leaders. A series of meta-analytic papers in various journals has made it clear that our

Then for the last decade at least, we have changed. We have been presenting more of our work in journals and meetings beyond our specialty – among physicists, engineers, cognitive and neuro-psychologists, historians, physicians, psychoanalysts and psychiatrists, sociologists and anthropologists.

basic phenomena are reproducible and real and meaningfully patterned. Recently, the single event that most stands out is the publication by Daryl Bem, in 2011, of his finding-packed and elegantly presented paper, *Feeling the Future*, in the prestigious *Journal of Personality and Social Psychology*. Bem is a highly esteemed psychologist. He knows how to conduct excellent research, and he knows how to present it in clear and compelling ways. This paper awakened a new wave of popular and scientific interest, and howls of protest that ranged from ugly and juvenile to profoundly thoughtful. The best of these criticisms are now answered by a new meta-analytic paper that is under editorial review as I write. This paper analyses a collection of 90 experiments (Bem's original 9, plus 81 new ones), carried out both by psi-proponents and psi-skeptics, that attempt to answer Bem's basic question: Can the inadvertent behavior of persons show "time-reversed" effects, reliably anticipating random future events? The report responds to the most sophisticated and seemingly plausible complaints – that only certain positively-oriented experimenters can find the effects, that the effects are not really strong enough to be convincing when methods (Bayesian) are used that take into account the apparent unlikelihood of validity, or, conversely, that the results are "too strong" (too consistent)

to be real, and must represent slippery misdeeds of analysis and selection. The most sophisticated techniques currently available to address these problems are used by the authors, and it is clear that none of the problems can account for the observed results. Like it or hate it, our sensed reach to the unpredictable future is objectively real.

We see our best methods and our most fruitful questions at work in this paper. Look for it online, where pre-publication drafts are available (for instance check the link to the current version of [Feeling the Future: A Meta-analysis of 90 Experiments on the Anomalous Anticipation of Random Future Events](#) mentioned in From the Editor's Desk). We also see the international character of our best work. The authors are from the United States, Italy, France and the United Kingdom. We are not numerous, but we are around your corner. And we are constructing and presenting genuine knowledge that can no longer be easily ignored or forgotten.

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Arthur Hastings's

Own Obituary

We will publish a remembrance of him by Charley Tart in a later issue and you can see a fragment of an interview with him at <https://www.youtube.com/watch?v=LWP72qQgMlc>



Dr. Arthur Claude Hastings, professor at the Institute of Transpersonal Psychology, Palo Alto, died April 13, 2014, at age 79. The cause of death was leukemia. Dr. Hastings was a founding faculty member of the institute from its beginning in 1975.

Dr. Arthur Claude Hastings, professor at the Institute of Transpersonal Psychology, Palo Alto, died April 13, 2014, at age 79. The cause of death was leukemia. Dr. Hastings was a founding faculty member of the institute from its beginning in 1975. He was the director of the William James Center for Consciousness Studies. He had held most of the top positions in the school, including President, Academic Dean, and Chief Financial Officer. He had also held

faculty appointments at Stanford University, San Jose State University, and the University of Nevada.

A widely liked and respected professor, he was recently humorously introduced as the Mr. Rogers (a gentle American TV character) of ITP. He was one of the founders of the transpersonal psychology field and specialized in transpersonal theory, altered states of consciousness, and research methodology. He

was a former president of the Association for Transpersonal Psychology and was book review editor for the *Journal of Transpersonal Psychology*.

His current research had been on the psychomanteum tech-

Dr. Hastings was born in Neosho, MO, May 23, 1935, the only child of Chauncey and Mildred Hastings, and grew up in a small town environment. He attended college at Tulane University, and received a Ph.D. from Northwestern University in public address and small group communication.

nique, an innovative approach to healing bereavement. He was a leader in the field of transpersonal psychology and was also well known for his research in parapsychology, the study of psychic phenomena. One of his books, *With the Tongues of Men and Angels*, is considered the standard reference on channeling and his *Health for the Whole Person* was one of the first books on holistic medicine. He was well known as a parapsychologist and considered that the scientific research evidence was more than enough to establish the reality

of extra-sensory perception. He was a consultant on remote viewing research at SRI International and published successful research studies on the subject. He also investigated poltergeist phenomena, using his insights into conjuring techniques to identify several cases of deception or misinterpretation. He wrote critiques of Israeli psychic Uri Geller and deceptive psychic readers that were published in the literature of parapsychology. He was on the board of the Northern California Society for Clinical Hypnosis. In his private practice he used hypnosis to assist people for medical treatment, performance skills, and personal issues.

Dr. Hastings was born in Neosho, MO, May 23, 1935, the only child of Chauncey and Mildred Hastings, and grew up in a small town environment. He attended college at Tulane University, and received a Ph.D. from Northwestern University in public address and small group communication. In high school and college he was a champion debater. While at Northwestern University he coached teams to national debate championships and later co-authored a standard text,

Argumentation and Advocacy. He married Sandra Gray in 1969, and they made their home in Mountain View. Their son Michael is married and lives in San Jose.

One of his hobbies was magic and he often entertained at graduations and school events with magic illustrating psychological concepts and stories. He was a member of the Palo Alto Assembly 94 of the Society of American Magicians, San Jose Ring 216 of the International Brotherhood of Magicians, and the Mystic 13 magic club. He used his magical knowledge to investigate apparent cases of poltergeists and psychic events. He was one of the few individuals who had expert knowledge of magical techniques and also investigated paranormal phenomena with open mindedness.

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Report on the 10th Symposium of the Bial Foundation



| by GERMAINE GÜNTHER

The 10th Symposium of the Bial Foundation was held in Porto from the 26th to the 29th of March 2014. The Bial Foundation was formed in 1994 by Laboratórios Bial and in cooperation with the Council of Rectors of Portuguese Universities. It supports and funds research projects in the areas of Psychophysiology (since its formation, 223 grants have been awarded in this area, which is 48.3% of the funding allocated), and

Parapsychology (175 grants, 38%) and joint bids (63 grants, 13.7%). It has also provided a platform for the research it supports, hosting the biennial *Behind and Beyond the Brain Symposium* since 1996. These symposia are designed to bring together researchers from cognitive neuroscience and parapsychology to explore the boundaries shared by these two disciplines, and to encourage dialogue, reflection and collaboration. There were formal plenary presentations, shorter two minute reviews of research, and panel discussions. There was also a poster display of projects funded by Bial. The theme of this year's symposium was Mind-Matter Interactions. Rather than review each of the presentations, I shall discuss some of the key moments in the conference that reflected the neuroscience and parapsychological perspectives on the conference theme.

In the introductory presentation, it was expressed that Bial had the agenda to encourage the two different research areas to communicate, exchange their knowledge, and cooperate. The programme was oriented to this. The first session focused on neuroscience, with key speakers fo-

cusing on mind-matter interaction research. The 30 two-minute presentations after the break revolved around parapsychological topics. The following day's in-depth presentations were from the field of parapsychology, whilst the 2-minute presentations in the second half of the session centred around neuroscientific research. On day three, discussion of the social and philosophical dimensions of mind-matter interaction aimed at bringing the perspectives together and included a final debate.

There also seemed to be a difference in the way in which presentations were structured and delivered. As a general trend, it seemed that presentations on neuroscientific research used highly technical language often without prior explanation, essentially addressing mainly researchers in their field. On the day focused on paranormal research, Caroline Watt (University of Edinburgh, Scotland) helpfully introduced an overview of the field and key terms to the audience prior to the actual presentations, creating the basis for an informed audience. Additionally, speakers from parapsychological research areas tended to explain the background and key concepts at the beginning of their presentations. Thus,

parapsychological researchers oriented their talk to both audiences from within and outside their own field.

The neuroscience perspective was exemplified in the opening plenary lecture by Eberhard Fetz (University of Washington, Seattle) entitled “Bidirectional interactions between the brain and implantable computers.” Fetz provided an overview of his research on interaction between miniature computers and the brain through implanted electrodes. Methodologically, these studies rely on experiments involving surgical interventions in primates. The key argument from this strand of research was that it could potentially link damaged biological connections, hopefully one day even in humans.

Although the presentation was far reaching in its scope, it seemed curiously unreflective about the use of primates in studies designed to assess human cognitive functions. As one less than sympathetic participant commented to the author, if primates are so similar to humans that they can be used as stand-ins in experimental research, then there are real ethical issues about using them in this way; if they are sufficiently different such that ethical issues do not arise, it is not clear how findings from experimental research can be extrapolated to humans. These fundamental issues were not raised during any of the presentations that touched on animal research.

Nick Ramsay, (University Medical Centre of Utrecht, Netherlands) reviewed research on “Brain-computer interface implants: The power and potential of cortical surface electrodes.” This related to the neuroscientific themes established by Fetz in

that it adopted similar methodology, but focused instead upon discovering brain regions and functions for future brain-computer interfaces using functional magnetic resonance imaging machines, including the highly advanced 7 Tesla. What was clear from these and other presentations was that the neuroscientific approach to mind-matter interaction could be characterised by a distinctive focus on brain and machine interactions for the use of motor functions.

Contributions from parapsychologists (and that of Stuart Hameroff, University of Arizona, whose presentation on consciousness and microtubules in the brain was more closely aligned to the parapsychological position), offered a markedly different view of mind-matter interactions. Dean Radin (Institute of Noetic Sciences) reported findings from research in which experienced meditators were invited to use volition to move light photons in a double-slit experiment. His presentation, “Mind-matter interaction experiments involving light,” was compelling and pioneering on many levels, and his engaging use of prezi-slides, together with the ability to structure his complex work in a way that benefitted understanding and a talent to explain complex matters accessibly, resulted in a stimulating presentation indeed. In his overview of experiments using Michelson and double-slit interferometers, he explained how light is shone through slits subjected to and arguably changed by mental attention. Evidence from the experiments shows that mental focus causes light to behave particle-like and abandon its usual wave-like behaviour. The effect, though small, was statistically

significant, suggesting that mind can impact on matter at the very smallest quantum levels. What was particularly impressive was that Radin’s presentation reviewed research published in mainstream physics journals, demonstrating that statistically significant findings in parapsychology can be recognised by mainstream science.

Stuart Hameroff (University of Arizona) presented on “Consciousness, microtubules and quantum nonlocality – The ‘Orch OR’ Theory,” which he developed with Sir Roger Penrose. He gave an overview on his investigation of the science underlying consciousness. He argued that mainstream views hold that neuronal membrane and synaptic activities are the fundamentals that constitute brain function. However, he argued that this perspective

Contributions from parapsychologists [...], offered a markedly different view of mind-matter interactions. Dean Radin (Institute of Noetic Sciences) reported findings from research in which experienced meditators were invited to use volition to move light photons in a double split experiment.

A particular highlight of this symposium was a session in which speakers were invited to present an overview of their Bial funded research in two minutes [...]

does not explain consciousness, but reduces consciousness to a phenomenon that occurs as a mere side effect to another and regards free will as well as parapsychological occurrences beyond the possible. He concluded that consciousness occurs due to quantum vibrations in brain microtubules inside brain neurons. This theory, he argued, could mean that brain processes and fundamental space-time geometry can be consolidated, which could supply the link between neuroscience and psi-related pathways to consciousness. Hameroff endeavoured to connect different and initially opposing research areas and perspectives.

A particular highlight of this symposium was a session in which speakers were invited to present an overview of their Bial funded research in two minutes. No one ran out of time (some speakers even used less than their allotted two minutes) and the talks were concise, clear, and highly informative. Many of these talks related to the topics covered in the posters and provided a very useful overview of the research, encouraging more informed reading of the posters themselves, and discussion with

the researchers. A second session of shorter presentations (this time, of 10 minutes duration) was also very informative, but did not have the sense of fun created by the strict two-minute allocation. One of the most compelling two-minute presentations on projects at the symposium was a study on the effects of intention and belief on mood while drinking tea, conducted by Yung-Jong Shiah (Kaohsiung Medical University, Taiwan) in collaboration with Radin. They concluded that tea that had been blessed with good intentions improved the mood of tea-drinkers more than ordinary tea, especially when the participant believed that they were drinking treated tea. The allure of this presentation was its uniqueness and its connection to a long-standing tradition through the investigation into the tea ceremony and thus a connection to everyday-practices. Another interesting presentation was by Peter Fenwick (University Department of Mental Health, Royal Southampton Hospital, Hampshire) who investigates deathbed phenomena using data from nursing homes and hospices in the UK and Holland. Based on his analysis he concluded that consciousness can separate from the body. His take-home advice was to die consciously and enjoy the “fire-works” as he described them. This notion of consciousness potentially existing outside of the body was a recurrent theme investigated from different angles.

The final debate was introduced by a question asking the participants in the final panel about their greatest nightmare. Some of the nightmares revolved around the impact and use

of research findings. Rainer Goebel (Maastricht University, Netherlands) argued that neuroscience had already been used to suppress soldiers’ emotions. Nonetheless, lie detection used for recruitment, for example, only works if the person complies, as otherwise one gets nonsense data. It was also highlighted that people are not emotionally mature enough to use what neuroscience has found, as can be seen in the CIA’s attempt to use ESP for espionage purposes. Dick Bierman (University for Humanistics, Utrecht, Netherlands) poignantly said that we are already living in Stasi-mode. A further fear was that if you stimulate a person in an area of the brain that is highly pleasurable, you could make them do anything. Regardless of this valid fear of the persuasive powers of pleasurable brain stimulation, there is yet more to be done. Stuart Hameroff argued that neuroscience is still immature and more work is necessary.

There is a definitive lack of consensus on the occurrence of ESP. Whilst Rainer Goebel claimed that “ESP doesn’t happen in everyday life,” Dean Radin argued that it happens even more in everyday life. This disagreement, arguably, was the one of the most interesting features of the conference, as it showed that more academic research is needed. Organisationally the conference was exceptionally well run, and the conference delegates were provided with ample time for discussion, excellent refreshments, and even a tour of Porto - we all enjoyed Bial’s generosity.



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

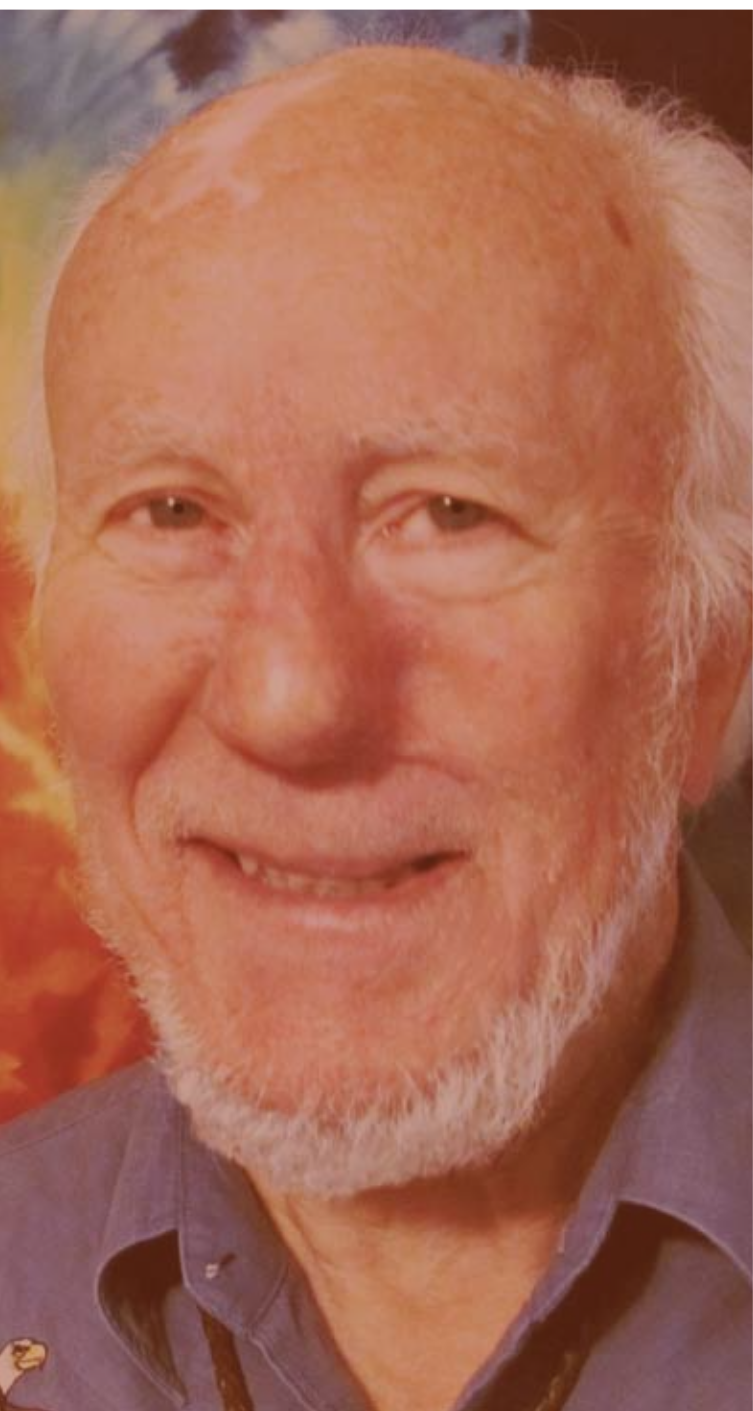
are available at:
http://www.parapsych.org/section/46/2014_convention.aspx

In Memoriam

Robert Van de Castle

[1927–2014]

| by *CARLOS S. ALVARADO,*
PhD, Rhine Research Center



Past PA President (1970) and Public Information Officer of the Association (1974–1983), Robert (Bob) Van de Castle, well-known as a dream researcher and parapsychologist, passed away on January 29th in Charlottesville, Virginia, due to complications arising from a stroke. The sad news of his passing led me to remember the first time I saw him. This was in Charlottesville during the 1980s. For a short time Bob came to weekly lunch meetings held at the University of Virginia's Division of Parapsychology (now Division of Perceptual Studies), where I was a Research Assistant. There I got my first exposure to his interest in dreams and psychodynamics.

Bob had a Ph.D. in Clinical Psychology from the University of North Carolina (1959). He was Professor Emeritus at the University of Virginia Health Sciences Center (he retired in 1993). In this University he was Chief Psychologist for the Adult Outpatient Psychiatry Clinic (1986–1992), Director of the Sleep and Dream Laboratory (1967–1985), and Director of the Clinical Psychology Internship Project

(1980-1992). He also taught and held positions in other institutions before he became affiliated with the University of Virginia.

In the area of dream studies, Bob was the author of *Our Dreaming Mind* (1994), one of the best general overviews of dreams studies available. He also wrote *The Psychology of Dreaming* (1971), and was the second author with Calvin Hall of *Studies of Dreams Reported in the Laboratory and at Home* (1966) and of the classic and influential book *The Content Analysis of Dreams* (1966). In this work Hall and Van de Castle developed a coding system for the study of dream content based on the study of a great number of dream reports. Some of the categories included in the system were characters, social interactions, misfortunes and good fortunes, and emotions.

Throughout his career Bob published many articles about various topics in psychological forums, but his main interest was dreams. Bob was also intensely interested in parapsychology. He spent time at the Parapsychology Laboratory at Duke University (1954-1955) where he conducted experimental projects about ESP and psychokinesis. Bob's first parapsychological research report was An Exploratory Study of Some Variables in Individual ESP Performance (*Journal of Parapsychology*, 1953), a paper he published while he was a graduate student at the University of Missouri.

For a period, mainly during the 1970s, he became known for his writings about parapsychol-

ogy and anthropology, as seen in *Parapsychology and Anthropology* (in B. Wolman (Ed.), *Handbook of Parapsychology*, 1977). In addition to his interest in dream ESP research, Bob was a successful producer of psychic dreams, a talent evident in his participation in the experimental dream ESP program conducted at the Maimonides Medical Center, in Brooklyn, New York, and which earned him the title of "The Prince of the Percipients."

Among his other parapsychology-related published articles are: A Report on a Sentence Completion Form of Sheep-Goat Attitude Scale (with R. A. White), *Journal of Parapsychology*, 1955; Differential Patterns of ESP Scoring

Throughout his career Bob published many articles about various topics in psychological forums, but his main interest was dreams.

as a Function of Differential Attitudes Toward ESP, *Journal of the American Society for Psychical Research*, 1957; The Facilitation of ESP Through Hypnosis, *American Journal of Clinical Hypnosis*, 1969; Psi Abilities in Primitive Groups, *Proceedings of the Parapsychological Association*, 1970; An Investigation of Psi Abilities Among the Cuna Indians of Panama. In A. Angoff and D. Barth (Eds.), *Parapsychology and Anthropology*, 1974;

Sleep and Dreams. In B. Wolman (Ed.), *Handbook of Parapsychology*, 1977; Psi Manifestations in Multiple Personality Disorder. In L. Coly & J. McMahon (Eds.), *Psi in Clinical Practice*, 1989; Dream ESP. In C. Roe, W. Kramer & L. Coly (Eds.), *Utrecht II: Charting the Future of Parapsychology*, 2009; and (with R. Dwyer and B.A. Pimm) Dreams as a Multidimensional Expression of Psi, *Explore*, 2010.

Bob continued to be intellectually active during the last years of his life, working on many projects that he shared with his partner Bobbie Ann Pimm. Only a few days before his death, Bob was in Panama to study the Kuna, or Cuna (now Guna) People. In an email that he wrote on January 27th to Lisette Coly, the President of the Parapsychology Foundation—the organization which funded his early research—he commented on this trip. He wrote that he had been collecting accounts of dreams and conducting some ESP testing. "Efforts were limited," he said, "because the school was on vacation, but we managed to interact and test with about 40 students." Bob was intellectually active until the end. Bruce Greyson informed me that Bob was at a meeting at the Division of Perceptual Studies, in Charlottesville, Virginia, a few hours before he had his stroke. Bob Van de Castle is no longer with us, but his work remains. This, and his personality, will never be forgotten by those who knew him. My condolences to his family and friends.

Renaud Evrard

I began this article after having read Rosemarie Pilkington's two volumes of old parapsychologists' autobiographies (2010, 2013). Then I wondered myself: how could they do parapsychology for so long? What is the secret to last when the beginning is so difficult?

Doors of parapsychology

I entered the field of parapsychology in 2002 not because of personal experiences or environmental influences (although I respect people who did for those reasons). I had already begun my studies in psychology for the dual purpose of understanding the human mind and practicing an altruistic job. By a combination of circumstances, I came across the book *The Conscious Universe* by Dean Radin

(1997), but it was so far away from my professional vocation! I finally found *Parapsychologie et psychanalyse* [Parapsychology and Psychoanalysis] by Djohar Si Ahmed (1990), and saw the link with clinical psychology. Subsequently, clinical practice with Exceptional Experiences (ExE) became the thread running through my research.

Stricto sensu, I was not focused on *parapsychology* and didn't see myself as a *parapsychologist*. For instance, I didn't take part in psi-testing, but I tried to develop a good general knowledge of the field, knowledge that I occasionally share. My "career" in parapsychology emerged from this questioning and was built over opportune meetings. I have to thank the parapsychological community, which shows such qualities of humility and solidarity. It's an undeniable factor of attachment to this field,



Renaud Evrard

despite all the frustrations. No cult does it better! But, unlike cults, this community shows such a range of various and opposite positions that everybody can find its way while keeping a critical approach.

I did my 3rd year of psychology study at the University of Montreal (Quebec, Canada) where I was lucky to find true parapsychologi-

cal books, legacy of the academic teaching of *psilogy* by Louis B  langer (a student of Hans Bender). He helped me overcome my shyness and meet people of quality. Coincidentally, the Institut M  tapsychique International (IMI) in Paris was creating a student group (the GEIMI) to which I still belong despite the completion of my PhD in 2012¹.

Back in France in 2004, thanks to the support of the GEIMI, I began to elaborate academic research on “haunted people” (2005) and “teenagers and occultism” (2008)². In return, I voluntarily helped in a few tasks, which made me appreciated by the parapsychological community. This is how I understand the grants and awards from the Parapsychology Foundation and Parapsychological Association that were given to me despite the fact I hadn’t produced any significant contribution. I discovered the valuable role of relay between different parapsychological groups, almost as an ambassador by default of other candidates. I cultivated relationships with foreign groups or with old researchers (the GERP or the metapsychics at the turn of the 20th century which attracts many researchers). This role culminated in 2009 with the development,

thanks to the help of the Greek Nikolaos Koumartzis, of theWoP.org (the World of Parapsychology), a website resulting from an international survey –that needs to be updated- on scientific parapsychology centers around the world.

I quickly suffered from overexposure. Because of my undergraduate work on the psychological approaches of haunted people (2005), I was invited to top-radio or TV-shows (but declined for TV), and attracted the attention of paranormal extremists: some people mocked my pseudo-erudition or, to the contrary, others lauded my “thesis” even though I did not have one. I accepted from 2006 to 2008 the difficult exercise of discussing ExE testimonies in live broadcast on Sud Radio; I even opened a blog that drew the wrath of pseudo-skeptics; I then learned discretion. Newcomers have to be better prepared to heed this siren call. This overexposure is emotionally challenging and professionally dangerous, with some pseudo-skeptics who made a mission to stop me from pursuing a career; or unethical journalists who presented themselves as people suffering from their ExE to rob of me an interview for their “strange” chronic in the hollow of the summer. There are not only bad consequences, since I was also well advised by a public servant who was a fan of the paranormal show on Sud Radio!

It was necessary to cleave my

I quickly suffered from overexposure. Because of my undergraduate work on the psychological approaches of haunted people (2005), I was invited to top-radio or TV-shows [...]

different areas of activity in order to minimize their interferences. I understood why Richet, Maxwell, Geley, Chauvin, Dessoir, and many others have used pseudonyms. Chauvin even went so far to publish under his real name a critical preface to Pierre Duval, his pseudonym in parapsychology. But the multiplication of identities can go further, as I will explain later. Anyway, I then refocused on my academic interests and did counseling practice with people with ExE. Based on the model of the IGPP’s counseling service, where I had the opportunity to do an internship, I co-founded in 2007 with Thomas Rabeyron the *Service of Orientation and Support for People Sensitive to Exceptional Experiences* (SOS-PSEE) inside the IMI. This practice was rewarding but produced a lot of troubles. In this

1 About IMI see Varvoglis & Evrard, 2010 and www.metapsychique.org.

2 All my publications can be tracked through <http://unistra.academia.edu/RenaudEvrard>

case, the combination of a center of parapsychological research with a counseling service introduced a bias in numerous requests. This is one of the reasons why we co-founded in 2009 the *Center for Information, Research, and Counseling on Exceptional Experiences* (www.circee.org), an independent counseling and research group. In addition, as a young psychologist, I had to complete my training in psychopathology and in 2009 I found a job in adult psychiatry in my city of birth.

I was able to publish a lot of articles in psychological, psychoanalytical, and psychiatric forums, where such a thing seemed very hard before. The end of this marginality may coincide with the publication of my book, *Madness and Paranormal* (*Folie et Paranormal*, 2014), but French publishers, mirroring a public seeking the sensational, are still overcautious and refuse to publish translations of academic works such as my translation of the *Varieties of Anomalous Experiences*.

My other entrance channels in parapsychology involve historical and theoretical aspects. During my visits to the IMI going back to 2007, I discovered many treasures in their archives. I began to explore them by focusing on some figures, institutions, journals, or key moments and was lucky enough to meet several descendants of metapsychics' pioneers

who help me travel through time. Above all, despite my lack of formal training, I was welcomed and supported by the community of historians of heterodox psychology. I recently found a publisher for a book compiling my historical investigations.

Regarding theoretical aspects, I'm attracted to them despite my doubts about the evidence of psi processes accumulated so far. I read a lot about Jung and Pauli's model, the Model of Pragmatic Information, Generalized Quantum Theory, etc., and appreciated George Hansen's work (2001) on the Trickster archetype, which illuminates both psi phenomena and the people around them. However, my limited knowledge in physics and philosophy does not allow me to go beyond my insights.

How to do parapsychology and stay normal?

After having described my journey, I'm still wondering how to integrate parapsychology in my life. I should have said "my lives" as I feel constantly juggling between 5 modes of existence more or less compatible:

- **Family:** Married with 3 children, I must be available and earn money.
- **Orthodox profession:** As a clinical psychologist working in adult psychiatry, I have to be invested in my work, which is

In retrospect, I realized that all my activities could be illustrated as a continuum, with pairs attracting and repelling each other (see figure).

also my main source of livelihood, and put aside all parapsychological stuff.

- **Orthodox researcher:** As a junior teacher and researcher in university settings (mainly the University of Strasbourg), I hardly earn money, even by investing a lot of time to the detriment of my familial balance. And I am obliged to be very careful because much of my parapsychological activities are not tolerated.
- **Heterodox researcher:** Some of my parapsychological activities remain publicly tolerable because I don't engage myself directly with psi phenomena. I maintain clinical, historical, or epistemological biases allowing a neutral approach of these questions. Anomalistic psychology, clinical practice with ExE, and history of heterodox psychology allow me to communicate and publish a lot, which attracts the recognition of my peers, but these very time-consuming productions did not bring me money! My fam-

ily remains indifferent to this bibliometric glory, and when my patients learn what really interest me, it causes interferences with my other orthodox hats.

- **Heterodox profession:** Only a few of my parapsychological activities come around during my difficult months. This includes translations of works with which I am not always in agreement, and writing commissioned articles or books that I can not sign with my name because of the retaliation that I already tasted with my early media exposure. Finally, some of my volunteer activities for the development of parapsychology are repaid, resulting in better tolerance from my family and an acceptable compromise, although I'm still outside the gate of experimental parapsychology.

In retrospect, I realized that all my activities could be illustrated as a continuum, with pairs attracting and repelling each other (see figure).

I don't know if others share a similar pattern of life. Maybe I invented it to tell me that, finally, my life is nevertheless balanced? What is the best strategy? I have seen parapsychologists who left their orthodox profession to pursue their passion finish alone and miserable. I've seen others maximizing their normality, developing their orthodox profession, their families and normal so-

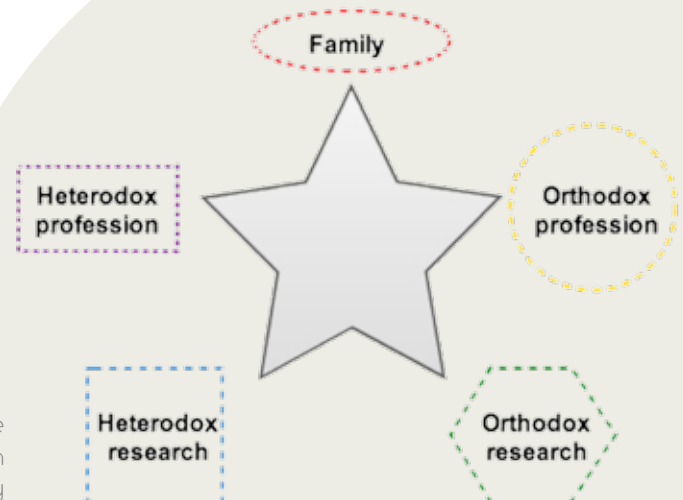
cial activities, but eventually being unable – due to a lack of time and energy – to produce anything in this field despite their respectability. I also saw fans of this field forced to stay discreet, to deal with the conservative institutional system; they tried so hard to stay inside the current paradigm that they finally left a parapsychology that did not guarantee their careers.

In sum, I feel unable to be only a family father speaking mostly of his kids, a clinician away from research, a researcher studying only conventional topics, or a rebelling parapsychologist mocking his marginality, as he believes to be right against all his contemporaries. I have often heard, from all sides, the frustration I raised vis-à-vis others' expectations. What incentives or threats have I not received to break with a given field in order to focus on the antagonist one? On the other hand, when I describe my overall activity, people think I'm an alien, as I give the impression of doing so many things! This has probably a price. My presence is never complete and my career still very uncertain...

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Activities' balance
in a life with
parapsychology



The Lady of Parapsychology in Italy

Brunilde Mignani Cassoli

| *by MASSIMO BIONDI*

Brunilde Mignani was born in Bologna, North Italy, on August 6, 1926. After studying music and having completed high school, she began studying chemistry at the university, but never got a degree. Toward the end of the 40s, she met Piero Cassoli, a physician and psychologist, and after a brief time they married. In the same period they began to deepen their study of parapsychology and share their new interest with some of his colleagues. In 1949, Brunilde and Piero joined a local Center of Metapsychics, but in 1953 they left to found a new national Center, the Centro Studi Parapsicologici, CSP, with the aim of attracting towards this discipline other physicians and

professionals, especially from the Academy.

Since the 50s Brunilde Cassoli participated in all investigations on spontaneous phenomena and experiments promoted by the CSP researchers on parapsychology, and established contact with the leading figures of this discipline, both in Italy and abroad. She has been always happy to remember her personal friendship with some colleagues in parapsychology such as Emilio Servadio, Ettore Mengoli, and Luigi Occhipinti, among the main Italian scholars of the field; with non-Italians George Zorab and Edward Naumov; and with famous Italian psychics including Elsa Mazzoni, Sandra Baietto, Pasqualina Pezzola, and Maria Gardini. Many of those psychics were subjected to experiments and observations, which she pursued with her husband

and other researchers of the CSP.

Subsequently she participated – very often with Piero Cassoli – in many inquiries on unusual phenomena, such as fire-walking, a strange case of “ghost sound” of resonating bells, poltergeists, precognitions, and so on.

Early on she joined the Parapsychological Association and the Parapsychology Foundation, and participated in international

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Conventions promoted by those organizations. Brunilde carried out, also, an intense editorial activity on parapsychological topics, through editing Italian magazines and journals such as the Supplement *Parapsychology* in *Minerva Medica* (the most important Italian journal of medicine), and *ESP* (a monthly review directed by Piero Cassoli). From 1970 she was editor in chief of *Quaderni di Parapsicologia* (Notebooks on Parapsychology), the official publication of the CSP, and the other newsletters produced by the Center. Furthermore, she edited the book *Letters to a Parapsychologist*, by Piero Cassoli, and wrote with him *Parapsychology*, and with Paola Righettini co-authored a history of the CSP and Italian parapsychology in the second half of the twentieth century.

More than these activities, her main merits for parapsychology in Italy were to always encourage a serious and scientific approach to parapsychology, organize and promote communication and meetings between parapsychologists, and give advice, with patience and friendship, to persons in difficulty due to disturbing “anomalous experiences.” Until her last day, on April 14, 2014, Brunilde Cassoli had been a solid point of reference for all those interested in parapsychology in Italy, the last member of a generation of scholars and enthusiasts who built this discipline in the second half of the 20th century.



Piero & Brunilde Cassoli (1990s)

Théodore Flournoy and his Work

[Newman Lao, University of Paris 1 – Panthéon-Sorbonne.

Translated by Jane E. Wilhelm, slightly edited]



| by *NEWMAN LAO*

Théodore Flournoy (1854-1920) was a psychologist and philosopher born in Geneva. With William James (1842-1910), whom he met at the 1889 International Congress of Physiological Psychology in Paris, he was one of the ardent founders of experimental psychology. Following a series of lectures delivered at the University of Geneva on “The Soul and the Body,” whose content is presented in *Metaphysics and Psychology* (1890), Flournoy was then appointed Professor of Physiological Psychology at the Faculty of Sciences of the University

of Geneva in 1891. The interest which the Genevese psychologist took in his American colleague when they first met was due to the latter’s pragmatic orientation. Indeed, William James is one of the founders of pragmatism and the direction he gave to this philosophy essentially combined psychology and action. Flournoy, on the other hand, came to reconcile psychology and action through the philosophy of Kant. He therefore differed from James when the latter drew closer to Bergson’s monism, which challenged Kant’s philosophy.

Flournoy actually remained loyal to the psychophysical dualism of 19th century psychology, which upholds the concept of consciousness, while James eventually moved away from that view to establish his radical empiricism, which presupposes that relations are apart from terms. However, Flournoy’s dualism remains distinctive for, unlike James, the Geneva psychologist did not rely on Fechner-Weber’s threshold of consciousness, but on the principle of psycho-physical concomitance that C. G. Jung later took up to develop his concept of synchronicity. We can already undeni-

ably begin to see Flournoy’s originality in *Synesthesia Phenomena* (1893).

More specifically, based on the two *a priori* intuitions of Kant, the *a priori* of space and intuition and the *a priori* of time, Flournoy gave primacy to sound, which heightens vision. Consequently, the iconic function of sound interacts with images, that is with discrete unities, which the subjectivity of agents will associate in their unceasing quest for meaning. It is this very principle of the primacy of sound over image, according to Flournoy, that makes the individual amalgamate dreams and reality in a perpetual individuation process. Rationality based on this individuation process is then a typical feature of impossible self-reliance, particularly striking in the playful and agonal relationship that it establishes between the individual and reality.

Now, this rationality is of course very different from the scientific rationality that is presupposed by the pragmatism of William James. While his pragmatism, in fact, is founded on a “neutral” attitude stemming from the practice of natural sciences, the type of rationality studied

by Flournoy is mainly based on the desire or joy resulting from play. The “infantile” attitude that the Geneva psychologist examines, in particular in his work with the psychic Hélène Smith (*From India to the Planet Mars*, 1900), allows us to understand how Flournoy developed his psychological theory. Like any other type of game, action implies for him space and *a priori* rules that the player discovers here as s/he advances in the game, as time goes by, and which in this case has nothing to do with the concept of ordinary quantifiable time nor bears a relation to Bergson’s concept of *durée*. These “rules,” which can be identified with the person’s “structure,” are related to the difficult problem of the conjunction of the particular and the universal, a problem that Hegel took up, following Kant, to develop his phenomenology of mind.

For Flournoy, time no longer matters because the rational relationship, according to the Geneva psychologist, must be set aside to allow for non-rational logic that breaks up not only the continuation of time but also that of space. It is therefore the transcendental *ego*, or the ability to systematize, which redefines the relationship of an individual to reality by instituting discontinuous space and establishing new supra-sensitive “connections,” that is the basis of Flournoy’s view of telepathy. Indeed, sounds and images attract and repel each other according to relations of “affinity” and this depends on a subjective view of esthetics. This explains the phenomenon of glossolalia displayed by Hélène Smith, whose subjective element of “affinity” Flournoy clearly identified, but whose material origin he found difficult to establish

on the basis of autobiographical narrative alone, as his empirical inquiries revealed. As a corollary, Flournoy came to explain the “pathological” origin of the dissolution of the self into multiple personalities, ultimately the fragmentation of space and time into irreconcilable discontinuous uni-



Théodore Flournoy
(1854 – 1920)

ties, as stemming from the absence of an esthetic vision clearly taken on. In comprehending this phenomenon of self-dissolution also from a phylogenetic perspective, Flournoy came to understand how meaning without any restraint will release unconscious psychological forces that fill up reality with *evil* influences, and this differs from the social interpretation of reality focused on a collective narrative, which was then that of progress, social cohesion, and national unity. Through this dissolu-

tion of consciousness, we come to see the individual’s revolt in the face of social imperatives, bringing him nearer to primitive times when spirits were paramount. In fact, as Flournoy noticed early on, Freud came to accept more or less the same interpretation as he did. The psychoanalyst, as it were, saw animism as a purely psychological phenomenon, and the key to interpretation lies in the analysis of the patient’s repressed past which reappears in the form of symbols. As a Neo-Kantian, Flournoy could not meanwhile adhere to this explanation based on an analysis of the past since, at least in Freud’s view, it ended up bringing everything down to the oedipal triangle, as well as to a pleasure-desire for murder. The life instinct, as Flournoy saw it, could not be opposed to the death wish seeing that the only outcome of complete self dissolution for him was autism and this is why he was extremely interested in the work of Eugen Bleuler in Zurich. Moreover, like a shaman, Flournoy could not imagine the healing of a person who experienced meaninglessness outside of the symbolic play represented by art. This is the reason why Flournoy, unlike Freud, did not dispossess the individual from herself through an explanation based on myth. He will turn to the play of creative activity, which alone allows for a true renewal of the self.

Clearly, Flournoy, who did not confine himself to the pure “objectivity” of a scientist, was questioning the very principle of *civilization* and *culture* based on science and the reclaiming of what this science could say about occult and religious phenomena through politics. For if spiri-

Flournoy did not deny that his presence and behavior had greatly influenced the mediumnic powers of his medium by increasing them.

tualism and religion at the time of the industrial Revolution could appear to be atavistic, indeed pathological phenomena, the reclaiming of psychological theories by those in power was an integral part of the social engineering that was then being set up. This social engineering, combining political economy, sociology coming into existence, and moral and political sciences represented the logic of domination of Nation States. It is to that end, in order to fight against this “vertical” domination of politics, that Flournoy became interested in the psychology of religion. Still, it is also in response to this problem of political domination, following the example of Nietzsche, that he upheld the individual who is an artist as the most likely figure to oppose in a “playful” manner the State. In 1901-1902, at the same time as James, Flournoy gave his lectures on religious psychology while publishing his introductory course on methodology under the title *Principles of Religious Psychology* (1902). It must be said that in their respective lectures on the psychology of religion, James and Flournoy grew notably more and more distant. While James engaged with the subliminal consciousness of F. W. H. Myers to conceive of a rela-

tionship between the individual and God, Flournoy maintained the irreducible dualism between the knowledge of things in themselves and the knowledge of phenomena, while he formulated his own methodological agnosticism through the principles of the exclusion of transcendency and that of biological interpretation. In effect, the Geneva psychologist followed much the same line as Herbert Spencer in the way in which he linked economy, society, and politics. Following Spencer, he believed that political ideologies aiming at countering liberalism were, in actual fact, new religions seeking to subordinate the religious dimension to the political one. This is why he could not conceive of genuine reforms or revolutions that could substantially improve the living conditions of human beings without a “moral revolution” seen as constantly evolving self-reliance.

It must be said, however, that this “constantly evolving self-reliance” can appear to be somewhat enigmatic outside the context of the courses in the philosophy of science that Flournoy taught at the Faculty of Letters as of 1885, before being appointed to the Chair of Physiological Psychology. For, as we previously saw, self-reliance is in fact impossible. Furthermore, in his *Studies in Humanism* (1907), F. C. S. Schiller had perfectly well understood this aspect of Flournoy’s thought when, in restating James’s notion of moral optimism, he recalled the case study by the Genevese psychologist of the “personal novels” by Hélène Smith. According to the British philosopher, the intricacy between dreams and reality is here quite remarkable and the process of alternating be-

tween the one and the other does not allow us to really distinguish between the concern of pure belief and that of pure reality. Thus, we are faced with a never-ending individuation process in which self-reliance is impossible. From another perspective, Théodule Ribot, in his *Essay on the Creative Imagination* (1900), had also noticed that the case of Hélène Smith was original in that the young woman was making the whole thing up in her “Martian novel,” although Flournoy criticized her for denying that these mediumnic phenomena were a mere function of her brain. According to Ribot, this hindered Flournoy from pursuing further his investigations on telepathy in which he believed since he had been present at numerous experiments by Charles Richet.

Moreover, Flournoy did not deny that his presence and behavior had greatly influenced the mediumnic powers of his medium by increasing them. He also was not taken in by the fact that the character of Leopold was no other than his *double*, a double incidentally necessary for “telepathic” communication while the individuation process in this case meant anticipating *the other’s* desires. Now, here was the problem: Flournoy positively wanted to have his medium believe that these mediumnic phenomena were produced by the medium alone. It was this very resistance of the medium herself to *believe* in the purely subjective dimension of these phenomena that hindered her, in the end, from becoming a true individual and an artist.

According to Flournoy, Hélène Smith took the creative output from her brain much too seriously to enable her to

consider other possible interpretations of her mediumnic powers. Now, as stated above, the mechanism and associationism inferred by the psycho-physical dualism of the Geneva psychologist are to be found in his lectures in the philosophy of science (Ms.fr.7838/1-7, BGE). In effect, without this roundabout through the history of science related by Flournoy, it would be impossible to understand how, according to him, an individual perceives her own consciousness to be at the same time one and plural. For in his lectures, he insists on understanding how sciences developed from occult sciences to the positive or theoretical sciences that emerged in the 19th century and how they have an irrational core at their very heart. He notes in several instances that the discovery of infinitesimal calculus by Newton and Leibniz in the 17th century had been a determining factor in the progress of science, but also that calculus rests fundamentally on an irrational element which is the infinitely small. Flournoy identifies this infinitely small precisely with consciousness. It is indeed certain that this identification was not unwarranted from a socio-economical and political point of view seeing that Flournoy wanted to base these new sciences on experimental psychology, just as Kant had done in basing practical reason on pure reason. In this case, the role of the medium, like that of the trickster, was intended to put into question the notions of culture and civilization, and to treat as relative these general concepts that could lead Nation States at any moment to compete with each other and to break into war. The thesis presented by Max Weber in his two articles on "The Protestant Ethic and the Spirit of Capitalism," published in 1904 and 1905 in *Archiv für*

Sozialwissenschaft und Sozialpolitik, is very useful in this case to understand not only Flournoy's process, but also James's, since they are complementary albeit opposite. In the European context of Flournoy, the omnipotence of Nation states did not cast doubt on the prominence of politics over economy, while in the American context of James, the social and political awareness of national unity was not to be taken for granted. Although James and Flournoy met at a time when both of them were thinking at the very same moment of the possibility of joining up science and religion, each one ended up going in an opposite direction from that point onwards. Flournoy eventually turned to microeconomics, microsociology, and micropolitics, while James influenced social liberalism, including the Chicago School in sociology and, unwittingly, the imperialism and militarism of a man like Theodore Roosevelt. For to base political economy, sociology, as well as moral and political sciences on a scientific and psychological understanding of the individual amounted to choosing between two methodological standpoints: neutrality or play, that is, the neutrality of the expert for James and the play of the artist for Flournoy. Although both were Protestants, this is characteristic of two opposite visions of what is a vocation, that of the expert and that of the artist. The access, as of 2008, to the manuscripts of the Geneva psychologist at the Library of Geneva, the *Bibliothèque de Genève* (BGE), allows us to better understand the relationship of Théodore Flournoy to his famous colleague William James. It also enables us to see how the importance he gave to creative imagination allowed him to appreciate in a different way the original work of Sigmund Freud

while he developed his own psychology of symbols and creativity which is still widely to be discovered.

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The Helene Reeder Memorial Fund for Research into Life after Death, HRF

Announcement for grant 2014

The Helene Reeder Fund is pleased to announce the availability of grants for small and medium sized scientific research projects concerning the issue of Life after Death.

Grants will be awarded in the range of EUR 500 – 5000 maximum.

The topic Research into Life after Death should constitute

the main objective of the project. Applications in English to be submitted by email to the HRF, edg.muller@comhem.se should include: detailed description of the project, including the objectives of the project, methodology, cost budget, timetable, plans to publish the results in some scientific journals, CV of the applicant, how the applicant plans to report back to the HRF about progress and result, any other financing than from HRF.

Applications should be received not later than the 31st of October, 2014. It is the intention of the HRF to evaluate the applications and make decisions regarding the grants before the end of December. Applicants will be notified by email after the decision and the grants will be payable during December. For further information, please apply to the above email address.

Relevant

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

This is the fifteenth part of the regular *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. The 40 selected references below bring the total to 945 fairly recent articles in a variety of mostly peer-reviewed periodicals from the scientific mainstream.

In society and in science at large, it still is insufficiently recognized that, in several respects, parapsychology sometimes has been at the forefront of scientific (and cultural) development. Various statistical, methodological, or art-historical initiatives, innovations and inspirations have been much-discussed cases in point. However, as an unrepentant friend of real print on real paper, I simply find it difficult, personally, to make friends with a relatively recent “advancement” that has come over us: periodicals that are exclusively published electronically, as freely accessible or chargeable online journals. This “progress” is reflected both in the field of parapsychology (with new e-journals such as *Paranthropology*, *PsyPioneer*, and *JEEP – The Journal of Exceptional Experiences and Psychology*) and in this bibliographic se-

ries that tries to document parapsychology’s reflection in mainstream scientific journals. For the last six years, since the Editor Etzel Cardéña and I came up with the idea for this bibliographic column for *Mindfield*, the number of entries that exclusively refer to electronic sources (instead of traditional bibliographic entries including information such as volume and page numbers) has drastically increased and, this time, makes almost one quarter of all the entries below. This also documents the rapid development of electronic publishing.

Useful input from my colleague Renaud Evrard is gratefully acknowledged. Hints to pertinent recent articles are always welcome. Please send them to the author at hoevelmann.communication@kmpx.de.

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