

The Bulletin of the
Parapsychological
Association

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ISSUE 1

William
James on
Telepathy

The Bulletin of the
Parapsychological
Association



Mindfield

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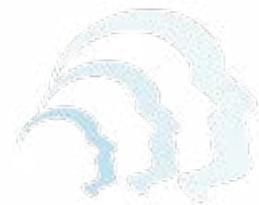
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From the Editor's Desk

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| by *ETZEL CARDEÑA*,
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News

Carlos Alvarado and Nancy Zingrone organized a free parapsychology course on the net, in which more than 800 people registered. The video presentations and posters are available to anyone interested who registers in www.wiziq.com and searches the “Parapsychology” course. There are presentations and posters from, among others, Carlos Alvarado, Jeff Kripal, Dean Radin, Christine Simmonds-Moore, and Charley Tart. You can read more about it at:

<https://carloalvarado.wordpress.com/2015/02/15/live-parapsychology-mooc-is-over/>

They are following this course with one specialized on OBEs. You can contact them for more information.

Harvey Irwin (2015) has just published a survey of the beliefs of PA members on various issues. Although an estimate of the reality of psi was clearly endorsed (a mean of 79 in a scale of 0 – 100), other items showed about an equal split such as belief in survival after death and whether the respondent’s interest in psi was motivated by spiritual concerns, which belies the evidence-free assertion of James Alcock (1987) that parapsychology is an attempt to bring back “the soul.”

This Issue

Jim Carpenter has a thoughtful column on finding “a good home” for psi phenomena. I agree with him that trying to integrate with more mainstream disciplines will be advantageous and little by little

more psi research is being published in non-specialized journals. I have a couple of small additions to his column: the first is that the forbears of the field include not only “fathers” but also “mothers.” I think not only of someone whom I have come to admire tremendously for her formidable intellect, Eleanor Sidgwick, but also the “white crows” such as Mrs. Leonard and Mrs. Piper who were indispensable to initial psi research. The other addition is that not only was Hans Berger interested in psi, but also an earlier and arguably even more important neuroscientist (and Nobel prizewinner in 1906), Santiago Ramón y Cajal, who explicated how neurons communicate and was seriously interested in researching both hypnosis and psi phenomena (Sala et al., 2008).

Russel Targ kindly agreed to summarize a report on remote viewing authored by him, Harold Puthoff, Edwin May, and Beverly Humphrey, in which he goes into some detail not only into the results but his practice as a remote viewer facilitator (Ed May and co-authors have also begun

to publish a number of books on that work). Brian Josephson, the 1973 Nobel Prize winner in Physics, gives us his reflections on his work and experiences on psi. It is sad to read that not even the highest recognition in his field has prevented others from attacking and censoring him for his long-time interest in parapsychology.

In his blog *Forbidden Histories* (<https://forbiddenhistories.wordpress.com>), Andreas Sommer has published fascinating articles on the history of parapsychology and related phenomena. Among them is an entry on telepathy by the always lucid William James (also published in his *Essays in Psychical Research*, edited by Robert A. McDermott). I am grateful for Andreas's permission to use the scans of the images in the article. I corrected a couple of typos in the Sommer text, the substantial one being one in which "35 per cent." was written instead of "3.5 per cent." Also on historical matters, Carlos Alvarado has a scholarly piece on some "forgotten mesmeric phenomena" that include reports of perceiving animal magnetism, affecting plants, and mediumistic expressions. Carlos and I have a chapter on the connections between mesmerism and mediumship (Cardeña & Alvarado, 2011).

John Palmer presents a survey

of the effects of the change of policy to no longer publish full papers in the PA proceedings. I am particularly satisfied with the results because this was an initiative that I pushed for hard while I was in the PA Board. One of the rationales for the change in policy was what John describes, that it would make more likely that authors would publish their results in peer-reviewed publications. The other was that I think that if parapsychologists want to be taken seriously they need to fulfill at least the same criteria expected of other areas of inquiry. I was, and remain, surprised that so many important parapsychology studies have only been published in the *Proceedings* of the PA. Although conference proceedings may at times undergo stringent review procedures and there are journal articles that seemed to have received none, overall other scientists do not take nearly as seriously publications in proceedings (with a couple of exceptions such as those from the New York Academy of Sciences) as in peer-reviewed journals. I hope that parapsychologists will go into their archives and submit their *Proceedings*-only publications to a good journal. We include a summary by Maria Luisa Felici and Giulio Caratelli of *Il Mondo del*

Paranormale and Gerd Hövelmann contributes the abstracts in English of the *Zeitschrift für Anomalistik*, in addition to his always valuable bibliographies. And check the announcement for the next PA Convention!

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Oh, to Come in from the Cold

Consider a fictional woman named Susan. She is twenty-years-old, with one son.

She is employed happily enough and married happily enough, dark blonde hair, medium height. Pay attention to her because in a moment she will become a metaphor for parapsychology.

Susan was abandoned by her parents at birth. She does not know the story, or even who the parents were. Her adopted parents were loving and well-meaning, and although their temperaments were not in sync too well with Susan's, because of the dice roll of adoption, they all get on together, and love and respect each other. Recently she has become curious about the parents who abandoned her. She wonders who they were, and what their natures are. Are they as intelligent and wayward as she is,



| by *JAMES CARPENTER*

as quick to ask the uncomfortable question? Her adopted parents always had trouble understanding those things. And she wonders if the original parents ever have wondered about her. Did she mean anything to them? Why did they give her up? Were their circumstances too dire for a child? Or did they realize that she was too odious to love? What if she found them and contacted them?

Would she only be rejected again? Would her existence cause them great turmoil? Perhaps her father has gotten on well with another family who never knew about her. If they found out, would he lose his wife and children, or his mind? Is her mother deranged or chronically irresponsible? If Susan found that woman, would it only open a terrible can of worms? Susan does not know what to do, but she feels a growing need to do something.

If facts are the children of science, parapsychology is an orphanage of abandoned children. Like someone known to be an orphan, parapsychology is defined by the parents it does not have. Rhine and Pratt (1957) pointed to physics as the progenitor when they said that for a fact to be parapsychical, it must have "been shown by experimental investigation to be

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unexplainable wholly in terms of physical principles” (p. 6). Gardner Murphy (1961) explicated the situation more generally and perhaps more carefully, when he remarked: “Psychical research, or parapsychology, consists of observations recorded in a form which aims at order and intelligibility, but which cannot by any stretch of the imagination be subsumed under the science of today.” In other words, these are facts as science knows them inasmuch as they are patterns of observation that have been gathered systematically, following the rules of scientific method. Yet once gathered, what can be done with them, who will claim them? Murphy goes on to say that it is the problem of

accepting something that cannot be assimilated. And he goes further: “The issue is an old one. When Aristotle discussed dreams which seemed at times to foretell the future, he felt that it was his business to consider the evidence, but neither to include the evidence as a part of the texture of his treatise on *Psychology*, nor on the other hand to reject the narratives as inherently unworthy of attention” (p. 1). Like children, these facts exist and have a right to live it seems. Like Aristotle, we can choose to keep them alive, but not give them a home.

It may be bracing to be in the company of Aristotle, but it is disheartening to think that we have gotten no further in solving the problem. That we have not is suggested by a more recent authority, Dean Radin, who wrote (1997) that the facts of parapsychology, or “the paranormal,” belie the common sense distinction between subjective experience and the objective world “out there.” Physics and the other sciences draw a strict dichotomy between what is inside a person and what is outside, he implies, but: “Psi phenomena suggest that the strict subjective-objective dichotomy may instead be part of a continuous spectrum, and that the usual assumptions about space-time are probably too restrictive” (p. 14). Despite

their usual segregation, in paranormal phenomena inward and outward realities seem to have far too much to do with each other. At the same time, the limiting features of space and time seem to count for too little. Our sense of reality can seem shaky in the face of these phenomena, and our powerful theories about reality can seem to be in danger. Facts gathered about these phenomena are anomalies, Radin says, oddities that current science cannot

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accommodate and even needs to fight to preserve itself.

Orphans still. Parapsychologists who personally identify with these abandoned facts can feel this disenfranchisement as their personal plight. It is an ambivalent status, the realm of “para.” Webster catches this ambivalence by saying that it implies “beside, near and issuing from,” but also “against and contrary to.” So close. So far. Yet many orphans thrive well enough when adopted.

Our facts have been adopted too – by the popular culture. It is a difficulty faced by parapsychologists nowadays that our facts are not so little understood, but that they are understood too well. They are ubiquitous in the entertainment media, and everyone knows about them and what they mean. We no longer face the open-mindedness that is awakened by a fresh miracle. Of course these understandings vary wildly, but this does not bother anyone very much. Mind-reading is a hoax practiced by criminals upon gullible people, or it is evidence of a vast spiritual reality that organized religion has almost lost sight of, or it is a cognitive distortion that is one more symptom of our pathetic tendency to deceive ourselves. Objects that move about without normal physical cause are expressing demonic agencies that wish to

harm us – or they are lapses in memory and poor observation – or they are signs that the entire universe is tied together into a cozy, quantum wholeness. People who hold any of these ideas tend to be pretty sure that they are true, so they cannot be too interested in our experiments which always want to begin innocently with ignorance, and end by claiming only a little.

Parapsychology has stayed alive in the para-zone, beside science, adopted by popular understandings and sometimes given sustenance by them. It has even modestly grown and matured. We know considerably more now than people did in Aristotle’s day, or even in Rhine’s and Murphy’s. In fact, parapsychology has matured enough that it has grown to wonder more seriously about its “true home,” like the imaginary Susan described above. And it would like to find an entry into that home.

But which home? Here is where my analogy breaks down. A child has only one pair of biological parents. If we define a fact as a pattern of observations systematically gathered and construed within some scientific, theoretical context, then we immediately see that there are many potential contexts. So this is a question partly of where parapsychologists would *like* their facts to belong. Most of

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the homes we seek seem to be in some domains of physics, biology, and psychology.

That these potential homes have not gone looking for us by opening wide and friendly doors is indicated by how little they refer to our facts and how much they resist when we knock. This is not for lack of knocking. In fact, it seems to me that what unites us most nowadays is pressing for this inclusion into the mainstream.

We imagine that we will offer a lot more than noise and anomaly. In fact, we think that our facts could help solve many pressing problems. Physics struggles with the measurement problem in quantum mechanics (the transition from the evolution of subatomic particles to the results observed in experiments), and the philosophy of mind is confounded by what is called the “hard problem” of consciousness (how physical brain processes

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can produce conscious experience). If mind and matter are empirically linked in the way parapsychologists seem to have demonstrated, then our errant facts could represent an experimental field in which these problems can be empirically pursued and perhaps ultimately solved. Some physicists seem to be coming part-way toward us. Hameroff and Penrose (2014) have proposed a theory in which consciousness emerges in the brain as a function of a kind of quantum computing dependent on quantum entanglement. This is at least in harmony with the ideas proposed by Dean Radin (2006). Retrocausality is a concept that has been advanced in certain areas of theoretical physics, but its empirical demonstration in everyday events at the macro-

level seems beyond the pale. Yet the phenomena of precognition, presentiment, and pre-stimulus implicit behavioral response may imply a kind of macro retrocausal phenomenon (Bierman, 2010; Shoup, 2011). On the other hand, a better understanding of these phenomena may be offered by imagining a kind of unconscious, holistic assessment of a vast field of probabilities. In that case, all of our pre-stimulus phenomena may be responses to the probabilities of the future. For this to be so, we might need to imagine a foundational level of reality that is essentially probabilistic in nature, a field that is made up somehow of meaning more than matter, and that is available as a potential source of information. Models congruent with this possibility have been proposed in physics by Bohm and Hiley (1993), and by Stapp (2007). While these approaches are not particularly influential in physics currently, it has been argued that pointed work involving parapsychological phenomena might make them more fruitful (Williams, 2014). In a similar manner, Jahn and Dunne (1986) proposed a theory of consciousness and information as ontologically equal to matter and energy, and Barad (2007) and Josephson (2012) found a central place for an agent in the structure of physical reality.

A very hot area of biology these days is neuroscience. There, fascinating findings roll out daily about the complex neurophysiological processes that accompany our consciousness and produce our behavior and generally put us together as organisms. Authorities there tend to maintain a strict vigilance against anything hinting of the paranormal. It does not trouble them, if they know it, that their field of study really began with the work of one man who was interested in developing methods for studying telepathy. Hans Berger, when a young man, experienced a moment in which he was sure he was about to die. At the same time, his distant sister (they were very close) felt great

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distress for him and insisted that their father telegraph him. Berger lived, but remained intrigued with this remarkable occurrence for the rest of his life. He wondered if the electrical activity of his brain might somehow have reached his sister, and if this could explain other telepathic stories. Many years of hard work led to his development of the electroencephalograph (EEG) (Berger, 1940). Berger did not solve the problem of telepathy, and this side of his work is now scarcely mentioned in the textbooks. If he could know it, his disappointment might be tempered by the fact that he began a very vital new branch of study, a darling of NIH [the USA's National Institutes of Health], with huge clinical and scientific ramifications. Some of our number now believe that it is high time that parapsychology reclaim Berger's parentage and pick up the quest with the wonderful armamentarium of contemporary neuroscience (e.g., Mossbridge et al., 2014). That Berger's original plan involving the EEG turns out to not have been such a dead end can be seen in many later studies, such as the ones by Tressoldi, et al (under review), in which bonded pairs, sure enough, show correspondences in their EEG tracings that look a lot like telepathy.

Another perpetually hot area of biology is medical science. It

And then there is psychology, the field that our name suggests we are most intimately "para" to. We can find evidence of eminent paternity there, too. William James was perhaps the paramount founder of the science of psychology, and he worked very hard at studying the problems of psi and the possible survival of some aspect of the psyche after death.

is a commonplace now to think that the mind has healing powers, but few think of those powers as at least partly paranormal. The claims of shamans and faith-healers are set aside as archaic fancies, even as the placebo response (Walach & Jonas, 2004) and hypnosis are studied with increasing sophistication. Some of us bridge this gap, however, to claim or reclaim a place for psi in the phenomena of healing (Dossey, 2000). If we wish to be

relevant to the general needs of humanity, there might be no better place to work.

And then there is psychology, the field that our name suggests we are most intimately "para" to. We can find evidence of eminent paternity there, too. William James was perhaps the paramount founder of the science of psychology, and he worked very hard at studying the problems of psi and the possible survival of some aspect of the psyche after death. On the clinical side, Freud was intrigued and troubled by telepathy his whole life, while Jung seemed to swim in it daily. Of course, students today learn little about the psi work of these father-figures. Another, less acknowledged father of psychology F. W. H. Myers, made the paranormal his primary concern (Kelly, Kelly, Crabtree, Gauld, Grosso, & Greyson, 2007).

I can see two main ways that we are now pressing for entry into mainstream psychology. I will deal first with my favorite one, which is my own. I have developed a model for understanding psi and a theory for trying to predict it, called *first sight* (Carpenter, 2012). Part of the impetus for building this point of view was to make a language by which our re-entry into psychology could be facilitated. I argue that psi is intrinsically unconscious, and that it is perpetually going on for everyone. It stands behind

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every bit of experience, every neurophysiological response, every behavior chosen and spontaneous. It is the first line of apprehension of a vastly extended universe of meaning. It functions essentially the way that other unconscious psychological processes do. This includes memory, subliminal perception, implicit learning and motivation, and implicit affective response. The concepts of unconscious intention (direction and consistency), and unconscious contextual appraisal figure prominently in the theory. Psychology has rediscovered the unconscious, but it is not the Shakespearean drama of a Freudian unconscious, it is a

psychoneurological, cognitive, and affective unconscious. Psi is a part of that, according to first sight, and will best be studied in that context. I argue at some length that psi, understood in this way, already fits right in with what is being learned about normal unconscious processing, and I deal with a large chunk of our published experimental literature in doing this. I think that I make a good case, but of course I want others to consider the argument and make up their own minds. I think that parapsychology might consider folding itself into *the study of unconscious psychological processes* – focusing upon the part of those processes that involve reality beyond the sensory boundaries of the organism.

The other avenue into psychology does not focus so much on psi as a presumably real process implied in unusual experiences (or in continuous unconscious exchange, as in first sight), but rather on the *unusual experiences themselves*. Psychologists study experiences and at least some of them have an interest in exotic experiences. Parapsychology might find a home here, as the branch of the family that holds open the possibility that something like psi might actually be at work in some experiences, but that believes in any case that the experiences are fairly widespread, of great interest

to people, and often make a great deal of difference for good or ill in people's lives. From this point of view, parapsychology is the study of certain classes of experience, what characterizes them, what leads to them, and what effects they have upon people who report them. Although my first sight approach to a rapprochement with psychology presumes the reality of a psychic connection, this other approach is not so sure. Our own membership is not entirely sure that psi is a real thing in that about 15% of us recently expressed less than a mid-level of certainty about it (Irwin, 2014). Skeptical doubt has always been one of the twin pillars of this field, it seems to me, along with "gee whiz" fascination with the extraordinary. If we wish to join forces with mainstream psychology, let us remember

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our heritage of doubt, since psychologists doubt the reality of psi more than any other academic discipline.

This focus on experience is actually not a unitary position. There are different flavors that tend to contain different presumptions, even though the terms used to describe them seem almost synonymous.

* *Anomalistic psychology* defines itself as leaning toward the skeptical side as regards the reality of psi. The systematically skeptical Wikipedia defines the field as: “the study of human behaviour and experience

Altered states, psychedelic drug experiences, meditation, religious ecstasy, and “spiritual emergencies” are also gathered into the fold here, in a context that has the coloring of humanistic and transpersonal psychology. From this point of view, psi may be real and it may be reflected in some unusual experiences [...]

connected with what is often called the paranormal, with the assumption that there is nothing paranormal involved.” The subject matter is essentially the odd attributions people make about their apparently unusual experiences, and goes beyond ESP, PK, and survival (our old stand-bys), to include belief in big foot, experiences of UFO abduction, possession by demons, and so on. These attributions are presumed to be cognitive errors, and the study of cognitive errors is a popular area for psychologists right now. That there can be a softer side to “Anomalistic Psychology” is indicated by an introductory text in the field (Holt, Simmonds-Moore, Luke, & French, 2012) that contains chapters open to the reality of psi. This is surely because three of the four authors are active psi researchers who study psi as if it might be real. If this text becomes widely used, or if more of our number identify themselves with this field, this softening influence may be extended. Otherwise, the definition of Wikipedia will be the one that students learn about.

* The *Psychology of Anomalous Experience*, as Etzel Cardeña is using the term at Lund University, is more neutral about the reality of psi, but his own research shows that it is understood to be a possibility worth considering (see also Cardeña, Lynn, & Krippner, 2014). It also includes

some categories of experience often thought of as “belonging” to psychiatry, such as altered states of consciousness and dissociation.

* The *Psychology of Exceptional Experience*, or some other close equivalents, also casts a bigger net than traditional parapsychology, but as this area is defined in practice by people such as David Luke, Charles Tart, and the late Rhea White, it leans toward a presumption that experiences interpreted as psi may in fact often involve something real and paranormal. Altered states, psychedelic drug experiences, meditation, religious ecstasy, and “spiritual emergencies” are also gathered into the fold here, in a context that has the coloring of humanistic and transpersonal psychology. From this point of view, psi may be real and it may be reflected in some unusual experiences, but this may not be the most important thing. The power of some experience to emotionally or physically heal, or to contribute to psychological growth and better relations with others, may be more important – and certainly worthy of study.

* I can’t leave out *Psychiatry*, which has a long-standing interest in unusual experiences. Parapsychologists do not seem to be clamoring to join this field, but it would have us under certain conditions. In the context of mental disease, unusual experiences may be seen as

Physics is the king of the sciences, and admission there is to the royal court. If the facts of parapsychology became profoundly helpful in advancing theoretical physics then few could doubt that our facts matter.

symptoms of brain (or psychiatric) disorders. The possibility of psi being real is rarely raised (except for a few psychoanalysts who have mostly passed on), and may even suggest a tentative diagnosis for the one raising the question

Although some of us seek one or the other of these mainstream families for our field, others may decry them. Physics is the king of the sciences, and admission there is to the royal court. If the facts of parapsychology became profoundly helpful in advancing theoretical physics then few could doubt that our facts matter. On the other hand, some see our phenomena as irreducibly human or even spiritual. If parapsychology becomes a branch of physics, it may tend toward a de-humanizing, de-spiritualizing reductionism that cuts the heart

out of the mysteries that we may love. Or it might in some way bridge the gap between the material and the spiritual as some visionaries believe.

Similar things could be said about a home in biology, neuroscience, and medicine. To contribute in an important way to these obviously exciting fields will be delightful for many of us. But it would also redefine our facts and thrust them in new and unpredictable directions. We may imagine that, as outsiders, we are perpetually innovative, but in fact we become as crusty and defensive as everyone else.

Placing ourselves within the psychology of unconscious processes, as first sight would have it, has the virtue of joining close relatives who are finding out exciting things every day about the hidden side of the mind – and they don't dream yet of all that we will spring on them! But this might seem a loss to those who think of parapsychology as being about consciousness, not unconsciousness, or who fear the possibility that the grand problems of physics or spiritual transformations, might be de-emphasized.

Anomalistic, anomalous, exceptional, or psychiatric psychology looks like a good home inasmuch as we are concerned after all with experiences reported by people

that they take to be significant, and sometimes troubling. Some other psychologists could join our work in good conscience, if with some skepticism. We tend to like skepticism if it is honest, and not too pathologizing, so that would be no problem. And this move could help some employment prospects, and might give us more of substance to say to those people who want us to shed light on their perplexing experiences. On the other hand, focusing too much on the experiences people have might seem to threaten to take us away from what has been our core concern: understanding how psi phenomena work.

Whatever the pros and cons, these are directions in which we are pressing. We have been left out long enough, and our adopted home in the popular culture has become boring and confining. We press in all of these directions. We continue to set a high standard with the use of sophisticated methods of analysis, reporting null as well as significant results, and registering studies before conducting them (Watt & Kennedy, 2015). Will someone take us in? Some already are, report by report, conference by conference. When we are included, it will still be clear that we are shockingly different. Joining our original families will be convulsive and enriching.

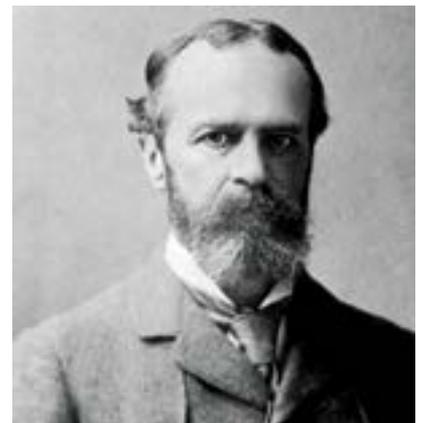
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Telep'athy [from Gr. *τήλη*, far + *παθος*, feeling]: thought-transference, or the phenomenon of the reception by the mind of an impression not traceable to any of the ordinarily recognized channels of sense, and assumed to be due to an influence from the mind of another person, near or remote. Thus the sphere of telepathy is not the same as that of *clairvoyance*, in which it is assumed that the mind of the subject may receive an impression of *impersonal facts*, or things at a distance. The subject who receives the impression is called the percipient, the one from whom the influence emanates is usually called the agent, in accounts of experiments on this phenomenon.

In the earlier works on animal magnetism there are many reports concerning subjects who are said to have developed the faculty of obeying the unspoken will of their magnetizer, going to sleep and waking, moving, acting, and speaking in accordance with his silent commands. More recently there have been public exhibitors of "mind-reading," and their performances have been imitated in private circles by the so-called willing-game. In most of these feats the agent is required to think intently of some act while he lays his hands on some part of the so-called mind-reader's person. The mind-reader, either promptly or hesitatingly, will then usually perform the act. It is safe to assume that wherever such personal contact between the pair is allowed, the percipient is guided



| by *WILLIAM JAMES*

by the encouragement or checking which the agent's hands more or less unconsciously exert upon his at first tentative movements; so that muscle-reading, and not mind-reading, is the proper name for this phenomenon. There are, it is true, reports of success in the willing-game where no contact was allowed; but in the absence of authentic details, they can not be taken as evidence that telepathy exists. For the same

reason the earlier mesmeric reports have doubtful evidential value. The operators took too few precautions against "suggesting" to the subjects by other channels than speech what their will might be. It is only within recent years that we have learned to measure the acuteness with which an entranced person with his mind concentrated upon his hypnotizer will divine the intentions of the latter by indications which he gives quite unconsciously by voice or movement, or even by the mere order of sequence of what he does. On these accounts, evidence in the strict sense for telepathy must be sought in a small number of experiments conducted by a few more careful observers since about 1880. These experiments, taken in the aggregate, appear to make it unreasonable to doubt any longer the fact that occasionally a telepathic relation between one mind and another may exist.

In a faultless experiment on thought-transference certain precautions must be observed. To avoid previous collusion between agent and percipient the agent should receive from a third party the idea to be transferred; and the latter should, when possible, select it by drawing lots or by some other appeal to chance. This is to exclude the possibility of himself and the percipient being led by number-habits, diagram-habits, or other parallel paths of inner association to a common

result. The percipient should not be in the room when the idea is determined on; and when possible it should be chosen in silence, written down, and shown, if it need be shown beforehand, in written form. The percipient should, if possible, do his guessing in another room. In any case he should be blindfolded, and there should be no conversation with him during the performance, the signal that he must attend to his inner impressions being given by bell or other sound. Physical contact between agent and percipient must not occur, and if the percipient writes or draws his result the agent should not look on, since an unconscious commentary by changes in breathing, etc., might reveal to the percipient whether he was going right or wrong.

The *Proceedings* of the Society for Psychical Research contain some records of experiments made under approximately faultless conditions. In certain cases the ideas to be transferred were diagrams or drawings. A couple of example will show the success reached when at its best. Fig. 1 is from a series with Mr. Blackburn, agent, G. A. Smith, percipient, in which out of thirty-three trials without contact, though with percipient and agent in one room, there were twenty-five reproductions as good as those here given of a figure prepared and kept outside of the room. Fig. 2 gives the first

The Proceedings of the Society for Psychical Research contain some records of experiments made under approximately faultless conditions.

six trials of a series reported by Malcolm Guthrie, of Liverpool, he being agent and a Miss E. percipient. The conditions seem almost faultless, if the account is accurate, though the figures are simpler than in the former series. In all, with various agents, Miss E. made 150 trials, the majority of which were successful entirely or in part. Sixteen specimens are printed in the report, all about as good as those in Fig. 2.

The same Miss E. and a Miss R. were subjected at Liverpool in 1883 to a series of experiments in transferring ideas and sensations of every order, the agents being Mr. Guthrie and others. Out of 713 trials there were but 252 cases in which the percipient either got no impression or described the object wrongly. In the remaining 461 cases the success was either complete or partial.

"Miss X." has published (*Proceedings of Society for Psychical Research*, vol. vi.) a long series of telepathic interchange of experiences over a long distance



FIG. 1.

with “Miss D.,” corroborated by independent entries in their respective diaries. Of 20 such entries 14 refer to a consciousness on the part of Miss D. that Miss X. was at that hour (the hours are quite irregular) playing a certain definite piece of music.

Miss Wingfield was the subject of a series of number-guessings, where out of 2,624 trials there were 275 successes instead of

29, which was the figure probable on the assumption of “chance.” The numbers thought of were the 90 two-digital ones, from 10 to 99. They were drawn at random from a bowl and thought of by the percipient’s sister. In a later series of 400 trials with this percipient the completely right guesses were 27 instead of the chance number 4; there were moreover, 21 guesses with the digits reversed, and 162 with a single digit in its right place.

Similar, though less extended and perhaps less conclusive, series of experiments at guessing ideas have been reported in the *Society for Psychical Research Proceedings* by various experimenters—Dessoir, Schmall [sic; typo for Schmoll] and Mabire, W. J. Smith, von Schrenk-Notzing, and Barrett and Gurney. The observations last referred to were those first published. The subjects were two girls who, four years later when experiments were resumed, were found, when tested in each other’s presence, to be cheating by a code of signals. Much has been made of the breakdown of this case. But very many of the earlier successes recorded of these children occurred when they were singly present, and often when only one experimenter knew the thing to be guessed. Collusion under such circumstances can not well be charged, although willingness to cheat rightly casts vague suspicion on all trials done

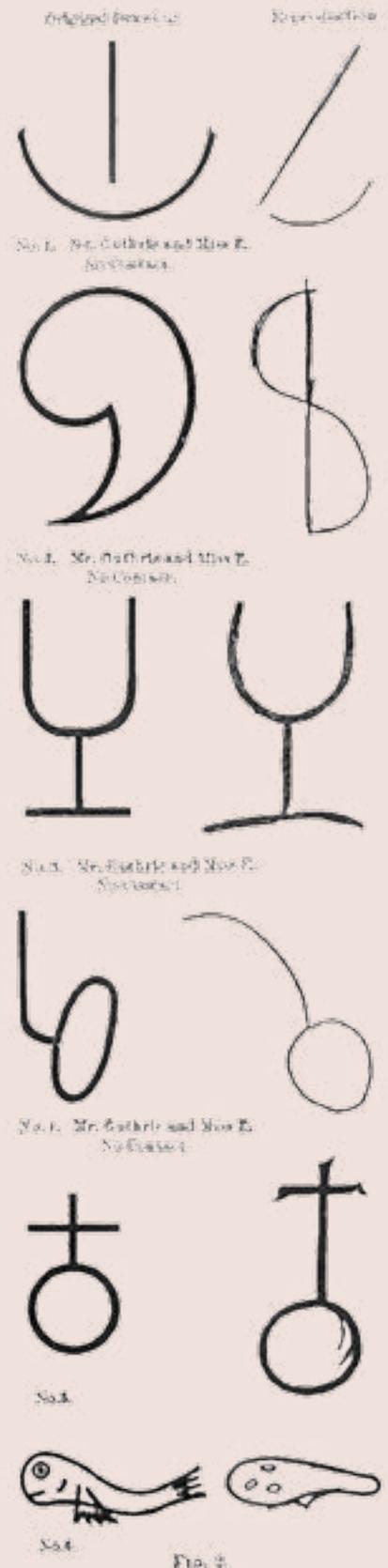


FIG. 2.

[...] there are other kinds of telepathy which, illogically perhaps, impress the believing imagination more than high percentages of success in guessing numbers can.

with the percipient concerned, and shows the importance of making all tests under the conditions described as "faultless" a few lines back. Mr. Rawson finally, in vol. xi. of the *Proceedings*, gives a striking series of correct card and diagram guesses.

On telepathy in the hypnotic state there are recorded in the *Proceedings* experiments by Dr. B. Thaw and Prof. and Mrs. H. Sidgwick. The conditions in the latter set seem to have been, on the whole, very careful, though not quite faultless in the technical sense. The agent was the hypnotizer, G. A. Smith. The things to be impressed were usually the numbers (of two digits) on eighty-one lotto-counters, drawn by Prof. Sidgwick from a bag and handed to Mr. Smith to gaze at, while the hypnotized percipient awaited the impression. There were four percipients, with 644 trials made with agent and percipient in the same rooms, and 218 made

with them in different rooms. In the former set 131 trials were successful, though the digits were named in reverse order in 14 of these 131 cases. In the latter set there were only 9 successes. The "probable" number of successes by chance would have been in the former set 8, in the latter at most 3. Later, with three of the same percipients and three new ones, Mr. Smith still being agent, Mrs. Sidgwick and Miss Johnson report 252 trials and 27 successes (chance number = 4), with agent and percipient in different rooms. Mr. Smith transferred "mental pictures" to five subjects, successfully in 31 out of 71 trials in one room, in 2 out of 55 in different rooms. The subjects of the mental pictures were such things as "a boy skating," "a baby in a perambulator with nurse," "a mouse in a trap," etc.

Prof. Richet has described (*Proceedings of Society for Psychical Research*, vol. v.) a series of successes in guessing drawings in the hypnotic state; but as he found that the same subjects succeeded 30 times out of 180 trials in guessing the drawing when it was inclosed in an envelope and unknown to any one present, it is doubtful whether telepathy or clairvoyance be the cause of the success. Control experiments showed that "chance" could give as many as 35 per cent. of good successes at matching pictures made arbitrarily

by different persons with others taken at random from a large collection previously prepared. Richet's hypnotic subjects gave, however, 10 per cent. of good successes in 200 trials, and he concludes the existence of an unknown power.

Thus, to count only systematically pursued experiments, some of which are not mentioned here, there are accounts from more than a dozen competent observers concerning about a score of subjects, all seeming to show a degree of success in guessing very much greater than that which chance would give. Different readers, however, will weigh the evidence differently, according to their prepossessions. Much of it is fragmentary, and in much one or other condition of "faultlessness" in experimenting is violated. The mass, however, is decidedly imposing; and if more and more of this solitary kind of evidence should accumulate, it would probably end by convincing the world.

Meanwhile there are other kinds of telepathy which, illogically perhaps, impress the believing imagination more than high percentages of success in guessing numbers can. Such are cases of the induction of sleep in hypnotic subjects by mental commands given at a distance. Pierre Janet, Richet, Gibert, Ochorowicz, Héricourt,

Dufay, Daniex, Tolosa, Latour, and others are the relaters of these observations, of which the most important evidentially are those made on the celebrated somnambulist subject, Madame B., or "Leonie." Out of one series of 25 trials with this woman, there were 18 complete and 4 partial successes. Mr. Ochorowicz vouches for some of these, and gives also a long series in which silent commands were acted out by another hypnotic subject of his own, both he and she being, however, in the same room. The most convincing sort of evidence for thought-transference is given by the sittings of certain "test-mediums," of which the best worked-out case is that of Mrs. Piper, published in the Society for Psychical Research *Proceedings* for 1890-92-95. This lady shows a profuse intimacy, not so much with the actual passing thoughts of her sitters as with the whole reservoir of their memory or potential thinking; and as the

The authors of the word telepathy have used it as a theory whereby to explain "veridical hallucinations" such as would be the apparition of a person at a distance at the time of his death.

larger covers the less, so the present writer, being as convinced of the reality of the phenomenon in her as he can be convinced of anything in the world, probably makes less exacting demands than he otherwise would on the sort of evidence given for minor grades of the power.

The authors of the word telepathy have used it as a theory whereby to explain "veridical hallucinations" such as would be the apparition of a person at a distance at the time of his death. The theory is that one who is dying or passing through some crisis is for some unknown reason peculiarly able to serve as "agent" and project an impression, and that the telepathic "impact" in such a case produces hallucination. Stated thus boldly the theory sounds most fanciful, but it rests on certain actual analogies. Thus a suggestion made to a suitable subject in the hypnotic trance that at a certain appointed time after his awakening he shall see the operator or other designated person enter the room, will post-hypnotically take effect and be followed at the appointed time by an exteriorized apparition of the person named. Moreover, strange as the fact may appear, there seems evidence, small in amount but good in quality, that one may, by exerting one's will to that effect, cause one's self to appear present to a person

at a distance. As many as eight persons worthy of confidence have recently reported successes in this sort of experiment. The writer knows a ninth case, impossible to publish, but where the evidence (as far as taken) is good. Now the committee on the census of hallucinations of the Society for Psychical Research find that the "veridical" ones among them—those, namely, in which the apparition coincides with the death of the person which appears—are 440 times more numerous than they ought to be if they were the result of mere chance. For the particular data and logic by which this figure is obtained, see the report in vol. x. of the Society for Psychical Research *Proceedings*. Of course, if such a conclusion ever be accepted, and if the telepathic theory of such apparitions be credible, the probability that telepathy is the cause of success in the smaller number-guessing cases would be greatly re-enforced. The whole subject, so far as definite observation goes, is still in its earliest infancy.

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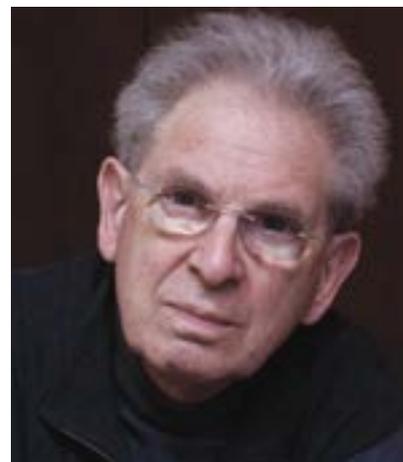
Russell Targ, Harold Puthoff, Edwin May, and Beverly Humphrey
(Summarized and abridged by Russell Targ for *Mindfield*)

Abstract

This paper describes a one-year research and applications program conducted in 1979 at Stanford Research Institute (SRI) for INSCOM, a branch of Army Intelligence. The goal was to determine whether six selected army officers could learn remote viewing sufficiently well to allow the army to carry out its own remote viewing reconnaissance during the Cold War, without recourse to the talented and experienced viewers at SRI. Thirty-six individual trials were carried out, six with each army volunteer. Four of these viewers obtained four or more first place matches in formal double-blind trials. Their individual probabilities were each less than 0.003. Combining the six series, the overall $p = 6.36 \times 10^{-6}$. Nineteen first place matches were achieved from the six viewers, where only six would be expected by chance, $p < 4 \times 10^{-6}$. No decline effects were seen in this three-month experiment, nor in any of the earlier SRI research.

Introduction

From 1972 to 1978, Hal Puthoff and I at SRI had been carrying out a scientific investigation for a type of psychic function that we called remote viewing. We found that many people are able to quiet their minds and accurately describe, draw sketches, and experience objects and events blocked from ordinary perception by distance or time. We investigated the accuracy and reliability of remote viewing as a function of the distance between the viewer and the target, and time into the future for the target selection. We published our findings in *Nature* and the *Proceedings of the IEEE*. (Puthoff, 1976; Targ, 1974). We and researchers at Princeton University (Jahn, 1982) found no apparent decrease in remote viewing ability as a function of distance up to 6000 miles, or a month into the future. Therefore, on a terrestrial scale, we could consider it to be a nonlocal ability. Working under the direction of Walter LaBerge, Under Secretary of



| by *RUSSEL TARG*

Defense, and Major Scotty Watt at INSCOM at Fort Meade, Maryland, we met with a group of thirty army officers, men and women, who had agreed to invest their careers in a psychic training program that would be carried out at SRI, and then continued as an on-going secret program known as Grill Flame. In the basement of a large office building at Fort Meade, Hal and I each interviewed fifteen of the officers presented to us. We chatted with each of the potential candidates to determine their past experience with psychic events, precognitive dreams, good communications

skills, etc. Good communications is essential to our remote viewing protocol, which is largely verbal. We chose our six. One was rejected by the management in place of a ringer whom I had previously rejected, but who was passionate about being part of the program from his past experience. He turned out to be one of the two non-successful viewers, although he turned in some excellent precognitive descriptions, which I will describe later. In remote viewing, trying hard is not the road to success. As in bowling, you have to focus on the pins, not on the score-card.

Experimental Approach

In the spring of 1979, we received our first inexperienced remote viewing candidate. He was Joe McMoneagle, probably the most talented and successful remote viewer in the world today. The program plan was to have each of our six new viewers do a remote viewing session with an interviewer, once a day, and twice on Friday. I would be the interviewer for the first four, and Hal would do the two sessions on Friday. For each session the viewer would be asked to describe his mental impressions with regard to where Hal and his companion were located, or hiding in the San Francisco Bay Area at that time. The travelers were given half an hour to choose a target from the lab director's office and get to the location. The 60 different target

cards were in opaque envelopes in a file box in the director's safe. An electronic random number generator was used to choose the target envelope. The viewer and interviewer were in a locked room a floor above.

During the half hour that the travelers were on their way to the target, I would chat with the viewer. I would try to make him comfortable with this new and unusual task. Being an interviewer is a non-directive task, since one does not know the correct answer. I have always followed the guidance of the great America psychologist Carl Rogers, who created Non-directive Psychotherapy in the late 1940s. I learned about this approach in the 1950s. Rogers taught that in a session the interviewer (therapist) should always show "unconditional positive regard," compassion, interest, and respect. We do not "run subjects." Remote viewing is a joint, cooperative task. The viewer provides non-analytic, psychically derived information. The interviewer gently provides guidance and analysis. An experienced interviewer often learns what genuine remote viewing sounds like, and is able to encourage it.

I always told the viewer how successful most people are at remote viewing, that it is a normal and natural ability. I asked them to describe the surprising shapes or forms that appeared in their awareness. I asked them not to try and guess the location or objects in view. Guessing, naming, and analysis

are the worst things you can do. The goal is to separate the psychic signal from the mental noise. Our great psychic partner Ingo Swann taught us that memory, imagination, and analysis were the source of mental noise; he called these "analytical overlay" (AOL). Since I was ignorant of the target pool, I could say anything to guide the viewer to make remote viewing utterances, rather than trying to guess the target, which is what a new viewer wants to do. I pressed the viewers to make sure that they drew something on the paper I supplied. After five or six minutes, we took a brief break to clean the mental slate of the viewer. Then I again told them that "we have a target that needs a description." I asked them to take a couple of deep breaths and quiet their minds and tell me what they saw in their awareness. I asked again for shapes and images, but I also asked for colors or target materials in view. I might say "do you see the same thing, or something new? Look around for something new." In the third viewing I reminded them that we would be visiting this site for feedback in about an hour. I invited them to move forward in time and tell me anything new coming to view. "Look in your own awareness, that's where the target is always to be found. Can you give me some new images or feelings, as though you are actually at the target? Once again can you move around and tell me if you see anything new and interesting." We describe this as having mobility at the target.

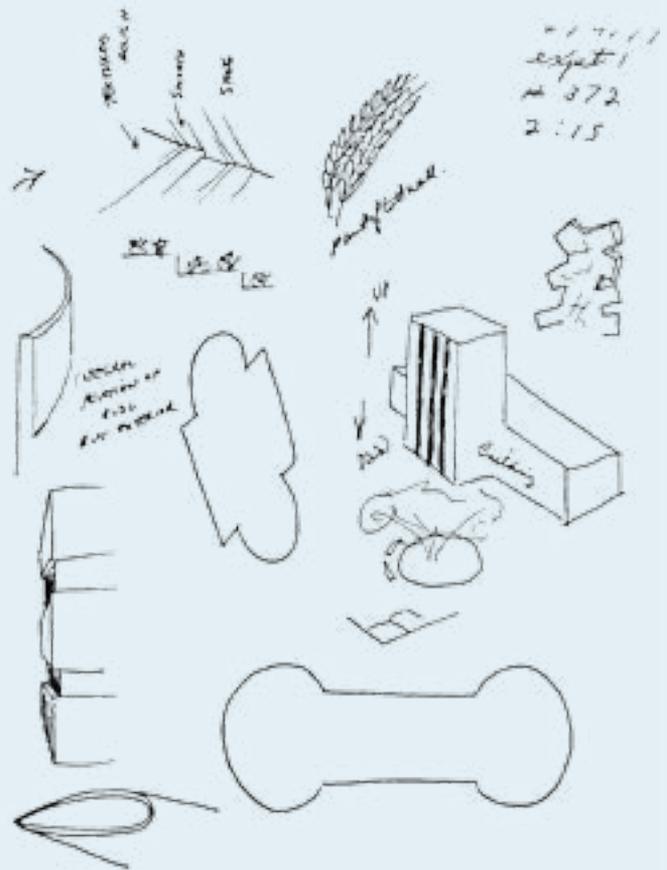
Within half an hour, Hal and his travel companion, would arrive at our locked laboratory and take us to the location where they had been hiding for the previous half hour. The viewer brought his drawings and matched his images to the things we were now looking at. We could always have a little celebration of success, because a masked judge would be the one who would later determine if any ESP was actually present.

In my first trial with Joe, we drew and described numerous little sketches around the edge of a sheet of paper. As we approached the end of the session, I asked him to try to focus in on the image that he would see in a little while. He then drew a building that he said was long and low, with a taller portion behind it...and a front that looks like “piano keys.” He also said that there was a fountain in front. He repeatedly talked of dumbbell shapes, which we later saw on top of the columns. He thought it might be a hospital.

Evaluation

The following summarizes the results from the six viewers. I show the place match that the judge awarded each target. For example, if a judge said that the above drawing of Joe’s was the best match of his six for the Art Museum, he would give it a “1.” But he would be wrong. Ed May was the judge and the analyst for the entire experiment, and greatly assisted in the statistical analysis for this paper. He did not see any of the drawings or text during the course of the experiment.

In preparation for judging the remote viewer, audio tapes were transcribed. The resulting transcripts were then edited only to the extent necessary to remove time of day and temporal order artifacts that might be clues to the judge. The six transcripts with the associated



Joe McMoneagle’s first remote viewing drawing at SRI, June, 1979. The target was the Stanford University Art Museum. The image shown here was his final sketch on a page that contained many other fragmentary drawings. In masked judging, it was not a first place match.

drawings and the six target cards with driving instructions were randomized in a different order from that of actual use. The packages of cards and transcripts were then turned over to the judge. The judge was instructed to visit each of the six target locations in accordance with the appropriate target card. After visiting all the sites the judge was to maskedly rank each transcript to each of the six target locations, on the basis of the target card instructions. He was to put them in blind rank order on a scale from 1-6 (best to worst match) matching each card against each transcript creating a 6 X 6 matrix for each viewer. Each target location was matched against each transcript making use of a 0-10 rating scale, in which 0 = no correspondence and 10 = complete correspondence. Although there was trial-by-trial feedback to the viewer, the target pool was unknown to the interviewer and the viewer.

In setting up such a target/transcript matrix there are n! possible 6 X 6 matrices that could be constructed from the raw judging data, each of them equally likely under the null hypothesis. Each possible matrix has its own associated sum of ranks on the matrix diagonal, corresponding to the possible arrangement of targets and transcripts. The numerical significance level for each experimental group of six trials is determined by counting the number of possible

matrices that would yield a result (diagonal sum) equal to or smaller than the sum of ranks that corresponded to the key divided by 6! That is, the probability of getting all the targets and transcripts to match correctly is $p = 0.00139$. The results of the experiment are shown on the right.

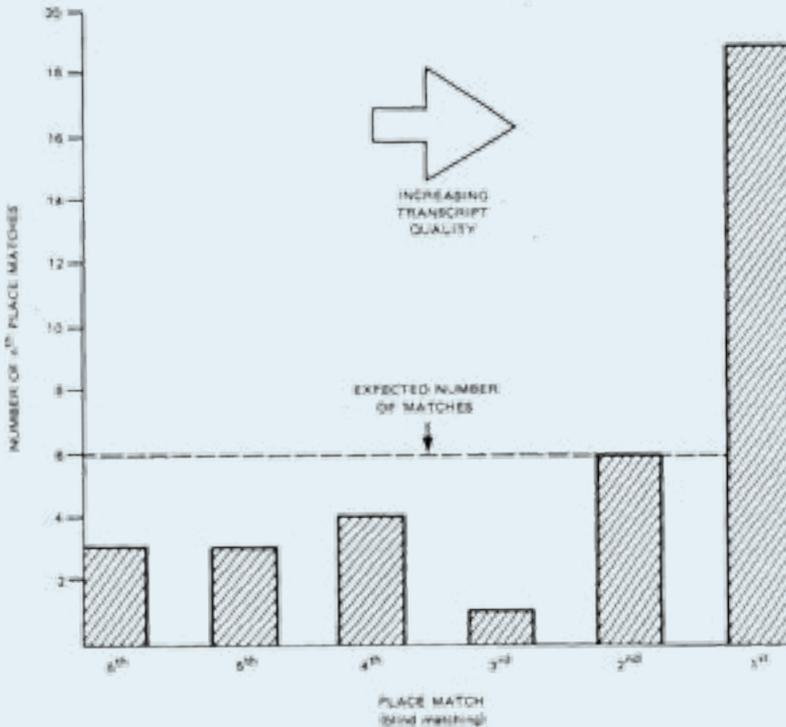
All but one of the client-supplied volunteers had little or no prior experience with psychic functioning. The goal of this three-month program, with 6 trials each, was to familiarize the volunteers so that they could achieve significant levels of psychic functioning. The probability that these six viewers would achieve the observed statistical significance levels is $p < 6.36 \times 10^{-6}$.

Epilogue

One of the viewers who did not reach significance in the formal series was the only one with prior psychic experience (at card guessing), which I have often thought of as an ESP extinguishing activity. However, in this experiment, we found him to give excellent descriptions of the site that he would see the following day. Before he left the laboratory, Charles Tart and I proposed to him that we do one additional trial. In this instance we proposed that he do a remote viewing, by himself in the quiet interviewing room, and

TOTAL SCORES FOR EACH OF THE SIX VIEWERS

Target	Masked Place Match Viewer No. 155
White Plaza (Stanford)	1
Stanford Art Museum	4
Fire Circle	5
Logo	6
Velombrosa Conference Center	6
Pedestrian Overpass	4
	NS (non significant)
	Viewer No. 292
SRI Courtyard	3
Varsity Theater Arcade	2
Glass Slipper Motel	6
Wallbangers Racquetball Court	4
Airport Tower	1
Shielded Room	5
	NS (non significant)
	Viewer No. 372
Stanford Art Museum	2
Bayside Nature Preserve	1
Alta Mesa Cemetery	2
Jungle Gym	1
Salt Pile	1
Brickyard	1
	$p < 0.003$
	Viewer No. 468
Merry-Go-Round	2
Windmill	1
Stanford Art Museum	4
Methodist Church	1
Four Seasons Restaurant Arch	1
Mt. Alverno Conference Center	1
	$p < 0.003$
	Viewer No. 518
Stanford Shopping Center	1
Bowling Alley	1
Alta Mesa Cemetery	2
Hoover Tower	1
Swimming Pool Complex	2
Miniature Golf Course	1
	$p < 0.003$
	Viewer No. 690
Alta Mesa Cemetery	1
Four Seasons Restaurant Arch	1
Shielded Room	1
Automobile Showroom	1
Palo Alto Library Stacks	5
Methodist Church	1
	$p < 0.002$



Distribution of 36 target/transcript correspondences for local target sites (6 participants, 6 transcripts each) showing more than 50% first-place matches, $p = 4.0 \times 10^{-6}$.

I would interview him with regard to an unchosen target that we would show him after his description. That is, after he gave a description, we would use the random number generator to choose one last target for him and we would show it to him as soon as he came from the top floor of the Radio Physics Building down to our research trailer.

Over the intercom, I made a recording and interviewed him about his mental impressions. He described, “a tall building like a castle. It had a very tall pointy roof, again like a castle. The one unusual thing is that there is a large star with, one, two, three, four, five

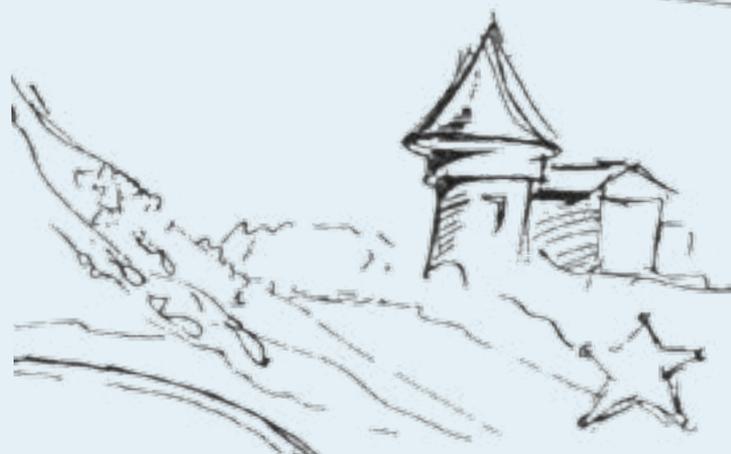
points. A very large star. That’s all I get.” We told him to come down and we would show him something. Charley then handed me a 35mm slide carousel and our random number generator. Charley then said to me. “Well it’s up to you Russ.” I operated the RNG and projected the slide called for by the number the RNG chose. The randomly chosen slide and the

Precognitive target showing a Chevy dealership with stars in the windows and the drawing by army officer volunteer who took part in SRI remote viewing training.

viewer’s drawing is shown below. The viewer went on to become a successful contributing member of the Army Psychic Corp at Fort Meade.

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PA Publication Survey

I received authorization from the PA Board to conduct a survey of authors who had abstracts published in the PA Abstracts since we converted to that format in 2009. A main reason the Board instigated the change was to encourage authors to submit these papers to journals. I wanted to find out if they have been doing so. If I found that a significant number of important papers were not getting published in journals, I would have proposed going back to publication of Full Proceedings so complete reports of these papers would be readily available at least to PA members, and people could cite a full paper in their reference lists. Actually, I favored a hybrid system in which authors could publish just abstracts in the Proceedings if they were worried that a full publication of the paper would count as a journal publication.

In early June I mailed a questionnaire to 49 authors (myself included) who had published one or more abstracts of a full paper or poster in the PA Abstracts from 2009 to 2013, asking about the status of the paper with regard

to past or future publication in a professional journal. I did not send the questionnaire to one author for whom I had no contact information. In late July I sent the questionnaire to 7 additional authors of Invited Addresses, bringing the total to 56. The total number of abstracts that met the inclusion criteria is 93. I had a fantastic return rate; only 4 authors did not return completed questionnaires, 2 of whom had presented Invited Addresses. The results of the survey are summarized in the table below. About two thirds of the papers were submitted to a professional journal and a little more than half have already been published. Authors of 17 of the 32 non-submitted papers (53%)



| by JOHN PALMER

indicated plans to submit the paper to a professional journal in 2014 or 2015. These results are better than I expected and sufficiently strong that I will not recommend reverting to the publication of full Proceedings.

Year	Total	Not Submitted	Not Published	Published	Submitted
2009	15	5 (33%)	0 (0%)	10 (67%)	10 (67%)
2010	16	6 (37%)	2 (13%)	8 (50%)	10 (63%)
2011	22	8 (36%)	1 (5%)	13 (59%)	14 (64%)
2012	17	6 (35%)	4 (24%)	7 (41%)	11 (65%)
2013	18	7 (39%)	3 (17%)	8 (44%)	11 (61%)
Total	88	32 (36%)	10 (11%)	46 (52%)	56 (63%)

Brian Josephson

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

I was introduced to psi by a colleague, Dr. George Owen, then also at Trinity College, Cambridge. I was not aware, at that time, of the hostility to psi in academia (less so at Trinity than in academia generally: the college has many connections with parapsychology and there is even a portrait of one of the founders of the Society of Psychical Research at the bottom of the stairs leading into the dining hall), and took him at his word when he assured me that psi phenomena were real. After he had moved to Toronto he invited me to the 1974 Toronto PK conference, where I witnessed a number of demonstrations

of metal bending by Matthew Manning (including a key of my own, a photograph of which can be seen in the Wikipedia article on Manning).

I have attended a number of conferences on psi, but my involvement in psi research has been limited, on account of the time that such research would take up. On the theoretical side, my main interest has been the more general question of how to include a proper account of mind generally within the framework of physics, but I published one theoretical paper, in collaboration with Fotini Pallikari-Viras, "Biological utilisation of quantum nonlocality" <http://www.tcm.phy.cam.ac.uk/%7Ebdj10/papers/bell.html>. This paper showed that hidden variable versions



Brian Josephson

of quantum mechanics could be compatible with psi. Also, a conference paper entitled "String theory, universal mind, and the paranormal" is available on the physics preprint archive at <http://arxiv.org/abs/physics/0312012>.

I have given a number of

lectures on scepticism generally (e.g. my lecture “Pathological disbelief” at <http://lenr-canr.org/acrobat/JosephsonBpathologic.pdf>). My favourable attitude to the paranormal has excited the attention of sceptics on various occasions. In 2001, in response to a request from Royal Mail to contribute to a brochure accompanying its Nobel Centenary stamps, I wrote a brief article and concluded that “Quantum theory is now being fruitfully combined with theories of information and computation. These developments may lead to an explanation of processes still not understood within conventional science such as telepathy, an area where Britain is at the forefront of research,” which attracted a degree of disapproval from conventionally minded scientists (Royal Mail told me afterwards that had they known my contribution was going to be so controversial they would have made more of this in its publicity). And in the year 2010 I received a curious letter from a conference organiser, withdrawing an invitation I had previously received to attend the conference. It stated: “It has come to my attention that one of your principal research interests is the paranormal ... in my view, it would not be appropriate for someone with such research interests to attend a scientific

conference.” [See *Mindfield*, 2 (2), p. 4].

Such is life!

2) How do you see the field now as compared to the beginning of your career? When I became interested in the subject first, my impression was that the evidence for psi was not totally clear. The experiments have become much more rigorous since then (though even the perfect experiment would not convince the sceptic).

3) Where do you think the field should go?

I hope that before too long there will be theoretical justification to back up the experimental evidence, which should lead to widespread acceptance of psi.

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

Although (as I have noted) Trinity has a positive attitude to psi generally, the same cannot be said of my department. Since I had tenure they could not easily have got rid of me, but support has been minimal. For example, people have been told that they are good enough to qualify for a grant from the laboratory, but only if they work with someone other than me. Once, the head of department

Quantum theory is now being fruitfully combined with theories of information and computation. These developments may lead to an explanation of processes still not understood within conventional science such as telepathy [...]

became very angry when a newspaper interview with Fotini Pallikari, at that time on sabbatical at the Cavendish lab, revealed that she had been doing psychokinesis experiments, which led to an attempt on his part to block any new research into psi in the department. And on one occasion a student under my direction was forced by the department to stop working on a computer simulation that had nothing to do with psi and was entirely uncontroversial, save for the fact that the concepts upon which it was based were, it seems, beyond the ability of the critics to comprehend (see http://www.dailymotion.com/video/xgsi00_physics-where-progress-and-politics-collide_tech for details).

Some Forgotten Mesmeric Phenomena*

As is well known, animal magnetism was believed to be a universal force associated with the human body, and the principle behind mesmerism and its phenomena.¹ In his *Mémoire sur la Découverte du Magnétisme Animal*, Mesmer (1779) presented 27 propositions about animal magnetism, stating that it was a universal principle that could act on and through the human body. In the body it showed polarity and could cure various conditions. Furthermore, Mesmer stated that animal magnetism could act at a distance and could be propagated by sound and reflected by mirrors. Many of Mesmer's followers wrote at length about magnetism in various countries, as seen in the writings of Guidi (1863), Haddock (1851), and Petetin (1808), and discussed the power of this principle to produce a variety



| by CARLOS S. ALVARADO

of mental and physiological phenomena, among them healing, trance, and clairvoyance. Deleuze (1813) wrote in his *Histoire Critique du Magnétisme Animal*: “The magnetic fluid continuously escapes us: it forms an atmosphere around our body . . . which . . . does not act noticeably on individuals around us; but when our will pushes and directs it moves with all the strength that

we impart: it moves like light rays sent out by bodies ablaze” (p. 89).²

Recent discussions of mesmerism by parapsychologists tend to focus on ESP phenomena. For example, Irwin and Watt (2007) refer to the “use of the magnetic trance as means of evoking telepathy, clairvoyance, travelling clairvoyance . . . and other parapsychological experiences” (p. 12). Although this is true, the repertoire of mesmeric phenomena was much wider. In this brief article I would like to present some examples of phenomena that I believe are generally not associated with mesmerism by current parapsychologists.

Seeing Animal Magnetism

There were reports of mesmerized individuals, referred to as

I put the thumb of my right hand in opposition to the thumb of the left hand of my patient, and separated our two hands horizontally; she saw the fluid out of her thumb & mine; she distinguished very well the two fluids [...]

somnambules or somnambulists, who could “see” this “magnetism,” sometimes called a fluid. A. A. Tardy de Montravel (1785) referred to a somnambulist who showed this phenomenon: “I put the thumb of my right hand in opposition to the thumb of the left hand of my patient, and separated our two hands horizontally; she saw the fluid out of her thumb & mine; she distinguished very well the two fluids” (pp. 27-28).

British physician John Elliotson (1848) also made relevant observations of a patient. As he wrote in the mesmeric journal *Zoist*:

While I am drawing up her rigid arm in the waking state with her eyes free, she sees as soon as the limb begins to ascend, but not before, a colourless stream pass from it to my hand, of the same breadth as the number of

the points of the fingers which I employ at the moment. Though I cover the part with a shawl, single or folded, the appearance is equal . . . If I stiffen her body and then make tractive passes from it, as soon as it advances the stream from it is seen. If I draw with both hands, there are two streams side by side from the part. The farther I stand from her, the fainter the stream appears; and, if at a great distance, there is no visible stream, nor traction. She compares it to moonlight, and it is stronger in the dark. She sees the same from my hand if I dart it at a stiffened part, but not till this begins to relax. On darting my hand at a part not rigid, there is no such appearance. In tractive passes, the stream seems to wave back towards her when my hand moves towards her again before the next tractive pass. If I breathe upon a stiffened part she sees no stream of light .(p. 225).

Another observation came from Thomas Buckland (1850):

I have myself a dear relative, in the enjoyment of good health, who can, in broad daylight, see this phenomenon in her normal state. When a glass of water is mesmerised in a dark room, she perceives ‘bright little globules’ pass

from the fingers and sink about half way down the water before they disappear. If the same passes are made over an empty glass, she perceives at the bottom of it a bluish vapour, which remains there for some time afterwards. (p. 43)

Interestingly, one mesmerist discussed different perceptions as a function of the degree of clairvoyance manifested by the somnambulist, which he classified as threefold. Those of the first degree saw the fluid as “pale and wispy rays”; those of the second and third degree saw it, respectively, as flames or sparks, and as jets or strips of fire (Olivier, 1849, p. 36). He also wrote: “One of my somnambules saw it as bright stars” (p. 36),

Interestingly, one mesmerist discussed different perceptions as a function of the degree of clairvoyance manifested by the somnambulist, which he classified as threefold. Those of the first degree saw the fluid as “pale and wispy rays” [...]

The mesmeric literature offers many other examples of such effects, such as the one authored by Picard, a physician from Saint-Quentin. Out of six roses planted on April 5, Picard magnetized only one in the morning and in the evening for around five minutes.

which he believed to be a rare occurrence.

Effects on the Growth of Plants

J. J. Ricard (1841) remarked in his *Traite Théorique et Pratique du Magnétisme Animal ou Méthode Facile Pour Apprendre a Magnétiser* that plants could be positively or negatively affected by willful magnetic action. He said he was able to affect shrubs through magnetization. In one case a sick and depleted shrub recovered after having being magnetized repeatedly every morning and afternoon for less than a month. However, a shrub of the same type that received the same care, was magnetized at the same time with negative intentions, and lost its leaves

and looked depleted. He repeated such tests often and became convinced of the positive and negative influence of magnetism on plants.

The mesmeric literature offers many other examples of such effects, such as the one authored by Picard, a physician from Saint-Quentin. Out of six roses planted on April 5, Picard magnetized only one in the morning and in the evening for around five minutes. On the tenth, the one that was magnetized already had two shoots about one inch in length, and on the 20th the other five had barely started to grow. On May 10, the magnetized one had two shoots “40 centimeters high, with ten buttons on top, while the others had 5 to 10 centimeters, and the buttons were far from appearing. Finally, the first one bloomed on May 20, and gave successively ten beautiful roses! ... Its leaves were about double in size than those of other roses” (Picard, 1845, p. 478).

Mediumistic-Like Manifestations

There were fascinating mediumistic-like phenomena recorded with magnetic somnambules. An example was recorded as part of the work of the Exegetic and Philantropic Society of Stockholm. The event took place on May 10, 1787, with a 40-year-old woman who was

magnetized. According to the report the dialogue was: “Is the patient asleep? *Yes*. Who are you, who speaks through the organ of the patient during her sleep? *My name is Marie*. Where are you? *I am in the Other world, in a happy state*. How long have you being in this world? *For 14 years*. Who were you when you lived here? *I died as a three year old infant*. Who was your father? *He was a carpenter in this town*. His name? *Lindstrom*. Where did he live? *In the Marais district*. Is he still alive? *No: he has been dead for seven years*. Is this woman, by whose body you are presently talking, the first person through whom you have come across since you have been in the other world? *Certainly not, there have been over 200 persons through whom I have presented myself successively*” (Lausanne, 1816, pp. 12-13).

Other examples include the reports of Cahagnet (1851) and Haddock (1851). The latter magnetized an English woman called Emma. According to Haddock: “Frequently during the spring and summer of 1848, Emma would, in the mesmeric state, speak of the scenery and nature of the spirit-world, in such a way as to impress the beholder with a conviction, that the descriptions she gave could not be the result of any previously acquired knowledge, or of an active imagination. She also, occasionally, spoke of things

which had actually occurred, but which it was impossible for her to know by any ordinary means” (p. 181). Furthermore, as Haddock noted: “I soon perceived, that one being, under whose influence she seemed to be, and of whom she frequently spoke, had been most nearly related to me, while in this world, but she had departed this life for about ten years when the first of these trances occurred. Emma always says that this ‘lady,’ as I will call her, following Emma’s phraseology, ‘helps her’ in all serious cases of illness, and the like, but not in mere secular, or trifling cases.” (p. 187). Haddock also reported:

In one case, where, as an experiment, an enquiry was being made relative to a missing will, she told me, not only what I asked her, but spoke of other things which neither myself nor she knew anything . . . about, nor had I been asked about what she said; but I was afterwards informed that what she said was correct. This was a description of some old furniture, and some bags with money in, in an Irish town, the existence of which things was perfectly unknown to me; but they were connected with the missing document, and Emma professed to derive her knowledge of the existence of these things,

Several other phenomena could have been mentioned here, phenomena that many contemporaries probably do not associate with mesmerism. Among them are reports of physical phenomena such as the appearance of objects, “travels” to other planets, transposition of the senses...

from the spirit of the departed. She asked me about the removal of this money, as I knew of it. My correspondent afterwards informed me of the correctness of Emma’s statements; but refused to continue the inquiry, from a superstitious dread of holding communication with the dead.” (p. 201)

Concluding Remarks

Several other phenomena could have been mentioned here, phenomena that many contemporaries probably do

not associate with mesmerism. Among them are reports of physical phenomena such as the appearance of objects, “travels” to other planets, transposition of the senses, the storage of magnetism on objects, and exteriorization of sensibility. These, and many other manifestations, were once very influential in maintaining belief in animal magnetism. In the case of mediumistic-like phenomena, the phenomena supported a spiritual outlook of mesmerism, another perspective forgotten by some students of psychic phenomena who seem to believe that mesmerism involved only the physical action of a mysterious agent.

Notes

1. For overviews of mesmerism and its phenomena see Crabtree (1993), Gauld (1992), and Méheust (1999). See also my bibliography (Alvarado, 2008).
2. Similar ideas continued in the neo-mesmeric movements of the 19th and part of the 20th centuries (Alvarado, 2009a, 2009b), and can be found today in various forms.

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In the case of mediumistic-like phenomena, the phenomena supported a spiritual outlook of mesmerism, another perspective forgotten by some students of psychic phenomena who seem to believe that mesmerism involved only the physical action of a mysterious agent.

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** Some parts of this article appeared before as a blog (<http://carlossalvarado.wordpress.com/2014/05/14/seeing-animal-magnetism/>).*

Summary of Il Mondo del Paranormale

Rivista di Parapsicologia,
Tematiche Affini, Insolito



| by *MARIA LUISA FELICI*
and *GIULIO CARATELLI*

This is a quarterly journal published in Italian and dealing with topics concerning parapsychology and related phenomena. All papers have summaries in English and French.

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

Issue 1, February 2014, contains the following papers: “The Twelfth Rome’s Conference on Energy, energies: One word, infinite manifestations”, on the second of two conferences that the authors organized in Rome in 2013. The first paper of the journal contains the abstracts of the presentations. They include: Giulio Caratelli’s “Introduction to the conference,” Gabriella Toti’s “Theoretic models in parapsychology: Review and comparisons,” Anna Maria Mandelli’s “Extraordinary olfactory phenomena,” Giulio Caratelli’s “Introduction to the Near Death Experiences,” Arnaldo Rossini’s “Near Death

Experiences and hyperdimensional perspectives,” Antonio Cardinale’s “Near Death Experiences: Study in depth of a case personally investigated,” Ashraf Virmani’s “Emotions and feelings: A way of being or something more than this?,” Mariano Mandolini’s “«Electronic Voices Phenomena» experiences,” Maria Luisa Felici’s “Study in depth about «Electronic Voices Phenomena»,” Felici Masi’s “Do parapsychological phenomena show survival?,” and Giulio Caratelli’s “The mysteries of telepathy.”

The issue also contains the following works: Giulio Caratelli and Maria Luisa Felici’s “The meeting with Yvonne Duplessis” describing a meeting in Paris, in 2002 with Yvonne Duplessis, with a useful exchange of

opinions about parapsychology and a personal illustration by the French researcher on the fundamental principles of so-called “dermo-optical” sensitivity. Giulio Caratelli’s “Alexander the Great’s omens” describes an episode of Amon’s oracle related to Alexander the Great, as well as his clairvoyant type dreams and strange “significant coincidences,” perhaps of an ESP type, that marked Alexander’s birth and his early death. Emanuela De Pintis’s “Francesco Zingaropoli” discusses an important Italian spiritist, very active in the period between the end of the 19th century and the first decades of the 20th century, who also did experiences with the medium Eusapia Palladino. Giulio Caratelli’s “Henri-Louis Bergson and psychical research” describes the interest of the great philosopher and president of the SPR, in paranormal abilities, considered by him peculiar to primitive humankind and progressively fading owing to the development of rational mind and civilization.

Issue 2, June 2014, contains the following papers: “The Fifteenth Rome’s Parapsychological Conference: Personalities, phenomena, reflections” is the title of the first annual conference that the authors organized in Rome in 2014. The first paper of the journal contains the abstracts of the presentations: Giulio Caratelli’s

“Introduction to the mysterious phenomena of materialization,” Felice Masi’s “The medium Einer Nielsen,” Manfred Poser’s “Mediumnistic experiences of materialization,” Gabriella Toti’s “Empty chair... but not too much!,” Antonio Cardinale’s “Paranormal phenomena in ancient times,” Giulio Caratelli’s “The speaking objects: The mysteries of psychometry,” Mariano Mandolini’s “Experiences of «telewriting»,” Anna Maria Mandelli’s “Extraordinary luminous phenomena,” Maria Luisa Felici’s “Emanuel Swedenborg: Science, mysticism, and paranormal”.

The issue also contains the following works: Giulio Caratelli’s “Miscellany about the poltergeist,” an illustration and precise examination of various aspects of the poltergeist, with some cases and testimony from recent times, and Maria Luisa Felici and Giulio Caratelli’s “Hyppolite Baraduc”, on the French scholar of human radiations and, in particular, of certain “emanations” from the body of the dying.

Issue 3, October 2014, contains the following papers: Giulio Caratelli’s “Concatenation of events in a case of automatic writing,” on a 19th century case, centred on a woman who suddenly became involved in a concatenation of extraordinary events around spontaneous

phenomena of automatic writing, with an examination of the weight of alternative hypotheses. Giulio Caratelli’s “The relationship Freud-Jung and the parapsychology: The year 1911,” on the important exchanges of opinion in 1911 about thought-transference and astrology among the two great explorers of the unconscious, with discussion of factors that contributed to the definitive break of their relationship in 1913. Maria Luisa Felici’s “The medium Augusto Politi,” on the Italian physical medium, who operated in the first years of the 20th century, studied in France, and Italy. Pierluigi De Cerretani’s “*The Nuova Parola*,” on the Italian magazine of the same name, dealing with several topics, started in 1902 and lasting seven years. Emanuela De Pintis’s “Louis-Alphonse Cahagnet” chronicles the French spiritist, active in the 19th century, who was attentive to possible “thought-transference” between the medium and onlookers at the séances and possible physical extraordinary phenomena, especially with the medium Adele Maginot, who gave remarkable “proofs of identity” concerning the personalities of deceased with which she put herself in touch.

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ZfA 2014,
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pp. 1-136

Gerhard Mayer and Jürgen Kornmeier (pp. 7-24)
Rätselhafte Objekte auf den Bildern einer Wildkamera – oder: die Tücken der Wahrnehmung
Mysterious Objects in Pictures Taken by a Wild-Life Camera – or: The Pitfalls of Perception

Some photographs taken by a wild-life camera that depict two supposedly paranormal objects are analyzed. Plausible conventional explanations were found. This case study serves as an example for some basic reflections on the analysis of 'paranormal' photographs and on constructive aspects of human perception. In our analysis of this case, we discuss context-dependent factors and media influences that most probably induced the paranormal interpretation in the first place.

Dieter Hassler (pp. 25-44)
Ein neuer europäischer Fall vom Reinkarnationstyp
A New European Case of the Reincarnation Type

When selection is restricted to so-called solved cases not taking place in the same family, there remain only very few cases of the reincarnation type (CORT) reported from Europe. The case described in this paper belongs formally to this rare category and consequently deserves recording. A number of features of the case are described: a premonition experienced by the individual's mother; three announcing dreams and their accuracy; his specific behavior, especially that relating to the opposite sex; a specific ailment affecting the person; the individual's special skills; and two incidents of a psychokinetic or poltergeist nature experienced by the previous personality's mother after his death. Additionally, the case is particularly unusual because



by GERD H. HÖVELMANN,
Hövelmann Communication

it involves a chance encounter between the individual's mother and the previous personality at the moment of the latter's death, suggesting that the case could have evolved because this encounter offered an incentive for the previous personality to reincarnate with this particular

mother. The possibility of information leakage associated with this chance encounter, however fleeting, to some extent devalues the case with respect to the child's statements about his previous existence: at least in theory they can be explained by normal means. This case nevertheless remains worth publishing because it is not exclusively or predominantly founded on statements made by the child.

Etzel Cardeña et al. (pp. 45-52)

Für eine ergebnisoffene und vorurteilslose Untersuchung des gesamten Spektrums des Bewusstseins. Ein Aufruf A Call for an Open, Informed Study of All Aspects of Consciousness

(For the original article in English see <http://journal.frontiersin.org/article/10.3389/fnhum.2014.00017/full>)

Alan Schink (pp. 77-90)

Essay Review: Kritische Konspirologie. Essay Review: Critical Conspirology

ZfA 2014,
vol. 14(2),
pp. 137-356

Egil Asprem (pp. 141-158)

Die blinden Flecken der Entzauberung der Welt. Naturwissenschaft, Parapsychologie und ‚natürliche Theologie‘ im frühen 20. Jahrhundert

Blind Spots of Disenchantment: Science, Psychical Research, and “Natural Theology” in the Early 20th Century

“The fate of our times is the disenchantment of the world” – thus spoke Max Weber at the close of World War I. Since Weber, the notion that monotheistic theologies and, more recently, the growth of the natural sciences and technological mastery, have effected not only a form of rationalization of society but also changed, in a drastic way, our expectations of what nature might encompass, and what we can possibly know about it, has become an influential bedrock of theories of modernity. However, a careful historical investigation will show that modern natural science has had a complex relationship with the “mysterious and incalculable powers” that Weber associated with an enchanted view of the world. This article gives an overview of key developments in the natural sciences and related

intellectual fields of the early twentieth century that all seemed to challenge a disenchanted perspective.

Martin Schneider & Andreas Anton (pp. 159-188)

Politische Ideologie vs. parapsychologische Forschung: Zum Spannungsverhältnis von Marxismus-Leninismus und Parapsychologie am Beispiel von DDR und UdSSR

Political Ideology vs. Parapsychological Research: On Tensions Between Marxism-Leninism and Parapsychology in the Former GDR and USSR

This article aims to contribute to the discussion incited by Florian Mildener's paper, *Otto Prokop, das Ministerium für Staatssicherheit und die Parapsychologie in Zeitschrift für Anomalistik 13* (2013). Two controversial aspects will be examined further: first, the question of compatibility of psychical research and Marxism-Leninism; second, the way that psychical research and paranormal issues were dealt with in the GDR (German Democratic Republic) and the USSR. The authors argue that any attempt to explain the significant differences found needs to take into consideration that the GDR was – even at its foundation – a considerably secularized country, whereas Russia had a long “occult tradition.”

Followed by six commentaries

(by Mark Benecke, Gerd H. Hövelmann, Serge Kernbach, Wilfried Kugel, Gerhard Mayer, and Helmut Pfaff) and the authors' response on pp. 189-223.

Nicole Maria Bauer

(pp. 224-247)

**Zwischen Tradition und Transformation – kabbalistische Vorstellungen und Praktiken in der religiösen Gegenwartskultur
Between Tradition and Transformation – Kabbalistic Ideas and Practices in the Contemporary Religious Field**

In contemporary religious culture a process of transformation characterized by a syncretism of religious and popular culture has been observed in recent years. A manifestation of this kind of change is, for instance, the Kabbalah Centre, in which century-old traditions of Jewish provenance are intermingled with other religious traditions and aspects of popular culture. A major influence on this transformation is exerted by the so-called therapeutic discourse. In this way the meanings and attributions regarding the ancient traditions are transformed. In the article these transformations are described exemplarily through the *Sefer ha-Sohar* and the Meditation on 72-Names-of-God. Both cases are examples of cabalistic psycho-physiological practices being taken out of their specific Jewish

context and reinterpreted in order to support the self-improvement of individual agents. Hence they are in a field of tension between tradition and transformation and can be regarded as examples of the changes mentioned above.

**Michael Tremmel (pp. 248-291)
Zur Klärung grundlegender Begriffe und Konzepte der Parapsychologie und verwandter Disziplinen
On Clarifying Basic Terms and Concepts of Parapsychology and Related Disciplines**

The terms *psychic*, *parapsychological*, *paranormal*, and *psi* differ in their connotations. The term *anomalous* is neither synonymous with these terms nor does it mean *unexplained*, but *deviating from what is standard, common, normal, usual, or expected*. Anomalistic psychology, as it is currently conceived, is exclusively concerned with subjectively anomalous experiences instead of the full range of anomalous experiences and thus should be redefined. The term *exceptional experiences* is neither synonymous with *psychic experiences*, *paranormal experiences*, and so forth as it implies subjectivity, nor ideologically neutral as it connotes rarity, specialness, and so forth. The concept underlying it neither applies to all phenomenological approaches in parapsychology nor should be

the only basis for approaches in clinical parapsychology. Objectively anomalous experiences and their immediate effects, which do not depend on personal interpretation, are neglected in clinical parapsychology, although they might indicate different diagnoses and treatment approaches. Researchers should use terms and concepts mindfully as they influence research to a great extent. In order to investigate the full range of objectively anomalous experiences, all of the mentioned terms should be abandoned, at least in the assessment stage.

Followed by two commentaries (by Renaud Evrard and Wilfried Kugel and the author's response on pp. 293-316).

Walter Meyer zu Erpen (pp. 317-326)

Essay Review: Mit den Toten im Gespräch. Entwicklung der spiritualistischen Bewegung weltweit. Essay Review: In Conversation With the Dead: Development of the Spiritualistic Movement Around the World (Reviewed book: *The Spiritualist movement: Speaking with the dead in America and around the world. Three volumes.* Christopher M. Moreman, Ed. 2013).



58th Annual Convention

of the
Parapsychological
Association

and

39th SPR International Annual Conference

a joint event
University of Greenwich,
July 16-19, 2015
Arrangements Chair:
David Luke
PA Program Chair:
Renaud Evrard
SPR Program Chair:
Chris Roe

The Parapsychological Association (PA) is coming to London for its 58th annual convention and joining forces with the Society for Psychical Research (SPR) for a combined event. This joint convention will be held from July 16-19 at the University of Greenwich as scientists and scholars from around the world gather for three days of paper presentations, workshops, and panel discussions on the latest research into psi and related phenomena, such as extra-sensory perception, psychokinesis, psychic healing, altered states of consciousness, mediumship and possible survival of bodily death. Organized by PA members David Luke and Renaud Evrard, as well as SPR Program Chair Chris Roe, the event will be open to the public and to academics alike.

PA Arrangements Chair David Luke is Senior Lecturer in Psychology at the University of Greenwich. His research and writing often explores the overlap between research into parapsychology, psychopharmacology, anthropology and magical beliefs, such as shamanism, or more generally the junction of anomalous experiences and altered states of consciousness. In addition to having published

nearly 100 scholarly book chapters and articles (including his first co-authored book *Anomalistic Psychology*), Dr. Luke has co-organized a number of festivals, art exhibitions and other public events, most notably his Ecology, Cosmos and Consciousness lecture series at the October Gallery in Bloomsbury, London, and the biannual conference Breaking Convention, which will be taking place at the University of Greenwich just days before the PA/SPR convention.

PA Program Chair Renaud Evrard is a clinical psychologist working in adult psychiatry. In 2012, he obtained a Ph. D. in psychology at the University of Rouen, France, with a thesis on clinical differential practices with exceptional experiences (published in French under the title *Folie et Paranormal: Vers une Clinique des Expériences Exceptionnelles*). He is an associate researcher of the laboratory Subjectivité, Lien social et Modernité of the University of Strasbourg and of the laboratory InterPsy of the University of Lorraine. His main interests are clinical, historical, and theoretical aspects of parapsychology. He is also a co-founder of the Center for Information, Research and Counseling on Exceptional Experiences.

SPR Program Chair Chris

Roe is a Senior Lecturer at the University of Northampton. His research interests involve understanding the nature of anomalous experiences, including research on the psychology of paranormal belief and of deception and the phenomenology of paranormal experience as well as experimental approaches to test claims for extrasensory perception and psychokinesis, particularly where they involve psychological factors. He is a board member of the Parapsychological Association, a Council Member of the Society for Psychical Research, and he edits the *Journal of the Society for Psychical Research*.

For this joint convention, the PA and the SPR will be receiving submissions separately and there will be no simultaneous sessions. See the PA's Call for Papers at http://www.parapsych.org/articles/50/223/2015_pa_convention_call_for.aspx and the SPR's call at: <http://www.spr.ac.uk/news/call-papers-joint-conference-parapsychological-association-july-2015-london>.

You will also find travel and tourism information at the PA's website, which will be updated with links to registration and program information as it becomes available.

Relevant

by GERD H. HÖVELMANN,
Hövelmann Communication

With this installment of *Mindfield's* bibliographic column on recent scientific mainstream articles of obvious (and sometimes not quite so obvious, but real) relevance to parapsychology, we are leaving the 1,000-entries threshold behind. Since, with an above-average number of 80 new entries below, I have already used up a bit more than my usual share of *Mindfield* magazine space, I will keep this introductory note appropriately short and restrict it, in fact, to acknowledging the frequent and very welcome support of my colleagues Maurice van Luijtelaaar, Gerhard Mayer, Richard Noakes, and Andreas Sommer. Hints to other pertinent recent articles are always welcome. Please send them to the author at hoevelmann.communication@kmpx.de.

Before I close I would like to direct your attention to the slightly irritating (self-)report by Michael Shermer in *Scientific American* (see below). Being a magazine article, it would not normally qualify for the present column, but I have included it anyway, because it certainly deserves your attention. Read it and you'll understand why I recommend it and why I have called it "irritating".

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