

The Bulletin of the
Parapsychological
Association

7.2

Mindfield

Volume 7
Issue 2



Kluski's
hand moulds

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Group photo from the joint event of the Parapsychological Association and the British SPR, at the University of Greenwich in July 2015

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From the Editor's Desk

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| by ETZEL CARDEÑA,
CERCAP, Lund University

This issue contains the last, and in my view one of the best, presidential column of Jim Carpenter. I share his attitude of both doubt and amazement about the phenomena and implications of parapsychology, something similar to what Keats called *negative capability* (the capacity to entertain uncertainty rather than reaching premature intellectual closure) and which I have discussed in relation to parapsychology findings (Cardena, 2015). The contempt and refusal by the veterinary professor to even see the tape that Jim had made of the folk veterinary is, alas, very familiar

to anyone doing research in this field. Jim also mentions the importance of intense emotions, interpersonal psychodynamics (cf. Eshel, 2006), and gifted individuals. His description of the psychic abilities of a very dissociative client is concordant with what I have heard from many therapists who treat a highly traumatized and dissociative clientele.

Zofia Weaver's *précis* of her book on the Polish psychic Franek Kluski recovers to us a medium that few people in the field know about. Along with the work by Loftur Gissurarson and Erlendur Haraldsson on Icelandic medium Indridi Indridasson (1989), we have increasing reason to believe that the Mrs. Pipers or D. D. Homes of yore were not so extraordinarily unique.

Also related to the Nordic countries and individuals with seemingly extraordinary abilities, Torstein Røyne describes his inquiries of various recent Norwegian psychics. Although I do not share his negative view about laboratory research on psi, I do think that we need to do more investigations with selected participants and under more ecologically

valid protocols than is typically the case. And I liked his sentence "Nature can therefore be viewed as a diverse entity, with no apparent limits," which resonates with Jim's contribution.

Carlyle Smith, who heads a sleep lab at Trent University, describes a psi dream research protocol that sounds promising and deserves the attention of the field. I was in touch with Bob van de Castle before his death and am sorry that he was not able to send me a contribution along the lines described by Professor Smith.

I am grateful to Madeleine de Castro for her profile and her initiative to give a forum to people wanting to share, discuss, and study extraordinary experiences. And, as always, the list by Gerd Hövelmann has already led me into fascinating territories, in this case the interest of James Joyce for the work of F. W. H. Myers.

I dedicate this number of *Mindfield* to Sir Nicholas George Winton, a British banker who organized the rescue of 669 children during the WWII and who recently passed away. As far as I know he did not have anything to do with parapsychology, but everything to

do with what humans can do at their best.

PA Winners

The PA recently announced its 2015 award winners: Gerd H. Hövelmann, *Mindfield's* contributor *extraordinaire* for his Outstanding Career, Nancy L. Zingrone, for her Outstanding Contribution, Dean Radin got the Charles Honorton Integrative Contributions Award, and Johan Baptista the Gertrude Schmeidler Student Award. The PA launched as well a new Book Award, and the winners this year are:

Cardeña, Etzel, Palmer, John, and Marcusson-Clavertz, David (Eds.) (2015). *Parapsychology: A handbook for the 21st century*. Jefferson, NC: McFarland.

Kelly, Edward, Crabtree, Adam, & Marshall, Paul (Eds.), (2015). *Beyond physicalism: Toward reconciliation of science and spirituality*. Lanham, MD: Rowman & Littlefield.

Schmidt, Stefan. (2015). *Experimentelle Parapsychologie* (Experimental parapsychology). Würzburg, Germany: Ergon-Verlag.

Congratulations to them all!

Debunking the Debunkers III

In a, I am sure, never-ending series on exposing groundless

psi criticism, I include below two recent cases. Please email me any other recent unfair criticisms you may be aware of, thanks. And, more generally, I invite particularly our younger members and associates with internet skills to contact Annalisa Ventola so we can have a more organized response to counter the current wikipedia misinformation on parapsychology perpetrated by a group of anti-psi fanatics.

1) In a piece on the fascinating ganzfeld installation art of James Turrell (<http://motherboard.vice.com/read/tripping-face-on-nothing-but-light>), Professor *Alan Gilchrist* of the Department of Psychology at Rutgers University is quoted as describing ganzfeld psi research as “bullshit.” Even leaving aside the coarse epithet, belied by the publication of psi ganzfeld meta-analyses in one of the most influential psychology journals, *Psychological Bulletin* (the most recent by Storm, Tressoldi, & Di Risio, 2010), the reader can ask what are the qualifications of Professor Gilchrist to evaluate ganzfeld psi research. His webpage (<http://nwkpsych.rutgers.edu/~alan/>, consulted on May 11, 2015) did not offer any evidence either in his lists of research interests or of publications that he has evaluated psi ganzfeld research. Thus, his judgment seems to have about the same validity as that

of any other psychologist who, without educating himself in Prof. Gilchrist's main area of research, lightness perception, would rate it as “bullshit.” I sent Professor Gilchrist this write-up before publishing it and gave him the opportunity to respond to it. He did not.

2) In a recent article in the Swedish *Svenska Dagbladet* newspaper, Linda Strand Lundberg, president of the Swedish skeptic society *Vetenskap och Folkbildning* (Research and Folk Education) opined that to be a professor with a remit in parapsychology “is like being a professor in unicorns.” She also stated that parapsychology is not believable because it lacks “A scientific method, repeatable experiments, big double-blind experiments. Evidence (my translations).” Ms. Strand Lundberg does not seem to be aware that the first study in psychology that used planned statistical analyses and randomizations was a *parapsychology* experiment (Richet, 1884), and that blind- or masked- experiments are *far* more frequently conducted in parapsychology than in physics, biology, mainstream psychology, and medicine (Watt & Nagtegaal, 2004). Since its inception as a discipline with the founding of the Society for Psychical Research in 1882, parapsychologists have studied related phenomena using the scientific method, something that Ms. Strand Lundberg would

know if she read any issue of one of the field's main journals such as the *Journal of Parapsychology* or the *Journal of the Society for Psychical Research*. As far as repeatable experiments, various meta-analyses in the field (e.g., Storm et al., 2010) have shown that while the phenomena cannot be replicated in demand, their levels of replicability and effect size are comparable to those in accepted areas such as social psychology (cf. Richard, Bond, & Stokes-Zoota, 2003).

But not only does Ms. Strand Lundberg not seem to have read the literature in the field on which she commented, she apparently has not even read informed skeptics. For instance, one of the foremost current skeptics of parapsychology, Chris French, past editor of *Skeptic* defines parapsychology as "The *scientific* study of evidence and claims (regarding psi phenomena) (my emphasis)" (French & Stone, 2014, p. 278). Another, Richard Wiseman, has remarked that "by the standards of any other area of science ... remote viewing is proven" (<http://www.dailymail.co.uk/news/article-510762/Could-proof-theory-ALL-psychic.html>).

With regard to Ms. Strand Lundberg's scientific qualifications, her employee page at the University of Karlstad does not mention any advanced degrees or publications, and I did not find in the web any published research by her. As for

"studying unicorns," Ms. Strand Lundberg may consider whether that is the activity of the 100 professors of such universities as Berkeley, Cambridge, Edinburgh, Harvard, and Stanford who co-signed a recent call for an open and informed study of parapsychology, (Cardeña, 2014). And she may also ponder on the many other eminent scientists from the past including more than 25 Nobel prizewinners such as Albert Einstein, Wolfgang Pauli, and Max Planck, who supported research in parapsychology. I sent Ms. Strand Lundberg this write-up before publishing it and gave her the opportunity to respond to it. She did not.

Parapsychology in the News

Parapsychology and/or parapsychologists have received good media attention recently. Although not focused on him but on the decision of his wife and eminent psychologist, Sandra Bem, to end her life rather than let herself be ravaged by dementia, a New York Times story <http://www.nytimes.com/2015/05/17/magazine/the-last-day-of-her-life.html> also shows that Daryl Bem is not only an extraordinary psychologist and parapsychologist but a committed human being who was (is) involved in an unorthodox yet deeply loving relationship. I feel touched by and grateful to both Bem's for their courage and grace.

The international global news source *The Epoch Times* inter-

viewed Bruce Greyson recently on NDE, <http://www.theepochtimes.com/n3/1368200-interview-bruce-greyson-on-researching-near-death-experiences-at-the-university-of-virginia>, and Jim Tucker on reincarnation <http://www.theepochtimes.com/n3/1137408-reincarnation-expert-dr-jim-tucker-talks-spiritual-research-in-scientific-america>.

And the Koestler Parapsychology Unit's own Caroline Watt was interviewed by *The New Scientist* in its April 25th issue. Although Caroline stated that her recent research "found no evidence that people's dreams predict the future," I think that her findings are more complex since she seems to have found evidence for better-than-chance scoring in at least one of her recent studies, even after reanalyzing it for a confound. The interested reader should read Caroline's clarification and re-analysis in the last issue of the *Journal of Parapsychology*, as well as her final report as a Perrot-Warwick Senior Researcher at <https://koestlerunit.files.wordpress.com/2014/12/pwfinalreport.pdf>.

Mindfield has received the following:

Bial Foundation (2014). *10a. Simpósio da Fundação Bial. Aquém e além do cérebro* (Behind and beyond the brain). Porto,

Portugal: Author. A collection of presentations on psychophysiology and/or parapsychology, with brain-machine interactions as the unifying topic.

Bricklin, Jonathan (2015). *The illusion of will, self, and time: William James's guide to enlightenment*. Albany, NY: SUNY Press. A treatise of how philosophical and empirical (including parapsychological) considerations led James to depart from the ordinary view of self, consciousness, time, and will.

Cardeña, Etzel, & Facco, Enrico. (Eds.) (2015). *Non-Ordinary Mental Expressions*. Free e-book *Frontiers in Human Neuroscience*. doi 10.3389/978-2-88919-485-8
This edited collection of articles includes a call for an open, informed study of psi phenomena co-signed by 100 academics, along with research on presentiment, meditation, hypnosis, and related fields. The book does not contain a preface or an article that had already been approved by the Guest Editors and two reviewers because journal editors John Foxe and Hauke R. Heekeren censored them. I will write a paper on this for the *Journal of Scientific Exploration*.

Davies, Jeannine A., & Pitchford, Daniel B. (2015). *Stanley Krippner: A life of dreams, myths, and visions*. A variegated homage to Stan Krippner as a unique being and as a foundational researcher in many areas including parapsychology, shamanism, and psychedelic research.

Schlitz, Marilyn (2015). *Death makes life possible. Revolutionary insights on living, dying, and the continuation of consciousness*. CA: Sounds True. The past-president of IONS and a very successful psi researcher discourses on how a well-lived life requires facing death. She puts her anthropological skills to good use when interviewing laypeople, philosophers, and psi and survival researchers. The book is supplemented by an award-winning DVD of the same title.

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Storm, L., Tressoldi, P. E., & Di Risio, L. (2010). Meta-analysis of free-response studies, 1992-2008: Assessing the noise reduction model in parapsychology. *Psychological Bulletin*, 136, 471-485. doi:10.1037/a0019457

Watt, C. and Nagtegaal, M. (2004). Reporting of blind methods: An interdisciplinary survey. *Journal of the Society for Psychical Research*, 68, 105-114.

As we were going to press we heard about the untimely death of Richard (Dick) Shoup, a computer scientist who wrote theoretical papers on the links between physics and psi. We will publish an obituary in the next issue.

In the next issue the 2015 PA student representative will contribute a column. I would also like to start a series, Parapsychology 101, with basic, accessible information on parapsychology research and theory, that I or other people will address. Please email me your specific questions to etzel.cardena@psy.lu.se

While going to press we also received news of the 2015 election results. The newly elected officials are: President: Chris Roe, Directors: Gerd Hövelmann, Roger Nelson, Thomas Rabeyron, and Elizabeth Roxburgh, Student Representative: Michael Tremmel. Congratulations to them and our gratitude to all who ran.

Many Thanks

This is a thank you note. For almost two years I have enjoyed the gift of being president of the PA and I am already nostalgic. Our board has been wonderful, our Executive Director, Annalisa Ventola, has been both guide and assistant with grace and verve, and our membership brims with talents. I've been given the chance to know our field much better than before. We are a varied lot! Many different professional backgrounds, different skills and proclivities, different languages, different continents. Yet we feel something like a family. This is a remarkable thing.

In my income-earning job as a psychotherapist, I work daily with families. Differentness is not inherently unhealthy in families, but contempt for differences is. In healthy families there is mutual respect. Our PA family is on the



| by JAMES CARPENTER

healthy side. What brings us together in spite of our differences? In a previous essay I said that one reason seems to be a desire for inclusion in mainstream science. Even if true, this is what we have come to, not where we started.

I see two main capacities that hold us up and hold us together. I see them in myself and I think I see them in all of us. I wonder if you will agree. These things are doubt

and amazement. They are odd to say together, because they antagonize each other. If the PA were stable and institutional, like a big corporation or a cult, they would be cause for deep trouble. But the PA is a developing project with an uncertain future, each year different from the last. It is like riding a bicycle, it is our forward motion that gives us balance. Lean too heavily to either doubt or amazement, and we tumble to that side. If any of us fall we can be still and be one thing, cynical or credulous, and that will be restful. But our part in this project will be over.

Amazement is a state of wonder and astonishment at something out of the ordinary, something very surprising. It can be delightful, if disquieting. It leads to questions beyond questions. Doubt is a state of uncertainty and suspicion. It contains a tension that yearns for resolution, and can also be some-

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what satisfying, with its freedom from embarrassing commitment.

I think I became a parapsychologist and joined this project late one night driving alone on the West Virginia Turnpike from Columbus, Ohio, where I was in graduate school, to Durham, North Carolina, where the woman lived who would become my wife (now for over 50 years). I had been involved with parapsychologists for several years, and done some of my own research that was interesting and statistically significant, but I didn't know what to make of it all. I was pondering deeply that night and decided to make a serious commitment to exploring the construct of psi – ESP and PK – to hold that construct up in the light of my daily experience and my experimental results and keep doing that for some long-enough time and try to decide if it was a useful construct. Did it explain anything that couldn't be explained without

it? If it did, then how did the explanations add up? I had already seen many instances of what looked like psi, inside and outside of experiments, and been amazed. And I had seen countless days and hours in which nothing like psi seemed to be at hand, and doubted. I've kept that promise to myself, and held those ideas up against experience over and over, looking for doors they could open. Doubt and amazement have guided me. I think we could all give many examples of doubt and amazement in our own experience. I will share a few from my experiments, my work as a psychologist, and life at large.

Doubt

I learned the value of doubt in experiments from my first formal experiment. It was an ESP study, an undergraduate honor's project carried out with the guidance of Gaither Pratt and Katherine Banham at Duke. I thought a lot about it and decided that when couples who are emotionally bonded feel closer to one another, they should be especially likely to experience ESP between them. I worked up a procedure (card guessing from different rooms), conscripted a batch of married and engaged couples willing to invest a few evenings each, and made up an adequate measure of "closeness." I went through the months of hard work

of collecting data and ground the numbers through a calculator and found... no relation. My goodness! I knew this outcome was possible, but what a disappointment. I look back on this experience as the birth of my scientific super-ego. I began to be free of my own beliefs. I do not mean to sound superior, but I think that most people do not have this sort of freedom, because I did not. They may believe, as I did, that if they really work hard at conceptually making the very best sense they can of something and read and discuss, what they come to is probably true. Without the ruthless disconfirmation granted by experimental method, this personal sense of certainty can feel indistinguishable from scientific truth. But it is not scientific truth. Thanks to our scientific ancestors for the methods that let us inch toward scientific truth.

Doubt is a state of uncertainty and suspicion. It contains a tension that yearns for resolution, and can also be somewhat satisfying, with its freedom from embarrassing commitment.

An early experience of useful doubt in a clinical context came for me before I was a psychologist, during the same period as my closeness-in-couples experiment. I worked part time as a psychiatric attendant at Duke's locked inpatient ward. At the same time, I often put in a few spare hours at the Parapsychology Lab doing chores assigned to me. One day I gave a standard little tour of the lab to a woman who was visiting from another state. Part of the tour involved a test of her ESP using Zener cards. She scored at chance and I tactfully told her that while she might have some sort of ESP ability, we had found no evidence for it that day and she might want to reassess her beliefs in the light of that. After an afternoon of classes I forgot about this woman and went to my night shift at the hospital. As I entered the open lounge area on the unit, I was surprised to see my ESP tourist. But now she was dressed in a hospital gown, her hair sticking out at all angles, eyes glazed and confused and only barely sedated, babbling in odd snatches of speech about her enemies – the very icon of a mad woman. She did not seem to recognize me. I learned that after she had left our little tour and test, she had gone to downtown Durham, taken off too many clothes, and harangued people on the street about how Dr. Rhine at Duke had been controlling her life through radio transmitters in

her skull, she needed him to stop, and he wouldn't even talk to her! She was furious and confused and confusing, and the police bundled her off to the hospital. My participant had become my patient. Her urgent psychotic belief had no room for doubt.

Amazement

Still staying with those early years (I am gripped with nostalgia), one day in Columbus I got a letter from J. B. Rhine telling me about a folk veterinarian named Willie Clark who lived in a town near me who was reputed to have amazing powers with animals. He was especially known to be able to stop bleeding in some apparently paranormal way. Rhine had been contacted by one of the man's neighbors who thought he should be studied. The letter asked if I wanted to be their "person on the ground," and investigate the matter. I jumped at the chance. I made some calls and an appointment, and went to see the man. I felt for all the world like some scientist from a 1950s sci fi movie (think *THEM!*) going smugly to see the local folks to investigate some probably-erroneous mystery. Willie and his family treated me somewhat that way. I found a very earnest and humble man who told me a series of amazing stories. His daughter and son-in-law and some neighbors

Still staying with those early years (I am gripped with nostalgia), one day in Columbus I got a letter from J. B. Rhine telling me about a folk veterinarian named Willie Clark who lived in a town near me who was reputed to have amazing powers with animals [...]

were there too, to corroborate and add their own accounts. Willie's craft dated from an earlier time when there were no trained veterinarians in that part of Ohio, and people skilled in folk beliefs and practices were turned to for help. By that present day there were plenty of veterinarians, and Willie specialized mostly in dehorning cows (which is a bloody business, and which he could deal with better than the pros could), in treating fistulas on horses with controlled bleeding (as doctors used to employ leeches), and in stopping human bleeding when the need arose. I heard an astonishing series of stories. One man present told of a bad cut on his leg from a thresher that led to dangerous bleeding that Willie stopped

Like a good skeptical scientist I wanted my own evidence. One of the neighbors present immediately volunteered one of his horses for a test.

with a touch. A woman told of a hemorrhage after childbirth that Willie stopped by running to her house and touching her forehead lightly with one finger. Another man spoke of chronic nosebleeds so bad that he could control them only by calling Willie who would stop them over the phone. Willie told of being in the hospital himself with pneumonia and hearing a commotion across the hall. A man was being rushed in to a room surrounded with personnel. His nurse told Willie that the man had fallen down an elevator shaft and was hemorrhaging badly and no one thought he would live. Willie was too weak to get up so he “did his thing” sitting on the side of the bed and the man’s bleeding utterly and permanently stopped! (He gave me the name of a doctor in Columbus who could verify the story. When I contacted him the next week, he did in fact, and expressed his own amazement at Willie). And there were dozens of animal stories. Some involved bleeding from accidents and some from bleeding Willie himself in-

flicted as part of his old-fashioned treatment.

Like a good skeptical scientist I wanted my own evidence. One of the neighbors present immediately volunteered one of his horses for a test. I made an appointment to come back in a couple of weeks. I rented a movie camera and asked a friend to find in a random number table, after an entry point defined by high weather numbers in the paper that morning, the first two-digit number between 00 and 31, put it in an envelope and give it to me. I didn’t look at the number or the weather report.

It was a snowy, cold day, and Willie, the neighbor, Willie’s daughter and the horse were all ready for me and a grad student classmate at the appointed time (I had not yet discovered IRBs or the intricacies of liability). Willie proceeded to hold the horse very still with something called a lip-cinch while he placed a one-inch triangular cutting blade on a shank on top of the horse’s jugular vein (a horse has two, running down each side of the neck). Then he whacked it hard with a hammer, making a deep cut. Blood flowed in a little fountain from the vein. I stared at the gore pouring into the snow while counting down the seconds on a stopwatch (19) as my friend handled the camera. At the selected time I asked Willie to stop the bleeding and he touched the cut lightly with his thumb and

it was instantly dry. He invited me to step forward and hold the cut open with a spoon and look both ways. Dry. Then he took a straight pin, pulled the two sides of the wound together loosely and tied it with sewing thread. He told me if I came back in a couple of weeks it would be healed with no scar. I did, and it was.

Of course my one-trial study was of little scientific value. My selecting a time said nothing at all about how the bleeding stopped, only gave some evidence that Willie was not responding to some natural process and then claiming to be responsible for it. I wrote the experience up and gave it to the wife of a classmate, who was a student in the Veterinary School at Ohio State. She gave it to her professor who specialized

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in equine disease and treatment who said I was a fool or a liar and asked me to come in so he could straighten me out. I did, and he was quite hostile. He insisted that I could not have seen what I described, because a horse so wounded could only be saved if it was in the hospital and given massive doses of medication to stop bleeding while the wound was surgically closed. I offered to show him the film and he refused. Not the last time I have seen such reluctance to scratch open uncertainty with evidence.

I could tell hundreds of stories of amazement from my clinical work with patients. Since it is known that I have an interest in these matters, people sometimes seek me out to talk through the odd experiences that trouble or puzzle them. And sometimes rather amazing things happen even when the patient is not especially concerned about the paranormal, and doesn't know I am curious about it. One example will suffice. A woman in her 40s was undergoing deep therapeutic work on some terrible experiences of abuse in her childhood. One session left her quite dissociated and in a state like that of a dazed child. I lingered with her as long as I could but finally had to end the session. Later that afternoon I drove a few blocks to my gym and pulled around behind it to park. In this spot, my car was completely hidden from any nearby street,

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and the gym itself was rather hidden-away off of a service road. My patient had no knowledge of my going to any gym in any case. When I went back to my car to return to my office I found a scrap of paper in the seat with the words "I found you because I needed to," scrawled in crayon in script like that of a child who could barely print. By her account later, she had been driven home by

an older "part" (a dissociated part of herself who was old enough to drive), and once home had crawled up under a table (a re-enactment of a terrible memory). Then she began to feel very frightened and needed to find me. When she went to my office I was not there, and this older alter was able to "know" how to get to where I was. Is the skeptic in you wondering if this was somehow staged? I would wonder so myself, and did some, but this individual produced so many of these kinds of ESP experiences, often about things she had absolutely no way of knowing about, that my own skepticism came to be largely quieted. In her very first session, she had begun by saying that beginning therapy on January 24th might not be the best idea, since it was the worst day of the calendar for her. Many terrible things had happened to her on that day, including being jilted by the love of her life. The morning after seeing her I found a voice mail saying that she had a very bad feeling after the session that she had somehow offended me but couldn't imagine how. In fact I had felt a slight amusement and irony that January 24th was also my birthday, but I don't believe I betrayed that in any way. In those days before the internet, she really had no way of knowing when my birthday was. Such events seasoned her life frequently. I came to think of her as one of those people who simply seem

I came to think of her as one of those people who simply seem to be rather “psychic” [...]

to be rather “psychic” (for one thoughtful and useful approach to such things in a clinical context, see Belz & Fach, 2012). I came to appreciate my own apparent psi in the context of treatment too. In one dramatic case, in fear and trembling I acted against all proper caution upon what seemed to be a dream premonition of a suicide danger. I did succeed in averting what would have been a certain suicide.

The final example of personal amazement I will share comes out of an experiment I carried out. It was rather complicated so I will gloss over many details. If you want to know more, see Carpenter, 1991. It was the latest in a series of studies that had attempted to predict how people would score in forced-choice ESP (usually precognition) tests using some scales of mood-items that were derived from earlier data using multiple regression. The studies also developed and tested some procedures for improving accuracy of target-prediction using multiple guessing. Both of these things were going on at once in these studies. If the mood scales worked, the direction of psi performance was predicted

significantly. Based upon the predictions, before the targets were scored, the calls were modified (sometimes reversed for example, if the mood scale predicted below-chance scoring) and then all calls were combined, yielding majority-votes for a single set of targets. If the scale predictions worked, the averaged calls should amplify the success rate. All the prior studies had been at least moderately successful in these dual aims of reliably predictive scales and successful amplification. The latest study combined these things again, but added the wrinkle of attempting to “send” a word (PEACE) in Morse-code that was yoked to the ESP targets (Plus = Dot, Circle = Dash). Forty-six University of North Carolina undergraduates agreed to take part in the study in which, from their point of view, they were to guess several columns of the randomly-placed targets + and O, and to do this on four different occasions while also checking off the items descriptive of their current state on a Mood Adjective Check List. They were not told of the multiple guessing, nor of the involvement of a verbal target. I did all of the scoring by hand, carefully double-checking, which was time-consuming. As I calculated the majorities for each bit of the code, an eerie feeling grew. I knew based on earlier confirmatory work that I had good empirical reasons to think that it should

turn out at least fairly well. But still! Tension grew as each majority-vote yielded the correct target, and each set of targets translated to the right letter. When the majority for the last bit fell out of the calculations correctly and the word PEACE faced me on the page, I felt a kind of disorienting awe. I thought something like, “Oh, damn! This is really a way we can come to communicate!”

I think all of you reading this have similar stories that you can share. To some extent or other, you have also lived with the tension between doubt and amazement. You have been open to astonishing things, and tried to think of them critically and objectively. You have tried to not be fooled or fool yourself. Since

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people know you as a parapsychologist, they have brought their astonishing experiences to you, and sometimes shown them to you. Since you have paid attention, you have sometimes found them happening to you personally. You have found what seems to be evidence for them in your research. This has an effect on a person.

The results of living with the tension between doubt and amazement

I said this was a thank-you note. But it is not only for the fun of getting to be PA president. It is for being a parapsychologist with me, and letting me join with you. It is for sharing the tension, the discomfort, the danger and unpopularity – and the excitement – of living with openness to amazement while girdled with doubt. As evidence for the importance of the construct of psi accumulates in one's personal and research life, one has a growing sense that there really is more to the world than meets the eye. And more than our cultural consciousness accommodates. This feels something like a secret. It is a secret we would like to share, not something we want to hide to indulge a sense of specialness or power. But our doubting makes us tentative and circumspect. We know that

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we do not know all that much, and we know that our predictive powers are still sketchy and episodic. We sense that more understanding is in the process of developing and we try to contribute to that. It is as if the world is about six months pregnant with an incipient understanding of psi, but it almost entirely a secret pregnancy. We don't understand exactly what this greater understanding will look like, but we sense that we are heading in the right direction. Speaking for myself at least, it seems that we bear and share a secret sense of this imminence, based upon the astonishments that we have gathered and tested and accumulated. We try to carry

it bravely and gracefully, neither falling into premature and grandiose claims, nor retreating into the glib and careless comfort of cynicism. We are scientists and scholars pursuing important questions, but society does not give us much support or understanding. For the most part, we have only each other to hold us up. I appreciate all of you for holding me up.

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Research on Psychic Abilities in Norway

As a curious little boy in the 1950s I remember wondering what was happening when the old woman in the neighbor pasture up by Vinstervatnet, Bergit Skalet, came out onto the steps with a tub of washing-water and shouted “*Get out of here, small people!*,” whereupon she threw the hot-water out onto the meadow. I could not see any small people and wondered how small these people might be and how they might look. Trying to figure this out, I thought at first that they might be hiding in the grass, so I searched, lifting up and looking under loose rocks to see if they were hiding there, but I found only beetles and earthworms that quickly scampered away.

Bergit said that the small

people were invisible to most people and that those who could see them were psychics. It was following that that I first heard of Kaarsta'n, the psychic whom the farmers of Valdres sent letters to when their livestock went missing so that he might find them. It was up on the farm where my interest in researching strange abilities began. This initial curiosity grew into a strong interest that I later got to develop through close contact with three very interesting individuals, who had abilities far beyond the ordinary. The assumption that everything can be measured, weighed and proved, which forms the accepted bounds of scientific study, sets severe limitations. By setting such limited proofing methods some scientists are able to easily dismiss unexplained events in an efficient manner. In



| by *TORSTEIN T. RØYNE*

this way they defend themselves against exploring the realities of such incidents explaining them as anecdotes, stories, fairy tales, tall tales, and so on.

A metaphor for this might be the perimeter fences of a farm representing the physical boundary between the arable land and nature. The fields are those the farmer has control over and decides what to seed and grow, while outside the farm natural circumstances

es determine what kind of life develops. Nature can therefore be viewed as a diverse entity, with no apparent limits. This applies to many basic things in life that science cannot easily quantify, such as feelings, thoughts, sensations, special-abilities, etc. which are common to all living things. Together these form *life*, which is changing and evolving all the time, millisecond-to-millisecond.

What we generally term a *paranormal event* is also a natural phenomenon, bound to the time it happened, as are all other events in life. It is therefore quite impossible to get such an event to repeat under scientific observation, because then the moment and the conditions from which it occurred are gone. Furthermore, scientific methods are so limited as to filter out the aforementioned natural circumstances of feelings, thoughts, sensations, and so on. The only possible way to assess such incidents is through well-documented observations carried out at the time they occur and in a manner comprehensive enough to capture the full event.

Experiments and tests to date of so-called paranormal events have taken place without understanding the underlying emotional causes that trigger the event. The many decades of failed experiments relying on inappropriate testing methods can only have resulted in such events being viewed as anecdotes. It is therefore time

to redress the focus, to take in the full scope of these events and their causal factors. The following are some examples taken from my 30 years' experience in this field. It is just a small glimpse of many situations.

1982 - 1995

Lodvar Kaarstad (1907 - 1994) was a modest farmhand who worked on the farm Riste in Valdres. He was adopted by the family at Riste at a young age because his parents died when he was a child. He grew up and worked there his entire life. I lived a short distance away and had much contact with Kaarstad during the last 12 years of his life. For several years I spent a day a week at home with him to document his psychic perceptions. He received calls daily from people who were missing items or had livestock that hadn't come home. Approximately 1,300 cases in which Lodvar was able to help through perceiving where missing items or livestock might be are documented through letters of thanks as well as audio and video recordings.

While working on the book *Lodvar Kaarstad* I received good professional advice from Professor Georg Hygen, who was a well known author of popular science books on parapsychology, and from the Director of Defense Research,

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Erik Klippenberg, who had also experienced Lodvar's abilities. Professor John Beloff, best known for initiating and nurturing the academic study of parapsychology at the University of Edinburgh wrote: "I have now read the book in its English translation and I was duly impressed. I doubt whether there is any comparable case in the literature of a clairvoyant with such a run of successes that have been so well documented..."

Here is a transcript from one of my recordings:

One morning I heard on the local news in Radio Oppland that a search for a missing individual was taking place in the area where I lived. I did not react very much at first, but there followed repeated reports in the news throughout the afternoon of Monday, June 19, 1989. Both aircraft and helicopter were taking part in the search for a 75-year-old man who was missing in Øystre Slidre, in addition to dog patrols and 30 corps members. The missing person was thought to be wearing a light blue

shirt, cream trousers, and trainers. Police were asking people who may have seen the man to notify Øystre Slidre sheriff's office. The man had been missing since the previous afternoon.

After this, I immediately called Lodvar:

“Hello.

Oh hello, it's Torstein Røyne.

Yeah, how are you?

I am fine. I heard on the radio today that a man is missing here in Øystre Slidre.

I've got a phone call about this

Yes?

But he has not gone far, I think.

No?

I think he has gone a little south-east, but I.... are there many who are looking for him?

Yes, I think they said there were 30 men.

Yes - 30 men.

30 men, and they have had a plane over here looking for him today.

And found nothing?

No, nothing. So can you see him?

Yes, - I think he has gone south-east. I can see some rock outcrops there too, you see.

Yes?

Then he swung northeast again. If

he started walking again, he could wander down again too. I think he is in ... it looks like he went south-east first and then turned north.

Do you think he is resting or moving now?

No, I do not think he's moving now. I think he is lying down.

You think he is lying down, - he's alive then?

Yes, I think so.

They have not found him yet, I just heard.

Did you hear it on the radio?

I heard it on the radio five minutes ago. How far is he from home? - Can you tell anything?

He's about four kilometers from home.

Four km.

Yes.”

On Tuesday morning we heard on the local radio station: “The 75 years old man, who on Sunday afternoon was reported missing in Øystre Slidre, was at 6pm yesterday found and is said to be in good health. The search had been underway for nearly 24 hours when a helicopter found the man in Heggeberget, approximately four km from his home. “

Anna Elisabeth Westerlund (1907 - 1995) was one of the most famous people in Norway with psychic abilities, so I wanted to investigate whether there could be some similarities between her abilities and those of Lodvar. Anna Elisabeth found this interesting and there followed many long discussions about the nature of

psychic phenomena. She was convinced that a better understanding of brain functions would provide answers to some of the remarkable experiences she had through the years. One day Anna Elisabeth asked if I could join her in Bergen for a meeting that would involve the drawing up of a will and testament concerning her brain.

The meeting lasted nearly five hours, during which the will and testament was written, with the pathologist, lawyer, and police officers present. It was then placed in an envelope with the instruction «Must be opened immediately after my death» written across the front. The envelope was then placed in her purse, which she always had with her, and I was given a copy.

Some months later Anna Elisabeth became weak and her visions began to mix increasingly with her perception of reality, presenting her with problems distinguishing one from the other. Some of the visions were unpleasant, making her feel she needed to talk about it, as a result of which she sometimes called to hear what I thought about *the situation*. I tried to help her sort reality from her visions as best I could, and sometimes when the phone rang I knew it was Anna Elisabeth who was at the other end of the line. It also happened that I could notice this without being within earshot of the phone. At other points, I sensed that I should call her. The second to last time I called her

Anna Elisabeth Westerlund (1907 - 1995) was one of the most famous people in Norway with psychic abilities [...]

Anna Elisabeth Westerlund wished to be accepted by the scientific community, the idea of clairvoyance was a physical phenomenon in the brain, and to achieve this she donated her brain to the University of Bergen.

after such feeling and the visiting nurse answered the phone. She told me that Anna Elisabeth was very sick and was waiting for the ambulance to take her to Diakonhjemmets Hospital. She could not speak herself but I talked to her on the phone anyway, and visited her in the hospital the same day.

A few days after she was signed in I got a similar feeling again and rang the hospital to check if she was okay. I was asked if I wanted to speak with her and I said "yes, if possible." I was redirected to the patient telephone and could hear the steps of the nurse as she walked to Anna Elisabeth's room. Following a couple of beeps from the patient telephone I heard the nurse say "There's a phone call for you." Then came a new short beep, and then the phone became

completely quiet. I sat there waiting and wondered if the battery on that phone needed to be charged. On redialing I could not get through. Shortly after the hospital rang back and told me that Ann Elisabeth was dying then. By the time I arrived at the hospital, it was over; this was on the 12th of September, 1995.

I told the hospital staff about the testament and entered the room where she was lying and found it in her purse and read it up to the staff. I called Professor Inge Morild at the Gade Institute, University of Bergen, who attended the preparation of the will and testament, and informed him about what had happened and that he had to take over.

From <http://www.forskning.no/artikler/2010/november/270724>: "Morild and colleagues found no abnormality in the brain of Westerlund, although they examined the thin slices that had been cut open, under the microscope... No, nothing other than normal age-related changes. But we had not expected - I cannot imagine there would be structural differences in the brains of people with psychic abilities, he said." Morild is of the view that all brains are alike, but that we use them differently. Anna Elisabeth Westerlund wished to be accepted by the scientific community, the idea of clairvoyance was a physical phenomenon in the brain, and to achieve this she donated her brain to the Universi-

ty of Bergen. To conclude Professor Morild noted that it would be interesting if someone would look at people with these skills while they are alive.

2011 - present

Michael Winger (born 1982) participated in the program series *The hunt for the 6th sense* in 2011 on TVNorge. Watching the program I noticed that, among the participants, Michael deserved being followed a little closer. I sent him an e-mail asking if he would like to try some genuine cases, intending to form a research project looking at cases in which people had disappeared. I had decided that this kind of issues would be a good way to test clairvoyance. Michael said yes right away, saying that he felt it would make an interesting challenge, and that he had thought the same thing himself previously.

To document our communication on all occasions, we chose to use e-mail and SMS, and, if it was feasible, document the situation with video, to record the development of any individual case step by step until the person was found. I emailed him newspaper articles about missing persons asking if he could see where the missing person might be. Michael responded by telling me what perceptions he had regarding each case. In several of the cases he gave clear

descriptions of where he thought the missing person was, which turned out to be surprisingly accurate when the missing person was found at that location.

Other times he had misperceptions and was puzzled over why he should receive sensations, which were not accurate. This may have been because Michael has just begun with this type of work while Lodvar and Anna Elisabeth had 40-50 years of experience in interpreting and assessing the accuracy of their perceptions. They were always interested in hearing about what they had seen and checked it against reality, as this was very important in understanding and interpreting correctly, because the perceptions were different each time.

The case of Håkon Andersen demonstrates Michael's abilities very clearly: Håkon Andersen had been staying in the Budal cottage in Aremark, by the border of the Swedish National Park, Tresticklan, on the night of the 11th of December, 2012. Afterwards, he

In several of the cases he gave clear descriptions of where he thought the missing person was, which turned out to be surprisingly accurate [...]

did not return and nobody could get in contact with him. A search for Håkon followed lasting for four months without finding a single trace. Several hundred people participated and underwater cameras were employed to check out the lakes in the area. Tips came in from 13 different self-professed psychics that led nowhere, providing more hindrance than help. A man who lived next door to Håkon's brother, Richard, asked if it was possible that Michael could look into the matter. Richard responded that all possibilities should be tested and that he would ask him.

In February 2013, Michael and Richard went out to the cottage and Michael perceived that Håkon lay in a swamp about one kilometer away. He could see that Håkon had been about to cross the swamp, following which there were no indications that he had progressed further. He also remarked that a backpack lay there. Because it was still winter, this meant that Håkon lay under snow, Michael chose to come back in spring to continue searching. Back home, he drew a circle on the map where he thought that Håkon lay.

On Thursday the 18th April, 2013, four of us went to the Budal cottage. From there, Michael knew exactly which way to go, because he could see where Håkon had chosen the wrong path and gone astray. A little way up the slope on the Swedish side of the Na-

tional Park Michael said: «Here Håkon took the wrong road, he should have gone right where the trail goes, but instead he went straight ahead.» It was very wet in the marshes and once we crossed the fifth marsh Michael exclaimed «We've gone too far!» He sat down and meditated for a while, and on returning over the last marsh he suddenly felt an ache in his right arm and shoulder, followed by an ache in his stomach and back. Suddenly he said «He is here now! Håkon is here now!». Then he told me that the pain grew, joined by headaches and visual disturbances, and he began to freeze. That's when our photographer, Atle Blekastad, noticed a small axe. Michael could now move in and out of this pain area, some steps to the side and the pain subsided, some steps back and the pain increased again.

Håkon's brother was called in order to check if this might be Håkon's axe, which he confirmed. Shortly afterwards I found a part of a sweater close to the icy edge of the lake, in a small cove about 100 m from where we had found the ax. It bore signs of having been cut off with an axe. Håkon's brother confirmed that it belonged to Håkon as both brothers had the same kind of sweater. We surveyed the area nearby for some time without finding any more and we eventually had to give up because it was late in the day and had still to travel about

What happened next with the media was interesting. There were headlines of Clairvoyant found the body, Psychic claims he found body in Nes, and so on.

4 km hiking over rocky outcrops and wet marshes back to the car. I logged the position on the GPS and marked the positions where the discoveries were made.

The axe, piece of sweater and the GPS coordinates were given to the police in Moss. It then transpired that the finds lay within a diameter of 350m from where Michael had marked the map. Soon after this, Håkon Andersen was found by a search party with dogs. He was found frozen to death in a marsh 400 m away from where we made our findings. The strange thing was that when we looked at the track we had set in the GPS and we got the position of where they found Håkon, we discovered that we had walked right past Håkon. He was a few yards away from where we went, but perhaps we were distracted balancing from tussock to tussock across the wet marshes. It seems that Håkon had been on his way back to the cabin. Had we had a dog with us, he probably would have found Håkon but then we would most likely not have found

the axe and sweater arm.

Frank André Gundersen was last seen on the 5th or 6th of May, 2014, following which he was reported missing, and several search operations were carried out without success. On May 25th, I received a call from Michael who also sent me an e-mail with a simple sketch and description of the place where he felt that Frank André was located. In the morning, four days later, I received another call from Michael: «I've found him!». Michael said that he had been interrogated by the police almost all night and he was really tired. He had been with the dog handler Erlend Laupsa driving along forest roads, while Michael had a set of headphones with music on and his eyes closed to help him concentrate on sensing. At the end of one road the pain had become so strong that they went out of the car to look and nearby they found Frank André at a location that matched what Michael had previously described. I felt really proud of Michael and imagined a breakthrough because now his clairvoyance must be taken seriously since he had found Frank André himself.

What happened next with the media was interesting. There were headlines of *Clairvoyant found the body, Psychic claims he found body in Nes*, and so on. A professor at the University wanted to run a controlled experiment to test if Michael had such capabilities, which he professed not to believe in. Michael told him that this

was about emotions and things that they did not understand and that he had previously been thoroughly tested. This was followed by a chorus of skeptics online who scolded Michael coarsely. They had every imaginable and unimaginable explanation of how Michael had managed to fool the media to self-promote, and everything was just junk and deception. It was like a wind from the Middle Ages in the year 2014. The irony in this is that Norwegian skeptics have a great guru and guiding star, James Randi, a magician who became rich by fooling people.

The reason for the great scepticism among so-called psychics is that there are too many bad psychics operating, but it would be wrong to disregard all on account of a few bad eggs.

Since empirical testing is not able to adequately test clairvoyance, psychics should instead be assessed with comprehensive criteria that include natural and genuine situations and emotions. Michael Winger has now demonstrated his talent many times and I hope that he will be given a chance of recognition.

It is very interesting to watch and observe Michael when we are out on the search for missing persons. I will also mention the case of Per Arne Hestenes from Gloppen, who walked away from a place after he had ditched his car on November the 8th, 2014. An hour later he said on the phone that he was OK, but

since that time no one had seen or heard anything from him.

On November the 20th I sent a mail to Michael «Do you see what has happened here?» I got several emails back with maps and descriptions corrected slightly each time, but all descriptions revolved around a creek named Fossen. Michael got into new details as he worked on it. This resembled puzzle pieces taken from the feelings of the missing, bits Michael tried to put together. He told me that he could hear the roar of this creek and put a ring on the map where he believed that the missing might be, but the exploration crews could not find any thing. The disappearance was described as a great mystery. The search team had also been searching in the river. Three weeks after the missing disappeared, our team of three men drove about 500 km to Gloppen to see if Michael could get better contact there. A little while after passing the last mountain on the way to Gloppen, Michael suddenly got strong feelings, but they quickly became weak again. We turned the car and went back again some hundred meters, and again the feelings came back. We stopped the car and could observe the remnants of vehicle tracks out on a field. It must be here that the car ran out. The waterfall is located about 1 km from there. It is a difficult and hilly terrain to look in, with a lot of forest and snow. We were looking for the missing person throughout Saturday but could not find him, and in

the evening we drove with Michael on the back seat with eyes closed and concentrating on the missing. I sat in the front seat and put marks on the map on places where Michael had the strongest feelings. From these markings we set a direction, which pointed towards the area Fossen. On Sunday we went towards the bare mountain, where there was snow. We found nothing and were forced to go back because we had go to work on Monday. On the way back we stopped, and after a little while Michael concentrated deeply and could envision the missing person coming towards him from a lower elevation. This might mean that he could be found further up the terrain, but there were approximately 8-10 cm of snow and it would have been hard to see anyone under it. Down in the village again, Michael told the family of the missing person about his experiences and they tried to get a search team for a new search on Thursday, December the 4th. In the meantime, it had rained and the snow had disappeared. Around 2 PM on Thursday the missing Per Arne Hestenes was found close to where we were, but because he was lying under the snow he was difficult to see.

Hans Andenæs, the leader of the search team, says in its report: «Statistically, in my opinion, there was an incredibly small chance that this was luck or a fluke on the part of Winger. Nor is there evidence that he might have had information other than what was

[..] it is not just a «pastime» to conduct psychic research. It is work first and foremost [...]

known of the case. It is therefore my opinion that the advice of Winger was crucial for the missing Per Arne Hestenes to be found and this should be mentioned also in the official documents of the case.”

In the afterword of the book about Kaarstad, in 1992, Professor Georg Hygen concluded that «it is not just a ‘pastime’ to conduct psychic research. It is work first and foremost. It requires resources, and I hope those who manage research funding, will understand the benefits of Røyne getting the support needed to continue his research.” The situation has changed a lot since 1992 because the opportunities for documentation have become much more accessible. It is high-time to take the research a step further, but to date not a krone has been allocated in the way of research budgets. This is no one-person job. It is essential for people with special abilities far beyond the ordinary to have a proper team supporting them that understands the value and benefits of new and exciting knowledge. We need science in Norway that will venture outside the «fence.”

Madeleine Castro

My interest in extraordinary phenomena began in my youth. I've long-held a fascination with dreams, unusual experiences that appeared to lack ordinary explanations, and the seemingly myriad depths of human consciousness. Not only did I find such subjects of intrinsic interest, but I also became intellectually intrigued by reported spontaneous experiences, in particular for the questions they raise about the nature of reality, the nature of consciousness, and human psychology in general. I never imagined, however, that I would be contemplating such phenomena as part of my job.

The formalising of my interests was a bit of an accident. Whilst studying for my BA in psychology and sociology (1999-2002) at Liverpool Hope University I had intended to train as an educational psychologist. Upon learning that the educational psychology module was already filled, I revisited the list of possibilities. Parapsy-

chology piqued my interest. Under the tutelage of Carl Williams, Matthew Smith, and Christine Simmonds-Moore, I was introduced to the discipline of parapsychology. During this module I completed a project on hypnotic regression and took part in experiments on the ganzfeld. I also conducted some empirical work on lucid dreaming and completed my dissertation on this subject.

Going on to do an MA in Social Research at Goldsmiths, University of London, in 2004-2005, I conducted some further research exploring spontaneous anomalous or extraordinary experiences for my dissertation. In particular I was interested in how people made sense of their experiences, the meanings they held for the individuals that reported them, and what impact they had upon identity. That is, I was keen to learn about how individuals integrated their anomalous experiences into their sense of themselves and the frameworks and resources they



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drew upon in order to understand these experiences. The dissertation combined my interests in parapsychological phenomena, whilst employing tools from sociology and social psychology to investigate and was published as a working paper (Castro, 2005).

In a sense this paved the way for my PhD, at the University of York from 2004-2009 (during which time I took a break of a year to have my first child), which

explored the way in which people talked about their transcendent (or mystical) experiences. The focus for my PhD, supervised by Robin Wooffitt, was on the ways in which experiencers used language to construct and understand their experiences (Castro, 2010).

Whilst doing my PhD, my colleague and friend, Hannah Gilbert (who also did a PhD with Prof. Wooffitt on *Spiritualism and Mediumship in Britain*), and I set up an international and interdisciplinary network in 2007 for researchers interested in extraordinary phenomena, called Exploring the Extraordinary (EtE). We felt that there was little support for researchers interested in this field and little to unite the seemingly disparate research projects scattered across various disciplines. We decided to set up an email group and organised a small one-day conference at the University. Now we have a large international and diverse group of researchers who are affiliated to the network and we run an annual academic conference that has grown considerably in size. The academic backgrounds represented include Anthropology, Art, English Studies, Folklore, Film Studies, Geography, History, the Natural Sciences, Parapsychology, Philosophy, the Physical Sciences, Psychology, Religious Studies, Sociology, Theatre Studies, and Theology.

In 2008 I became researcher on

a year-long BIAL funded project (Fundação BIAL Bursary no. 103/06) looking at spatialisation and reported paranormal experiences, with Roger Burrows of the University of York. We were interested in what the current levels of reported paranormal experiences were in Britain and whether there were particular differences in levels of reporting associated with particular geographic and demographic factors combined (geodemographics). Geodemographics refers to what characterises different people based on where they live (their habits, preferences, lifestyle choices, etc.). What we found however, led us towards more traditional social characterisations as forms of potential differentiation between reporting levels such as gender, age, and geographic region (Castro, Burrows, & Wooffitt, 2014).

In 2010 I began teaching on the BA in Psychology and Society (I also now teach on the MA in Interdisciplinary Psychology) at Leeds Beckett University, in the School of Social, Psychological and Communication Sciences. Taking another year's break from 2013-2014 to have my second child, I started back at work this academic year. I teach a module on parapsychology, which I thoroughly enjoy, but I also teach various other subjects such as Transpersonal Psychology, Social Psychology, Critical Psychology,

Feminism, and Methodology. My most recent work has focused upon the concept of transcendent experiences (outside of a religious context) as catalysts for personal transformation in contemporary society (Castro, in press).

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Précis of

“Other Realities?”

The Enigma of Franek Kluski’s Mediumship”

Franek Kluski, a Polish man of letters whose professions included banking and journalism, became involved in physical mediumship for a period of some seven years (1918-1925). Apart from a chapter in Geley’s *L’Éc-toplasmie et la Clairvoyance* (1927) and some articles in the *Revue Métapsychique*, most of the information about Kluski has until now been available only in Polish. The book *Other Realities* is based on original Polish sources and covers Kluski’s life, background, and social context, as well as a variety of séance reports in an attempt to fit his phenomena into the framework of other cases. Alan Gauld’s foreword underlines the importance of Kluski as one of the very few mediums whose phenomena included both mental and physical categories of mediumship.

The introduction contains a discussion of physical mediumship and some of the reasons for the controversy that has accompanied it from the beginning. These include a history littered with exposures of fake mediums and,

at times, also deliberate misrepresentation by investigators. The main problem, however, is the extraordinary nature of the phenomena themselves and the difficulty of fitting them into a worldview.

The first chapter provides a historical background and a social context to the Kluski story. His mediumship began at a time when Poland regained independence after more than a hundred years of being partitioned. Many of his friends and sitters were ex-freedom fighters who established successful military and political careers in the newly independent state. They included Lieutenant-Colonel Norbert Okołowicz whose book, *Reminiscences of Sittings with the Medium Franek Kluski*, is a compilation of detailed reports of the Kluski sittings, and the main source of information about his career as a medium. The chapter provides some background information about Okołowicz and the many witnesses who put their names to the Kluski reports and who were often outstanding figures from the artistic,



| by ZOFIA WEAVER

commercial, and academic milieu, as well as foreign and Polish psychological researchers.

The second chapter provides a brief account of the known events in Kluski’s life, the unusual aspects of his physical constitution, his career as writer and dramatist, his personality and beliefs, and his relationship with the investigators and the sitters. It also describes some of the strange phenomena that pursued him in his everyday life. Chapter 3 is divided into six sections. The first of these deals with the stages in the development of Kluski’s mediumship,

Précis of “Other Realities?”

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from the highly turbulent kinetic phenomena in the first phase, which lasted about two years (end of 1918 – November 1920), through the series of experiments including the séances with Gustave Geley at the Institute Méta-psychique International in Paris (1920-1921), to the final phase (1921-1925), which increasingly included emanations of powerful light phenomena, culminating in fully materialized apparitions illuminating themselves with their own light. The second section describes the conditions under which the séances took place and the controls employed at the sittings in Paris and in Warsaw, while the third discusses the influence exerted on the phenomena by the medium and the sitters, the effect of the séances on the medium, and the methods used by the sitters to

improve the quality of the phenomena and to ensure the well-being of the medium. The fourth section describes the phenomena, dividing them into sounds, kinetic phenomena, apports, change of weight, lights, odours, materialisations, mental phenomena, automatic writing, and experiments involving instrumentation. Section five presents a number of séance reports by different authors, in chronological order, aimed at reflecting the range and the changes in the nature of the phenomena as Kluski’s mediumship developed, as well as reports of sittings aimed at observing the processes involved in producing kinetic phenomena and materialisations. Chapter 3 ends with the controversy surrounding the formation of paraffin wax gloves for which Kluski is most famous [see also <http://www.metapsychique.org/the-kluski-hands-moulds.html>]. A review of the methods of producing such moulds by natural means is followed by an account of the conditions under which they were produced during the séances conducted by Geley at IMI, as well as detailed accounts of the formation of the moulds at séances in Warsaw.

The final, fourth chapter draws parallels between the phenomena produced by Kluski and other well documented events involving other mediums, as well as poltergeist phenomena and experiments that attempted to produce paranormal phenomena by collective

mental effort. It then postulates the hypothesis that in the case of some mediums the mental and the physical aspects may interact in a way different from the one we are used to, making physical mediumship a subject worthy of serious investigation.

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Can Healthy, Young Individuals

Dream

About the Intimate Details of an Unknown Target Individual ?

Is it possible that normal young adults can be persuaded to have a dream portraying the personal details of a stranger? A recent study suggests that they can. I have taught courses on Sleep and Dreams for over 30 years and have attended a number of International Association for the Study of Dreams (IASD) conferences. On one occasion I participated in what the late Robert Van de Castle called the *Dream Helper Ceremony* (Reed, 2005). One member of Van de Castle's group (we were all relative strangers) offered to be the "guinea pig" and assured us that he had an important life problem. The plan was that we would all go back to our rooms that night and try to



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dream about the nature of his problem. To my surprise I actually had an unpleasant dream that I could not understand. When the group met the following evening, it became clear that many of us had dreamed about

his major life problem – he was in the middle of divorce number five.

One year in my senior undergraduate dream course, I decided to try a similar experiment with the class. Of course I could not ask any particular student to be the target as that would be unethical, so I asked them to try to have a dream about a person in a photo, someone they had never met. They were only told that this person had an important life problem. The person (completely unknown to me as well) living hundreds of miles away was chosen by a colleague. I told them of my IASD dream experiences and despite some skepticism, assured

Thanks to the pioneer work of Hall and Van de Castle (Hall & Van de Castle, 1966) there are a set of dream norms as well as an objective technique for scoring dreams based on their content.

them that they could do this.

Thanks to the pioneer work of Hall and Van de Castle (Hall & Van de Castle, 1966) there are a set of dream norms as well as an objective technique for scoring dreams based on their content. This system allows anyone interested in dreams to score the written report based on such things as characters, settings, objects, anatomy, actions, emotions and more. The scores can be statistically manipulated to compare the dream content of an individual with the norms of 1,000 normal young adults. Similarly, one can compare the scored content of one dream group with another.

I had asked everyone in my class to provide me with two

dreams before they were introduced to the dream study. Then, after they had tried to dream about the target individual they provided me with two more dreams. I was able to compare the pre and post dream content of over 60 students. I decided that a control group would be a good idea and so I had a computer expert create a picture of a virtual human of the same sex. This person looked very life-like and the following semester a second class of students attempted to dream about the problems of this “person.”

Since I was not aware of the problems of the target individual, I was astonished to eventually find out that this person had a number of serious life problems. She suffered from arthritis, especially in her hands. She was also the major caregiver for her mother who was dying of lung cancer. Her husband had been killed in the recent past in an industrial accident, losing a limb in the process. She had recently been in a serious car accident with her cousin as a passenger and the cousin had sustained fatal injuries.

Many students in the experi-

mental group reported imagery similar to the experiences of the target. Another salient result was the intensity of the dreams. Although cars and car mishaps are fairly common in dream content, very few have car/driving dreams where the car is badly smashed or the driver is seriously injured and even fewer dream of characters actually dying. Interestingly, a significant number of students in the experimental group did report these kinds of dreams. Dreams about body parts do oc-

I had asked everyone in my class to provide me with two dreams before they were introduced to the dream study. Then, after they had tried to dream about the target individual they provided me with two more dreams. I was able to compare the pre and post dream content of over 60 students.

cur from time to time, but dreams of dismembered human arms and legs are very rare. However, a number of students did dream about severed limbs and awoke feeling very upset. I was unable to find a single dream reference to breathing or breathing problems in the pre-project dreams of the experimental group or any of the dreams in the control group. Yet, some students dreamed of themselves or someone else having serious breathing problems and a few even awoke in a panic, after having viewed the experimental target picture.

By contrast, the control student dreams about the fictitious

I have been writing down my own dreams as well as those of my family, friends and colleagues for 45 years, and wrote Heads-up Dreaming, an examination of dreams that appear to portray future events [...]

person were very much like the dreams that they had before being introduced to the study. Clearly, I was not able to induce them to have spectacular dreams in order to please me, although they tried very hard to have a meaningful dream about the “person.” The results of this study were very significant and more details can be found in the published paper (Smith, 2013).

I have been writing down my own dreams as well as those of my family, friends and colleagues for 45 years, and wrote *Heads-up Dreaming*, an examination of dreams that appear to portray future events (Smith, 2014). I have also included more details about the study described above. Further, I have written about the work of a very *gifted* woman who uses her dreams to diagnose and treat patients in her medical practice. She takes dreaming the intimate health details of others to a whole new level. I strongly suspect that everyone is biologically designed to do this kind of dreaming. All they need is some direction and the motivation to spend a little time refining it.

I strongly suspect that everyone is biologically designed to do this kind of dreaming. All they need is some direction and the motivation to spend a little time refining it.

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

This is the eighteenth part of the regular *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. Below please find another 70 selected references. They bring the total to exactly 1,150 fairly recent articles in a variety of mostly peer-reviewed periodicals from the scientific mainstream. The surplus of articles on near-death experiences, survival, and spirit-possession themes is unintentional and may be an artifact of my search strategies during a given period of time. Useful input and suggestions from my colleagues Maurice van Lijstelaar and Andreas Sommer are gratefully acknowledged. Hints to other pertinent recent articles are always welcome. Please send them to hoevelmann.communication@kmpx.de.

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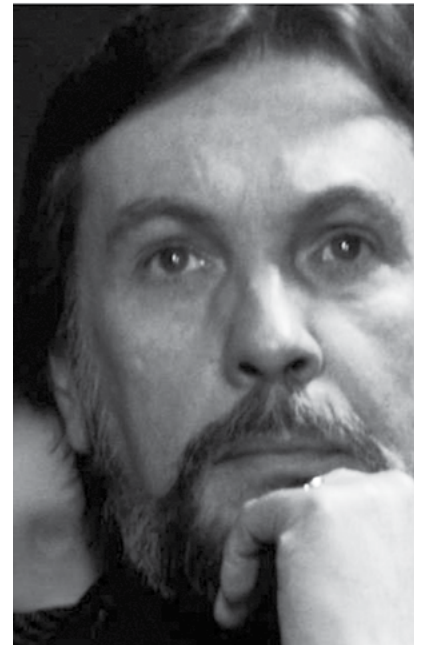
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