

The Bulletin of the
Parapsychological
Association

Q1.2017

Mindfield

Volume 9
Issue 1

Gerd H.
Hövelmann
Issue

The Bulletin of the
Parapsychological
Association

Q1.2017

Mindfield

Volume 9
Issue 1



4

From the Editor's Desk

by Etzel Cardeña

8

Gerd Hövelmann: Scholar, Gentleman, Friend

by Roger Nelson

| Mindfield
Editor Etzel Cardeña, Ph.D.
Art Director Nikolaos Koumartzis, M.A.

| 2015-2016 Board of Directors

President: Chris Roe, Ph.D.

Vice President: Wim Kramer

Secretary: Renaud Evrard, Ph.D.

Treasurer: Roger Nelson, Ph.D.

Board Members Gerd H. Hövelmann, M.A., Edwin May, Ph.D., Peter Mulacz, Oberst a.D., Elizabeth C. Roxburgh, Ph.D., Christine Simmonds-Moore, Ph.D.

Past President James C. Carpenter, Ph.D.

Student Representative Christopher Cody, M.Sc.

Executive Director Annalisa M. Ventola, B.A.



Parapsychological
Association

10 Remembering
Gerd H.
Hövelmann

by Gerhard Mayer

12 Chaos and
Coherence:
An Inspiring
Conference

by Roger Nelson

14 The
History of
Parapsychol-
ogy (part 2)

by Carlos S. Alvarado

18 A Case of
Xenoglossy

*by Samuel H. Sandweiss,
Sthaneshwar Timalsina and
Jonathan Lieff*

21 Abstracts in
English from
the Zeitschrift
für Anomalistik

by Gerd H. Hövelmann

25 Expanding Psi
Research: Toward
Wider, Wiser, and
More Humane
Inquiry (part 1)

by William Braud

From the Editor's Desk

The Bulletin of the
Parapsychological
Association
Volume 9
Issue 1 2017



| by ETZEL CARDEÑA,
CERCAP, Lund University

It has always been difficult to deliver news of the passing away of important figures in the field. Today I fulfill that task with particular sorrow as I am writing about the death of not only someone with important contributions to parapsychology, but also a cherished friend and a person of rare gifts: Gerd H. Hövelmann. I was in contact with him for many years and for many reasons, not the least being his scholarly list for *Mindfield* of publications relevant to parapsychology from other fields (more than 20 contributions!) and an excellent scholarly chapter in our edited *Parapsychology* book of 2015. But we also chatted about Monteverdi, Pina Bausch, the Park of the Monsters Bomarzo, the “secret” history of parapsychology (the personal or professional squabbles that have not

been officially recorded anywhere but are as real and important as the official records), and much more. One of my hopes was that he would someday write that “secret history” but as with gifted people you can always think of other things you wished they had had time to finish, and of other conversations with them you wish you had had and are now just unfulfillable wishes. For me it was always a highlight of the PA conferences to meet him and Friederike Schriever, both always stylish in black. This is the first time I write this column with tears in my eyes, but also with deep gratitude to Gerd for having been the authentic, warm, and insightful friend and contributor he was. You had to endure too much during the last few years, Gerd, but know that your mischievous smile keeps warming those of us who knew you well (as you will read in Roger Nelson’s tribute, we arrived independently -as I wrote my column before receiving his- to almost identical final sentences).

Carlos Alvarado recently wrote a blog (<https://carloossalvarado.wordpress.com/2016/12/14/>

the-parapsychology-foundation-is-65-years-old/) on the 65th anniversary of the Parapsychology Foundation (PF; *Mindfield* 6(1) was partly dedicated to the PF). The PF has been one of the most important sources of funding for parapsychology. Alvarado and collaborators (2001) write that from 1953 to about 2000 the PF funded 25% of the articles published in the *Journal of Parapsychology* and 52% of those published in the *Journal of the American Society for Psychological Research*. The PF has supported many of the foremost parapsychology researchers, including Chuck Honorton, Edward Kelly, Bob Morris, John Palmer, and Charles T. Tart, and has organized international conferences throughout the decades on such topics as parapsychology and: physics, altered states, art, psychophysiology, philosophy, psychology, anthropology, and many other topics. They continue to bear fruit in the form of collected papers from those conferences, and the PF also has a downloadable series of videos of fascinating lectures (<http://parapsychology.org>). To commemorate their anniversary, I asked some people who have benefitted from their largesse to send their

"I raise a symbolic toast to the PF! Where would we be without it? I probably wouldn't be here."

thoughts on how the PF helped them. Their comments follow: "We ran our psychophysiology program in the Electrical Engineering Department at Duke between 1973 and 1978 on an average of something like \$20,000 per year, which included my full-time salary, part-time salaries and contract work for one or two others, and all of our equipment needs. We barely survived, as you can imagine. But the point is that our survival would simply not have been possible were it not for a long series of small grants from the PF. All of us on the Duke team were extremely grateful for that help, and remain so to this day!"

Edward F. Kelly, Professor in the Division of Perceptual Studies, Department of Psychiatry and Neurobehavioral Sciences, University of Virginia Health System

"I am immensely grateful to the Parapsychology Foundation for the support they gave me early in my career. The most important of these contributions was the funding

of the Masters degree program in parapsychology at John F. Kennedy University. Also important was the funding of my random mail survey of paranormal experiences, the report of which is still the most frequently cited of all my publications."

John Palmer, Rhine Research Center

"I raise a symbolic toast to the PF! Where would we be without it? I probably wouldn't be here. My first research grant, while still a sophomore at MIT, was from the PF. A hundred dollars, a fortune to me at the time, enabling me to buy that exotic instrument, a tape recorder to collect data, wow! Mrs. Garrett's encouragement was a treasure!"

Charles T. Tart, Emeritus Professor in Psychology, University of California, Davis

"The Parapsychology Foundation awarded me the Eileen J. Garrett Scholarship in 2009. I couldn't believe I had received this award when I was notified of the outcome. It had a major impact on my early career in parapsychology, not only becoming a big news item for the University of Northampton's Psychology Division, but it attracted national news attention as word spread. It was a huge motivational boost and got my face recognised with many well established people in the field. It also allowed me to achieve many of the projects I could not possibly have done with-

out such support. I feel honoured to still be so closely linked to the Parapsychology Foundation family, its projects, and ongoing mission."

Callum Cooper, Lecturer, University of Northampton

"While I was a doctoral student under Charley Tart, I saw an announcement for a collaborative research trip to study Haitian Voodoo, which some anthropologists from UCLA were organizing. I did not have the resources to pay for my trip and requested a grant from the PF, which they generously gave me. My field trip initiated a long-time interest in spirit possession (and dissociation, more generally), which likely contributed to my getting a postdoc position at Stanford U. later on. More recently, the PF also partly funded some studies on experience sampling, which also benefitted my doctoral students. And, of course, the "Coly girls" have always regaled me with their charm and friendship. Congratulations on being 65 years old young and I wish you another 65, although I will not be around to make a toast at that celebration ;-)

Etzel Cardeña, Thorsen Professor, Lund University

Reference

Alvarado, C. S., Coly, E., Coly, L., & Zingrone, N. L. (2001). Fifty years of supporting parapsychology: The Parapsychology Foundation. *International Journal of Parapsychology*, 12, 1-26.

Psi in the news

1. After lawsuits and freedom of information requests, the CIA released millions of pages searchable online, including documents related to the government funded Stargate project: <http://www.bbc.com/news/world-us-canada-38663522>

An article with much more information, although with a greatly inflated number of participants is: <http://www.miamiherald.com/news/nation-world/national/article131827589.html>

Although the Stargate project was discontinued, it is worth quoting the Legion of Merit Citation given to probably the most successful remote viewer in the program, Joseph McMoneagle:

"While with SSPD, he used his talents and expertise in the execution of more than 200 missions, addressing over 150 essential elements of information. These EEI contained critical intelligence reported at the highest echelons of our military and government, including such national level agencies as the Joint Chief's of Staff, DIA, NSA, CIA, DEA, and the Secret Service, producing crucial and vital intelligence unavailable from any other source."

2. Two Swedish Royals report ghosts in Drottningholm Palace. Queen Silvia of Sweden mentioned in an interview aired on Swedish TV the presence of

friendly ghosts in the Palace, a report that was corroborated by Princess Christina, the King's sister. The coverage of the story in the BBC revealed a not subtle bias by stating at the end that the Queen had gone to the hospital before Christmas because of dizziness, covertly making a connection between experiencing ghost presences and being sick... <http://www.bbc.com/news/world-europe-38507015>

This issue of *Mindfield* is dedicated to the life and work of Gerd Hövelmann, and it includes two tributes from people who knew him well: Gerhard Mayer, and Roger Nelson. *Mindfield* and the world at large is an impoverished and less interesting place. *Mindfield* sends Friederike and the rest of his family its deep condolences, and includes the abstracts in English for 2016 of the journal in German he edited, *Zeitschrift für Anomalistik*.

As an homage to another, less recent, great loss to the field, *Mindfield* reprints (with gratitude to Stan Krippner for facilitating the permission from McFarland) the first of a two-part series including an extraordinary paper by William Braud, Expanding Psi Research. *Mindfield* dedicated its 5(3) issue to him. I think his paper should be read by everyone in the field, as I cannot think of anyone else who could have written such

an elegant, comprehensive, and authoritative overview of the field, not only covering what has been achieved (and lost), but also what we should devote greater attention to. I hope that some budding psi researchers will read his contribution carefully and be inspired by it.

Speaking of two-parters, *Mindfield* concludes Carlos Alvarado's bibliography on the history of parapsychology. It also includes Roger Nelson's account of his 15-minutes of international celebrity as a recognized world inspiration. *Mindfield* also includes a very intriguing report by Samuel H. Sandweiss and collaborators on a case of xenoglossy (they have a link to a more complete version at <http://blog.pathoftransformation.org/wp-content/uploads/2016/12/Exploring-CS-edited.pdf>), which deserves consideration and an independent peer-review by those with an expertise in the languages used by his erstwhile patient.

Mindfield has received:

Haraldsson, Erlendur & Matlock, James G. (2016). *I saw a light and came here: Children's experiences of reincarnation*. Hove, UK: White Crow Books. This book reviews in two parts, one by each author,

The coverage of the story in the BBC revealed a not subtle bias by stating at the end that the Queen had gone to the hospital before Christmas because of dizziness, covertly making a connection between experiencing ghost presences and being sick...

striking cases of children providing precise information supportive of the reincarnation hypothesis.

Kripal, Jeffrey (Ed.) (2016). *Religion: Super religion*. New York: Macmillan. Kripal continues to push the numinous envelope of religious studies in a BIG anthology with 32 chapters by historians of religion, anthropologists, historians, and others.

A correction

Julia Mossbridge has communicated that in her meta-analysis of presentiment research with Patrizio Tressoldi and Jessica Utts (<https://doi.org/10.3389/fpsyg.2012.00390>) there were very small mistakes in some of the effect sizes and stan-

dard deviations reports, although they do not change (actually they increase) the conclusion of a significant effect. Those interested in pursuing their research should contact Dr. Mossbridge to obtain the corrected values.

Conferences:

The Parapsychological Association will hold its 60th Annual Convention in Athens, Greece, from July 20-23 http://www.parapsych.org/section/54/2017_convention.aspx

The PA will also hold a 60th Anniversary Celebration in the Upstairs Art Space in Columbus, OH, June 16-17. For more information: http://www.parapsych.org/articles/55/424/call_for_papers_pa_60th.aspx

The Society for Scientific Exploration (SSE) will hold its 2017 conference June 14-17 at Yale University in the US. The SSE covers various anomalies including psi phenomena. For more information go to <http://www.scientificexploration.org/2017-conference>

I will be leaving the post as *Mindfield* editor at the end of the year to start a new gig as Editor of the *Journal of Parapsychol-*

ogy. The PA Board of Directors is starting to review suitable candidates for the position. The qualities I consider ideal for a good editor are:

1) Being very well organized and follow through with any required tasks in a timely fashion.

2) Knowing the field through reading the scholarly parapsychology journals and attending the PA meetings, so as to know whom to ask to contribute interesting items.

3) Being a good writer, which means knowing how to spell, use proper grammar, construct a good sentence, and correct the poorly written passages of others. Do not assume that being an English native speaker is enough. My experience as editor of *Mindfield* and associate editor of professional journals is that many people who submit articles, independently of their native tongue, are bad writers and make basic grammatical mistakes, whereas some non-native speakers are impeccable writers.

4) Having initiative and intellectual curiosity.

5) Remaining open to various perspectives rather than trying to impose any single particular agenda or viewpoint.

6) Having an international scope and providing information not only from the English-speaking countries.

If you are interested, send me an email supporting your application and I will forward it to the Board.

Gerd Hövelmann

Scholar, Gentleman, Friend

by Roger Nelson

We have lost a remarkable man. Gerd Hövelmann was our friend, our colleague, and our brother in arms in the search for understanding in the most interesting and challenging of intellectual domains. On personal and professional levels all of us who knew Gerd felt the same admiration for his erudition as a scholar and his brilliance as a communicator. More important as an explanation for our feeling of extraordinary loss are the hu-

man qualities of a true gentleman, who was confident and competent in everything he did, but always unassuming, a warm and gentle human being.

Gerd made his living as a businessman heading Hövelmann Communication in Marburg, Germany, where his clarity of expression was key to the success of his client interactions. In his academic presentations the same talents were evident, and many of us have been beneficiaries of Gerd's superb editorial skills - always soft-spoken

On personal and professional levels all of us who knew Gerd felt the same admiration for his erudition as a scholar and his brilliance as a communicator.

and always on the mark. His scholarly contributions began in his early 20s and showed immediately his ability to see a topic through others' eyes. In a 1980 article for Hans Bend-

Gerd was a beautiful and charming man with many extraordinary qualities. Intelligent and dedicated as a scholar, warm and loving to his family and friends. Gerd kept his attention focused on his work and the people he loved.

er's *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, Gerd's thoughtful, high-level perspective was already evident as he wrote about "Cooperation and competition in scientific writing on parapsychology." He was prolific, and over the years kept a major focus on the true meaning of science, publishing in journals spanning the spectrum of research and skepticism in Europe and the US. One of his most re-

cent articles, meditating on a certain class of skeptics, was co-authored with Eberhard Bauer and Walter von Lucad-ow. It has the charming title, "Scheinriesen," which I would translate as "Make-believe giants." He was the long-time editor of the *Zeitschrift für Anomalistik* (Journal for the Science of Anomalies) which was, like everything Gerd touched, a model for civil discourse on the philosophy and the material of science at the edges of what we know.

Each of us in Gerd's circle of friends will recall with unusual clarity time spent with him and, if we were lucky, also with Friederike. He possessed the classic magnetic character that draws people and creates deep friendships. I have delightful memories of sitting together in a Paris café watching people go about their business while we enjoyed ideas of some consequence to our chosen field with a nice glass of wine. In Durham, Lefty and I went with Friederike and Gerd

to a nature park which had a special insect house where we could enjoy the often surprising art created by nature. Outside was a sculptural butterfly bench where Gerd paused briefly to rest. But the setting inspired him and he turned the moment into a quietly theatrical display.

Gerd was a beautiful and charming man with many extraordinary qualities. Intelligent and dedicated as a scholar, warm and loving to his family and friends. Gerd kept his attention focused on his work and the people he loved. His personal courage was on full display over the several years of his battle to keep living a full life. It was a blessing and an honor to know him. I hope he can somehow feel that we who miss his slightly mischievous smile will never forget his presence in our lives.



Remembering Gerd H. Hövelmann

In the early 2000s, I had the chance to come to know Gerd H. Hövelmann. It was during a parapsychological conference in Offenburg, Germany. I already had heard a lot of him, and read several texts by him. For me, he was kind of a gray eminence with a profound knowledge in quite a lot of fields, and I felt like a youngster still a little bit wet behind my ears although he was only slightly older than I. However, I had been a relatively late entrant into the field of parapsychology. In the evening, during an informal get-together we came to sit at the same table. He said to me: “Now, at last, we can directly talk about your media analytical work, which

I like.” I was very pleased with his compliment and amazed that such a veteran would spend his time with a novice. His interest and openness was good for me. I quickly became acquainted with Gerd’s capability to network, to socialize, to bring difficult parties together for constructive conversation and exchange of ideas. In this regard – and not only in this –

he became a great role model for me, and will ever be.

In 2009, when the former managing director of the Gesellschaft für Anomalistik [Society for Anomalistics] and chief editor of the *Zeitschrift für Anomalistik* [ZfA; Journal of Anomalistics], Edgar Wunder, had to reduce his commitment significantly due

by Gerhard Mayer, IGPP

Even in difficult times, he never lost his subtle humor. During a period of chemotherapy he wrote to me that I would hardly be able to recognize him because he looked, with his long beard and bald head, like Osama Bin Laden.

to professional commitments, it was a great relief and, as it quickly turned out, a major stroke of luck that Gerd took over as editor-in-chief. I think it is fair to say that the *ZfA* became his great passion during his last years. He devoted himself to acquiring, editing, and writing papers, dispatching articles to referees and commentators, corresponding with authors who are not always easy to handle, etc. – everything that goes with editing a scientific journal. He did this all on a voluntary basis. His enthusiasm did not even decrease in periods of heavy physical crisis. Everybody who got to know him a little closer

and knew about his unbelievable workload could only marvel and express highest respect.

After Gerd became editor of the *ZfA* I had the pleasure of closely working with him. I supported his editorial work and learned a lot about him and his style. With never-tiring energy and patience, he worked on the papers of authors to improve the structure and wording to make them a better read for the readership. In some cases I got the impression that he almost rewrote whole articles. He had eagle eyes with regard to typographical errors and formatting issues. When I sent him, for instance, a manuscript of 250 pages ready to go to press for a last control check he sent it back a few hours later with a list of all kinds of small errors that I unfortunately had overlooked – with a time stamp of late nighttime.

Even in difficult times, he never lost his subtle humor. During a period of chemotherapy he wrote to me that I would hardly be able to recognize him because he looked, with his long beard and bald head, like Osama Bin Laden. And even a few months ago, he answered my questions about his health succinctly and then brushed it aside: “Enough of

reports from the torture chamber. Let’s do our work.” It seemed that his work was what kept him alive after his severe cancer diagnosis in early 2011. During his last years, he never lost his view of his future prospects and had lots of plans for future projects. Unfortunately, many of them now remain unfinished, but one project that was very important for him and occupied him for more than 30 years, together with his colleague Hans Michels, had been the editing and publication of articles and texts by his friend Piet Hein Hoebens, who died untimely in 1984. This volume was published with the title *Legitimacy of Unbelief. The Collected Papers of Piet Hein Hoebens* the very day of Gerd’s funeral service.

Although initially I only had a work relationship with Gerd and our conversations mainly dealt with issues of the content and production of the journal, a subcutaneous level of friendship quickly emerged, which got along without big words but was of extraordinary importance for me. Gerd H. Hövelmann leaves a gap behind that cannot be filled. I am grateful to have known him as a colleague and a trusted friend. He has been, and will be, an inspiring example. I will miss him.

Chaos and Coherence

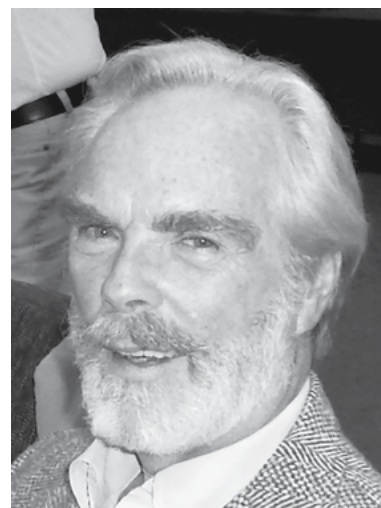
An Inspiring Conference

The editor of *Mindfield* asked me to write a couple of pages on how I came to be included in the German language magazine *OOOM*'s list of 100 inspirational people, right next to Adele and a few places from Jeremy Rifkin and Oprah, Jane Goodall, and the Dalai Lama. You can be sure it was a big surprise, though of course a great honor, and the story is worth telling because it shows at once how many people and institutions are deeply interested and committed to work in the liminal areas at the edges of our scientific and social understanding, and how little we know of all those people.

A few years back my wife and I met Hendrik Treugut, then the head of the German Society for Energy and Information Medicine, at a conference in Heidelberg. We became friends, and during a phone call last year Hendrik asked if we would be

at the conference. I said, "What conference?" And thus began my introduction to *Chaos und Ordnung* which can be translated as *Chaos and Coherence* – a Congress held in Vienna, September 17-18, 2016. I was immediately intrigued because the title so nicely expressed a core focus of my research interests.

Hendrik introduced me to Vera Brandes, the energetic center of organization for a gathering that would bring science and aesthetics together in a remarkably rich and interesting meeting that attracted more than 600 attendees to the magnificently restored Sofiansäle (The Sofia Halls) in central Vienna. Vera is a successful music producer and head of the Research Program for Music Medicine at the Paracelsus Medical University, Salzburg, Austria. Her partner in producing



| by ROGER NELSON

the Congress was Dieter Broers, a scientist, inventor, and author who pushes the boundaries of science to develop models suggesting an all-encompassing interconnection of the elements of our world. As the patron of the Congress, Dieter Broers invited renowned scientists and speakers for an interdisciplinary dialogue focused on the question: "What will determine the future of Mankind? For a more complete look

*Victor Hugo said,
“There is one thing
that is stronger than
all the armies in the
world, and that is
an idea whose time
has come.” Such an
idea is that we are
interconnected at a
deep level.*

at the meeting content, the participants, and a general overview, you can visit <http://chaos-ordnung.org/>. The presenters included colleagues and friends known to many PA members: Michael Persinger, Rollin McCraty, and Alexander Trofimov. The program gives a brief introduction to each presenter and his/her topic. Vera asked for a few sentences expressing the aspiration and implication of the GCP work to include in the program. I responded that both my research and the sage wisdom of most cultures (“we are all one”) suggest that we are interconnected at levels beneath our conscious awareness. I am persuaded that work toward understanding this link will yield important insights into what it means to be human.

I called my talk *Deep Interconnections and Global Consciousness* and suggested that correlations in our data show that when the attention

and emotions of large numbers of people are driven toward coherence by great tragedies or great celebrations, a slight but detectable structure is imposed on our random numbers. This is evidence that human consciousness and emotion may be understood as a functional part of the physical world. The experimental design suggests a particular interpretation: we interact to produce a mass consciousness even though we are generally unaware that this is possible.

But that could change. Victor Hugo said, “There is one thing that is stronger than all the armies in the world, and that is an idea whose time has come.” Such an idea is that we are interconnected at a deep level. Most of us do not perceive this because it is unconscious, but when we bring this understanding up to awareness we will have the power to change the world; we can be co-creators in a bright future.

The venue for *Chaos und Ordnung* was beautiful, the people very interesting, and the schedule as fully packed as it could possibly be. We did have time to eat, and one dinner found my wife and me sharing a table with Georg and Christina Kindel. I did not know it at the time, but Georg is the publisher of *OOOM*, a beautifully produced magazine devoted to cultural matters and people who are making cultural waves. I had already been photographed with some of my colleagues on stage and had done interviews for print and film, but imagined that would all go

to local media. We greatly enjoyed the evening with the Kindels and the conversation ranging over music, good food, but mainly discussion of the ideas presented at the Congress. Not long after we came back to Princeton, Georg sent a note to set up time for a telephone interview and shortly thereafter he sent me links to the online version of *OOOM* (www.oom.com/), with pointers to two articles. One was *Visionäre der Zukunft* (*Visionaries of the Future*) picturing Rollin, Carlo Ventura, Dieter, and me, with brief summaries of our contributions. The other was called *The OOOM 100: The World’s Most Inspiring People*, and for a nice surprise Georg advised me to look up number 38.

I suspect the reason for my presence on that list of 100 is that I spoke of the imperative we all share – with perhaps too little cognizance – to do our best to aid our fellow humans in what can be called conscious evolution. We are the makings and material for a noosphere, the sheath of intelligence for the earth described first by Vladimir Vernadsky and then more poetically by Teilhard de Chardin in *The Phenomenon of Man*. We are on the verge of decisions that will make our future bleak or bright, and we have choices we need to make globally. If we can bring ourselves to communal thought and action, we will have become the noosphere we need to protect our only home. The people at this meeting gave me feelings of optimism, even in the midst of the current bizarre goings on in the world.

The History of Parapsychology

A Brief Bibliography (part 2)

Bibliographies

There is a small number of specialized bibliographies that can be of great help to find information about past developments. I listed various useful early ones in an article in *Mindfield* (Alvarado, 2010a). An interesting one was compiled by Italian Enrico Morselli in his book *Psicologia e "Spiritismo"* (1908, Vol. 1, pp. xiv-xlvi, Vol. 2, pp. v-xv). He organized his bibliography in six sections: History, Spiritist Doctrine, Descriptions of Mediumship and Autobiographies of Mediums, Ideas of Psychic Forces, Psychical Research and the Psychology of Mediumship, and Magazines and Journals.

Later works include Samuel Rowland Morgan's *Index to Psychic Science* (1950) and George Zorab's *Bibliography of Parapsychology* (1957). The latter has sections entitled: Historical and General, Mental Phenomena, Paranormal Phenomena Manifesting in Sensory and Motor Automatism, Physical Phenomena, Haunting Phenomena,

Paraphysiology, Quantitative Experiments, Parapsychology and the Sciences and Disciplines, Reference Books, and Bibliographies.

Perhaps some of my readers are familiar with Adam Crabtree's *Animal Magnetism, Early Hypnotism, and Psychical Research, 1766-1925* (1988), available online (<http://www.esalenctr.org/display/animag.cfm>).

The entries, consisting mainly of books and some articles, in various languages, are arranged chronologically. The book includes writings by a great number of authors, among them Alexandr Aksakov, Hippolyte Baraduc, William Barrett, William J. Crawford, William Crookes, J. P. F. Deleuze, Max Dessoir, James Esdaile, Edmund Gurney, Richard Hodgson, James H. Hyslop, Paul Joire, Justinus Kerner, Emil Mattiesen, Franz Anton Mesmer, Enrico Morselli, Frederic W. H. Myers, Charles Richet, and Albert von Schrenck-Notzing.

Also useful are my bibliographies of the old literature. They include one about general sources available online (Alvarado, 2007), and others about mesmerism (Alvarado, 2008),



| by CARLOS S. ALVARADO,
Parapsychology Foundation

medium Leonora E. Piper (Alvarado, 2009), and American Spiritualism (Alvarado, 2010b). I have also written a number of blogs in which I discuss digital libraries whose holdings have many books and articles from the mesmeric, spiritualistic, and psychical research literatures published before 1923 (Alvarado, 2013-2014).

Studies

Many specific studies about paranormal phenomena and other topics have appeared over the years. They include the following books: Chérourx, Fischer,

Writings about Psychical Researchers

Name	Reference
Théodore Flournoy	Alvarado, Maraldi, Machado, & Zangari (2014)
Albert de Rochas	Alvarado (2016)
Robert Hare	Anderson (1990)
Max Dessoir	Bauer (1967)
Emil Mattiesen	Bauer (1987)
Richard Hodgson, James H. Hyslop, William James, William McDougall, Gardner Murphy, Walter Franklin Prince, & J.B. Rhine	Berger (1988)
Giovanni Battista Ermacora	Biondi (1983)
Agénor de Gasparin, Gustave Geley, Pierre Janet, Joseph Maxwell, Eugène Osty, René Sudre, and René Warcollier	Evrard (2016)
Ernesto Bozzano	Gasperini (2011)
Frederic W. H. Myers	Hamilton (2009)
Léon Marillier	Le Maléfian and Sommer (2015)
Karl von Reichenbach	Nahm (2012)
Carl du Prel	Sommer (2009a)
Albert von-Schrenck-Notzing	Sommer (2009b)
Hereward Carrington, Oliver Lodge, Cesare Lombroso, and Charles Richet	Tabori (1972)

Apraxine, Canguilhem, and Schmit's *The Perfect Medium: Photography and the Occult* (2004), Le Maléfian's *Folie et Spiritisme: Histoire du Discourse Psychopathologique sur la Pratique du Spiritisme, ses Abords et ses Avatars (1850-1950)* (1999), Luckhurst's *The Invention of Telepathy 1870-1901* (2002), McCorristine's *Spectres of the Self: Thinking about Ghosts and Ghost-Seeing in England, 1750-1920* (2010), and Zingrone's *From Text to Self: The Interplay of Criticism and*

Response in the History of Parapsychology (2010).

There are also many studies summarizing the life and performances of mediums and psychics. Some examples are works about Eileen Garrett and the World Beyond the Senses (Angoff, 1974), *A World in a Grain of Sand: The Clairvoyance of Stefan Ossowiecki* (Barrington, Stevenson, & Weaver, 2005), *The Strange Case of Rudi Schneider* (Gregory, 1985), *Indridason: The Icelandic Physical*

Medium (Haraldson & Gissurason, 2015), *The Mediumship of Mrs. Leonard* (Smith, 1964), *Resurrecting Leonora Piper* (Tymn, 2013), and *Other Realities: The Enigma of Franek Kluski's Mediumship* (Weaver, 2015). Short entries about these, and many other individuals are found in *Psychics, Sensitives and Somnambules* (Anderson, 2006).

As seen on the Table above, there are also many writings about specific researchers.

Other Reference Works

Another place to find references is Nandor Fodor's *Encyclopaedia of Psychic Science* (n.d./1966), a classic work. This book has entries about mediums and psychics, organizations, phenomena, researchers, and other topics. Although it is unfortunate that not all entries have references and that there are many incomplete references, the work is still very useful. Many references can also be found in Berger's *Encyclopedia* (1991).

Concluding Remarks

These sources will provide the beginning students information on past developments in parapsychology as a good start to improve their knowledge. I have stopped my coverage around the 1930s, but interested readers should be aware that there are other resources that cover the literature up to more recent times (e.g., Alvarado, 2002; White, 1990).

Although I have emphasized specialized sources in parapsychology, there are many other general literature reference works and indexes that are useful. Many modern online databases, cover secondary sources such as articles about past developments in parapsychology. A few of them are Atla Religion Database, Google

Scholar, JSTOR, Project MUSE, PsycINFO, PubMed, Scopus, and Web of Science.

Some of the sources listed here should be used considering that they may be biased in various ways. For example, many of them focus only on the English-language literature. This is the case of both databases and books (e.g., Barrett, 1911). Several other sources could be cited, such as those about particular periods, issues, and researchers. Library research will uncover both old and more recent indexes and bibliographies that will facilitate the study of this literature.

References

- Alvarado, C. S. (2002). *Getting started in parapsychology*. New York: Parapsychology Foundation.
- Alvarado, C. S. (2007). Online historical materials about psychic phenomena. *Journal of Scientific Exploration*, 21, 607-615.
- Alvarado, C. S. (2008). Mesmerism online: A bibliographic review. *Australian Journal of Clinical and Experimental Hypnosis*, 36, 115-120.
- Alvarado, C. S. (2009). Leonora E. Piper online: Some Web resources. *Psychic Pioneer*, 5, 87-92. <http://www.woodland-way.org/PDF/PP5.3March09..pdf>
- Alvarado, C. S. (2010a). Bibliographies for the study of the old literature. *Mindfield*, 2(1), 15.
- Alvarado, C. S. (2010b). Early American Spiritualism literature online. *Journal of Spirituality and Paranormal Studies*, 33, 94-100.
- Alvarado, C. S. (2013-2014). Our psychic past in digital libraries [Web log posts]. *Parapsychology: News history, research*: Online: I. July 1, 2013 <https://carlossalvarado.wordpress.com/2013/07/01/our-psychic-past-in-digital-libraries-i-the-international-association-for-the-preservation-of-spiritualist-and-occult-periodicals/> II. September 10, 2013 <https://carlossalvarado.wordpress.com/2013/09/10/our-psychic-past-in-digital-libraries-ii-google-books/> III. October 27, 2013 <https://carlossalvarado.wordpress.com/2013/10/27/our-psychic-past-in-digital-libraries-iii-state-library-of-victoria/> IV. December 23, 2013 <https://carlossalvarado.wordpress.com/2013/12/23/our-psychic-past-in-digital-libraries-iv-the-standards-spiritualist-and-occult-corpus/> V. April 20, 2014 <https://carlossalvarado.wordpress.com/2014/04/20/our-psychic-past-in-digital-libraries-v-lex-scien-library-of-exploratory-science/> VI. June 5, 2014 <https://carlossalvarado.wordpress.com/2014/06/05/our-psychic-past-in-digital-libraries-vi-hathi-trust-digital-library/>
- Alvarado, C.S. (2016). On psychic forces and doubles: The case of Albert de Rochas. *Journal of Scientific Exploration*, 30, 63-84.
- Alvarado, C. S., Maraldi, E. de O., Machado, F. R., & Zangari, W. (2014). Théodore Flournoy's contributions to psychical research. *Journal of the Society for Psychical Research*, 78, 149-168.
- Anderson R. I. (1990). Robert Hare's contribution to psychical research. *Journal of the American Society for Psychical Research*, 84, 235-262.
- Anderson, R. I. (2006). *Psychics, sensitives and somnambules*. Jefferson, NC: McFarland.
- Angoff, A. (1974). *Eileen Garrett and the world beyond the senses*. New York: William Morrow.
- Barrett, W. F. (1911). *Psychical research*. New York: Holt.

Barrington, M. R., Stevenson, I., & Weaver, Z. (Eds.) (2005). *A world in a grain of sand: The clairvoyance of Stefan Ossowiecki*. Jefferson, NC: McFarland.

Bauer, E. (1967). Max Dessoir und die Parapsychologie als Wissenschaft [Max Dessoir and parapsychology as science]. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 10, 106-114.

Bauer, E. (1987). Emil Mattiesen - Leben und Werk [Emil Mattiesen - life and work]. In E. Mattiesen, *Das persönliche Überleben des Todes* (Vol. 1, pp. V-XXV). Berlin, Germany: Walter de Gruyter.

Berger, A. (1988). *Lives and letters in American parapsychology: A biographical history, 1850-1987*. Jefferson, NC: McFarland.

Berger, A. S. (1991). *The encyclopedia of parapsychology and psychical research*. New York: Paragon House.

Biondi, M. (1983). Giovanni Battista Ermacora e la ricerca psichica [Giovanni Battista Ermacora and psychical research]. *Luce e Ombra*, 83, 177-188.

Chéroux, C., Fischer, A., Apraxine, P., Canguilhem, D., & Schmit, S. (2004). *The perfect medium: Photography and the occult*. New Haven, CT: Yale University Press.

Crabtree, A. (comp.). (1988). *Animal magnetism, early hypnotism, and psychical research, 1766-1925: An annotated bibliography*. White Plains, NY: Kraus International.

Evrard, R. (2016). *Enquête sur 150 ans de parapsychologie: La légende de l'esprit* [An inquiry of 150 years of parapsychology: The legend of the mind]. Escalquens, France: Trajectoire.

Fodor, N. (1966). *Encyclopaedia of psychic science*. New Hyde Park, NY: University Books. (First published, n.d., ca 1933)

Gasperini, L. (2011). Ernesto Bozzano: An Italian spiritualist and psychical researcher. *Journal of Scientific Exploration*, 25, 755-773.

Gregory, A. (1985). *The strange case of Rudi Schneider*. Metuchen, NJ: Scarecrow Press.

Hamilton, T. (2009). *Immortal longings: F.W.H. Myers and the Victorian search for life after death*. Exeter, UK: Imprint Academic.

Haraldsson, E., & Gissurarson, L. (2015). *Indridi Indridason: The Icelandic physical medium*. Hove, UK: White Crow Books.

Le Maléfand, P. (1999). *Folie et spiritisme: Histoire du discours psychopathologique sur la pratique du spiritisme, ses abords et ses avatars (1850-1950)* [Madness and spiritism: History of the psychopathological discourse about the practice of spiritism, its approaches and its transformations (1850-1950)]. Paris, France: L'Harmattan.

Le Maléfand, P., & Sommer, A. (2015). Léon Marillier and the veridical hallucination in late nineteenth- and early-twentieth-century French psychology and psychopathology. *History of Psychiatry*, 26, 418-432.

Luckhurst, R. (2002). *The invention of telepathy 1870-1901*. Oxford, UK: Oxford University Press.

McCorristine, S. (2010). *Spectres of the self: Thinking about ghosts and ghost-seeing in England, 1750-1920*. Cambridge, UK: Cambridge University Press.

Morgan, S. R. (1950). *Index to psychic science: An introduction to systematized knowledge of psychical experience*. Swathmore, PA: N.p.

Morselli, E. (1908). *Psicologia e "Spiritismo": Impressioni e note critiche sui fenomeni medianici di Eusapia Paladino* [Psychology and "Spiritism": Impressions and critical notes about

the mediumistic phenomena of Eusapia Paladino] (2 vols.). Turin, Italy: Fratelli Bocca.

Nahm, M. (2012). The sorcerer of Cobenzl and his legacy: The life of Baron Karl Ludwig von Reichenbach, his work and its aftermath. *Journal of Scientific Exploration*, 26, 381-407.

Smith, S. (1964). *The mediumship of Mrs. Leonard*. New Hyde Park, NY: University Books.

Sommer, A. (2009a). From astronomy to transcendental Darwinism: Carl du Prel (1839-1899). *Journal of Scientific Exploration*, 23, 59-68.

Sommer, A. (2009b). Tackling taboos—From Psychopathia Sexualis to the materialization of dreams: Albert von Schrenck-Notzing (1862-1929). *Journal of Scientific Exploration*, 23, 299-322.

Tabori, P. (1972). *Pioneers of the unseen*. New York: Taplinger.

Tymn, M. (2013). *Resurrecting Leonora Piper: How science discovered the after-life*. Guildford, UK: White Crow Books

Weaver, Z. (2015). *Other realities: The enigma of Franek Kluski's mediumship*. Hove, UK: White Crow Books.

White, R. A. (Comp.). (1990). *Parapsychology: New sources of information, 1973-1989*. Metuchen, NJ: Scarecrow Press.

Zingrone, N. L. (2010). *From text to self: The interplay of criticism and response in the history of parapsychology*. Saarbrücken, Germany: Lambert.

Zorab, G. (1957). *Bibliography of parapsychology*. New York: Parapsychology Foundation

A Case of

Xenoglossy

We examine the case of a Caucasian 32-year-old female psychiatric patient (Jacquie) living in San Diego, California, who spontaneously spoke, wrote, and translated complicated Sanskrit-related languages about spiritual concepts from four different traditions. Eleven hours of video recordings of these phenomena were taken from June 6th – July 31st, 1983. She had no prior knowledge of these ancient languages, concepts, or traditions. Jackie heard 14 Sanskrit messages consisting of from 5 to 8 lines that she immediately wrote down phonetically in English script in various situations, including four while she was in a psychiatric hospital and under watch while heavily medicated. Additional recordings show Jackie in a trance, spontaneously speaking phrases and uttering incomplete messages in Sanskrit-related languages.

A review of the patient's life

and an analysis of the complex messages she received provide compelling evidence that she could not have learned this composite of languages secretly nor constructed the text by culling the necessary materials during this pre-internet period. The patient was unable to hold a job because of frequent episodes of severe headache and seizure-like activity thought to be psychogenic in nature; periodic hospitalizations were required to protect her from suicide; and she needed federal assistance for food, money, and medical care. These medical, psychological, economic, and social problems made it further unlikely that she could travel and perform the necessary study of obscure texts to master the topic. The phenomenon of xenoglossy (the putative paranormal ability to speak a language without having learned the language by natural means) began after the patient had been



| by *SAMUEL H. SANDWEISS,*
Private practice



| by *STHANESHWAR*
TIMALSINA,
San Diego State University



| by *JONATHAN LIEFF,*
Private practice

Mainstream science assumes that an individual's consciousness/mind is limited to his/her current life experience. This assumption has been challenged by findings from research on OBE, NDE, reincarnation, and past life studies, mediumship experience, spirit possession, remote viewing, and mind's effects on RNGs (random number generators).

in psychiatric treatment for six years. We conclude that this is an event that cannot be explained by current mainstream scientific theory. Two Sanskrit scholars and professors of religious study from well-established universities have attested to the validity of the phenomenon and opine that the patient could not have learned these complicated languages while being debilitated and without anyone observing her in the process – let alone be able to express the foreign spiritually sophisticated ideas expressed in the messages.

Mainstream science assumes

that an individual's consciousness/mind is limited to his/her current life experience. This assumption has been challenged by findings from research on OBE, NDE, reincarnation, and past life studies, mediumship experience, spirit possession, remote viewing, and mind's effects on RNGs (random number generators). Data from our Jackie case of complicated foreign languages and concepts not previously known, "received" and translated by a disabled psychiatric patient significantly adds to this growing body of evidence.

Our team has presented this case at two annual meetings of the American Psychiatric Association (2013, 2015). At the May 2015 APA meeting, our team analyzed the first 3 of the 14 messages "received" by the patient. Since then, we have meticulously analyzed the rest of the 14 messages. The profound wisdom

conveyed about the nature of consciousness is consistent with central mystical concept in a number of Eastern traditions including Buddhism, Hinduism, Tantra, Sikhism, Vedanta, and Advaita. Besides challenging science's predominant paradigm about consciousness arising from matter, the brain, this material will bring science and spirituality closer together and heighten science's interest in the insights of the spiritual scientists of consciousness, the yogis, saints, and sages from the East.

Here are examples of the complexity of languages and concepts found in message #1. A similar variety is found in the other messages.

In the table in next page, each line 1-6 is from top to bottom. The columns across are Jackie's writing, the correction by Prof. Timalisina, the languages, traditions, transla-

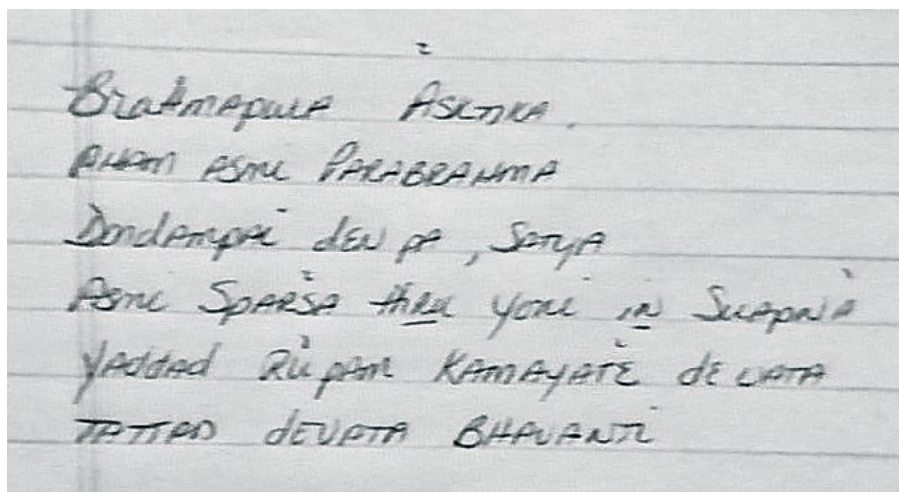


Figure 1. Message #1 Written phonetically by Jackie

Message 1 Graphic

Typed note J	Correction by ST	Language	Tradition	Translation J	Translation ST
Brahmapura Asktika	Brahmapura āstika!	Sanskrit Upanisadic Vedanta	Vedanta & Buddhism	Pure heat of man, believer	Believer, the embodiment of divinity,
Aham asmi Parabrahma	Same	Sanskrit Upanisadic Vedic	Upanisadic Vedanta	I am the boundless	I am the absolute Brahman
Dondampai den pa, Satya	Same	Tibetan Vedanta	Tibetan Vedanta	absolute truth	The absolute Truth
Asmi sparsa <u>thru yoni in</u> swapna	Asmi sparśa through yoni in svapna	Sanskrit Pali Hindu	Vedanta & Buddhism	I contact (touch) you through the female principle (womb) in the dreaming state	I touch you through yoni (creation) in the dream
Yaddad Rupam Kamayate devata	Yad yad rūpaṃ kāmayate devatā	Sanskrit (6 Century BCE)	Hinduism Nirukta of Yaska	Whatever the form desired by a divine being	Whatever the form the divine wills,
Tattad devata Bhavanti	Tattad devatā bhavati	Sanskrit (6 Century BCE)	(6 Century BCE)	That very form the divine being becomes	The divine can take that form

tion by Jackie @ translation by Timalisina.

An example of a very obscure phrase, not recognized by 3 Sanskrit scholars but only by a google search, on the 3rd line is *Dondampai den pa* (*Don-dampai-denpa*) from the Tibetan, which means absolute or universal truth or reality (<http://www.seadict.com/en/en/don-dampai-denpa>)

Our extensive material should be taken seriously as its occurrence is well documented by video interviews of witnesses, video evidence of the patient

producing the messages, and the complexity of the languages and concepts, completely beyond my knowledge and that of my patient. You can see video clips of the material at the blog <https://goo.gl/3BWtSk>. You can see a documentary of the case at <https://vimeo.com/111797936> – And the reader can see a scientific paper about this case at <https://goo.gl/idDtUJ>.

Our extensive material should be taken seriously as its occurrence is well documented by video interviews of witnesses, video evidence of the patient producing the messages, and the complexity of the languages and concepts...

Abstracts in English from the Zeitschrift für Anomalistik

(slightly edited) ZfA 2016/1+2

On Deception and Ignorance as Problems for Parapsychology and on the Benefits of the Survival Hypothesis (from an Economist's Viewpoint) (Über Betrug und Ignoranz als Probleme der Parapsychologie und den Nutzen der Survival-Hypothese (aus der Sicht eines Ökonomen))

Michael W. Driesch

There are numerous hypotheses regarding human acting in the social and the natural sciences. Among them is Gary Becker's economical approach that functionalizes personal benefit in an assessment that especially weighs non-monetary costs against yields. In this article, Becker's explanatory scheme will be applied to scientists who concern themselves with parapsychological/anomalistic phenomena – either in an open-minded, research-oriented way, or with with dogmati-

cally hostile inclinations. It will be shown that the knowledge aspirations of scientific work sometimes will be repressed if and when an individual is tendentiously dominated by personal creeds and material constraints.

The “Vienna Circle” and Parapsychology: Comments on a Book Review by Wilfried Kugel (Der “Wiener Kreis” und die Parapsychologie: Bemerkungen zu einer „Rezension“ von Wilfried Kugel)

Peter Mulacz

Activities of members of the philosophical Vienna Circle in parapsychological investigations during the first half of the 1920s are discussed, as are their environment, the pseudo-exposure of Rudi Schneider, and Hans Thirring's, the Vienna physicist's experiments with the Schneider brothers from Braunau am Inn.

by GERD H. HÖVELMANN

***Aí é orixá!:* On the Question of the Authenticity of the Incorporation of Non-human Entities in *Candomblé* (*Aí é orixá!* – Zur Frage nach der Authentizität der Inkorporierung außermenschlicher Entitäten im *candomblé*)**

H. Leuschner

The central element of the Afro-Brazilian *Candomblé* religion is the belief in the possibility of incorporations of human mediums by non-human entities. The questioning of the authenticity of such incorporations in particular cases is a strong topos not only from the outside, but from inside the religious scene. Using ethnographic material collected during various field-research trips, a survey of contemporary inner-religious discussions will be given and discussed in com-

parison (inter-religious) with conceptions of incorporation in other mediumistic fields in Brazil (*Umbanda* and *Kardecism*). Finally a connection to André Drooger's considerations concerning *play* and *power* as terms of a *ludic* way of doing religious studies will be sketched.

The Cultural Kindling of Spiritual Experiences (Die kulturelle Erweckung spiritueller Erfahrung)
Julia L. Cassanti and Tanya M. Luhrmann

In this paper we suggest that it is important for the anthropology of Christianity and the anthropology of religion more generally to develop a comparative phenomenology of spiritual experience. Our method is to distinguish between a named phenomenon without fixed mental or bodily events (phenomena that have specific local terms but are recognized by individuals by a broad and almost indiscriminate range of physical events); bodily affordances (events of the body that happen in social settings but are only identified as religious in those social settings when they afford, or make available, an interpretation that makes sense in that setting); and striking anomalous events. We demonstrate that local cultural practices shift the pattern of

spiritual experiences, even those such as sleep paralysis and out-of-body experiences that might be imagined in some ways as culture free, but that the more the spiritual experience is constrained by a specific physiology, the more the frequency of the event will be constrained by an individual's vulnerability to those experiences. We will call this the "cultural kindling" of spiritual experience.

Indigo Children: Wish Fulfillment or Delusion? Unexpected Consequences of a Process of Pathologization (Indigo-Kinder: Wunscherfüllung oder Wahn? Unerwartete Folgen eines Pathologisierungsprozesses)
Gerhard Mayer and Anita Brutler

The term "indigo children" is familiar in the esoteric and new age scene and is understood as a characterization of children who distinguish themselves – according to the proponents of this concept – by specific characteristics and talents. As strong as the response to this phenomenon has been, first in the USA and then internationally, as neglected as it has been as a topic of serious (scientific) publications. For a long period, easily accessible information on indigo children was only available from religious or ideological organizations like advice centers for sects,

ideological issues and world-view questions, as well as from skeptics. This paper gives an overview on the genesis and the common interpretations of the phenomenon from an ideologically neutral perspective. The overview is based on a few scientific studies of the concept of indigo children. We will also take a look at further forms and strategies of specialization (of children) with regard to its social acceptance. Furthermore, we will provide a few critical thoughts about the issue of (inappropriate) pathologization and its relation to esoteric patterns of making meaning.

Arson in the Berlin Reichstag: Conspiracy Theories and a Genuine Conspiracy (Die Reichstagsbrandstiftung: Verschwörungs-Theorien und eine echte Verschwörung)
Wilfried Kugel

For the time period from 1946 to this day, this paper documents the establishing and continual distribution of a "single-culprit legend" in the Federal Republic of Germany. This legend has the purpose to relieve the National Socialists of the charge of having set fire to the Berlin Reichstag in 1933 themselves. The initiators of this legend were former Gestapo members who wanted to absolve

themselves after the end of WW2 and who were supported by other former Nazis.

ZfA 2016/3

Sleep Paralysis: Phenomenology – Interpretation – Coping (Schlafparalyse: Phänomenologie – Deutung – Coping)

Max Fuhrmann and
Gerhard Mayer

To the best of our knowledge, this article provides the first transdisciplinary overview of the phenomenon of sleep paralysis in German. The most substantial key points are summarized not only from a medical and psychological but also from a socio-scientific perspective. Sleep paralysis is the experience of wakefulness (before falling asleep or after having woken up from sleep) accompanied by temporary paralysis and, in most cases, intense hallucinations and fear. At the outset, the concept of sleep paralysis is explicated, and several subtypes and related sleep disorders are distinguished from each other. Thereafter, the phenomenology of sleep paralysis is illustrated in detail, including wakefulness, atonia, hallucinations, and fear. Several connections to other extraordinary experiences, such as lucid dreams, out-of-body experiences, and alien abduction experiences are shown.

In addition, (neuro-)physiological and psychological theories of the etiology of sleep paralysis as well as coping strategies are presented. Non-materialistic and heterodox interpretations and coping strategies for sleep paralysis (e.g., belief in ghosts or demons) are covered too.

Animal “Hypnosis” and Waking Nightmares: Biological and Experiential Origins of Malevolent Spirits

James Allan Cheyne

A restraint-induced immobility traditionally known as animal hypnosis or tonic immobility (TI) has been suggested as a model for the terrifying “waking nightmare” of sleep paralysis (SP) on several occasions though no previous systematic review comparing the two phenomena has been undertaken. Both include, as a central defining feature, a state of profound but reversible general atonia. TI is potentiated by fear and by threat cues associated with predators. SP is associated with transitions between waking and sleep, and almost universally accompanied by intense fear and frequently by sensations of an evil threatening presence along with a variety of hallucinations consistent with threat and assault. Numer-

ous parallels between the two include behavioral, neurological, hormonal, and general physiological features. Perhaps most intriguing are parallels between the phenomenology of hypnagogic/hypnopompic hallucinations during SP and environmental conditions and events known to induce, potentiate, or exacerbate TI. The review concludes with two speculative hypotheses of exaptation and cooption. First, I argue that predator-avoidance mechanisms of TI may be coopted for, and simulated in, REM states, appearing as dream imagery in conventional nightmares and hypnagogic hallucinations in SP. Second, these REM experiences, in turn, may be secondarily coopted as experiential sources for cultural beliefs in spirit beings and spirit worlds (paper in English).

How About Parapsychology and Anomalistics? Results of a WGFP and GfA Member Survey (Wie steht es um Parapsychologie und Anomalistik? Ergebnisse einer Online-Umfrage unter WGFP- und GfA-Mitgliedern)

Gerhard Mayer

Harvey Irwin published in 2014 the results of an online survey of members of the Parapsychological Association concerning

the views of parapsychologists about paranormal phenomena and parapsychological research. The current study is a conceptual replication with a German version of the questionnaire partly adapted to the special demands of the two particular survey groups: members of the Wissenschaftliche Gesellschaft zur Förderung der Parapsychologie (WGFP) [Scientific Society for the Advancement of Parapsychology] and the Gesellschaft für Anomalistik (GfA) [Society for Anomalistics]. 25 WGFP members and 57 GfA members took part in the survey. The results are compared between the groups as well as with the data of the survey conducted by Irwin. Despite many parallels, some remarkable differences were found. In general, it became apparent that parapsychologists and interested persons in anomalistics do not form a homogenous group with regard to the assessment of the evidence and their opinions on research-specific issues. Thus, they are not credulous “sheep” who adopt, without thinking, every paranormal claim or “evidence,” but rather individuals whose assessments often demonstrate a high degree of variance.

**Conspiracy, Practice, Theory:
The Building blocks of Conspirology** (*Verschwörung, Praxis, Theorie: Bausteine einer Konspirologie*)

Alan Schink

In the majority of both the German and English academic literature concerning the phenomenon of conspiracy, the consideration of the concept of conspiracy *theory* is of outstanding importance. This is parallel to the fact that conspiracy *practice*, and especially its subjective facet, cannot be grasped in an adequate way. One reason for this is to be found in (as I call it) the *multiple hiddenness of conspiracy practice*, which has not been treated with sufficient sophistication in the academic discourse. Starting with the phenomenon of conspiracy practice, I will show how three modes of conspiracy thinking can be distinguished: conspiracy practice, conspiracy theory, and conspiracy. On the basis of this distinction, I will attempt to establish a systematic epistemological connection between these terms while trying to deconstruct some basic biases and myths of a mere theoretical conspiracy thinking. Besides the focus on the theoretical and practical sense, the function of *knowledge* and *unknowing* is important here. Primarily, the heuristic

outline given in this article is to show how the praxis of conspiracy thinking is not merely an individual pathology, but rather a *social process of knowledge-production*. Within this process deception (Täuschung) and disappointment (Ent-Täuschung) are not just negative elements but likewise productive means of a dialectical realization and appropriation of social knowledge.

The Sceptical Leakage-Problem Argument in Conspiracy Discourse (*Das skeptische Leakage-Problem-Argument im verschwörungstheoretischen Diskurs*)

Kim Schlotmann

When debating conspiracy theorists, conspiracy theory sceptics often put forward an argument against the possibility of any genuine conspiracy. I call this argument the “*leakage problem* argument.” It claims that conspiracy theories are wrong *a priori* because sooner or later one of the conspirators will blow the whistle on the conspiracy and tell everything about the secret plans to the public. In my article, I critically examine the weaknesses of this argument and show that, although conspiracy theories may be wrong in many ways, the *leakage problem* argument is not valid.

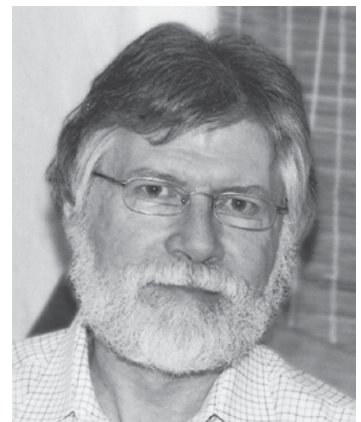
Expanding Psi Research: Toward Wider, Wiser, and More Humane Inquiry

[part 1]

Abstract

The author suggests ways in which current psi research might be enriched and expanded so that it might become a more inclusive, wiser, and more humane form of inquiry. Such an expansion can be accomplished by identifying some of the usually unexamined guiding assumptions, values, and practices underlying a limited parapsychology of knowledge (*parapsychologia*) and including the complements of these, in the service of a richer and more effective parapsychology of wisdom (*parapsychosophia*). Our contemporary parapsychology of knowledge tends, explicitly or implicitly, to privilege the phys-

ical and material; a nomothetic approach; a controlling, “masculine” stance; particular forms of theory, explanation, and search for “mechanisms”; certain kinds of applications; a distant, uninvolved investigator stance; findings that are evidential and evident to the conventional senses; and certain forms of authority. A larger, more inclusive, and integrated parapsychology of wisdom would add greater emphases on subjective experiences, idiographic considerations, greater attention to naturalistic and spontaneous events, deeper descriptions and other forms of explanations, both applications and simple appreciations and honoring of what is encountered, a more involved investigator stance, a search of experiential



| by WILLIAM BRAUD

content beyond what is evidential and evident to the usual senses, and a greater democratization of our work.

Often, I have heard colleagues in psi research bemoan the dearth of impressive phenomena in today's field. “Where,” they ask, “are the great mediums of yore?” “Where are the striking cases and the awesome events that initially

drew most of us into the field?” “Where is the excitement that comes with meaningful explorations of rich frontiers?” In nostalgic moments, I, too, wonder about these things. I return, in imagination, to earlier days of psychical research and relish the ambiance of magnificent apparitions, formidable hauntings, striking cases of crisis telepathy, expanded vistas of traveling clairvoyance and out-of-body adventures, impressive mediumistic communications, intricate cross-correspondences, psychometric revelations, large scale physical phenomena, and the exotic higher phenomena of freshly discovered mesmeric and hypnotic trances. Going back not so far, I appreciate, vicariously, the excitement of bringing simple objective tools into the service of psi research—Crooke’s measuring devices, Vasiliev’s precocious procedures, Richet’s cards and statistics, the Rhines’ cards and dice and more statistics, Cox’s clever contraptions, Schmidt’s versatile boxes. I recall the excitement of the anpsi research and the altered states of consciousness investigations of the 1960s and 70s, Roll’s poltergeist adventures, the ghostly searches of Osis and others.

But more meaningful, to me, than all of these things were the cases, the anecdotes and reports, the accounts of people’s direct experiences of the unusual, the wondrous, the something more. Many of these personal accounts

were found in reports by Gurney, Myers, Podmore, Heywood, L. Rhine, R. Johnson, Garrett, Crookall, Carrington, and others. These were accounts of intense experiences—experiences with great meanings for the experiencers and great impacts upon their lives and the lives of others.

The experiences seemed richer then, and the issues seemed larger. Many of the psychical researchers could see themselves as part of a movement combating a growing scientism and a “nothing but” reductionism. The psychical research societies included in their membership rolls truly illustrious scholars and scientists of the time—influential personages of the caliber of Myers, James, Jung, Freud, Sir William Barrett, Lord Rayleigh, J. J. Thompson, Oliver Lodge, Charles Richet, as well as illustrious writers and numerous statesmen, prime ministers, and foreign secretaries. Thinkers such as F. W. H. Myers could make large claims such as “Love is a kind of exalted but unspecialized telepathy.” And, in fact, *telepathy*, then, had as much to do with experiencing, feeling, suffering, and enduring from afar as it did with remotely shared sensory/intellectual content (to which we tend to limit it today).

Paranormal experiences were interwoven with critical life events, and such contexts were addressed by investigators with clinical and psychodynamic interests—a

Many of the psychical researchers could see themselves as part of a movement combating a growing scientism and a “nothing but” reductionism. The psychical research societies included in their membership rolls truly illustrious scholars and scientists of the time...

nearly unbroken line of researchers had extended into even recent years and included such investigators as Myers, James, Janet, Freud, Jung, Prince, Weir Mitchell, Meier, Servadio, Fodor, Ehrenwald, Eisenbud, Schwarz, and Ullman.

There are, to be sure, residues of such large phenomena, issues, and personages in the field today. In my perception, however, these seem not as prominent as the plethora of more circumscribed, specialized investigations of psi as an exotic mode of information access or transfer, telepathy and clairvoyance as functions that mimic the sensory perception of a limited range of external events, and psychokinesis as a means of shifting the mean of a distribution of a large number of random physical events.

Experimental parapsychology

has developed and sustains itself as a scientific discipline devoted to the careful study of tractable problems such as those just mentioned. Less tractable—albeit often more profound—issues, topics, and problems are neglected, avoided, or actively discouraged and excluded as inexpedient diversions of limited and valuable resources. Tabled indefinitely—because they cannot be addressed adequately by the current approaches of psi research—or deliberately ostracized—because they are too messy or uncomfortable—many interesting experiences must find homes elsewhere. This is doubly unfortunate. Not only do these larger issues not receive the attention they deserve, but, also, persons interested in such experiences and phenomena find no reason to remain in or support the limited discipline that banished these outcasts. Those with strong clinical or practical applications interests, as well as those seeking personal understandings of higher-grade experiences and occurrences, are not satisfied by the lower-grade phenomena that are the daily fare of the present scientific approaches—they may turn away from experimental parapsychology and search elsewhere for greater nourishment.

In choosing to follow a course that brings greater certainty, greater efficiency, and greater acceptance by natural scientists,

parapsychology has paid the price of an unnecessarily narrow subject matter, a limited set of approaches, and decreased relevance to those in disciplines other than the natural sciences and, especially, to persons who have first-hand acquaintance with the excluded experiences. Parapsychology may have gained a limited familiarity with a subset of psychic phenomena, but at the cost of an incomplete understanding of a broader range of such phenomena. It has accumulated tools, methods, demonstrations, findings, models, and abstract intellectual descriptions and theories about its subject matter, but it has lost a more embodied, personal, experiential understanding of the wondrous events themselves and a fuller sense of their meanings and impacts. It has gained knowledge but has forsaken wisdom. It has much to offer the head but little for the heart.

How did this state of affairs come about? No doubt, these developments were overdetermined by countless practical, psychological, sociological, cultural, political, and accidental contingencies, and such considerations are beyond the scope of this chapter. I feel, however, that a significant portion of the responsibility for the unnecessary and unfortunate narrowing of parapsychology can be attributed to the adoption of certain assumptions and values borrowed, often unconsciously,

from the natural sciences. By bringing these unrecognized and unquestioned assumptions to awareness, we can more freely decide whether we wish to continue to be guided by them. If we choose to reverse or augment some of these assumptions, it may become possible for us to expand our discipline of psi research, enriching it with dimensions that can help transform it into a deeper and broader parapsychology that is more likely to be in the service of humane inquiry, understanding, and wisdom.

Guiding Assumptions and Values of a Parapsychology of Knowledge (Parapsychologia)

Some of the major unexamined assumptions and values underlying a limited parapsychology of knowledge (*parapsychologia*) may be illustrated by the following eight anecdotes.

Close Encounters with Eight Assumptions

Many years ago, I met with the chairman of a university physics department in order to show him results of some recently completed telepathy experiments. He did not think the results could demonstrate anything because, in

his own words, “psychic things are not possible.” In fact, he initially refused to look at the results because his *a priori* assumption of their impossibility got in the way. Of greater interest, however, were these telling comments. I asked him whether I would be “doing science” if I were to demonstrate a systematic relationship between objective occurrences in one room and consistent changes in the verbal reports of a person in a separate, distant room. “No,” he replied. Then I asked whether I would be doing science if I were to demonstrate a systematic relationship between the same objective occurrences in one room and “squiggles on a chart recorder” that were obtained from the person in the distant room. “Yes, of course,” he now replied.

In a second, more recent, interaction, a distinguished university genetics professor commented on some parapsychological findings. “How randomly were your subjects selected? We can’t say that everyone can do these things. Perhaps only certain persons—those with certain interests and beliefs—can do these things.” In another conversation with this same person, I suggested that perhaps the best way to find out what was going on in a person was to ask her or him. To this, he responded: “No, that’s no good; the person might lie.”

A third encounter was with another physicist. He remarked that

he was interested in and studied psychokinesis (mind-over-matter effects) because that was a masculine thing; the complementary process, extrasensory perception, did not appeal to him because “that is something women do.”

A fourth encounter was with still another physicist. This one deplored any research that was not “theory-driven”; he could not see the usefulness of “just more demonstrations that psychic functioning occurs.” Meaningful research had to “shed some light on underlying mechanisms.”

A fifth encounter was with a student. She remarked, “Let’s suppose you find something in your research. So what? How can I make use of this information?”

A sixth encounter was with a scientist who shared with me, recently, a set of remarkable psychic experiences that literally changed, and perhaps even saved, his life. However, he shares these experiences only with intimate friends because he anticipates negative reactions of criticism and lack of understanding should he reveal the experiences more publicly.

A seventh encounter was with a parapsychologist. We were discussing how psi researchers have tended to concentrate their efforts toward studying a limited range of phenomena in the laboratory. I suggested expanding the subject matter to include experiences in everyday life that had important

impacts and expanding the range of what is studied to include more profound experiences, such as mystical and unitive experiences. “You can’t study mystical experiences scientifically,” she said.

The eighth encounter occurred in the context of a colloquium presentation on psi research that I was giving within a university biology department. A psychologist entered the room, literally waving in his hands the formal report on psi research and on other controversial phenomena that had just been published by the National Research Council (NRC). “Do you know about this?” he exclaimed excitedly. “Do you know what the NRC concluded about parapsychology?”

What the Encounters Reveal

These eight encounters reveal dominant mindsets, assumptions, and values that inform conventional approaches to “doing science”—approaches which were developed within the physical sciences and which have served those disciplines well. We have imported these assumptions and values into parapsychological research and allow them to guide what we do and how we go about it. Because of the pervasive and usually unconscious nature of these received dispositions, we rarely stop to examine them and ask whether they provide the

These eight encounters reveal dominant mindsets, assumptions, and values that inform conventional approaches to “doing science”—approaches which were developed within the physical sciences and which have served those disciplines well.

most useful approach to our own subject matter, which is more complex and, perhaps, qualitatively different from the phenomena explored so successfully by the natural sciences and, hence, less amenable to the latter's tools.

Privileging of the physical and material

The first encounter illustrates the privileging of physical, material measures and methods over words and subjective, human expressions. Squiggles on polygraph paper are adjudged somehow more real and more reliable than verbal reports. This bias finds its counterpart in parapsychological research in its favoring of quantitative over qualitative approaches and findings, of behavioral and physiological measures over sub-

jective reports, and of physical devices and measurements over verbal and impressionistic accounts. According to this view, the *form* of science—the approaches and procedures of disciplined inquiry that govern its conduct—is less important than the nature of the materials or objects upon which these principles are focused.

Privileging of a nomothetic approach

The second encounter reveals a nomothetic bias—an expectation that research should be devoted to the discovery of general, universal laws, to knowledge of *was immer ist* (*what always is*; Windelband, 1894/1904), rather than descriptions of what may occur only for certain persons or in confluences of circumstances that may not, necessarily, recur in precisely the same way. This latter, idiographic, interest in what Windelband called *was einmal war* (*what once was*) is deemed unscientific. What is “demonstrated,” “established,” or “factual,” is that which occurs invariably and can be experienced or observed by any and all persons. It is easy to see how such a view may have adaptive value in serving security needs. What is general (universal) may readily be predicted, what may be predicted may be controlled, and what may be controlled does not threaten, does

not elicit apprehension or anxiety. Such a position can reveal an absence of trust. It is of interest that the scientist presenting this view also was concerned about persons lying—another indication of the absence of trust.

Privileging of a controlling, “masculine” approach

The third encounter highlights an emphasis upon making things happen, actively controlling things or events in a *yang*-related, masculine way of being in the world. This active mode may be contrasted with a receptive mode (Deikman, 1971)—a more appreciative, *yin*-like, feminine mode of being. A favoring of the active mode is consistent with the thrust of Francis Bacon's (1620/1955) equation of knowledge and power. The apotheosis of this preference is found in the formal laboratory experiment in which all critical factors are known, manipulated, and controlled. Others have pointed to ways in which masculine and feminine characteristics and qualities may be associated with preferences for experimental and spontaneous case approaches, respectively, as well as with specific qualities of investigators and research participants (see, for example, Coly & White, 1994; Hess, 1989, 1993; Ullman, 1995). It should be noted that, although highly correlated with gender, the

Psychology adopted from Victorian physics, and parapsychology, in turn, adopted from early and mid-twentieth century psychology, the view that science and research is about explaining, predicting, and controlling.

terms *feminine* and *masculine* are used here in a much more general sense as complementary ways of knowing, expressing oneself, and being in the world.

Two ready illustrations of the dominance of a controlling, experimental approach over a more naturalistic, spontaneous approach to research are at hand as I write this chapter. One of these is an edition of the *Publication Manual of the American Psychological Association*. In this standard-setting document, I was able to find only three instances (and these, sets of two, three, and four words) of descriptions that could be stretched to refer to qualitative material; the rest of the 368-page volume presupposes a quantitative, and even experimental, format for research reports. The other document before me is a page of an issue of the *European Journal of Parapsychology* that describes the journal's publica-

tion policy and gives instructions to authors. These instructions mention experimental data, trials, numbers of subjects, hypotheses, statistical analyses, effect sizes, etc. Nowhere do we find mention of the essential ingredients that would go into qualitative research reports.

Privileging of particular forms of theory, explanation, and search for "mechanisms"

Psychology adopted from Victorian physics, and parapsychology, in turn, adopted from early and mid-twentieth century psychology, the view that science and research is about explaining, predicting, and controlling. Parapsychology seems, also, to have adopted the reductionistic view that the best (or only?) form of explanation is in terms of processes of *upward causation* to be found in physiology, chemistry, and physics. These received perspectives neglect alternative aspects of, and motives for, doing science and research that have to do with thorough and deep description, appreciation, and understanding. They also ignore other possible forms of explanation that involve processes of *downward causation* and processes occurring at the *same level* as that which is to be explained.

It is interesting to note how

incomplete views of history have been promulgated in the service of positivist persuasions. In canonical treatments of the history of psychology (e.g., Boring, 1950), we learn of the laboratory and physiological interests of Wilhelm Wundt—often called the "father" of psychology, and hence, of its derivatives, including experimental parapsychology—but we do not learn of Wundt's emphasis of another form of psychology—a folk psychology—which was just as important to him and much more akin to today's human sciences (see Danziger, 1979, 1990; Polkinghorne, 1983). This approach to knowing—a *Geisteswissenschaften* thread that runs through Windelband, Dilthey, Wundt, Brentano, and Husserl—was obscured by the positivistic *Naturwissenschaften* approach, only to reemerge in the forms of phenomenology, hermeneutics, and today's developments in the human sciences. These approaches favor understanding (*Verstehen*) over explanation, and they value rich and *thick* description over prediction and control.

Sperry (1994) reminds us of the incompleteness of our explanations if we do not include downward as well as upward influences. Skinner (1972) showed us the power and utility of explanations (descriptions of behavioral and reinforcement contingencies) by events at the same level of description and demonstrated that it

was not necessary to invoke physiological mechanisms (that is, to look inside of the *black box* that is the organism) in order to account for behaviors or to do very good jobs of prediction and control.

Privileging of applications

Many would agree that applied research is just as important as basic research. Applications provide the “so what” that is often lacking in basic research investigations. Indeed, applications can provide additional knowledge that could either substantiate or disconfirm the findings that basic research yields. Personal and social applications contribute largely to what Maxwell (1984) calls a *philosophy of wisdom*, a major capacity of which is “to help us achieve what is of value in life” (p. 10). Within parapsychology, White (1994) and others have urged that we place much greater emphasis upon applications, in the sense of studying the everyday life impacts of psychic and other exceptional experiences, rather than simply learning about such experiences in an intellectual or basic science way. I agree that this is an important way to expand and complement our work. However, it is possible to allow the pendulum to swing too far to this extreme and to value research or other practices only in terms of the uses that may derive from such work.

Such a pragmatic, use-based approach could neglect the appreciative aspects of experiences or of a scholarly discipline. Just as one may observe—in wonder, delight, or awe—a sunset or a hummingbird or an erupting volcano, so, too, can one simply be with a topic or phenomenon without seeking practical uses of what one is observing or learning about. One need not approach life solely as a series of problems to be solved. One can, as well, approach life as a series of events and experiences to be simply appreciated, in and of themselves.

Privileging of a distant, uninvolved investigator stance

The sixth encounter illustrates the type of investigator stance that is privileged in conventional research. The investigator should remain distant, objective, uninvolved with what is being studied. The researcher’s personal experiences do not count, and, indeed, they are viewed as potential interferences with what is studied, and—if known and seen to be consistent with one’s knowledge claims—as potential obstacles to the acceptance of one’s communicated findings and conclusions. Thick boundaries are accepted—and, indeed, encouraged—between one’s research (in which

one must remain apart from what one studies) and one’s clinical, practical, or personal applications and self-development (in which one may share the experiences of others and become a part of what one is doing).

I have heard stories of wondrous personal experiences from many parapsychologists, but, almost always, these are told privately and behind the scenes. Many colleagues have said, explicitly, that such experiences are appropriately mentioned only over coffee, at dinner, during conference breaks, or on other off-the-record occasions, but should never be mentioned from a conference podium or appear in a professional paper. In fact, personal confessions that one has actually experienced what one has devoted one’s career to studying may be viewed as somehow disqualifying, and such revelations may be attacked or actively ignored and can undermine one’s reputation.

Privileging of the evident and the evidential

The seventh encounter reminds me of the Sufi story of the person who is looking for a key outside, where there is more light, rather than searching for it in the darker house wherein the key was actually lost (Shah, 1972). Our familiar tools and methods provide convenient and easy ways of looking and places to look. It is relatively easy to

study how psi may mimic vision or audition or medical imagery, or how psychokinesis can mimic motor actions. In behavioral, statistical, and information processing tools, there is much light.

That one cannot study mystical and other exceptional experiences scientifically is true only if by “scientifically” one means through the conventional tools of a conventional science. There are other ways to more adequately address such experiences, however, and such methods can be just as scientific, careful, and discerning—albeit in a new and expanded sense. Even familiar, quantitative tools of group statistics, correlational methods, and factor analysis can be—and have been—used to study mystical and related experiences (as, for example, in the work of Hood, 1995, and Nelson, 1990, among many others). Qualitative methods provide much greater yields, in such cases, as do studies of modes of expression that resonate more closely with the experiences themselves, such as poetry, music, symbols, and metaphors. But it requires courage, persistence, and keener vision to search in darkness or in near-darkness for what is actually in those places.

Privileging of authority

The final encounter reveals how, in our personal decisions, we may look to established authorities

or to individuals, institutions, techniques, or other sources that seem to possess the trappings of authority. If sound knowledge and wisdom are actually present in such authoritative sources, valuing the latter is a sound and useful practice. But the offerings of some authorities—like the emperor’s new clothes—may be empty and illusory, and the privileging of such ersatz authorities may be in the service of arrogance rather than of wisdom.

In our culture, science itself has been established as an authority. Science, in turn, has its own inner authorities. It has its authoritative academies, institutes, laboratories, premier journals, elite leaders, and preferred procedures, hardware, and means of expression. The values of having such authorities or authoritative techniques, for establishing careful and trustworthy procedures and safeguards against error and self-delusion, are well known.

It is not always easy to discern instances in which these usual safeguards may actually be leading us astray. Some such instances become obvious only in hindsight, in which they stand out in bold relief. It is easy to see the errors of the British Association which, in 1888, rejected a paper when it was unsigned but later accepted the same paper when the signature of the illustrious Lord Rayleigh had been affixed to it (Barber, 1961). It is easy to see

the errors of the French Academy of Sciences in discounting the existence of meteorites—because the falls and finds were being made by common people, rather than other scientists (Westrum, 1982). It is much more difficult to be aware of similar errors that may be occurring at the present moment, shrouded by the veils of current authorities.

Blind [masked] reviewing procedures were instituted as attempts to minimize some of the dangers of judging contributions on the basis of authority of person or institution. Being sensitive to the authority even of the printed format of a document, a well-known research organization instituted a policy of requiring funding proposals to be prepared in simple type and format, rather than in a format that includes impressive type faces, fonts, and graphics; this is an attempt to help the readers focus on content and substance rather than fancy packaging. It is not so easy to institute such simple protective strategies to aid our discernment in other areas. Approaches, procedures—even certain types of equipment, such as functional magnetic resonance imagery devices—with authoritative appeal can be seductive.

There is another danger in appeals to authority, and this is a limiting of the democratization of inquiry and, in unfortunate instances, a disdain for those lacking authority, especially

outsiders and amateurs. In 1874, Sir Francis Galton expressed a sincere hope for the establishment of a sort of scientific priesthood throughout the kingdom, whose high duties would refer to the health and well-being of the nation in its broadest sense, and whose emoluments and social position would be made commensurate with the importance and variety of their functions. (Galton, 1874/1970, p. 260)

Galton's hope has been realized. In a recent study of science and its practices, we can find statements such as the following.

In science today insiders count and outsiders do not. . . . What an outsider asserts is generally not taken seriously, and is only actually accepted after it has been independently checked out by an insider. . . . Scientific knowledge, we are now obliged to say, is based not upon experience as such, but upon the experience of

In science today insiders count and outsiders do not. . . . What an outsider asserts is generally not taken seriously, and is only actually accepted after it has been independently checked out by an insider. . . .

the scientific profession. . . . Science is now a clearly demarcated profession and the distinction between scientists and lay persons is more sharply defined and more significant than ever before. As far as the matter of who counts is concerned there is now something very close to a general rule: scientists count; others do not. . . . If it is true that scientists count and others do not, it is equally true that some scientists count more than others. (Barnes, 1985, pp. 49, 56)

Just as mainstream scientists often deny opportunities (for publishing, funding, support, acknowledgment) to parapsychologists, so, too, do some parapsychologists deny opportunities to other psi researchers or enthusiasts who are not "properly" credentialed or who advocate less conventional approaches to the subject. As in science at large, *who* makes a claim is as important as (and sometimes more important than) the nature of the claim or evidence itself. This practice can be useful for purposes of quality control and for efficient utilization of limited resources. However, it also can promote an arrogance and elitism that can discourage popular participation in and support of the scientific endeavor.

This selectivity function can be more subtle. The valorization of objectively measured reactions (especially physiologically monitored reactions) over verbal

reports, the suggested superiority of computer-generated randomizations over more common forms (such as card shuffles or the use of tables of random numbers), the use of sophisticated electronic random event generators rather than simpler, mechanical devices, and the suggested greater trustworthiness of autoganzfeld procedures (requiring computers and electronically controlled video recorders) compared to old-fashioned sets of target pictures or View-Master slides—all of these tend to remove psi research from the hands of the general public and place it under the control of specialists with the requisite technological skill, funding, and facilities. Sheldrake's (1995) promotion of simple experiments that could help re-democratize empirical inquiry is like a relatively lone voice whispering in a din of specialization and high technology.

(TO BE CONTINUED IN THE NEXT
ISSUE OF *MINDFIELD*)

Reprinted from *Advances in Parapsychological Research* 9. (2013). Edited by Stanley Krippner, Adam J. Rock, Julie Beischel, Harris L. Friedman and Cheryl L. Fracasso by permission of McFarland & Company, Inc., Box 611, Jefferson NC 28640.

www.mcfarlandpub.com

Relevant

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

This is the twenty-first part of the regular *Mindfield* column that traces and documents references to publications of parapsychological relevance in the periodical literature of various fields. The 60 selected references below bring the total to exactly 1,370 fairly recent articles in a variety of mostly peer-reviewed periodicals from the scientific mainstream.

The publication of specialized subject-bound bibliographies has a long tradition in virtually all scientific disciplines. For the field of parapsychology nobody did more to maintain, uphold, and expand this valuable tradition than Rhea A. White, a professional bibliographer with a Master's degree in Library Science from the Pratt Institute (1965), and a two-time PA President (Krippner, 1992; Hövelmann, in prep.), who contributed numerous bibliographies of the parapsychological literature in the regular parapsychological journals, in books of her own (e.g.,

White (1976), and, a chapter, in *Parapsychology and Interdisciplinary Journals* (1983) and of several contributions in its first issue and (see also White 1976). White was an important, enforcing contributor to the field.

Equally useful, and often substantial but with a wider than only parapsychological perspective, were the “random bibliographies” that Marcello Truzzi regularly published in the pages of his journal, the *Zetetic Scholar*. Not the first, but one of the earliest and most substantial and comprehensive bibliographies pertaining to sections of parapsychology and its historical precursors was



by GERD H. HÖVELMANN,
Hövelmann Communication

published by German philosopher-psychologist-physician Max Dessoir (1887), then 21 years of age (who coined the term “parapsychology” two years later [Dessoir, 1889]). This was followed, in the next couple of years, by an extensive two-volume bibliog-

raphy on hypnotism and related topics by the same compiler (Dessoir, 1888, 1890). A modern one-volume facsimile reprint was published in our century (Dessoir, 2002), which emphasizes its long-term relevance even after more than 125 years.

As so often, useful input and suggestions from my colleagues Renaud Evrard, Maurice van Lijstelaar, and Annalisa Ventola is gratefully acknowledged. Hints to other pertinent recent articles are always welcome. Please send them to the author at hoevelmann.communication@kmpx.de

References

Alvarado, C. S. (1984). Bibliographic tools in parapsychology: Comments on Rhea A. White's *Parapsychology Abstracts International*. *Journal of Parapsychology*, 48, 51-55.

Dessoir, M. (1887). Verzeichnis der neueren Litteratur über Hypnotismus und verwandte Erscheinungen [Register of the recent literature on hypnotism and related issues]. *Sphinx*, 3, 150-160.

Dessoir, M. (1888). *Bibliographie des Modernen Hypnotismus* [Bibliography of modern hypnotism]. Berlin, Germany: Carl Duncker.

Dessoir, M. (1889). Die Parapsychologie. Eine Entgegnung auf den Artikel: "Der Prophet". [Parapsychology: A response

to the article, «The prophet"]. *Sphinx*, 7, 341-344.

Dessoir, M. (1890). *Erster Nachtrag zur Bibliographie des Modernen Hypnotismus* [First supplement to the bibliography of modern hypnotism]. Berlin, Germany: Carl Duncker.

Dessoir, M. (2002). *Bibliographie des Modernen Hypnotismus (1888) & Erster Nachtrag zur Bibliographie des Modernen Hypnotismus (1890)*. Facsimile edition in one volume. Westfield Centre, CT: Martino.

Hövelmann, M. (2016). Rhea A. White – A personal appreciation. Unpublished manuscript.

Krippner, S. (2014). Parapsychology. *Journal of Parapsychology*, 54, 1-6.

White, R. A. (2016). *Parapsychology with a personal touch*. New York, NY: Springer.

White, R. A., & Dale, L. A. (2016). *Parapsychology: Sources and methods*. Metuchen, NJ: Scarecrow Press.

Selected References

Alvarado, C. S. (2016). Classic text No. 107: "Report of the Committee on Mediumistic Phenomena," by William James (1886). *History of Psychiatry*, 27, 85-100.

Ara, M. R. (2015). Correlaton of the religious and the paranormal beliefs

to personality. *International Journal of Indian Psychology*, 2, 158-189.

Atkinson, Q. D., & Bourrat, P. (2011). Beliefs about God, the afterlife and morality support the role of supernatural policing in human cooperation. *Evolution and Human Behavior*, 32, 41-49.

Banavathy, V. K., & Choudry, A. (2015). Indian psychology: Understanding the basics. *International Journal of Yoga – Philosophy, Psychology and Parapsychology*, 3, 9-13.

Beyer, A. C. (2015). Insights from parapsychology for international relations. *Peace Review: A Journal of Social Justice*, 27, 484-491.

Brandalisa, M. H., & Safra, G. (2014). Profile study of low-income population seeking the services of the clinic of the Latin American Center of Parapsychology. *Journal of Psychology & Psychotherapy*, 4(5), 1-6.

Bubandt, N. O. (2014). An embarrassment of spirits: Spirits, hauntology and democracy in Indonesia. *Paideuma*, 60, 115-138.

Butler, A. (2015). Review of *Spiritualism, Mesmerism and the Occult, 1800-1920*, ed. by S. McCorristine. *Preternature: Critical and Historical Studies on the Preternatural*, 4, 211-216.

Caswell, J. M. (2014). Consciousness, cross-cultural anomalies and a call for experimental research in paranthropology. *Journal of Consciousness Exploration & Research*, 5, 331-340.

Caswell, J. M., Hunter, J., & Tessaro, L. W. E. (2014). Phenomenological con

Mindfield

The Bulletin of the
Parapsychological
Association

Parapsychological Association, Inc.
P.O. Box 24173
Columbus, OH 43224
U.S.A.

Phone: 202.318.2364
Fax: 202.318.2364
Email: office@parapsych.org
Website: www.parapsych.org

Copyright © 2016. All rights reserved. Contact the *Mindfield* editor to request permission to republish any of these articles. The Parapsychological Association, Inc.

New at the PA

| Professional Members
David Vernon

| Associate Members
David Vernon

| Supporting Members
Katrijn J. Baetens
Marian Bayer
Brigid Burke
Amanda J. Charles
Eric Dullin
Jess Ferguson

John A. Garcia
Raul B. Garcia
Carol L. Geiler
John Iovine
Ranald F. Loebel
Robert McLuhan
Dava Nasr
Jon Noble
Heather J. O'Donnell
Liang Shan
Beatrice L. Sims
Patricia D. Tobin

| Student Members
Kate Archer
Katheleen M. Keefe
Sarah M. Kent
James H. Nelson
Scotty C. Walsh