

**Editor:** Etzel Cardeña  
**Design:** Annalisa Ventola  
**Contributors:** Jim Carpenter,  
 Renaud Evrard, Gerd H.  
 Hövelmann, David Luke, Michael  
 Tynn, Mario Varvoglis, Annalisa  
 Ventola, and Donald West

Fall 2010

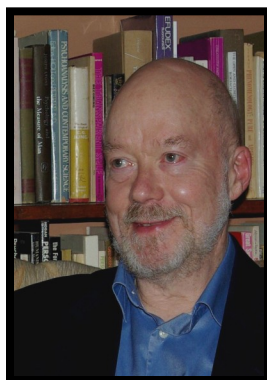
Volume 2, Issue 3

## Inside this issue:

Message from the President	4
From the Editor's Desk	5
Overview of a Report In Skeptiko	6
A Parapsychology Career: Donald J. West	8
Institut Métapsychique International	10
Berthold E. Schwarz Obituary	12
Articles Relevant to Parapsychology	13
Behind the Scenes At the Paris PA Convention	17

## First Sight: A Model and a Theory of Psi

Jim Carpenter



First Sight is a model of psi and a theory of how psi works (Carpenter, 2004, 2005, 2008). It asserts that every person, and indeed every living organism, exists in ongoing, active commerce with an extended reality far beyond ordinary physical and perceptual

boundaries. We then employ this engagement unconsciously at every moment as a part of the holistic process of construction that leads to all experience and action. Other implicit processes such as subliminal perception and procedural memory are also known to contribute to the construction of experience and behavior (e.g., Bargh, 1989; Schacter, 1997) and psi processes are presumed to function similarly. Since this psi-engagement permits access to information well before it could possibly impinge upon sensory perception, psi is not spoken of as second sight (something occasional and derivative) but as first sight. The essence of the First Sight model can be summed up in two basic premises:

1. It is in the basic nature of an organism that it participates actively, continuously, and unconsciously in an extended universe of meanings. This universe of participation is far broader in time and space than the organism's immediate boundaries.

2. All experience and all behavior are constituted perpetually out of unconscious psychological processes. These processes are carried out purposefully on multiple sources of information including psi information.

First Sight theory has been held up against large areas of our parapsychological literature and it can be seen to be consistent with what has been reported. In some cases it is able to help resolve apparent contradictions among findings in domains as varied as the relationship between psi and memory, the importance of creativity and openness for psi expression, and the connection between psi

and extraversion (Carpenter, 2005, 2008, in preparation). It has also been used prospectively in research on the formation of aesthetic judgments (Carpenter, 2009), in the unconscious construction of spontaneous social activity (Carpenter, 2002), and in other contexts. More work is underway.

First Sight departs in several important ways from the assumptions about psi that have been implicitly dominant in our understanding for a long time. Some of the changed assumptions include:

- Psi is not unusual or non-normal; it is a characteristic of all living organisms.
- Psi is not rare; it is continuously ongoing for each organism.
- Psi is not capricious or non-replicable; it is lawful in its functioning and quite accessible to our efforts to understand it better given appropriate methods
- Psi is not an ability; it is a perpetually active aspect of our engagement with reality.

This last departure in assumption is especially important, although it may seem rather subtle and not immediately easy to appreciate. At least since J. B. Rhine and his colleagues founded a laboratory science of parapsychology, it has been understood that research was "about" a little family of rare abilities: ESP, psychokinesis, precognition.

This implicit assumption led to a certain way of thinking about the meaning of research on psi. From this point of view, a study is an attempt to call up and demonstrate a rare ability. Since the ability is rare, the stage must be set carefully to find it and evoke it. Persons with the right ability (the "gifted subjects") and the appropriate "psi-conducive" conditions must all be provided for the rare demonstration to occur. Somewhat like those experiments in physics in which elaborate situations are provided to try to produce very rare and transient sub-atomic particles, the rare psi event is ardently courted but may still be fickle and withhold its presence. Some researchers have gone so far as to personify these presumed qualities of psi, calling it a trickster or saying that it is innately elusive and non-replicable by its nature.

[Continued on p.3...](#)

## 2010-2011 PA Board of Directors

### Officers

President: David Luke, Ph.D.  
 Vice Pres. idnt: Gerd H. Hövelmann, M.A.  
 Secretary: John Palmer, Ph.D.  
 Treasurer: Hoyt Edge, Ph.D.

### Directors

Roger D. Nelson, Ph.D.  
 Stefan Schmidt, Ph.D.  
 Christine Simmonds-Moore, Ph.D.  
 Stephan Schwartz  
 Jessica Utts, Ph.D.

### Executive Secretary

Annalisa Ventola



---

**54th Annual Convention  
Curitiba, Brazil  
August 18-21, 2011**

**Program Chair:** Marios Kittenis, Ph.D.

**Local Host/Arrangements Chair:** Fábio Eduardo da Silva

The Parapsychological Association (PA) will hold its 54th annual convention in Curitiba, Brazil on August, 18-21 2011. PA members, associates, and students from around the world will gather to present and discuss their latest research findings regarding psi (or 'psychic') experiences such as extra-sensory perception, psychokinesis, psychic healing and survival of bodily death. The convention, which is open to the public and academia alike, will offer a rare opportunity for attendees interested in that wide range of human functioning popularly known as the 'psychic' or 'paranormal' to hear the latest and most advanced scientific thinking about parapsychological topics.

Fábio Eduardo da Silva, a doctoral student (with a psi research project) at Universidade de São Paulo under Dr Wellington Zangari, will be the Local Host and the Arrangements Chair of the PA convention. Research Fellow at Aston University, Dr Marios Kittenis, who did his PhD on distant brain correlations under the late Prof. Bob Morris at Edinburgh University, will be the Program Chair for the event. The convention will be held in English, but simultaneous translation will be available for Portuguese-speaking attendees. **Attention U.S. attendees:** travel from the U.S. to Brazil requires a visa. Information about travel requirements can be found at the [Brazilian Consulate](#).

In addition to holding the largest contingent of PA members outside of the US and Europe, Brazil contains a rich diversity of groups and individuals that engage in a range of paranormal approaches to healing. Curitiba, Brazil is a modern city that has attracted attention around the world for its innovations in sustainability and urban planning. Running alongside the PA convention, visitors to Curitiba may also attend UNIBEM's 7th Psi Meeting (see [last year's details](#)) and the 6th Journey into Altered States, which will provide attendees an opportunity to explore the experiential dimensions of Brazil's rich pro-paranormal culture.

Additional details about the 2011 PA convention will be released at [www.parapsych.org](http://www.parapsych.org) as they become available.

## First Sight (Continued)

For First Sight, psi is not an ability. Instead it is a universal characteristic of living organisms, a basic feature of their being-in-the-world. It is the fact that we are all unconsciously and perpetually engaged in a universe of meaning that extends far beyond our physical boundaries in space and time. It is not an ability, stronger in some than in others, called up sometimes and not other times. It is always going on for all of us. It is less like riding a bicycle or discriminating red from green, and more like being perpetually engaged as physical bodies with the reality of gravity, or as social beings with an interpersonal world of others. It is an unconscious and ubiquitous but still largely unmapped aspect of our nature.

For First Sight, research is not understood as an attempt to coax a rarely-used ability into action and measure it. Instead, it is an effort to design situations in which the ongoing psi activity can be discerned in the context of everyday actions and experiences where it always is. Research will not try to catch psi, it will try to reveal it.

In fact, a shift in research perspective toward this point of view has been going on in parapsychology recently, although its full implications have not been spelled out. The time is ripe for First Sight theory. A new generation of studies has begun to demonstrate the unconscious expression of non-local information and influence in the course of ordinary experiences and behaviors. Consider these examples:

Radin (1997, 2004) and others have shown that one's subtle electrodermal responses to emotional pictures include an element that precedes the exposure to the picture alongside the larger, well-understood responses that follow it. Carpenter (2002) has demonstrated that spontaneous social behavior is a function not only of the unfolding stimulation that group members are providing for each other in the room, but also reflects the content of a distant ESP target being chosen randomly by a computer in another city. Palmer (2006) has shown that in the course of efforts to discern subtle order in strings of numbers, people are showing an influence not only of the numbers that they are seeing, but also of the numbers that they will be seeing shortly. Bem (2005) has shown that people who are expressing emotional evaluations of pictures are showing not only the influence of the picture facing them in the moment but are also affected by whether or not they will be exposed to that picture in the future.

In each of these cases, the psychic feature of the experiment may have been mentioned to the participants but they were not

being asked to "show ESP or PK." They were simply responding to events viscerally, or trying to discern the patterns hidden in a situation, or developing a social encounter with a group of friends, or evaluating the attractiveness of something. In other words, they were doing entirely ordinary things on entirely conscious and immediate grounds, so far as they knew. But in the process of doing these things they were also implicitly expressing an ongoing engagement with reality that was unconscious and beyond their immediate sensory boundaries.

No rare ability was coaxed and caught. An ongoing implicit process was revealed. The experimenters managed to design and control the situation in such a way that these ordinarily invisible elements of psychic participation in everyday experience could be exposed. First Sight theory provides a way of thinking about the fact that psi is not an occasional ability but is instead an unconscious, ongoing engagement with reality that constantly expresses itself implicitly.

First Sight draws heavily upon contemporary work in mainstream psychology on unconscious or implicit mental processes. It highlights the fact that psi, far from being extraordinary and anomalous, appears to function harmoniously with other processes that have been more deeply studied and accepted, such as suboptimal perception and procedural memory. Integrative work with other disciplines will be fruitful. First Sight is intended in part as a way of making our efforts more accessible and interesting to other cognitive scientists.

It is also intended to shed light on just why obvious expressions of psi engagement appear so rarely in everyday consciousness. This phenomenon itself can be understood as part of the greater lawfulness of psi. Understanding this lawfulness should help us better construct ways to bring our psi engagements into consciousness and use them when we wish to do that.

Presumably psi is inherently unconscious; if this is so, parapsychologists have been like the blind studying sight. It is not surprising that our efforts have been inductive and groping. Still, we have accumulated more knowledge than we might have thought, and this fact is clearer when seen through the lenses of theory. We can borrow methods from other fields that are also studying unconscious mental processes. This should help us find a more meaningful coherence in our phenomena and a congruent place in this larger arena of work.

First Sight is primarily intended to help guide research toward our greater understanding of psi. Our subject matter has been held to be rare, anomalous, unruly, and innately unpredictable. None of these things may be true after all, and First Sight is one way of understanding it differently. With the help of this developing theory, and other theories it may hopefully inspire, parapsychology may find a program.

### References

- Bargh, J. A. (1989). Conditional automaticity: Varieties of automatic influence in social perception and cognition. In J. Uleman & J. Bargh (Eds.), *Unintended thought* (pp. 3-51), New York: The Guilford Press.
- Bem, D. J. (2005). Precognitive aversion. *Proceedings of presented papers: The Parapsychological Association 48th Annual Convention*, 31-35.
- Carpenter, J. C. (2002). The intrusion of anomalous communication in group and individual psychotherapy: Clinical observations and a research project. *4º Simposio da Fundação Bial: Behind and beyond the brain* (pp. 255-274). Porto: Casa do Médico.
- Carpenter, J.C. (2004). First Sight: Part one, a model of psi and the mind. *Journal of Parapsychology*, 68, 217-254.
- Carpenter, J.C. (2005). First Sight: Part two, Elaborations of a model of psi and the mind. *Journal of Parapsychology*, 69, 63-112.
- Carpenter, J.C. (2008). Relations between ESP and memory in terms of the First Sight model of psi. *Journal of Parapsychology*, 72, 47-76.
- Carpenter, J.C. (2009). *ESP contributes to the unconscious formation of a preference*. Paper presented at the meeting of the Parapsychological Association, Seattle, August 2009.
- Carpenter, J.C. (in preparation). *First Sight: A model and a theory of si*.
- Palmer, J. (2006). Anomalous anticipation of target biases in a computer guessing task. *Proceedings of the Parapsychological Association 2006* (No. 49, pp. 127-140).
- Radin, D. I. (1997). Unconscious perception of future emotions. *Journal of Scientific Exploration*, 11, 163-180.
- Radin, D. I. (2003). Electrodermal presentiment of future emotions. *Journal of Scientific Exploration*, 18, 253-274.
- Schacter, D. L. (1997). *Searching for memory: The brain, the mind, and the past*. New York: Basic Books.



## A Message from the President

**David Luke**



*David Luke with Banquet speaker Paul Devereux and his wife, Charla at the Presidential Reception, Enclos Rey, Paris*

Cosmically speaking, the universe is expanding. Organisationally speaking, ours is too. When the *Bulletin* last went to press the number of members and affiliates had crept up to over 300 for the first time since 1984, and now figures have reached an all time peak with 320 members and affiliates in 36 countries. This new growth in the association does not merely reflect an opening up of the affiliate category, which has experienced considerable growth, but is also due to an influx of members in all the other categories too, and includes some high profile members like the eminent biochemists Dr Rupert Sheldrake, in the UK, and Prof. Dr. Antonio Giuditta in Italy. Reflecting this continued bulging in brainpower at the PA, our social network dimension has also now reached a new peak and finally mounted the millennium mark with 1,140 Facebook followers. I recently gave a talk at Queen Mary University of London on "Parapsychology and the New Renaissance" as part of a launch for a new book by the Scientific and Medical Network, entitled "A New Renaissance: Transforming Science, Spirit and Society", which has contributions from thinkers as diverse as Prof. Ervin Laszlo and HRH Prince of Wales. In it I discussed how this new era of expansion in parapsychology (and so the PA), I believe, is partly a symptom of the new paradigm thinking that is occurring in all areas of science and society, and long may it continue.

The PA is also growing culturally too and next year, August 18<sup>th</sup> – 21<sup>st</sup>, will herald the first convention to be held in a country outside of Europe and the US, when the annual gathering arrives in the charming city of Curitiba in Brazil. After the US, UK, Germany, Italy and France, our colleagues in Brazil form the largest contingent of any one country in the PA,

and with active researchers situated in several universities it has a growing research profile too. Much of that research resembles the kind of laboratory studies that are conducted elsewhere in the world, but the Brazilian approach is also augmented with investigations conducted with some of the world's most extraordinary populations. This is made possible because Brazil is also unique in having an extremely rich diversity of groups and individuals that engage in a range of paranormal approaches to healing, be that mediumship, psychic surgery or shamanism and the use of vision inducing plants. A recent survey in Brazil by PA member Dr. Fátima Regina Machado of the Universidade de São Paulo reveals that 82.7% of respondents have had an ESP and/or PK experience.

Plans are under way to bring some of that diversity to PA members next year because, running alongside the PA convention, the 6<sup>th</sup> Journey into Altered States will provide an opportunity for members to explore the experiential dimensions of Brazil's rich proparanormal culture. Planned activities include a visit to the local Santo Daime church, a syncretic Christian shamanic organisation that uses the psychoactive jungle decoction called ayahuasca as its sacramental (one active ingredient of which was originally named *telephine* when isolated). It's expected that participants will also be able to visit the Umbanda church to witness the exotic confluence of European, African and indigenous Brazilian spiritual traditions, as locals spin into a state of trance possession and channel their guardian spirits to heal and communicate with the congregation. Additionally there is likely to be an opportunity to visit local people living in the tradition of the Aty Guarani tribe and to partake of the wonderful music, singing and dancing that occurs round a fire that forms part of their sacred tobacco ceremony.

Having already run six extremely successful parapsychology conferences in Brazil with the UNIBEM private university in Curitiba, Fábio Eduardo da Silva, who is a doctoral student (with a psi research project) at Universidade de São Paulo with Dr Wellington Zangari, will be both the Local Host and the Arrangements Chair for the coming event. Research Fellow at Aston University, Dr Marios Kittenis, who did his PhD on distant brain correlations under the late Prof. Bob Morris at Edinburgh University, will be the Programme Chair for the event. Executive Secretary at the PA, Annalisa

Ventola will be the Business Manager, and alongside these three I will make up the fourth member of the Convention Committee and act as its Chair.

I would like to invite all our members and affiliates to the convention in Brazil next year for what will be a really unique event, for which, after a truly magical convention in Paris this year where I witnessed several parapsychologists in their eighties whizzing round on a fairground ride laughing like eight-year olds, I think we need to do something completely different this time around. I would like to thank all the people who made the event in Paris such a great success, particularly Dr. Mario Varvoglis for his phenomenal contribution as Arrangements Chair and as President of Institut Métapsychique International – the Local Host – as well as Dr. Nicola Holt who did a wonderful job as Programme Chair, Annalisa Ventola who unstintingly did all the other essentials as Business Manager along with the assured assistance of students Renaud Evrard and Louis Sagnières. Gratitude also goes to the too-many-to-mention reviewers that make up the Programme Committee, and to all our presenters and participants that made the convention what it was. Here's looking forward to the new renaissance, our continued growth as a field and an organisation, and to wider cultural horizons.



*Paris convention attendees pedaling an antique merry-go-round in the Museum of Fairground Art at Les Pavillons des Bercy, site of the annual banquet dinner. It was quite a fast ride!*

## From the Editor's Desk

### Etzel Cardeña



Because of a creaky joint that needed replacement I was not able to attend the PA conference in Paris this time (ah, to miss the meeting in the most beautiful city in the world, sigh) so I cannot

report on it...

The good, cumulative work of a number of PA members is paying off in important ways. As Ian Stevenson wrote some years ago, it is very important that parapsychologists publish in non-specialized journals, and Caroline Watt and I, among others, have deplored the lack of more programmatic research in parapsychology, but here are three shining exceptions of what parapsychology can achieve:

1. A very important new ganzfeld meta-analysis by Storm and collaborators that rectifies a number of problems that the previous Milton and Wiseman had: Storm, L., Tressoldi, P. E., & Di Risio, L. (2010). Meta-analysis of free-response studies, 1992-2008: Assessing the noise reduction model in parapsychology. *Psychological Bulletin*, 136, 471-485. In a future issue of *Mindfield* we will have a summary by Lance Storm of his paper and the (predictable) response by Ray Hyman. I was particularly interested in the results that techniques of altering consciousness may be most relevant on possibly psi-prone individuals because our group in CERCAP has found that reported alterations in consciousness are significant predictors of psi hitting, but only among high hypnotizables. We will be writing up these results in the near future.

2. Daryl Bem has another great contribution to the field with his research on presentiment and got it into one of the most prestigious and influential journals in psychology: Bem, D. J. (in press). Feeling the future: Experimental evidence for anomalous retroactive influences on cognition and affect. *Journal of Personality and Social Psychology*.

3. Finally, Emily Williams Kelly has also in press in the *Journal of Nervous and Mental Disease* a paper on her work on mediumship, providing careful evidence for anomalous information among selected mediums.

And there is a new international internet tool (World of Parapsychology, [www.thewop.org](http://www.thewop.org)) with information on psi re-

search centers, events, and so on, created by Renaud Evrard and Nikos Koumartzis. Check it out! My congratulations to them all!

Congratulations also to past PA president Caroline Watt, who got the Perrot-Warwick scholarship to conduct research on precognitive dreams! I expect to have a report by Rupert Sheldrake on his activities during his scholarship tenure in a future issue of *Mindfield*.

Anomalistic psychology, including psi, is now part of a general competence exam in psychology in the British curriculum (AQA) and a PA former officer wrote the chapter on it: Roe, C.A. (2009a). Anomalistic psychology. In N. Holt & R. Lewis (Eds) *A2 Psychology 2009 AQA A Specification: The Student's Textbook* (pp. 426-463). London: Crown House Publishing. As far as I know, this may be the first time that anomalous psychology is considered a basic curricular area anywhere in the world, but please correct me if I am wrong.

Before I became a bionic man, I attended a clinical parapsychology conference in Freiburg, funded by German and Dutch organizations: IGPP and HJBF. The event was organized into presentations by three "teams": Dutch-Swedish (although, since I was the Swedish representative it would be more precise to call it Mexican-American-Swedish or mongrel, for short), French, and German. I will not attempt to summarize all presentation but just mention some that stuck in my mind. In the first group, I was particularly impressed by the paper by Dr. Elpine de Boer, of the Institute for Religious Studies at the University of Leiden, on *Being Open and Susceptible to Another Reality and Truth*, in which she reviewed the literature and discussed her research on the susceptibility to have anomalous and religious experiences, and their links to mental health, analyzing relevant mediating variables. Dr. Djohar Si Ahmed gave a presentation on her course to "train telepathy," although she acknowledged that a formal testing of her program has been lacking. There were also some papers on case studies of people presenting to clinicians with disturbing putative psi experiences. In this area, the work of Martina Belz at the clinic of the IGPP in Freiburg on clinical parapsychology is of great importance to all therapists. My contribution was about alterations of consciousness in various psychopathologies, about which I wrote a chapter in a forthcoming two-volume

encyclopedia on altered states of consciousness. I look forward to continuing work on the clinical aspects of anomalous phenomena and expect to have a couple of papers on the topic in a forthcoming issue of *Mindfield*. Also on this area, I am sorry to note the death of a psychiatrist who published on the intersection of psi and clinical phenomena, Berthold E. Schwartz.

This number of *Mindfield* contains an overview of Jim Carpenter's important First Sight model of psi in which he seeks to integrate psi phenomena into a larger model of our engagement in the world. Of relevance is this quotation by C. D. Broad's (1949): "If paranormal cognition and paranormal causation are facts, then it is quite likely that they are not confined to those very rare occasions on which they either manifest themselves sporadically in a spectacular way, or to those very special conditions in which their presence can be experimentally established. They may well be continually operating in the background of our normal lives." I have been communicating on this issue with a very eminent cognitive psychologist, specifically on how psi functioning is concordant with what we know about preconscious processes, something also discussed some years ago by Norman F. Dixon. Professor Donald West honors us with an account of his long and prolific career studying parapsychology, and Gerd Hövelmann continues his valuable bibliography of relevant work in non-specialized journals. The bulletin contains an account of a recent exchange between proponents and a critic of psi (Professor Wiseman, on which there is also a critical expose in the last issue of the JSPR). Finally, the French-Greco-American team of Mario Varvoglis and Renaud Evrard tell us how they are reinvigorating the Institut Métapsychique International. S'amuser!

As we were about to go to press the sad news came that Dr. David Fontana, who authored many books on parapsychology and related areas, just passed away. There will be an obituary for him in the next issue. In the meantime, my sympathies to his family and friends.

## An Anonymous Overview of a Recent Report in Skeptiko

Alex Tsakiris is the host of a podcast, *Skeptiko: Science at the Tipping point* that engages proponents and antagonists of paranormal claims. [A recent debate](#) presented biologist, author, and telepathy researcher, Dr. Rupert Sheldrake, in debate with parapsychology skeptic, Dr. Richard Wiseman, Professor of Psychology at the University of Herefordshire in the UK. This summary is drawn from the Skeptiko transcript.

The debate covered a range of topics. Tsakiris stated later: "Dr. Wiseman appeared eager to participate in collaborative research with parapsychologists. He went to great lengths explaining why skeptics and psi proponents should team-up on experiments of telepathy and other psi phenomena. But during an email exchange following the debate, his stance took a radical change." That email exchange was incorporated into the podcast without permission, with an actor reading Wiseman's comments.

According to Tsakiris, who subsequently invited Dr. Roger Nelson, Dr. Dean Radin, and Dr. Sheldrake to participate in a skeptics/proponents research forum, Wiseman stonewalled these attempts. "They agreed, but Wiseman would not. He made various demands... and even balked at a mere one-hour initial dialog. I was stunned, especially since I offered to fund the research." Some commentators on the Skeptiko website disagreed with this assessment. John Callaghan noted: "[Wiseman] seems to be saying: let those interested on 'the other side' (TOS) come up with a proposal for an area in which to work, with some initial ideas about what experiments and protocols to employ, and then take it from there. That doesn't sound like a deal breaker to me. It's a fair point that he might not want to be seen to be choosing the area for himself, but... instead: 'Hey, you choose

the area and outline the proposals, and we'll take it from there.' If... he wants to impose conditions that would be unreasonable, then TOS could deal with it at that stage." Tsakiris replied: "The preconditions that Wiseman set were a slap-in-the-face designed to agitate these guys ('I'll look at your stupid research when you get you act together')."

The discussion began with Wiseman offering a defense for scientific skepticism toward psi phenomena, "In terms of my own research, some of it has looked at the notion that certain individuals possessing very strong psychic abilities, the mediums and the psychics and so on, and I'm very, very skeptical about that data. I don't think it shows anything particularly remarkable in terms of psychic ability going on. And then I've done a small amount of work, although other people have done a lot more, into the notion that psi is a more subtle signal. There, I'm fairly skeptical about the literature. I certainly wouldn't want to argue the case that psi definitely exists on the basis of that literature."

But Sheldrake challenged the validity of relegating telepathy and other psi phenomena to the fringes of science. "Hume's argument against miracles was that miracles are extremely rare and it's more likely that people have been lying about them than that they actually happened. They so defy the common experience of humanity. Now, I think the argument is exactly reversed when it comes to phenomena like telepathy. They're not extremely rare... these things are very common. Hume's argument was that commonsense, the kind of common experience of the bulk of humanity, is what gives credence to something. So I think it's completely inappropriate to apply an argument against miracles to phenomena which happen on an everyday basis to large numbers of people."

The discussion moved to the institution of science itself. Wiseman was asked to defend his statement, "I agree that by the standards of any other area of science that [psi] is proven. That begs the question [sic] do we need higher standards of evidence when we study the paranormal?"

In defense of this argument that "extraordinary claims require extraordinary evidence," Wiseman stated, "I think that parapsychologists by not far from 100 years of research have failed to come up with that level of evidence. It's not to say they couldn't in the future, but to me there just hasn't been the level of progress that you would expect given the amount of work that's been put in... that strength of evidence simply isn't there."

Sheldrake responded, " Again, I come back to the fact that what we're dealing with here is an ideological issue. I mean, what Richard calls mainstream science and there's a kind of materialistic faith that many scientists have, at least in public. Many of them in private have telepathic experiences and have quite different views. Nevertheless, he's right. There is a kind of materialistic ethos in science. I think that itself is something we need to question and look at because it leads to an extraordinary blindness. He said that if you said there's a car outside, you wouldn't need to look. If you said there's a spaceship, you would, because that's an incredible claim. So it's okay for cosmologists to claim there are entire universes out there, a whole lot of universes, not just one, but trillions.... The reason that gets past the filters is it doesn't overturn a particular ideology. What's at stake is not science itself but ideology. It's not as if science has a conclusive theory of consciousness. Psi phenomena are related to consciousness in some way. No one knows quite how. But it's not as if established science has a completely watertight, good theory of con-



ness... So I don't think it's true that it would involve a huge overturn of established science."

Wiseman observed: "If you could say, 'Here's an experiment which you can conduct and with a very good chance that you will capture psi in the lab,' and that allows you then to vary conditions and so on. That would be a huge step toward acceptance within the mainstream scientific community. That probably means just more people doing that type of research and publishing on it. Without that, most scientists will look at it and go, 'My goodness, why should I bother trying to do these experiments when the parapsychologists themselves are telling me this stuff doesn't replicate?'"

Sheldrake agreed: "I'm in favor of replication, too... My experience is that skeptics explain away positive ones... Whenever I get experimental data, for example, in my telephone telepathy tests which seem to show a telepathic effect, the main reaction of skeptics is not to say, 'How fascinating. Let's try and replicate them.' One or two have reacted like that. The main reaction I get is, 'Oh, well the experiments must have been flawed.' People don't even feel they need to spell out the flaw in many cases. They just dismiss them as flawed if they're positive."

Wiseman objected to repeated changes in experimental focus and method: "jumping from one ship to another. It used to be card guessing, dream telepathy, and there's Ganzfeld, there's remote viewing. The reason those jumps emote viewing. The reason those jumps have occurred is this stuff does not replicate." Tsakiris demurred: "Dean Radin and the IONS Institute feels that his presentiment experiment has been replicated at least a dozen times by numerous labs all over the world. I think the Global Consciousness Project has

an enormous amount of data that's been analyzed and sliced and diced by many different people."

Wiseman disagreed: "The problem is if you look at some of the other big databases, the RNG database for example, a huge amount of effort was put in by Freiburg to try and replicate that. No results straight across the board. So it was a complete disaster in terms of replication.... If we could all sit around the table and for something like the Ganzfeld which is very well understood in terms of methodology, would be a very good one. We could all sit around the table, we get 10 studies, we're going to do it, and that's fine. I would add the caveat that having gone through that entire procedure, if it all turns out to be null, you can't jump ship to another paradigm." Sheldrake said, "I'm in favor of an agreed group of people prospectively setting up replications."

Pressed after the program to become involved with such a process, Wiseman replied: "I think the first stage would be for the proponents to come up with their 'best shot' --that is, the design which they, as a group, believe has the best chance of eliciting psi effects," and finally "i am running out of ways of saying no! Have a chat with them and see if they agree about the best paradigm."

Alex Tsakiris commented: "I've re-contacted Sheldrake, Nelson and Radin. As I expected, they are open to a dialog about replicating their experiments, but they balked at the idea of setting preconditions before an initial dialog. As they pointed out to me, a real dialog about replicating psi experiments would have to include a discussion about the role skeptics (and you in particular) have played in past attempts to isolate psi phenomena

through collaborative experimentation. And, the apparent double-standard between the level of controls you deem appropriate for your psi experiments (e.g., Twitter RV), versus the standards you demand of psi proponents. I think our initial discussion has to be about establishing a level of trust among all parties. It's going to take a new level of openness and fairness among everyone involved if we're going to design experiments with the best chance for success."

The debate continued among commentators on the Skeptiko website, with no consensus emerging. The suggested roundtable of psi advocates and psi critics has not eventuated.

**Visit the Skeptiko website at**

**[www.skeptiko.com](http://www.skeptiko.com)**

**to listen to podcast interviews with other PA members such as:**

**Garret Model**

**Roger Nelson**

**Dean Radin**

**Julie Beischel**

**Jeffrey Mishlove**

**Stephen Braude**

**Jean Burns**

**Stephan A. Schwartz**

**and**

**Charles Tart**

## A Parapsychology Career

**Donald J. West**



A lonely only child, I became a voracious reader. While still a schoolboy, I was dipping into psychological texts and came across books on the paranormal. Impressed by the confident assertions of famous believers, like Conan Doyle and Oliver Lodge, I wanted to investigate for myself and contacted the Society for Psychical Research in London. While a medical student in Liverpool, I read their publications avidly and when possible made the journey south to attend their lectures. My enthusiasm was motivated by disillusionment with a traditional religious upbringing and a hope of finding scientific justification for a comforting alternative system of belief that included the possibility of personal survival of death. This now seems sadly childish.

Early attempts at investigation yielded dubious results. No convincing "messages" were received at spiritualist meetings or sessions with individual mediums. Telepathy tests with cards as targets gave marginal results and confidence waned when one volunteer confessed to cheating. Self-testing, by guessing in advance the colours of stacked playing cards before turning them over, gave spectacular results, but these died away after an attempted demonstration before a university tutor proved a humiliating failure. Self-deception now seems the likely explanation. Despite these personal disappointments, reports of successful experimental ESP research by the Rhine group seemed to provide an approach that must surely lead to great discoveries.

Completion of my medical studies coincided with a vacancy in the post of SPR Research Officer. I applied and was appointed at the age of only twenty-two! It must be confessed that for some time before I had been moonlighting from the university to take part in SPR activities. At that time the Society occupied a large Georgian town house, a relic of more affluent days, and I was given a flat in the building, enabling me to devote much more than office hours to the job. The work included investigating reports of spontaneous psychic experiences and organising ESP tests. I tried to obtain objective evidence for mediums' acquir-

ing information paranormally by having absent sitters contribute an object for psychometry, subsequently returning to them several of the medium's readings to see if they could identify the one intended for them (West, 1949).

This flurry of activity produced no positive results. Becoming frustrated by failure to secure evidence for anything paranormal, the SPR Journal featured a succession of negative reports, couched in less than tactful terms. Disparaging comments on the unwillingness of physical mediums to agree to investigation using a recently acquired infra-red viewer (Anon., 1948) and a long paper that I published in SPR *Proceedings* outlining the difficulty or obtaining proof of paranormality from reports of spontaneous personal experiences (1948b), reinforced a reputation for unsympathetic scepticism. After some three years of seeming negativity, members of the SPR Council became dissatisfied and my employment was terminated. The break was gentlemanly arranged. I was appointed Honorary Research Officer and allowed to remain in the SPR flat until the lease on the building expired five years later and the Society was obliged to seek more modest quarters. Perhaps because two previous research officers had ended their terms of office in controversial circumstances, the SPR Council had prudently allowed me time off to attend a part-time hospital course in psychiatry so that, after a year of unemployment, I was able to move back into the medical world as a trainee psychiatrist.

Up to this point the only really impressive example of apparent paranormality that I had personally experienced was in 1943, long before becoming Research Officer, when I took part in S.G. Soal's last successful session with his star telepathic subject Basil Shackleton. I did not know that, years later, he was to be exposed as a fraudulent experimenter. Still believing in the value of experimentation, I seized the chance to visit Rhine's Parapsychology Laboratory at Duke and meet up with prominent American parapsychologists, including Gertrude Schmeidler and Gardner Murphy. Impressed by the thoroughness of the Duke research methods, even though no significant scoring was on display at the time, I returned with renewed enthusiasm and a phase of long-term rehabilitation into the SPR began, so much so that I was three times elected President and am still, sixty years later, a member of Council.

During the next decade, while living and working in London, I had the opportunity to conduct more experiments, teaming up with G. W. Fisk, a retired engineer, who was an experimenter with the Midas touch,

always reporting positive results. He was cautious and critical, with a modest attitude to his contribution, and I still find it impossible to believe that his work was either fraudulent or incompetent. We carried out one experiment in which, unknown to the participants, targets were set up alternately by Fisk and myself, producing dramatic differences in the resulting scoring. This experiment, relatively crude by modern standards, was an early attempt to investigate the experimenter effect (West & Fisk, 1953).

After working in London psychiatric hospitals, latterly on a unit dealing with forensic cases, I obtained in 1960 a post as psychiatric representative on the staff of the newly set up Institute of Criminology at Cambridge University. The remainder of my working life has been busy with research into the peculiarities of criminals and sex offenders and following the careers of young delinquents into middle age. However, I did manage to carry out one psychic project in 1990, a questionnaire survey of hallucinations (West, 1990), repeating the question from the SPR's 1890s' Census of Hallucinations' and my own 1948 Mass Observation survey (West, 1948a). It emerged that there has been no decline in the proportion of the population reporting such experiences, but no increase in the small proportion of cases in which paranormal content can be validated. Although no longer an active researcher, I have been in a favoured position to follow the changes taking place in parapsychology over the past fifty years. In succession to George Owen, I became secretary to the Perrott Fund for psychical research, administered by Trinity College, and am still on their team of managers, as well as being a member of the SPR's Grants Committee. This has meant studying hundreds of research proposals and following the outcomes or numerous research efforts.

I have watched experimental parapsychology transformed from simple card calling and dice throwing methods, suited to amateurs working at home, to computerized and technically sophisticated research by university based academics utilising sound-proofed rooms and electronic measuring instruments. In PK testing, electronic randomisers have replaced dice. In ganzfeld and remote viewing research complex targets have replaced Zener symbols. Automated computer programs have superseded human recording. In addition to their vocalised impressions, participants' physiological reactions, presentient or otherwise, are now being monitored.



Notwithstanding the proliferation of techniques and methodology, psi effects remain tantalisingly small and, if anything, ever more elusive. Strict replicability has not been achieved. Features once thought to be regularities, such as the sheep-goat effect, the decline effect, or the displacement effect, appear unpredictably or not at all. Psi effects often turn up unexpectedly under “control” conditions. New methods for eliciting psi, such as confidence boosting techniques or the ganzfeld condition, work well initially, but less so as time passes. Specially gifted individuals producing reliable and massive psi effects seem to lose their powers after a time, and in any event have become vanishingly rare. Participants’ performances are apparently affected not only by their individual personality attributes, but are dependent upon often unconscious interactions with the experimenter and the test situation. After twenty-five years of Princeton Engineering Anomalies Research, Jahn and Dunne (2008) admit that PK effects are so intimately bound up with subjective and changing mental states as to make conventional methods of investigation problematic. While there are more than enough well-performed experiments yielding positive results to inspire confidence that psi effects do occur, their elusiveness, inconsistency and unpredictability have precluded confident assertion about the laws that govern their manifestation or about the processes involved. Experimentation has not so far produced the theoretical or practical benefits hoped for.

As experimental techniques have proliferated, studies of life events have extended into long-neglected areas, notably near-death experiences, “reincarnation” memories, out-of-body experiences, and paranormal healing. The prime concern for parapsychologists in all these cases is evidence for ESP or PK effects, such as awareness of surroundings while the brain has ceased functioning, perception of distant objects during OBEs, or inexplicable physical changes in the body during psychic healing. Psychologists and sociologists have a wider interest, namely how descriptions of such events are promoted and distorted by personal and cultural expectations and beliefs. Investigators have long recognised that the majority of naive reports of paranormality in these contexts are likely to be mistaken and that comparatively few can be satisfactorily substantiated. My own 1950s survey of a sample of Lourdes miracles is a case in point. However, the recent proliferation of investigations into belief in the paranormal and its association with fantasy-proneness, susceptibility to perceptual and memory distortions, and schizotypy, threatens to supersede testing of the reality of reports of apparent paranormality. It would be foolish to ignore the social contexts

that allow faith healers, fortune tellers, astrologists, and new age cults to flourish, but it is damaging when belief in the generality of psychic claimants (who almost invariably fail to demonstrate their abilities if they agree to testing) is confused with belief in claims that are actually supported by credible evidence.

In my opinion psychical research is confronted by unresolved contradictions. The results of psi experiments are generally so tiny and inconsequential that the question arises whether they have any relevance to the PK phenomena reported at séances and at poltergeist outbursts or the paranormal cognition attributed to famous mediums. From the publications of some experimental parapsychologists and “anomaly” investigators one might suppose that the interests of traditional psychical researchers are mere vestiges of ancient superstitions. When in recent projects mediumistic readings have been obtained under conditions of sensory separation from the client and evaluated by blind judging methods, the statistical results have not reflected the expectation of massive information transfer, but, where positive, have been at a level comparable with that obtained in laboratory experiments.

The literature of psychical research includes some extremely well attested historic cases. The feats of Alexis Didier (Métheuse, 2003) and Stefan Ossowiecki (Barrington, et al., 2005), for example, had the support of numerous credible witnesses. Similar examples, recorded according to modern standards of inquiry, are sadly lacking, perhaps because interest in accumulating more cases that can be dismissed as anecdotes has dwindled, or perhaps because such events no longer take place under circumstances open to investigators. In the field of macroscopic PK, the futile attempts of Tony Cornell and others to obtain photographic documentation of poltergeist phenomena, or the unavailability today of anything comparable to the materialisation wonders so carefully reported by Schrenck-Notzing, suggest that either these events never really happened or that if they did, such miracles have ceased.

It would be easy to become defeatist and side with the ever-increasing band of professional sceptics. For myself, I see the situation as demonstrating the need to apply more rigour and more resources to the investigation of what is potentially available. To parody a thought expressed long ago by

Henry Sidgwick, it is a scandal that the reality of feats of psychics on TV are not scientifically investigated, or that dramatic claims for psychic healing are not subjected to proper medical evaluations, or that the mysterious physiological processes underlying reports of exceptionally extreme hypnotic and placebo effects suggestive of paranormality are not more determinedly pursued. It used to be said of criminologists charting statistical trends in crime that they would do better to see some criminals; it might also be more profitable if some laboratory parapsychologists were encouraged to direct their talents to investigating psychic happenings in the world outside that attract public interest.

### References

- Anon. (1948). The result of the prize offer to physical mediums. *Journal of the Society for Psychical Research*, 34, 153-154.
- Barrington, M. R., Stevenson, I. & Weaver, Z. (2005). *The world in a grain of sand*. Jefferson, NC: McFarland.
- Jahn, R. G., & Dunne, B. J. (2008). Change the rules! *Journal of Scientific Exploration*, 22, 193-213.
- Méheust, B. (2003). *Un voyant prodigieux: Alexis Didier 1826-1886*. Paris: Les empêcheurs de penser en rond.
- West, D. J. (1948a). Mass Observation Questionnaire on hallucinations. *Journal of the Society for Psychical Research*, 34, 197-196.
- West, D.J. (1948b). The investigation of spontaneous cases. *Proceedings of the Society for Psychical Research*, 48, 264-300.
- West, D. J. (1949). Some proxy sittings. *Journal of the Society for Psychical Research*, 35, 96-101.
- West, D. J. (1990). A pilot census of hallucinations. *Proceedings of the Society for Psychical Research*, 57, 163-207.
- West, D. J., & Fisk, G. W. (1953) A dual experiment with clock cards. *Journal of the Society for Psychical Research*, 37, 185-197.

## Institut Métapsychique International

**Mario Varvoglis and Renaud Evrard**



*Mario Varvoglis and Renaud Evrard addressing banquet attendees at the PA convention in Paris*

### **History**

Founded in 1919 by several scholars, including Nobel Prize winner Charles Richet (1850-1935), the [Institut Métapsychique International](#) (IMI) was from the outset recognized by the French administration as a foundation of public utility. Although French institutions had shown some prior interest vis-à-vis psychic phenomena, the IMI was the first to focus fully on psi research and pursue a program uncompromised by the constraints of academic psychology. Starting practically with the creation of the Institute, the IMI's journal, the *Revue Métapsychique*, remained the main French-language journal on parapsychological research for over 60 years,

The IMI came into the spotlight of European research early on with its research on the controversial topic of ectoplasms, under the direction of Dr. Gustave Geley (1919-1924). The following director, Dr. Eugene Osty (1924-1938), focused primarily on ESP but also introduced an innovative protocol to test PK with the medium Rudi Schneider. This research ended in 1931 because of cutbacks in funding. Indeed, the IMI was funded by the spiritualist Jean Meyer who, despite his survivalist convictions, imposed no constraints on scientific psi research. However, at his death in 1931 a dispute over his legacy plunged the IMI into financial difficulties, which remain to this day.

During the following decades, particularly noteworthy were the process-oriented telepathy studies by the chemical engineer René Warcollier (1881-1962); some time later, these were to constitute a source of inspiration for the Remote Viewing research program of the U.S. government.

Besides these better known experimental initiatives, a number of researchers developed quite original tools and protocols for psi testing; however, little of this was published in international journals and few independent researchers have studied these approaches (let alone attempt to replicate them).

From the late 1950s onwards, the IMI's research activities decreased significantly; instead, the Institute constituted a meeting point for several French scientists and theoreticians who introduced a more literary or conceptual approach. It should be added that during the same period, an aggressive form of skepticism took hold in France, and the origins of the IMI (originally funded by Meyer, a spiritualist) made it an easy target for pseudo-skeptics and the media. Nevertheless, the conferences of the Parapsychology Foundation in southern France did keep French researchers in touch with their international colleagues and kept parapsychology alive.

### **Current activities**

Starting in 1998, with Dr. Mario Varvoglis as president, the IMI was completely reorganized, with a new board of directors and a more explicit educational and research orientation. This shift contributed to its return to the international parapsychological scene, particularly with the organization of several Euro-PA meetings (in 2003 and 2007) as well as the PA conventions in Paris in 2002 and 2010. A new committee of 25 honorary members (including 9 PA members) was constituted and a number of projects launched, some with the aid of European foundations (Bial and the IGPP).

Today, the IMI remains the only institute of reference for scientific parapsychology in France. Lectures, workshops and seminars are given almost every month with French scholars or PA members. Its archives and library – unique in France – are now open to outside researchers, a fact that has stimulated some academic works around the history of parapsychology in France (Brower, 2005; Edelman, 2006; Evrard, 2009; Lachapelle, 2005; Méheust, 1999).

One of the most important recent advances has been the creation of the IMI student-group (GEIMI) in 2004, helping to fill the academic void with respect to psi and parapsychology. Initiated by IMI board member and psychiatrist Paul-Louis Rabeyron, the GEIMI has about 30 university students from all over France, coming from a wide range of disciplines. GEIMI members discuss parapsychological topics through an online forum and meet 3 times a year for more intensive exchanges and presentation of papers. Thanks to the GEIMI, some of these students have been able to introduce papers concerning parapsychological topics within their university departments, or have participated in the work of foreign research centers (such as PEAR, or the University of Edinburgh); others have been distinguished with international awards (the Eileen Garrett grant, the Gertrude Schmeidler award, etc.).

Students are a major resource for the IMI's activities insofar as they contribute to tasks such as library and website management, the organization of conferences, and even experimental research. In 2007-2008 they also launched a new journal, the *Bulletin Métapsychique*, with four issues per year. Although temporarily put aside, this may be undertaken once again in 2010.

In January 2009, with the help of GEIMI students, the IMI published the *Livre blanc de la parapsychologie*, which gives an overview of psi research centers throughout the world. This work, which is now online, is in the process of being translated into English.

Though never quite formalized, the IMI has always maintained a tradition of psychological assistance to individuals who report exceptional experiences. In recent years, given the strong presence of clinicians in the IMI's Board and amongst the GEIMI students, a con-

sulting service was established for people reporting exceptional experiences.

Finally, it is worth mentioning that, in parallel to the GEIMI, the Institut has now created an association open to the general public (*Les Amis de l'IMI*, or A-IMI). The A-IMI helps organize conferences and seminars, handle the media, and generally assists the IMI to better interface with the general public, and allow the Institute to focus on its original objectives: psi research.

### Research

In 2002, the foundation moved to new, larger headquarters that provided some space for experimental work. Nevertheless, the lack of funding and of full-time trained experimenters has rendered progress in this area rather slow. Still, over the course of the past few years the IMI has undertaken a few research projects – one on hypnosis and ESP, and one on field-like RNG effects – as well as pilot projects in themes such as lucid dreaming and ESP, intuitive archeology, bio-PK, and special-participants testing.

In the hypnosis – ESP experiment, a hypnotized percipient sought to describe the contents

of a randomly selected text, read by an agent in another room. Three blind judges tried to match the person's description with the text from a set containing the target and 3 decoys. The results, based on 31 sessions, were not significant (Si Ahmed, Laurent, & Varvoglis, 2006).

The field-RNG project was partly inspired by the Global Consciousness Project (which the IMI is part of). The CinEgg project, as it was named, explored whether the outputs of a hidden RNG in a cinema would reflect the emotional changes induced by the film on viewers. Usable data were collected for repeated showings for 3 films (15 to 25 showings per film), and contrasted with control data of a distant RNG, sampled in a comparable manner. Unfortunately, results failed to confirm the presence of a fieldlike PK effect on the RNG (Varvoglis, 2007).

The IMI hosted the PA Convention of 2010. By this summer, it was working on several new experimental protocols underway, including one testing for precognition in a ganzfeld-type environment, and one testing for micro-PK on a small robot.

### References

- Brower, M.B. (2005). *The fantasies of science: Psychical research in the French Third Republic, 1880—1935*. Unpublished doctoral dissertation Rutgers, The State University of New Jersey - New Brunswick.
- Edelman, N. (2006). *Histoire de la voyance et du paranormal* (« Du XVIIIe siècle à nos jours »). Paris: Seuil.
- Evrard, R. (2009). René Sudre (1880-1968): The Metapsychist's Quill. *Journal of the Society for Psychical Research*, 73, 207-222.
- Lachapelle, S. (2005). Attempting Science: The creation and early development of the Institut Métapsychique International in Paris, 1919-1931. *Journal of the History of the Behavioral Sciences*, 41, 1–24.
- Méheust, B. (1999). *Somnambulisme et médiumnité* (2 vol.). Paris: Les Empêcheurs de Penser en Rond.
- Si Ahmed, D., Laurent, P., & Varvoglis, M.P. (2006). Hypnose et télépathie: Compte rendu d'une expérience de l'IMI. <http://www.metapsychique.org/Hypnose-et-telepathie.html>
- Varvoglis, M.P. (2007). *The CinEgg Research Project: Final Report*. Report for the Bial Foundation.



*The main room of IMI, 51 rue de l'Aqueduc, 75010 Paris*



## Obituary for Berthold E. Schwarz, M.D. (1924-2010)

Michael E. Tynn

"The data of psychical research are as challenging and momentous as ever. They demand attention and revived investigations using new techniques from many scientific disciplines. Paradoxically, it seems it might be that the physicists... 'objectivist-materialists'... will be the ones to pry open *psi*'s secrets with the exciting developments of quantum theory. Yet this does not leave out the still pressing need for concomitant psychiatric-paranormal research, since these studies involve people, emotions, rapport, behavior, the unconscious with the trance and forms of dissociation, neurosciences and biology."

So stated Berthold E. Schwarz, M.D., who practiced psychiatry in Montclair, New Jersey (USA) for 25 years before moving his practice to Vero Beach, Florida in 1982, in a 2009 interview for *The Searchlight*, a quarterly publication of the Academy of Spirituality and Paranormal Studies. Schwarz, who had a life-long interest in paranormal research, died on September 16, 2010 in Vero Beach. He was 85.

In his 1968 book, *A Psychiatrist Looks at ESP*, Schwarz offered psychiatric case reports on the lives of three individuals, each with psychic ability. In the Introduction to the book, he stated that "the facts of psychical research are more urgently in need of serious study today than ever before."

Among his other books are *The Jacques Romano Story*, *Psychic Nexus: Psychic Phenomena in Psychiatry and Everyday Life*, *Parent-Child Telepathy*, *Miracles of Peter Sugleris*, *Psychiatric and Paranormal Aspects of Ufology*, and *UFO-Dynamics*. He co-authored several other books and more than 185 scholarly or scientific articles for various journals and publications.

Born on October 24, 1924, Schwarz received his A.B. from Dartmouth College in 1945, an M.S. in psychiatry from the University of Minnesota, and did his medical training at Dartmouth Medical School and Bellevue Medical Center, New York University. He was a long-time member of the Academy of Spirituality and Paranormal Studies, a Fellow of the American Society for Psychical Research, a Fellow of the American Association for The Advancement of Science (AAAS), a Diplomate of the American Board of Psychiatry and Neurology, and a Distinguished Life Fellow of the American Psychiatric Association. He was a veteran of the U.S. Navy.

Schwarz became interested in paranormal matters during his youth, and was further intrigued after meeting Henry Gross, the Maine dowser, during his internship. "Then, during my fellowship in psychiatry, I had contact with some *psi* gifted patients which made me more curious and led to further readings on the subject," he explained. "Later, in private practice, I expanded the practical aspects of telepathy in psychotherapy and embarked on the in-depth studies of gifted paragnosts."

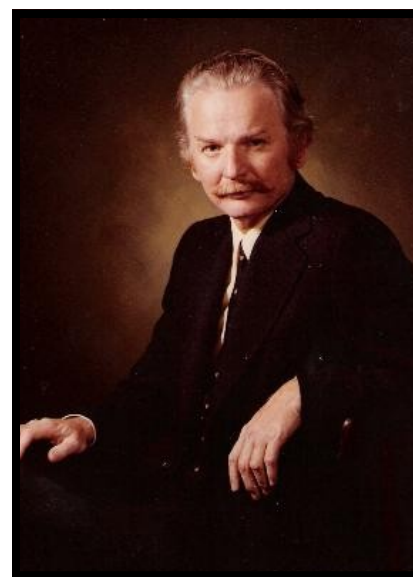
His interest was further encouraged by Dr. Bartholemew Ruggieri, his neighbor, who co-authored a book on child-parent relationships with Schwarz. Schwarz's initial focus was on the nonagenarian-telepath-genius Jacques Romano who could demonstrate a variety of telepathic skills. "This led to an enhanced awareness of *psi* with my patients and also with my wife and two children, plus frequent telepathy with my parents," Schwarz further explained. "By making near *ab initio* records of the telepathic exchanges between patients and myself largely in face-to-face psychotherapy plus other circumstances, and becoming familiar with the extensive psychiatric literature on *psi*, and meeting some of the leading figures in those areas, I found my situation similar to the Hans Christian Andersen's fairy tale of the Emperor's New Suit of Clothes, that is, how could anyone in this field who cared to examine (and experience) the wealth of *psi* data possibly miss the boat? ... the surprises, challenges, intrigues, and above all potentials for understanding!"

On a field trip to Kentucky with dowser Henry Gross, Schwarz studied the ordeals by serpents, fire and strychnine in the Holiness people. He also came to know Joseph Dunninger, Arthur Ford, Gerard Croiset, and Kreskin. "My practice was active and even though many of my referring physicians knew of my *psi* research, they continued to send me patients, some with remarkable *psi* aspects," Schwarz said. "At no time was I ridiculed, and to the contrary, when I had 'Romano parties' or Dunninger visits to my home or office my physician-colleagues-attendees were most

appreciative and to this day some who are still living ask about events of long ago and what subsequently happened. Indeed, the experiences at the 'parties' might have changed their lives."

In recent years, Schwarz studied Joe A. Nuzum of Pennsylvania, whose phenomena included telekinesis, levitation, variegated matter through matter feats, and teleportation. He also closely observed an illiterate Florida housewife who, when entranced, would write the quatrains of Nostradamus in its English translations with Greek, Latin, and French phrases, and would also materialize gold foils from the pores of her body.

"The future might have been delayed but it cannot be denied," Schwarz said of the reluctance of mainstream science to investigate such phenomena. "The medical-practical applications of *psi* in the study of immune mechanisms and its role in causation (telesomatic), defense, 'cure' - healing and or amelioration of diseases can be further explored. The medical sciences are equipped to investigate and analyze these cases. The influence of *psi* discoveries on philosophy is no less provocative than its implications for psychopathology, behavior, ethics, conscience development and pointing to new ways of studying mankind."



Berthold E. Schwarz, M.D. (1924-2010)

## Articles Relevant to Parapsychology in Journals of Various Fields (IV)

**Gerd H. Hövelmann**



### **Introduction**

This is the fourth installment of the *Mindfield* column that traces and documents references to publications of parapsychological relevance in the recent periodical literature of various fields. The rationale of this series and the selection criteria were explained in the initial part (see *Mindfield*, vol. 1, #1, 2009, pp. 12-14).

The 85 selected references below again illustrate the multidisciplinary potential of parapsychology. They cover a wide spectrum of fields, ranging from medicine to anthropology, from various specializations in psychology and neurophysiology to quantum physics, and from the historiography of literature, culture, religion and science to modern consumer research.

One of the selected items, an article by Swedish science communication specialist Per-Anders Forstorp of the Royal Institute of Technology in Stockholm, discusses the skeptical movement (see Forstorp, 2005, below). The following is an excerpt from the article's abstract: "The mission of the worldwide movement of skepticism is to combat pseudo-science. The proponents use standardized scientific empirical epistemology and methodology to counter the claims regarded as false. Debunking pseudo-science has become a popular activity with great support both from the science community and public discourse. In this study, the Swedish branch of the skeptical movement is analyzed in terms of its epistemology, its methods of debunking and its policies for establishing clear boundaries between good

and bad science. It is argued that pseudo-science is partly constructed in debunking narratives. These activities are critically analyzed in terms of their intolerance for differences and for its character of an emergency unit performing 'epistemological cleansing' in the academic community."

### **Acknowledgments**

I am indebted to my colleagues Eberhard Bauer, Wendy Cousins, and David Luke for suggesting relevant material. (For possible future additions to this "random bibliography" please contact me at [hoevelmann.communication@kmpx.de](mailto:hoevelmann.communication@kmpx.de)).

### **Selected References**

- Blackman, L. (2010). Embodying affect: Voice-hearing, telepathy, suggestion and modelling the non-conscious. *Body & Society*, 16, 163-192.
- Bobrow, R.S. (2003). Paranormal phenomena in the medical literature: Sufficient smoke to warrant a search for fire. *Medical Hypotheses*, 60, 864-868.
- Boyd, A. (2006). Gustav Meyrink and the evolution of the literary vampire: From feared bloodsucker to esoteric phenomenon. *Neophilologus*, 90, 601-620.
- Brayne, S., Farnham, C., & Fenwick, P. (2006). Deathbed phenomena and its effect on a palliative care team. *American Journal of Hospice and Palliative Medicine*, 23, 17-24.
- Britton, W.B., & Bootzin, R.R. (2004). Near-death experiences and the temporal lobe. *Psychological Science*, 15, 254-258.
- Bubandt, N.O. (2006). Sorcery, corruption and the dangers of democracy in Indonesia. *Journal of the Royal Anthropological Institute (N.S.)*, 12, 413-431.
- Bubandt, N.O. (2009). Interview with an ancestor: Spirits as informants and the politics of possession in North Maluku. *Ethnography*, 10, 291-316.
- Cameron, E. (2008). Indigenous spectrality and the politics of postcolonial ghost stories. *Cultural Geographies*, 15, 383-393.
- Cardeña, E. (2010). Research methodology on anomalous experience: Between Borges and a hard place... *Qualitative Research in Psychology*, 7, 73-78.
- Castricano, J. (2006). Learning to talk with ghosts: Canadian gothics and the poetics of haunting in Eden Robinson's *Monkey Beach*. *University of Toronto Quarterly*, 75, 801-813.
- Cheyne, J.A., & Girard, T.A. (2009). The body unbound: Vestibular-motor hallucination and out-of-body experiences. *Cortex*, 45, 201-215.
- Childs, C., & Murray, C.D. (2010). "We all had an experience in there together": A discursive psychological analysis of collaborative paranormal accounts by Paranormal Investigation Team members. *Qualitative Research in Psychology*, 7, 21-33.

### Selected References (continued)

- Corbett, J.M. (2009). Invoking spirits in the material world: Spiritualism, surrealism, and spirituality at work. *Management & Organizational History*, 4, 339-357.
- Craffert, P.F. (2009). Jesus' resurrection in a social-scientific perspective: Is there anything new to be said? *Journal for the Study of the Historical Jesus*, 7, 126-151.
- Dein, S. (2003). Psychogenic death: Individual effects of sorcery and taboo violation. *Mental Health, Religion and Culture*, 6, 195-202.
- Delp, R.W. (2007). Andrew Jackson Davis: Prophet of American spiritualism. *Journal of American History*, 54, 43-56.
- De Ridder, D., Van Laere, K., Dupont, P., Menovsky, T., & Van de Heining, P. (2007). Visualizing out-of-body experience in the brain. *New England Journal of Medicine*, 357, 1829-1833.
- Devinsky, O., & Lai, G. (2008). Spirituality and religion in epilepsy. *Epilepsy and Behaviour*, 12, 636-643.
- Dosa, D. (2007). A day in the life of Oscar the cat. *New England Journal of Medicine*, 357, 328-329.
- Edelmann, J., & Bernet, W. (2007). Setting criteria for ideal reincarnation research. *Journal of Consciousness Studies*, 14, 92-101.
- Edensor, T. (2008). Mundane hauntings: Commuting through the phantasmagoric working-class spaces of Manchester, England. *Cultural Geographics*, 15, 313-333.
- Ehm, W. (2010). Broad views of the philosophy of nature: Riemann, Herbart, and the "matter of the mind". *Philosophical Psychology*, 23, 141-162.
- Ehrsson, H.H. (2007). The experimental induction of out-of-body experiences. *Science*, 317, 1048.
- Eyal, T., & Epley, N. (2010). How to seem telepathic: Enabling mind reading by matching construal. *Psychological Science*, 21, 700-705.
- Fertuck, E.A., Jekal, A., Song, I., Wyman, B., Morris, M.C., Wilson, S.T., Brodsky, B.S., & Stanley, B. (2009). Enhanced "Reading the Mind in the Eyes" in borderline personality disorder compared to healthy controls. *Psychological Medicine*, 39, 1979-1988.
- Forstorp, P.-A. (2005). The construction of pseudo-science: Science patrolling and knowledge policing by academic prefects and weeders. *Journal for Science and Technology Studies*, 18, (3-4), 17-71.
- Francis, L.J., Williams, E., & Robbins, M. (2009). Christianity, paranormal belief, and personality: A study among 13- to 16-year-old pupils in England and Wales. *Archive for the Psychology of Religion*, 31, 337-344.
- Frankfurter, D. (2010). Where the spirits dwell: Possession, christianization, and saints' shrines in late antiquity. *Harvard Theological Review*, 103, 27-46.
- Ghosh, B. (2009). The colonial postcard: The spectral / telepathic mode in Conan Doyle and Kipling. *Victorian Literature and Culture*, 39, 335-357.
- Gitre, E.J.K. (2006). William James on divine intimacy: Psychical research, cosmological realism and a circumscribed re-reading of "The Varieties of Religious Experience". *History of the Human Sciences*, 19, (2), 1-21.
- Gomel, E. (2007). Spirits in the material world: Spiritualism and identity in the *fin de siècle*. *Victorian Literature and Culture*, 35, 189-213.
- Halliburton, M. (2005). "Just some spirits": The erosion of spirit possession and the rise of "tension" in South India. *Medical Anthropology*, 24, 111-144.
- Hanegraaff, W.J. (2003). How magic survived the disenchantment of the world. *Religion*, 33, 357-380.
- Hayward, R. (2004). Demonology, neurology, and medicine in Edwardian Britain. *Bulletin of the History of Medicine*, 78, 37-58.
- Hernandez, M.D., Wang, Y.J., Minor, M.S., & Liu, Q. (2008). Effects of superstitious beliefs on consumer novelty seeking and independent judgment making: Evidence from China. *Journal of Consumer Behaviour*, 7, 425-434.
- Hokkyo, N. (2008). Retrocausation acting in the single-electron double-slit interference experiment. *Studies in History and Philosophy of Science, Part B: Studies in History and Philosophy of Modern Physics*, 39, 762-766.
- Holloway, J., & Kneale, J. (2008). Locating haunting: A ghost-hunter's guide. *Cultural Geographics*, 15, 297-312.
- Hutton, R. (2004). Anthropological and historical approaches to witchcraft: Potential for new collaboration? *Historical Journal*, 47, 413-434.
- Hyman, R. (2010). Meta-analysis that conceals more than it reveals: Comment on Storm et al. (2010). *Psychological Bulletin*, 136, 486-490.



## Selected References (continued)

- Izquierdo, C., & Johnson, A. (2007). Desire, envy and punishment: A Matsigenka emotion schema in illness narratives and folk stories. *Culture, Medicine and Psychiatry*, 31, 419-444.
- Kane, M.J., & Core, T.J. (2010). Bias versus bias: Harnessing hindsight to reveal paranormal belief change beyond demand characteristics. *Psychonomic Bulletin & Review*, 17, 206-212.
- Keil, H.H.J., & Tucker, J.B. (2005). An unusual birthmark case thought to be linked to a person who had previously died. *Psychological Reports*, 87, 1067-1074.
- Krummenacher, P., Mohr, C., Haker, H., & Brugger, P. (2010). Dopamine, paranormal belief, and the detection of meaningful stimuli. *Journal of Cognitive Neuroscience*, 22, 1670-1681.
- Lahood, G. (2007). Rumour of angels and heavenly midwives: Anthropology of transpersonal events and childbirth. *Women and Birth*, 20, 3-10.
- Lamont, P. (2010). Debunking and the psychology of error: A historical analysis of psychological matters. *Qualitative Research in Psychology*, 7, 34-44.
- Laqueur, T. (2006). Why the margins matter: Occultism and the making of modernity. *Modern Intellectual History*, 3, 111-135.
- Laycock, J. (2010). God's last, best gift to mankind: Gnostic science and the eschaton in the vision of John Murray Spear. *Aries. Journal for the Study of Western Esotericism*, 10, 63-83.
- Lewis, J.E. (2004). Spectral currencies in the air of reality: A *Journal of the Plague Year* [Daniel Defoe] and the history of apparitions. *Representations*, 87, 82-101.
- Maddern, J.F. (2008). Spectres of migration and the ghosts of Ellis Island. *Cultural Geographies*, 15, 359-381.
- Matless, D. (2008). A geography of ghosts: The spectral landscapes of Mary Butts. *Cultural Geographies*, 15, 335-357.
- Mishlove, J., & Engen, B.C. (2007). Archetypal synchronistic resonance. *Journal of Humanistic Psychology*, 42, 223-242.
- Nahm, M. (2009). Terminal lucidity in people with mental illness and other mental disability: An overview and implications for possible explanatory models. *Journal of Near-Death Studies*, 28, 87-106.
- Newberg, A.B., Wintering, N.A., Morgan, D., & Waldman, M.R. (2006). The measurement of regional cerebral blood flow during glossolalia: A preliminary SPECT study. *Psychiatry Research: Neuroimaging*, 148, 67-71.
- Ohkado, M., Inagaki, K., Suetake, N., & Okamoto, S. (2009). A study of a case supporting the "reincarnation hypothesis," with special reference to xenoglossy. *Journal of the International Society of Life Information Science*, 27, 183-188.
- Parnia, S. (2007). Do reports of consciousness during cardiac arrest hold the key to discovering the nature of consciousness? *Medical Hypotheses*, 69, 933-937.
- Peti, L. (2009). Collective visions in the Moldavian Csángó villages. *Acta Ethnographica Hungarica*, 54, 287-308.
- Possamai, A. (2003). Alternative spiritualities and the cultural logic of late Capitalism. *Culture and Religion*, 4, 31-45.
- Price, H. (2008). Toy models of retrocausality. *Studies in History and Philosophy of Science, Part B: Studies in History and Philosophy of Modern Physics*, 39, 752-761.
- Realo, A., Allik, J., Nõlvak, A., Valk, R., Ruus, T., Schmidt, M., & Eilola, T. (2003). Mind-reading ability: Beliefs and performance. *Journal of Research in Personality*, 37, 420-445.
- Ridolfo, H., Baxter, A., & Lucas, J.W. (2010). Social influences on paranormal belief: Popular versus scientific support. *Current Research in Social Psychology*, 15, (3), 33-41.
- Rietdijk, C.W. (2007). Four-dimensional physics, nonlocal coherence, and paranormal phenomena. *Physics Essays*, 29, 169-196.
- Sarkar, S. (2008). Treatment of folk-myths in Agatha Christie's "The Pale Horse". *Research Journal of Folkloristics*, 1, (1), 16-20.
- Schatzberg, M.G. (2006). Soccer, science, and sorcery: Causation and African football. *Afrika Spectrum*, 41, 351-369.
- Sledge, J.J. (2010). Between Loagaeth and cosening: Towards an etiology of John Dee's spirit diaries. *Aries. Journal for the Study of Western Esotericism*, 10, 1-35.
- Storm, L., Tressoldi, P.E., & Di Risio, L. (2010). Meta-analysis of free-response studies, 1992-2008: Assessing the noise reduction model in parapsychology. *Psychological Bulletin*, 136, 471-485.
- Storm, L., Tressoldi, P.E., & Di Risio, L. (2010). A meta-analysis with nothing to hide: Reply to Hyman (2010). *Psychological Bulletin*, 136, 491-494.

### Selected References (continued)

- Stroeken, K. (2006). "Stalking the stalker": A Chwezi initiation into spirit possession and experiential structure. *Journal of the Royal Anthropological Institute*, 12, 785-802.
- Szily, E., & Kéri, S. (2009). Anomalous subjective experience and psychosis risk in young depressed patients. *Psychopathology*, 42, 229-235.
- Talley, B.J., & Michels, L. (2009). Two patients who think their family members have been replaced by "imposters". *Psychiatric Annals*, 39, 247-253.
- Taves, A. (2006). Where (fragmented) selves meet cultures: Theorizing spirit possession. *Culture and Religion*, 7, 123-138.
- Taves, A. (2009). Channeled apparitions: On visions that morph and categories that slip. *Visual Resources*, 25, 141-156.
- Thalbourne, M.A. (2009). Reports of paranormal experiences: Can transliminality tell us anything about them? *Archive for the Psychology of Religion*, 31, 375-386.
- Thompson, R.L. (2006). The automatic hand: Spiritualism, psychoanalysis, surrealism. *Invisible Culture: An Electronic Journal for Visual Culture*, 7, 1-18.
- Tong, F. (2003). Out-of-body experiences: From Penfield to present. *Trends in Cognitive Sciences*, 7, (3), 104-106.
- Tromp, M. (2003). Spirited sexuality: Sex, marriage, and Victorian spiritualism. *Victorian Literature and Culture*, 16, 67-81.
- Tressoldi, P.E., Martinelli, M., Massaccesi, S., & Sartori, L. (2005). Heart rate differences between targets and nontargets in intuitive tasks. *Human Physiology*, 31, 646-650.
- Vallee, J.M. (2008). Effects of social influence and persuasion on paranormal beliefs. *Journal of Undergraduate Psychological Research*, 3, 47-51.
- Vannini, A. (2008). Quantum models of consciousness. *Quantum Biosystems*, 2, 165-184.
- Vollmer-Larsena, A., Handest, P., & Parnasa, J. (2007). Reliability of measuring anomalous experience: The Bonn Scale for the Assessment of Basic Symptoms. *Psychopathology*, 40, 345-348.
- Vrettos, A. (2007). Displaced memories in Victorian fiction and psychology. *Victorian Studies*, 49, 199-207.
- Wardell, D., & Weymouth, K. (2004). Review of studies of healing touch. *Journal of Nursing Scholarship*, 36, 147-154.
- Wilde, D., & Murray, C.D. (2009). The evolving self: Finding meaning in near-death experiences using Interpretative Phenomenological Analysis. *Mental Health, Religion & Culture*, 12, 223-239.
- Wilde, D., & Murray, C.D. (2010). Interpreting the anomalous: Finding meaning in out-of-body and near-death experiences. *Qualitative Research in Psychology*, 7, 57-72.
- Williams, C., Dutton, D., & Burgess, C. (2010). Communicating the intangible: A phenomenological exploration of energy healing. *Qualitative Research in Psychology*, 7, 45-56.
- Winkelman, M. (ed.) (2010). Anthropologies of Consciousness [Special Issue]. *Time and Mind: The Journal of Archaeology, Consciousness and Culture*, 3, 125-213.
- Yang, C.P., Lukoff, D., & Lu, F. (2006). Working with spiritual issues of adults in clinical practice. *Psychiatric Annals*, 36, 168-174.

## The 53rd Annual PA Convention: Behind the Scenes in Paris

### **Annalisa Ventola**

A tradition now in its 54th year, the annual meeting of the Parapsychological Association is not just an event that presents the most advanced thinking on parapsychological topics, but a tradition that brings together an international community of friends and volunteers. Having attended the last four PA conventions, three of which I served in an administrative capacity, I am continuously amazed and impressed by the resources, time and dedication that members of parapsychological community contribute to this long tradition. As the executive secretary and business manager of the Parapsychological Association, it is my role to coordinate this network in bringing this unique event to a different part of the globe each year.

The PA is guided by a board of directors, which is comprised of nine elected volunteers. Convention planning begins up to two years in advance of the event as the



*Arrangements Chair Mario Varvoglis and Program chair Nicola Holt at the Presidential Reception held at Enclos Rey*

board considers the convention location, as well as the appointment of a Program Chair and an Arrangements Chair. Together with the President, Executive Secretary, and several student assistants, the appointed chairs form the Convention Committee. Using a special forum set up at the PA's members-only site (<http://parapsych.clubexpress.com>), members of the Convention Committee communicate throughout the year about a variety of convention details, from menus and room rentals to the selection of speakers and printing and distribution of the abstracts.

Hosted by the [Institut Métapsychique International](#) (IMI), the 53rd annual PA convention in Paris, France drew 98 attendees from 16 different countries. The event itself took place at the Enclos Rey, a convent located in the quiet, residential 15th sector, just a short distance from the Eiffel Tower. It was so close in fact, that I could see the Eiffel Tower from my room in the convent! As Arrangements Chair, Mario Varvoglis utilized his local connections and coordinated with IMI volunteers to offer convention attendees an economical stay in the heart of Paris. The convent bordered a 6000 meter garden, which served as the location of the Presidential Reception as well as lunches and other social events. Banquet attendees will never forget the fantastic evening spent in the Museum of Fairground Art at Les Pavillons des Bercy, where we were treated to a tour of the museum along with merry-go-round rides and antique carnival games prior to an excellent buffet.

The Program Chair of PA conventions is responsible for issuing the annual call



*View from the rooms at the Enclos Rey*



*Banquet held at Les Pavillons des Bercy*





***Student assistant Louis Sagnières running the carnival games at the Museum of Fairground Art, Les Pavillons des Bercy***

ments in Paris that I won't forget, such as sharing a dinner with a group of IMI students the night before the convention, being coached on how to order my meal in French, and the cheering that resulted when I did so successfully. Generally, those of us who stayed at Enclos Rey sought each other's company to share meals together before and after the convention. Aside from my breath-taking visit to the Louvre, eating in Paris was probably my favorite activity, and as long as convention attendees were around, I had amazing company and good conversation to go with it.

The Paris PA convention was served by almost as many volunteers as there were attendees, from the PA Board to the committees, to the presenters, to the local volunteers. It is because of this volunteer network that I have come to view PA conventions as a reflection of the ideals held by this community. The first of these is the value of rigorous scientific and scholarly inquiry, but from what I have witnessed over the last four conventions, those ideals could also include multiculturalism, open-mindedness, fellowship, and a really good meal on Saturday night.

There were many other volunteers who assisted with the convention behind the scenes. PA Public Spokesperson Stephan A. Schwartz and consultant Loyd Auerbach volunteered their literary and media skills to help write press releases. Our webmaster Jeremy Parnell managed this information online. Louis Sagnières translated our convention materials into French. Louis and Renaud Evrard were also my indispensable assistants in Paris as they organized the local printing of convention materials, helped run the registration table, functioned as translators when necessary and facilitated the transitions between events. Volunteers from IMI helped with set-up and tear down, collecting meal tickets, and generally filled in when we needed help (such as hopping on the Metro to the other side of Paris to purchase a missing audio cable!).

As a community of friends, I can't say enough about the warmth and fellowship that I experienced during my stay in Paris. We're a small community stretched all over the globe, and for some, the PA convention is a yearly opportunity to see old friends. As a relative newcomer to the field, each year I find myself making many new friends. There were a few mo-



***Board member Gerd Hövelmann, Friederike Schriever, Lefty Nelson and Board member Roger Nelson enjoying a post-convention dinner and drinks at a nearby café.***



***Executive Secretary Annalisa Ventola at the Louvre.***

As the PA's only (part-time) employee, I've often asked myself "Who is the PA?". Specifically, who exactly do I work for? This is a dynamic and ever-evolving association. I think our President David Luke put it well in *Mindfield 2(1)* while quoting Heraclitus to describe the PA, "you cannot step in the same river twice." Every year the PA is guided by a different board. Every year we find a new place on the globe to hold a convention and recruit a new team of volunteers. I find the answer to the 'who' question by looking to those who step up and assume leadership roles in the PA when needed. Sometimes those leaders are responsible for making academic and intellectual decisions, and sometimes those leaders are also the people that haul boxes and stuff envelopes. As we gear up for 2011–2012 Board elections, assemble our team for the 2011 convention in Brazil, and investigate East coast locations for the 2012 convention in North America, I look forward to learning who the PA will be next year and the year after that. To all those who contributed to making the 2010 Paris PA convention a success, it was a pleasure working for you.



## Delegates of the 53rd Annual Convention of the Parapsychological Association

**Enclos Rey - Paris, France**

**July 24, 2010**



*Photo by Lee James Hutchinson*



Parapsychological Association, Inc.

P.O. Box 24173

Columbus, OH 43224

U.S.A

Phone: 202.318.2364

Fax: 202.318.2364

Email: [business@parapsych.org](mailto:business@parapsych.org)

Website: <http://www.parapsych.org>

Members Site: <http://parapsych.clubexpress.com>

## New PA Members, Affiliates and Students

### **Full Members**

Hideyuki Kokubo (upgraded  
from associate)

### **Associate Members**

Frank Pasciuti

### **Affiliates**

Brad R. Fulton

James H. Lake

Heather Schmidt

### **Student Associates**

Florian Grunert

Sarah G. Spock