

Mindfield



Annual PA
Convention

Review
Issue

The Bulletin of the
Parapsychological
Association

6.3

Mindfield

Volume 6
Issue 3



80 From the Editor's Desk

by Etzel Cardeña

88

Shall We, Can We, Should We?

by Jim Carpenter

83

Our PA:

Parapsychological Association 2014 Annual Convention – Concord, California

by Christine Simmonds-Moore



Parapsychological
Association

93 Authors of the Impossible: What the Humanities Have to Offer Parapsychology

by Jeffrey J. Kripal

102 [Reflections]
Erlendur
Haraldsson

105 Wikipedia, Lambert,
and IMI's
"Concealed
Fraud"

by Renaud Evrard

108 Summary of the
2013 Volume of the
Zeitschrift für
Anomalistik

by Leo Ruickbie

111 Articles
Relevant to
Parapsychology
in Journals of
Various
Fields (XVI)

by Gerd H. Hövelmann

From the Editor's Desk

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

This issue focuses on the last Annual Convention of the PA, which unfortunately I could not attend (3 transatlantic flights in about 12 months is about my limit). Christine Simmonds-Moore has written a thorough review of what she found most notable, besides providing her report as PA secretary. The invited Rhine lecture was delivered by Jeff Kripal, whose work I enthusiastically recommend. Not only is his prose sparkly fresh, but he delves into areas that most authors in

the field had not even considered. His *Mutants & Mystics* is a beautiful book that reveals profound links between comics, science fiction, and psi. As a child I read avidly The Fantastic Four and other comics, and not until Jeff's book could I connect those comics to my later professional work on consciousness. I also thank Jeff for having introduced me through that book to sf writer Philip K. Dick, whose existential angst literally reaches cosmic proportions. Stylistic warts and all, Dick's *Ubik* is not a book that can be forgotten. Jeff also introduced me to Charles Fort, in his *Authors of the Impossible*. I had guessed (since I had not read him directly) that Fort was just a bizarre writer. In fact, he cooks a mixture of Dada, comedy, and disturbing implications that is worth savoring, although in small tidbits in my case.

In his PA talk, Jeff discussed how comparative religion and parapsychology have much to say to each other, and the textbook he just published (see below) is the only I have seen that takes psi phenomena as

foundational of the understanding of religion. Jim Carpenter's presidential column delves with an essential aspect of research that is nonetheless obscured by current practice and rhetoric: the interactive nature of psi phenomena. Current publishing standards in science and in parapsychology take it for granted that human (and non-human) beings somehow just plop in to do an experiment and are not affected by whom they encounter or how they are treated. In daily life we would just laugh if someone told us that whom we interact with (intimately or not intimately) makes no difference, but we accept that ridiculous premise in scientific communications. Years ago I suggested in a public forum that psi journals request information on the researchers interacting with the participants, but our journals have yet to act on what to me seems an obvious step to take (I have written on the co-creation of emotional and hypnotic experience in other places, Cardena, 2008, 2014).

Erlendur Haraldsson reflects on a long and fruitful career, Re-

naud Evrard elaborates on one of the common oversimplifications of psi work by Wikipedia, Leo Ruickbie's summarizes the latest ZfA volume, and the indomitable Gerd Hövelmann reaches a milestone in his bibliographical contribution.

No Better Deal!

Father Xmas (or the Tres Reyes Magos, or choose your alternative generous mythical being) visited us early this year. Some weeks ago we received an extraordinary treasure of psi riches, courtesy of Lisette Coly and the Parapsychology Foundation (PF). They included most of the Proceedings of the PF organized international conferences, with topics including psi and states of consciousness, creativity, quantum physics, brain/mind relationship, and many more. Contributors include not only a who's who in parapsychology but authors of the caliber of Pascual Jourdan, Joan Halifax-Grof, Olivier Costa de Beauregard, and many more. And each volume is all of 20 dollars, about the prize of three coffees at my local Starbucks. The PF has also monographs and pamphlets that provide clear introductions to various topics and are less than 1 cup of coffee. I would urge especially the recent newcomers

to the field to visit the PF's page at <http://www.parapsychology.org/dynamic/070200.html> and give someone else or themselves an extraordinary gift by getting some or all of these books. There is no better deal! The supercentenarian I mentioned in the last issue of *Mindfield*, Alexander Imich, has died. It was a positive sign that various obituaries mentioned his interest in parapsychology without being dismissive. I have suspended publication of the list of eminent people interested in psi because a more developed and long list (more than 25 Nobel prizewinner and about 200 other eminent people now deceased) will be posted in some months in the SPR website, stay tuned.

Debunking the Debunkers II

In his excellent account of the long interest in psi by one of the founders of pragmatism, C. S. Peirce (1839-1914), Stephen Braude (1998, p. 221) quotes an excerpt from his paper *Telepathy and Perception*: "the general public is no fool in judging of human nature; and the general public is decidedly of the opinion that there is such a think as a scientific pedantry that swells with complaisance when it can sneer at popular ob-

The American Association for the Advancement of Science (AAAS), of which the PA is an affiliate, will be holding its annual meeting on February 12-16 in San Jose, California.

For more information:
<http://meetings.aaas.org/>

servations, not always wisely." Peirce's opinion is as pertinent now as when he penned it, and could serve as an introduction to the following paragraphs.

John Wheeler, a very eminent physicist, is well known to this community because he unsuccessfully attempted to have the Parapsychological Association kicked out from the AAAS in a presentation at the January 1979 AAAS meeting (Gardner & Wheeler, 1979). Of course, it was his right to suggest that. What was not right, and what is not as well known, is that in that session he incorrectly stated that J. B. Rhine had committed fraud as a postdoctoral assistant. When word came to Rhine, he demanded a retraction. Wheeler sort of complied in a letter (1979) by mentioning "inaccuracies" in his presentation, but without fessing up to what he had actually said, but Rhine (1979) in a letter following Wheeler's described exactly what had happened.

In response to Wheeler's pro-

posal, four physicists (Olivier Costa de Beauregard, Richard D. Mattuck, Brian D. Josephson, and Evan Harris Walker (1979) wrote a letter to the *New York Review of Books* criticizing his document, and Martin Gardner replied back. While I think that Gardner (1979) had some valid points, he started his defense of Wheeler declaring that “knowledge of physics no more qualifies a scientist to evaluate psychic claims than does knowledge of chess or medieval Latin.” Of course an admonition against professionals in other areas who opine about psi *without first becoming knowledgeable about it* is worth repeating, but Gardner apparently could not see the irony in using this argument to support his, ahem, physicist friend Wheeler.

On a more recent and, let's hope, promising development, psi-derider Michael Shermer wrote in an issue of *Scientific American* that a recent even during his wedding had shaken his skepticism “to the core,” and advocated keeping “an open mind and remain agnostic when the evidence is indecisive.” He even paraphrased William Blake in his last sentence! His piece is worth reading (<http://www.scientificamerican.com/article/anomalous-events-that-can-shake-one-s-skepticism-to-the-core/>), not so the comments by the know-it-alls attacking his column.

Mindfield has received the following books:

Kripal, Jeffrey J. (2014). *Comparing religions*. West Sussex, UK: Wiley. A refreshing textbook on religion, it centers on the anomalous experiences of common people rather than on rehashing old, sacred texts. Psi phenomena figure prominently in the book.

Lambrecht, Ingo (2014). *Sangoma trance states*. Auckland, New Zealand: AM Publishing. A clinical psychologist becomes initiated as a sangoma traditional healer himself and provides an account of shamanism including various ostensible psi phenomena he experienced.

May, Edwin C., Rubel, Victor, & Auerbach, Loyd (2014). *ESP wars: East & West*. Palo Alto, CA: Laboratories for Fundamental Research. Some of the main actors describe the military use of psychic espionage by the U. S. and the Soviet Union.

I also recommend a page with good information on various psi authors:
<http://www.survivalafterdeath.info>

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Our

PA

Parapsychological Association 2014 Annual Convention – Concord, California

As I glanced over the Program for this year's Parapsychological Association Convention, there were few papers that caught my eye in terms of innovation or creativity. It has been a couple of years since my last convention, and at the back of my mind I have wondered whether this field has a viable future. However, my experiences during the convention reassured me that the field is, in contrast, ripe for new avenues of development, asking questions in different ways, generating and testing theories, and for reaffirming relations with other disciplines (including physics). This was clear from the mixture of old and new faces, a fusion of disciplines, the scope for application, and the

ample opportunities for discussion. I believe this is the value of a smaller conference, aligned with the intentions of the conference organizer, Dean Radin, who aimed to "provide ample time for presentations, discussions, and pleasant conversations with friends and colleagues." During the three-day convention, I was submerged in a relaxed, stimulating but highly congenial atmosphere in which I found myself intrigued and inspired by several of the talks and topics. Space restrictions will not allow me to discuss every presented paper, but for a summary of all papers the reader is directed to the PA website where the abstracts are available.

One theme I noted throughout the 3-day event was that sev-



| by *CHRISTINE
SIMMONDS-MOORE*

eral talks discussed the experiences (or performance within experiments) of apparently gifted individuals. This pattern includes the discussion of the older remote viewing work by Stephan Schwartz, Russell Targ,

and Ed May. Jim Carpenter presented some research he has been involved in with Cherylee Black that explored her own PK experiences. This work is interesting as it provides clues regarding ostensible mind-matter interactions and its correlates and a deeper understanding of the nature of the experience itself. The findings promoted much floor discussion, particularly in terms of the possible normal explanatory models for the apparent phenomena (could this be static electricity?, etc.). Whatever the case, the “self-study” is an innovative direction for future research in parapsychology. Diane Hennacy Powell described her research with a severely autistic non-verbal child who was found to display extremely high scores on an ESP task with her therapists. These results are intriguing, and the relation between autism and psi certainly warrants further academic attention. Such a focus on individuals serves as a reminder that we should not forget to look to where psi is regularly or strongly demonstrated or experienced to understand more about how it may work, whilst remembering that experiments (including those with non-special claimants) have a core role in parapsychology for understanding the patterns and correlates of psi. At this year’s convention, we saw

some novel experiments that included Erik Maddocks and Garret Moddel’s presentation on machine mediated remote viewing and Stephen Baumgaut’s pilot study that employed a BCI as a means to induce conditioning of prestimulus responses.

It is also important for parapsychology to generate theories, and with this in mind two presentations were noteworthy. Ed May presented a fascinating new theory for psi, which I feel is exciting as it seeks to address both aspects of the psi problem – understanding how an anomalous process of information transfer may occur – a problem for physics -- and then how is it brought into consciousness – a problem for neuroscience and psychology. In his summary of the model he is developing with Sonali Marwaha, he proposed that psi phenomena are tied to the concept of entropy (disorder or randomness) and that this is a physical phenomenon not only associated with time (entropy increases with time), but also that anomalous cognition (or psi) appears to function in proportion to the degree of entropy in a given target system. If time anomalies and psi anomalies are both related to entropy, could this be a clue for understanding the phenomena? May argued that there is no example of information transfer without

The findings promoted much floor discussion, particularly in terms of the possible normal explanatory models for the apparent phenomena (could this be static electricity?, etc.)

an energy carrier in physics, and in an anomalous process of information transfer there must be such a carrier. At present, there is no clear answer to what that may be, but May suggested that it might occur via time related worm holes. In terms of neuroscience and psychology, he suggested that psi is something that everyone can do, but there are only a few super stars, or people who can consciously experience psi. Here the perception of psi “signals” may arise via a cortical hyper-associative mechanism that may permit processing of information from an extended bandwidth that may work via synesthetic mechanisms. [This aligned with my own presentation that also suggests that synesthesia may be important in subjective anomalous experience and in psi performance per se]. Jim Carpenter, the current president

of the PA, also gave a clear and very well received presentation for his presidential address on his First Sight Model, which provides an explanatory model for many superficially confusing findings in parapsychology and mainstream psychology. According to it, psi phenomena occur all the time but are not always consciously experienced. The mind also moves toward or integrates some information, whilst it moves away from other information associated with stress, threat, and so on.

A second theme at this year's conference could be described as "applications of parapsychology," in solving archeological problems, health, healing and therapy, and how parapsychologists can help experiencers in the real world. Many of the papers on remote viewing fit into this category, in particular as described by Stephan Schwartz (archeological problems) and Debra Katz and colleagues (remote viewing of microscopic organisms). John Kruth's presentation about his recent investigation of a poltergeist case is of note. Here, the focus was exploratory and seeking to help rather than prolong apparent paranormal phenomena. This perspective is refreshing in this field, and echoes the growing presence of the need for clinical approaches to exceptional experiences, including support

for experiencers. Carpenter also tapped into this theme in his invited address as winner of the Honorton Integrative award in 2013. In addition, Nicola Lasikiewicz's survey research explored how paranormal beliefs can function as a coping mechanism.

Other interesting presentations included Hideyuki Kokubo and Takeshi Shimizu's work exploring mind-matter interactions between healers and plants. Kokubo noted that this seems to work particularly with plants that are green. I have thought about this since the presentation and my childhood knowledge of biology suggests that this could relate to the structure of chlorophyll, a fluorescent molecule excited by light. This aligns with prior research on labile systems in PK, but also that photons may be implicated in some psi experiences. Light [as photon emissions] was the focus of some intriguing work discussed by Gary Schwartz, whose experiment demonstrated that there was an increase in the photons measured in association with the "presence" of particular discarnate entities. In general, it seems that light is a fascinating topic for parapsychology given that photon emissions appear to correlate with healing (and other altered state practices) in recent research at the Rhine

Research center. Arnaud Delorme, Alan Pierce, Leena Michel, and Dean Radin also explored the survival hypothesis and found evidence supporting the hypothesis that one can sense whether a given person is alive or deceased.

It was refreshing to see a renewed interest in the ganzfeld methodology in the presentation by two physics students, Johann Baptista and Max Derakshani. This presentation was statistically well founded and supports the ganzfeld as a viable methodology for demonstrating psi in the laboratory. In addition, psi outcomes are not different from findings in other social science disciplines. Their work has the potential to draw attention toward parapsychology, as the paper is neutral in its orientation and rationally and clearly suggests that psi is the better explanation for the results found in ganzfeld studies.

This year's conference also included 3 panels, with several people contributing a perspective on a central topic. One panel was on education and presented a surprisingly healthy picture for parapsychology in the USA and the world at large, with interesting developments occurring in the USA at the Rhine Research Center (which plans to develop a certificate program in parapsychology) and

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the University of West Georgia, where one can study parapsychology as part of the undergraduate, master's, and doctoral programs already in existence. The panel was organized by Loyd Auerbach and Neill McNeill who currently teach parapsychology and included contributions from John Palmer, who talked about the SSP (Summer Study Program) program at the Rhine Research Center and the master's in parapsychology (neither longer in existence) at JKF University, Bill Everist

who talked about his classes at Pima college in Tucson, John Kruth who talked about the modern Rhine Research Center, Christine Simmonds-Moore who talked about parapsychology in UK and USA universities. Jerry Solfvín and Julian Isaacs also contributed to a discussion of what should be included on a parapsychology curriculum. Poster sessions included a variety of fascinating topics and the PA banquet this year was given by Jeff Kripal, who gave a lively presentation about how the humanities can inform parapsychology, and argued for greater integration between parapsychology and religion.

What was missing from the conference? John Kruth presented a paper on qualitative methodologies and how these are of value to parapsychology. I agree wholeheartedly, but it seems as though this field is still very much attached to the purely experimental models, and the value of exploring subjective experience is still new. I would have liked to have seen more experiments that test Jim Carpenter's first sight model and replicate Daryl Bem's feeling the future studies, in addition to more that explore implicit psi and/or apply mixed methodologies to enable greater insights into the phenomena being studied.

Perhaps it was the beautiful

setting: A journey via San Francisco on the BART led me into a terrain that was simply mind-blowing. But it was also the sense that the PA felt exciting and full of potential. Generally, there was something "bubbling": a potential for collaboration, new ideas emerging, new faces entering the field, including many students and people from outside of the USA and UK. It was also a lot of fun. Parapsychologists can party. There was also a flash mob dance to the tune of "Don't stop believing" by Journey on the final day of the conference, perhaps a symbolic expression of transliminality: creativity, openness to experience/beliefs, and the need for a sense of adventure and sense of humor in moving forward in this field.

Secretary's Report: Board Action during 2013-2014

PARE Grants:

\$4200 to Karolina Zychowicz for the project *Altered states of consciousness and precognition: Comparing meditation and ayahuasca*

\$5000 to Harriet Stubbs for the project *Facebook as a modern-day medium: How Facebook is replacing the role of traditional mediums in contacting the*

deceased and helping to de-sequester death and dying.

Roller Grants:

\$2000 to Mark Boccuzzi for the project *Application of Digital Infrared Thermographic Imaging to Macroscopic Psychokinetic Phenomena Reported During Séances with a Physical Medium*.

\$8000 for a continuation of Stephen Braude's work with the Felix Circle.

Membership Dues Structure:

Enacted the following structure starting in 2014:

Regular (professional) member: \$100, SPR (comembership): \$90, Retired: \$80, Student: \$50, JP and Mindfield paper subscriptions: \$30

PA Public Inquires:

Several PA members raised an issue about the manner in which the PA Spokesperson comes to office, the role of spokesperson and the tenure of duty. It was decided that the spokesperson role remain as is for the current period but that the PA should discuss what this role consists of in the future, and the best ways of meeting the general needs of those contacting the PA. Further, it was decided that the

PA should provide more information on its website for those with general inquiries, given that these inquiries tend to fall into similar categories. This resulted in the formation of two committees: the **PA FAQ Committee** – chaired by Dean Radin and the **Exceptional Experience Committee** – chaired by Christine Simmonds-Moore.

Skepticism Article:

Supported the addition of an article on skepticism authored by Roger Nelson to the PA website.

International Liaisons:

Supported the recommendations by Jim Carpenter to appoint Drs. Xiong, Hitchman, and Yung-Jong as international liaisons to China and Taiwan.

Abstracts Survey:

Granted John Palmer permission to execute an Abstracts survey, to look into whether the adopted policy change regarding PA papers versus abstracts has had an impact on publications of those presenting at the PA.

PA Bookstore:

Authorized the creation of an online bookstore for the PA through Amazon Associates.

PA Book Awards:

Approved the idea of a series of one or more book awards. The Awards Committee will be asked to work out the procedures associated with these.

(Editor's Note)

On August 7, 2013, the PA had 342 members, the biggest blocks being constituted by professional and supporting members. On December 31, 2013, the PA had the following: Bank account balance, \$4,872, PA investment balance \$50,961, and restricted investment balance \$214,845, after a \$5,658 deficit during 2013.

Jim Carpenter

Shall We, Can We, Should We?

I learned about experiments from books and professors I remember dimly, but I was taught to do experiments by Gaither Pratt. He was an advisor for my Duke U. honor's undergraduate project. The subject was ESP, but it could have been pigeon pecks or the aggressive acts of kindergartners, which I studied soon after. I learned some scripts of objectivity with which I could avoid deceiving myself and misleading others. I observed the actions of others, took numbers from them that I whacked to dust with mechanical calculators, and then sifted the residuum statistically to see what I learned. I learned a good lesson – that ideas that seem and feel en-



tirely true can be seen to be false in the sunlight of a good method. I learned the skill of distrusting my own rhetoric. This disappointment was the first seed for me of what a later professor called the scientific superego. I learned some techniques of objectivity, a kind of dissociation with which I can separate myself from my own wishes and also from those fellow humans I observe.

Personally, I am now sure enough that the construct of psi refers to real things in nature, and I believe that we have already learned more about how it all works than we have appreciated

They become subjects, seen through lenses, and their many wishes and my splendid ideas are held in abeyance.

We all build up such skills and understandings, bricks in the conceptual building we construct and use and inhabit. We forget about most of this structure as we bus-

ily use it. Frequently enough, things come along that surprise or distress us, and we must search down, pull out some brick and examine it. As George Kelly said (1955), we reconstrue. This goes on as long as we can think. The results of all the work accumulate into what we call wisdom. Then even wisdom bears revision.

I have never needed to turn against my scientific superego or scientific method (the roles, the attitudes and hypotheses, the measurements and analyses). I remain grateful to Pratt for these big lessons. However, Pratt taught me other things by implication, and some of them seem to bear examining. I learned that this kind of observation is generally desirable and that it is possible, and that the results of carrying it out are to everyone's good. Did he question these things? He might have, he was a thoughtful man. But I expect that he put such questions off to some future time when we might be more certain of the sheer existence of psi and have some ideas about how it works. Time enough then to worry about

these other things. Time now.

Personally, I am now sure enough that the construct of psi refers to real things in nature, and I believe that we have already learned more about how it all works than we have appreciated (see my book *First Sight*, Carpenter, 2012, for an extended discussion of this). So, Dr. Pratt, let us consider some other questions.

Should Experimenters Scientifically Observe Participants?

In the standard model, one group of people, the Subjects or Participants (Ss or Ps, I'll stick with Ps from here on) produce some measurable behavior and another group, the Experimenters (Es) observe it and measure it and count it. These two distinct roles assure our objectivity and keep us honest. They are also obviously artificial and arbitrary. For one thing, I know of no E in our field who has not been, and sometimes still is, a P (at least in her own private musings). After all, there are two general ways to explore some confusing areas of mystery and

potential order. We can use the toolkit of science and ask highly structured questions, or we can hold the questions up before ourselves in the loose-knit laboratories of our own lives and see where they take us. Do we wonder if dreams can be precognitive? We can note our dreams for a while and compare them to subsequent events as they unfold in daily life. This is a loose and informal sort of investigation, but it is serious. It's the method we use to test all of the ideas with which we try to guide ourselves. Do I imagine that smiling more will evoke more friendliness from other people, or that investing in the stock market will lead to wealth? I try such things out and see.

Lots of people are interested in parapsychological questions, but almost all of them use only the informal methods. Some of these people seem to get very good results and develop complex and apparently useful ideas. We think of them as psychics or clairvoyants or mediums or healers. From the point of view of the pure E, they are still Ps, but they are Ps that can be tested by Es, and

Lots of people are interested in parapsychological questions, but almost all of them use only the informal methods. Some of these people seem to get very good results and develop complex and apparently useful ideas. We think of them as psychics or clairvoyants or mediums or healers.

then we seem to have the standard model working just fine, perhaps sifting high-grade ore.

But there is an implicit side in this, to do with power. Listen to the pure E and you will catch the little sniff of aristocracy. Spend time with the pure P and you will feel a restive edge of rebellion. Questions flow down from Es and information flows up from Ps. We know that this is the structure of hierarchical power (Boulding, 1989). It instills order and causes trouble.

It seems less orderly but it causes less trouble to soften these roles, to acknowledge that every E shelters a P within, and every P wants clear truth and in some way aspires to be an E. In fact, these roles are already mixed up in our work. One of the most astute people I know in discussions of parapsychological theory and method is also one of our most highly acclaimed psychics. At our last convention, two scientific papers were authored by people who also participated in the generation of psychic data as “special” Ps (Black, 2014; Katz, 2014). Similarly, in one of the most meaningful projects for which I was an E, I was also one of a group of Ps (Carpenter, 2012). It left me with great data, but also with a permanent shift in what I expect of my own experience. I think it will be healthy to embrace this trend consciously and explicitly. If this were the business world, I would say we need a flatter organization. We all have different gifts and will tend to specialize, but let Es and Ps theorize together, plan studies together, ponder results together. I think again of Dr. Pratt. He was an E for sure.

One weekend the Duke laboratory staff acted like a bunch of Ps when Timothy Leary visited with his LSD-25 and his vague enthusiasm about psi. While everyone else tripped, Gaither stayed stone sober, moving about taking notes untainted with hallucination. We always need people like him.

There is another kind of pure P whose wishes we need to consider. These are the people who believe that they have much more psi than they want. They write us emails complaining about the voices that tell them other people’s thoughts, the expensive electronic equipment that breaks from being in their presence, the strange sounds and drafts in the newly rented condo. They do not doubt psi, but they may wish to be rid of it. Some of us have broadened our purview lately to declare an official interest in these “experiencers.” We may never be sure that they are or are not dealing with psi as we know it in the laboratory, but they hope that there is some important way that we can understand them and we hope so too. Some experiencers, especially the ones who are persecuted or angry or apparently delusional or grandiose, create

discomfort in others who listen to them. Few want to. Even psychiatrists rarely listen any more. They focus their eyes on the prescriptions pads, and avoid the searching eyes that face them. We may never become Es with some Ps. Roles that are a bit blurry can help here too. If we wear the hat of pure E, such people seem noisy and confusing. As fellow humans given to mystery, we can take in the stories with respect, say what we know, then send them on as best we can to knowledge or help.

Can Experimenters Observe Participants Objectively?

It doesn't take a lot of reflection to realize that, given the constructs we work with, it is easier to separate Es and Ps in the social script of an experiment than it is in the unconscious Somewhere in which psi does its work. What is a target in an ESP experiment? Is it a piece of hidden cardboard, or an unplayed video clip, or a number latent in a software queue? I think it is basically an intention of the experimenter. Specifically, it is an intention of the E that the P will

make some particular response. Perhaps P wishes to cooperate. In the Somewhere, our wishes commingle. If psi is always going on, as I believe, this must be true of all of our situations. Then can E study P's psi, without the psi of E confounding the situation? I don't think so. Can we tease them apart and make meaningful conclusions? I think we can, but this is a work in progress. Some believe that most of our findings are really due to the power of a few secretly psychic stars wearing lab coats and pretending to be Es. Certainly E is in a privileged position. A P in a ganzfeld study can use psi to guide one data point, her own response. E can pick the method of randomly determining targets, which if done propitiously and psychically, can influence in one fell-swoop all of the correspondences between responses and targets. Personally, I work with the assumption that everyone uses psi all the time (first sight, again), so I don't think that the Ps will ever have any less access to the psychic Somewhere than the Es. But we have tended to design experiments that give Es more potential influence. I don't know how to clear this up, but I

am glad that many of us are now thinking about the problem.

Should Our Scientific Work on Psi Succeed?

An odd question, maybe, but I have been worrying about it since the 1970s. I had done a series of studies trying to predict ESP scoring of unselected Ps, while using their work in a repeated-guessing design to try to increase the efficiency of the overall output. I was slated for a AAAS presentation, and decided to try to do a demonstration project in which I would use this technique to retrieve some Morse-coded verbal information, and show that a laboratory-based experimental procedure could serve as a practical means of communication. I picked the word PEACE for sending and retrieving. One hundred and ten UNC students volunteered to guess several sets of randomly-shuffled columns of +'s and 0's while filling out mood checklists, not knowing that they were guessing at the same targets repeatedly or that a coded message was involved. I used their moods to predict their performance and rendered the data into a final list of dots and dashes. The damned thing worked! I remember a feel-

*As Oppenheimer said,
“There are no secrets
about the world of
nature. There are
secrets about the
thoughts and intentions
of men.”*

ing of awe when the last letter fell correctly out of the calculations. Out of thin air, and from the effort of those students, fluttered the word PEACE. In my elation, an association popped into my mind: Alexander Graham Bell calling out to his assistant on the first telephone. Predictably, right after grandiosity came fear – what harm could psi technology do? I reported the study, but the fears lingered too – so much that I declined any more formal report for over 15 years. (Carpenter, 1991)

According to J. Robert Oppenheimer, (Bird & Sherwin, 2006) right after the first atomic bomb detonated, he thought of the legend of Prometheus, who was punished by Zeus for giving humans fire, and right after that he thought of the wish of Alfred Nobel that dynamite might end wars. He remembered the time before the test as “heavy with

misgiving.” We might sympathize. Our own efforts have been dotted recently with attempts to apply psi – mostly in predicting markets. If we are learning some of the important variables in the operation of psi, building experimental machines made of people for its application is not far off. This will be as different from the development of an individual’s psychic gifts as constructing airplanes is from training good high jumpers – even though both get a person off the ground. Some of our colleagues believe that psi can never be made reliable by the nature of things. We might hope they are right. I think the evidence so far is against them. If they are wrong, what will we unleash? Let us try to look ahead. The ethics of science must include concern with the consequences of success. I don’t think success will be stopped. Nature is there, and we will continue to learn. As Oppenheimer said, “There are no secrets about the world of nature. There are secrets about the thoughts and intentions of men.” We hear his agony over seeing people of power (the generals, the politicians) taking everything away from people of knowledge. He was tortured by secrets, but he could

count on them. We all count on them, our opacity to one another, to keep the world as we know it to be. But what if we untie the secret, as Oppenheimer untied the atom? What then?

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Authors of the Impossible: What the Humanities Have to Offer Parapsychology

I was delighted when Jim invited me to speak to you all this evening. I have long admired, from afar, your work and profession. I suppose it has not been so “afar,” though. For about a decade, I have had the pleasure of reading, working with and hanging out with parapsychologists at the Esalen Institute, a number of whom are sitting here.

I would like to continue that conversation this evening. More particularly, I would like to make a few suggestions about what the humanities might offer parapsychology. I am going to assume that everyone in this room knows what parapsychology is. I am also going to assume that almost no one in this room knows what the humanities are. That is not a dig. It is a near universal truth. Many humanists, I think, would also struggle to define what they do. Toward our conversation this evening, allow me to venture three, increasingly technical, definitions.

1. The humanities are all those fields of study that attempt to understand and analyze the nature and construction of meaning, value,

beauty, and narrative in the history of humanity as these have been crystallized in fields like philosophy, language, religion, literature, and art.

2. Put more technically, the humanities are all those forms of modern thought that assert that reality is not just made up of matter, numbers, objects, and causality (which is what the natural sciences assert), but also of experiences, meanings, values, words, subjects, and stories (which is what the humanities assert).

3. Put most technically, the humanities are *the study of consciousness coded in culture*.

With respect to the last definition, it is important to clarify that humanists do not study consciousness directly, nor do they generally claim to know what consciousness is. They study consciousness as it is reflected and refracted in cultural artifacts, like art, material culture, languages, ideas, rituals, and social institutions. Those things are relatively stable. They hang around and behave. Consciousness itself does neither.

So now we have some working



| by JEFFREY J. KRIPAL

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understandings of our two main conversation partners: parapsychology and the humanities. We can thus turn to my central question: How might the methods and general insights of the humanities contribute something helpful and productive to working parapsychologists?

Parapsychological Interventions in the Study of Religion

Such a project is the mirror opposite of what I have been doing for

some time. For the last six years, I have been lecturing to academic audiences in the U.S., Canada, and Europe on what the histories of the psychical research traditions, the French tradition of la *meta-psychique*, and parapsychology have to offer the study of religion.

The short answer is: *a lot*. Indeed, numerous major comparative categories in the field, from magic to myth, from miracle to mystical experience, shimmer with parapsychological dimensions, if only we had the eyes to see them. It turns out that we don't. My field seems utterly intent on taking every instance of the fantastic and turning it into something banal and boring and, if possible, dark and sinister. The field has been dominated for over three decades now by cultural constructivism, historical contextualism, and a kind of implicit Marxist materialism. Together, these epistemological and ontological commitments have produced a robust and incredibly productive focus on the local and the particular, on the countless ways that religious experience and institutions are implicated in and mediated by historical, social, linguistic, cognitive, and political structures of all sorts. But the same commitments have also resulted in a dramatic blindness to the universal, the comparative, and, above all, the transcendent. If you really want

to provoke an intellectual in my worlds these days, you don't defend modernism or postmodernism. You challenge materialism and affirm the universal human experience of transcendence.

Indeed, the situation has gotten so out of hand that I have come to the conclusion that my field is now dominated by a single truth claim, a kind of secret measuring stick against which all other truth claims are measured. That ultimate criterion of all truth goes like this: "It must be depressing." If you want to be a real intellectual, say something depressing, deconstructive, or at least negative. If you want to be dismissed out of hand, say something positive or constructive.

It is here, in our professionally induced depression that parapsychology can make a creative intervention, I think. Parapsychology, after all, throws new and surprising light on old religious practices that we thought we knew about and could explain but really did not know and really cannot explain. For the sake of illustration, consider for just a moment two of the oldest, oddest, and most widely distributed religious practices on the planet: divination and the veneration of relics. Surely the parapsychological research on precognitive dreams and unconscious presentiment has something important to say about the global distribution of divination practices. And the phenomenon of psychometry throws

Put most technically, the humanities are the study of consciousness coded in culture.

a whole new light on the religious use of relics, that is, the collection and veneration of the physical possessions, bones, or body parts of charismatically charged individuals.

What I most like about such interventions is the manner in which they complicate, nuance, and enrich the received constructivist and materialist convictions of the field. I am by no means against the robust constructivist and materialist models, and indeed all of my early work was psychoanalytic in orientation. I simply think that the constructivist and materialist models are not enough. It is not that they are wrong. It is that they are half right. We need to go *further*. And the parapsychological data, I think, shows us the way.

My colleagues sometimes respond: "Show me the money." That is, "Show us how this would work." Okay, here is how it works. Consider the manner in which the subjects of death and the belief in a soul have functioned in the study of religion. Arguably, no two subjects are more central and important in the study of religion. The standard argument or consensus with respect to them is that

religion is a kind of massive psychosocial defense against the constant specter of death, and that the belief in a soul is a primitive cognitive mistake that helps prop up this defense. This view is usually traced back to the nineteenth-century British anthropologist Edward Burnett Tylor, who famously argued that the origin of the belief in the soul stems back to the apparitions of dead family members and ancestors in the dreams and hallucinations of their mourning survivors.

There is no doubt something true and honest in these speculations. Tylor was on to something important. But he did not go far enough. The thesis, after all, leaves begging the questions: Is religion just a salve? Is it just an emotional mechanism? And were these dreams of the dead that produced the beliefs in a soul just dreams and hallucinations? Tylor would have answered “Yes, yes, and yes.” He considered the apparitions to be illusions and the subsequent beliefs in the soul that they generated mistakes of the primitive mind, which we sophisticated moderns would now do well to leave behind.

But the massive evidence of the psychical research and parapsychological traditions puts into serious question precisely this kind of colonial arrogance. If, after all, one takes into account

the thousands of modern cases of dead loved ones showing up to living loved ones—in dream, in waking apparition, even in physical or quasi-physical form—one can begin to see a very different kind of answer emerging. This answer embraces the importance of death and apparitions in the formation of religious beliefs around the soul and its immortality, as Tylor rightly saw, but sees these religious formations as based on real, and often oddly empirical, historical events, as Tylor clearly did not see. Put bluntly, doctrines of the soul and immortality may be so widespread and so consistent across human cultures not because they are primitive cognitive mistakes, but because they accurately express a globally distributed pattern of human experience, one as common in modern London as ancient New Guinea.

But—and here is the key—it is impossible to arrive at this conclusion with the standard materialist, contextualist, and historicist paradigms. You cannot think yourself out of a cave by staring at the shadows on the wall. You need data, or a messenger, from the outside. You need the drop-your-jaw empirical cases of the parapsychological literature on survival. Once those are in place, the constructivist project can continue apace, but it is now a stage in and not the a-priori

conclusion of all research.

This anyway is what I have been trying to say for the last six years now. I have been trying to renew and re-imagine the comparative study of religion in the light of the parapsychological literature. What I want to do this evening for you is reflect back on this project and reverse the mirror, as it were. I want to ask not what parapsychology can do for the study of religion, but what the study of religion can do for parapsychology.

I think the study of religion can do at least four things for parapsychology. I do not offer these as rules, commands, or complaints, as in “This is what you all must do now.” I offer them more as collegial suggestions, professional teasings, and intellectual provocations, as in “If you keep these things in mind as you do your work, you might well see new things.” Put a bit differently, I am thinking of these not as rules, but as guides. I have crystallized each in a phrase and arranged them in order of gravity. So the first is clearly playful and the last a little fearful. They go like this:

1. Parapsychologists Are a Funny Lot
2. The Paranormal Is a Kind of Reading and Writing
3. Parapsychology Is (Not) About Religion
4. Why You Are So Scary Here it goes . . .

1. *Parapsychologists Are a Funny Lot*

Humanists are very interested in what they call “discourses” and “structures.” That is to say, we are very interested in how meaning is constructed and maintained through various relatively invisible social mechanisms and practices—things like language, narrative and myth, ritual and custom, authority, and institution. We know, though, that no symbolic discourse or social structure is really stable, and that none can be absolute or final. No representation, be it a religious symbol or a mathematical equation, can capture all that it claims to represent. Some surplus of meaning or counter-reference always overflows it or transgresses it. Every culture produces its own counterculture. Every symbol can mean different things in different contexts to different communities. And so on. We are thus also intensely interested in the gaps and fractures that exist in any structure or worldview and the various ways that these systems are challenged, subverted, transgressed, and overturned by different social actors, often from within the system itself but sometimes also from outside it.

It is in this spirit that I advance my first suggestion, namely, that parapsychology appears to possess some unusual relationship with humor. Perhaps this is just

me, though. I have noticed over the years that parapsychologists are often a funny lot. Dean Radin, Charley Tart, and Bob Rosenberg put me in stitches, particularly when there is Scotch involved, as there usually is in Bob’s case. Apparently, there is something hilarious about parapsychology. Or at least parapsychologists.

I mean this with the greatest affection and admiration. I also mean it with real intellectual gravitas. Humor is edgy. Humor is a most potent form of cultural, political, and even spiritual transcendence. To be able to laugh at oneself and one’s own world, after all, is to be in some sense outside both. Humor *sees through things*. It is not fooled by appearances, and it makes fools of appearances. Humor, moreover, takes things apart so that they can be put together again in new and more constructive ways.

This is patently evident within the history of religions in hundreds of trickster mythologies. The trickster is a mythical character who through different comedic, ridiculous, violent, deceitful, and offensive behaviors upsets the established order and mocks the sacred and the right in order to renew, reform, and loosen up the system . . . or just to have fun. The trickster figure points to a most basic universal human ability—the ability to step out of one’s own cultural system, play with its codes and terms, and re-assemble

them in upside-down, contrary, and even ridiculous ways in order to demonstrate their arbitrariness and assert one’s own final freedom from them. Put more simply, the trickster is a mythical embodiment of that human ability to laugh at, and so transcend, one’s own most cherished beliefs and assumptions.

Does the parapsychologist’s humor somehow serve or reflect similar ends? Are not some of you seeing through things, detecting extraordinary truths just below the surface of ordinary things? And are not the models of mind that some of you are advancing “outside” the present social system and its assumptions? It seems so to me.

There is another, and deeper, sense in which humor and parapsychology go together, and that is the oft-observed playfulness or trickster-like character of psi itself. George Hansen has explored this idea in his beautiful book, *The Paranormal and the Trickster*, through the lenses of cultural anthropology and the anti-structural, anti-institutional nature of paranormal phenomena. I just think George is right.

2. *The Paranormal Is a Kind of Reading and Writing*

Humanists do not simply focus on structures. They also turn pretty much everything into a text or a “discourse.” It is no mystery

why they do this. They do this so that they can “interpret” things. Surprisingly, these same methods work really well with robust parapsychological phenomena, some of which look, well, *a lot like texts*. In my own work, I have suggested that many psi events appear to have something profound to do with reading and writing, that is, with language, story, narrative, and textuality. This is another way of saying that at least some psi events are involved in the creation, construction, and transmission of *meaning*. Psi, in short, is not just anti-structural or transgressive. It can also be creative and culturally productive. This claim, of course, is not new. It is embedded in the history of parapsychology, which is littered with metaphors involving the acts of reading and writing. To this day, people *read* minds, perform psychic *readings*, and engage in automatic *writing*. But perhaps nowhere are these paranormal understandings of language more obvious than in the history of mystical and magical literature.

Much of magical practice around the world, of course, works from the base principle that the manipulation of words and sounds in the body-mind of the magus can influence the workings of the physical world. Similarly, some forms of Kabbalah work from the conviction that all of reality is composed of the letters of the Hebrew al-

phabet, and that by manipulating these sacred letters in certain sequences and combinations the kabbalist can influence his own soul, the world, even the secret structure of the Godhead. Similarly again, from the famous opening lines of the Gospel of John to the sci-fi master Philip K. Dick and his astonishing ten thousand page *Exegesis*, much of Christian mysticism is about the Logos, a kind of cosmic Word, Reason, or Supermind that underlies everything that is, that reveals itself in and as scripture, and that is God. The Meaning of all meaning, if you will.

It would be difficult to exaggerate the claims being made about the linguistic or textual structuring of the cosmos in this latter tradition. In Dick’s case, the one we know the most about, the author described being bombarded by information from sidereal space and becoming conscious of “pathic language” directed at him from all creatures (the analogies with telepathy here are obvious enough). More radically still, he reports seeing the universe “as it is,” that is, as an electrostatic, orgone-like energy, “a gold and red illuminated-letter like plasmatic entity *from the future*, arranging bits and pieces here: arranging what time drove forward.” For almost three months each night in the spring of 1974, Dick witnessed a procession of print-outs, holographic writing, even galley proofs containing

“prophecies about the future.” Dick believed that this Logos replaced his psyche with “its noös . . . and I knew what it knew, it was me and I was it. Then it subsided, back to syzygy (symbiosis; subliminal control—it feeds info to me to write). *I qua author am a function of it!*” Here the paranormal does not simply express itself in writing. Writing itself has become the quintessential paranormal practice.

These are extreme claims. But note what all of these instances have in common. In each case, the base supposition is that some form of mind can affect matter on a local or a cosmic scale, but only through a very special and specific medium: the medium of language and letters. None of this is scientific data, of course, but as a collective historical witness it offers us a most intriguing fact: that widely divergent communities and belief systems have claimed a profound connection between mind-over-matter events and reading and writing practices. I am emphasizing the same.

3. Parapsychology Is (Not) About Religion

My third suggestion is really two suggestions, namely, that parapsychology has nothing to do with religion, and that parapsychology has everything to do with religion. I can explain. My point here

involves the manner in which any general theoretical model produces a specific kind of dilemma with respect to local religious claims. To the extent that such a theoretical model isolates a process (say, psi) behind common religious experiences (say, biblical prophecy or ancient Greek divination), that same model is implicitly affirming the historical reality of the claimed religious experience, but it is also relativizing any particular mythical claim about what is actually happening. Before I accuse you all of this terribly bold move, let me add that it is just as true of the comparative study of religion as it is of parapsychology. We are partners in this double crime. I am simply spreading the blame around a bit.

Take, as a simple example, the phenomenon of the “miraculous cure,” well studied in both the history of religions and parapsychology. Once the full scope and detail of these miraculous cures are collected, classified, and re-contextualized on the comparativist’s or parapsychologist’s table, we can see easily that Hindu or Christian saints trigger such cures as commonly as Buddhist saints or Amazonian shamans; or that European and Mexican pilgrimage shrines to the Virgin Mary work as well as Pakistani or Indian shrines to Sufi saints.

Indeed, we can even notice that we have reports of UFO encoun-

ters in North America triggering spontaneous cures and, in a most bizarre twist, one famous European apparition of the Virgin Mary that triggered cures and looked very much like a UFO encounter. I am thinking here of the famous “miracle of the sun” on October 13, 1917, in Fatima, Portugal, which was witnessed by tens of thousands of people. During the event, precisely predicted by three child visionaries six months before it happened, the sun turned into a spinning “silver disc” shooting “fireworks” and “zig zagging” as it appeared to threaten to fall to earth—all behaviors which strongly resemble the spinning discs and “falling leaf” landing pattern of the UFO sightings that would come later in the century.

I mention this event not to trail off into ufology now. I mention it because it is a perfect example of just how at odds the local religious explanations and the theoretical or comparative models can be. Such examples, when lined up side by side, clearly show that the meaning of “miracles” are profoundly unstable, that these meanings can shift, and shift dramatically, when we remove them from their original religious contexts and place them side by side on the comparativist’s or parapsychologist’s table. This new theoretical context allows us to speculate about how these events really work (as opposed to how the individual believers

believe that they work). The logic is simple: if Catholic saints, Amazonian shamans, Sufi saints, and UFO encounters all catalyze spontaneous cures, how can one possibly say that the healing miracles are really all about the shaman, the saint, the flying saucer, or the Virgin Mary? If we take these all seriously, must we not search for some deeper, more global explanation here?

One can, of course, still claim that the miracle establishes the efficacy and power of one’s own local religious tradition, but one can hardly claim that only a particular faith can result in miracles. The historical data rather suggest that some other global process—be it social, parapsychological, spiritual (or all three)—is at work in these local cases. In short, *the collection, classification, and comparison involved in disciplines like the study of religion or parapsychology allow us to theorize about deeper dynamics and patterns that may not be shared by any single religious tradition being studied and that, in fact, go directly against any and all exclusive religious truth claims.*

Put a bit differently, the comparativist who knows that miraculous cures occur in all sorts of religious belief systems may well find it impossible to believe in any of these particular belief systems (for, taken together, they clearly contradict each other), but he or she may well recognize that

these local beliefs really do work in particular contexts, and that reports of miracles in all religions actually bolster their likely reality. One is left in the paradoxical position, then, of believing nothing and everything at the same time. Or, if you prefer, one is left in the strange position of not believing in beliefs but believing in belief. But is this not exactly how psi, or for that matter the placebo, function in parapsychology?

Let me provide a single case here as a way to illustrate this difficult but very important point. Consider a CNN story from the fall of 2011. It opens with a New Jersey hairdresser named Nina de Santo, who one Saturday evening saw a long-time customer named Michael standing outside her beauty shop. She met him at the door. Michael was smiling, but he was in a hurry and could not stay long. He had been going through a very difficult divorce and had lost custody of his kids. He just wanted to thank Nina for all the times she was there to listen. And then he left. The next day Nina received a phone call from one of her employees. Michael had committed suicide, nine hours before she met him in front of her shop the evening before.

This is a moving story, but doesn't it look more than a little like the encounters of the disciples with the resurrected Jesus? In one we have an executed criminal

and in the other a suicide victim, but both are basically dead guys appearing in remarkably good form. The constructivist and the materialist would argue that those gospel stories are legends created to bolster the faith and authority of a young religious movement. Okay. But tell me, then, if this can happen in New Jersey and show up on CNN in 2011, why couldn't it have happened in first-century Palestine and have shown up in the gospels? We could, of course, cite hundreds of similar apparitions and phantasms from the histories of psychological research and parapsychology. But all of this would only make more pressing the real elephant in the living room here, which can be put in the form of a question—What does it mean, what can it mean, that what is supposed to be a single, unique historical event is not so unique after all?

I think it means pretty much exactly what I have already said it means. It means that both the comparative study of religion and parapsychology are all about religion, but that they are not about any particular religion.

4. Why You Are So Scary

Humanists, and in particular historians of religions, look at present patterns and problems in the “big picture” of human history and, more recently, in the “big history” of genetic anthro-

pology and evolutionary biology. Our canvas is not a decade or a century, nor even a millennium or two, but thousands and, in some cases, hundreds of thousands of years. Historians of religions have not yet quite arrived at that cosmic perspective announced by an anonymous writer who wrote “Hydrogen is an odorless, tasteless gas that, given enough time, turns into people.” But we understand the sentiment.

My final comments are offered in this very broad history of religions perspective. They engage the question of why parapsychology is still the object of various marginalizing, misinforming, and maligning strategies from both cultural elites and religious leaders. As these strange bedfellows suggest, parapsychology occupies a most interesting liminal or both-and position in the broader culture, somehow managing to offend both ends of the ideological spectrum.

On the secular side, I think the primary reason parapsychology is rejected is because its basic theoretical impulses around the nature of mind represent an implicit challenge to the base metaphysics of modernity and its instrumental reason, namely, materialism and mechanism. This is hardly news to you. So let me proceed immediately to the religious reasons, which I think are much deeper his-

torically, trickier to understand, and so much more difficult to get a handle on and answer. I think there are at least three religious reasons that parapsychology is rejected and psi is feared. None of these are necessarily conscious reasons. Indeed, I suspect they are usually operating partly or even entirely unconsciously.

The first is what I will call the Problem of Deification. It is a direct function or result of Christian theology and is particularly prominent in American culture. I would not universalize this problem and suspect that the dynamics are very different in other theological contexts, say, in Jewish or Islamic contexts, and I know they are very different in Hindu, Buddhist, and Daoist ones. The second reason is what I will call the Problem of Religious Authority. This problem can be found in different theological contexts and in different degrees. Again, I would not universalize it. The third is what I will call the Problem of Black Magic. Historically speaking, it is the deepest of the three. It is also, I think, the one most resistant to an adequate response or resolution. Alas, it can probably be universalized.

1. The Problem of Deification. Psychical capacities and paranormal powers are a real problem in the history of the West,

and particularly in the history of monotheism. There are biblical reasons for this problem, but it is not as simple as you may think. The question of magic and the Bible is a lot like the question of sex and the Bible. The only way to come to the conclusion that the Bible provides some singular response or answer to either human sexuality or the practice of magic is to not read the Bible. The bald truth is this: there is no singular biblical answer to either.

Conservative religious people, for example, like to quote a dozen or so lines from places like Exodus 22.18 (“You shall not permit a sorceress to live”), Leviticus 20.27 (“A man or a woman who is a medium or a necromancer shall surely be put to death”), and Acts 13.8-10 (“You son of the devil, . . . will you not stop making crooked the straight paths of the Lord?”). But such Bible quoting is myopic, or just plain deceptive, as it conveniently ignores all the other biblical passages (far outnumbering the condemning ones) that are clearly pro-magical and even pro-paranormal. I am thinking of how the book of Genesis celebrates Joseph’s dream divination practices. Or of the famous “lots” used by the Levite priests. Or of the phenomenon of prophecy, another unmistakable form of divination. Or of those three magician-astrologers from

the East who came to honor the infant Christ child. Or, for that matter, Jesus’s own obvious paranormal powers of precognition, clairvoyance, healing, and resurrection demonstrated abundantly throughout the gospel texts. He could do it. Why can’t we?

For the Christian West at least, there is the rub. Psychical abilities implicitly suggest divine qualities, if not actual divinization. Jesus could do it because he was God, but we cannot because we are not. Therefore, if a particular individual is practicing as his or her own some healing ability, some innate or nurtured capacity of clairvoyance or precognition, this cannot be from God. It has to be from the Devil. And when in some other Christian contexts, as in Roman Catholicism, the miracles are accepted and even celebrated, they are only accepted with the proviso that they are “from God” and not aspects of human nature. The bottom line is this: miraculous powers are from and of God, never from and of human nature. On one level, at least, it is really that simple. When parapsychologists attempt to show, then, that such capacities really are a part of human nature or of the physical world, or, God forbid, really can be activated and measured in a laboratory, this is a clear affront to the theological orthodoxy. Therein lies the rub.

2. The Problem of Religious Authority. There is also the fact—and this is probably the deeper rub—that the very existence of a human being with such powers is also an affront to the institutional mediation and authority of the tradition in question. This is why the Evangelical ministers so despised the Spiritualist mediums of the nineteenth century. Actually, there were two separate but related issues. For one thing, and really the worst thing, many of the mediums were women. For another, they were doing their thing in their own living rooms. Why listen to your preacher talk about the Bible talking about God as he spoke a long, long time ago when Miss Mary down the street is speaking directly to your own dead brother just killed in the war? Spiritualism was very poignant and very exciting, but it was also picking a theological fight.

3. The Problem of Black Magic. Finally, I think there is a deeper historical reason still for the fear of psi. That reason has to do with the fact that human cultures have been practicing magic and observing apparent paranormal powers for a very long time, really for as far as we can see back in the historical record. But—and here is the deepest rub—much of this magical practice has been black magical

practice, that is, it has been performed to harm others, win a battle, kill a prized prey, throw a magical dart, curse an enemy, seduce a potential lover, and so on. The problem is obvious: if human beings can influence physical events with their minds, then they may well choose to influence those physical events toward destructive, negative, or flat out nefarious ends. The problem of black magic, in short, is a moral one.

Sometimes this fear of black magic is simply a logical conclusion of the near universal belief in the mind's ability to influence matter, positively or negatively. Sometimes this fear is a second-order problem, that is, a matter of individuals in promagical cultures falsely accusing their enemies of witchcraft in order to take their property, or their lives, as we see in the case of Puritan Salem or in the Wimbun villages of Cameroon studied by my colleague Elias Bongmba. And sometimes this fear of black magic is a phenomenological fact, as we see, for example, in the case of the American anthropologist Paul Stoller, whose classic memoir recounts his flight from eastern Niger after experiencing a sorcery attack from the son of the sorcerer with whom he had apprenticed.

I fully realize, of course, that

none of these theological, institutional, and deep historical backgrounds easily translates into a conscious strategy of response or defense in our present. Indeed, I think some of it, if made fully conscious and public, might well make the backlash worse. Still, there is also a part of me that thinks that this deep religious background to the resistance does indeed help. For one thing, it makes sense of the otherwise senseless. For another, it makes the unconscious conscious. For still another, it can help us to better understand and appreciate our own intellectual radicalism.

My own personal conclusion after these six years of putting parapsychology and the history of religions in deep and respectful conversation is this. We are friends in a foxhole. If I am in trouble, so are you. And if you are in trouble, so am I. But the historical data that is the history of religions is very much on our side, and massively so. If, moreover, we take the history of mystical literature seriously (say, the Kabbalah and Philip K. Dick), we might also conclude that, no matter how far we go in our speculations about the linguistic nature of the paranormal or the cosmic nature of mind, we will not have gone far enough.

Erlendur Haraldsson

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

My career in psi-research started in 1969 when J. B. Rhine invited me to his Institute of Parapsychology. There I began conducting experiments and after that I never left the field. My contact with Rhine had started a few years earlier with a letter of inquiry that led to occasional correspondence over the years. When I had finished my Dipl. Psych. degree at the University of Munich, I asked him if I could come over for a few months. Yes, he replied, and I stayed for a year. After that I moved to Charlottesville, which came about through a chance conversation with Robert van de Castle when he was invited

to Rhine's Spring Review Meeting in 1970.

It was however Hans Bender at the University of Freiburg who first aroused my interest in the field when I listened to his famous Introduction to Parapsychology lectures during my study of philosophy in 1956-1958. There I became acquainted with the large amount of research, new and old, that existed. In 1958 I made a break of four years from my studies during which I mostly worked as a journalist, and travelled widely in the Middle East, India, Pakistan and Afghanistan. Late 1963 I returned to Freiburg, mostly because Prof. Bender was there and changed my subject to psychology. I soon came to know Bender personally and he invited me to do a Ph. D. with him.

Bender had wide research interests but his heart was in spon-



(from right to left)
Joseph Banks Rhine, Erlendur,
Ulrich Timm, Louisa E. Rhine and
Erlendur's wife Helga.

taneous phenomena, "the real stuff", particularly poltergeist (Spuk). Once he invited me and another Icelandic student, Geir Vilhjálmsson, to take part in an experiment. He asked both of us to scribble something on a piece of paper (no words). Bender gave these sheets and five or six from other students to a psychic by the

name of Orloff who sometimes worked with Bender. I never met this psychic and he did not know whose each sheet was. Orloff gave a page or two long readings on the page each of us had scribbled on. We the participants received a copy of all his readings. Bender asked us to try to identify which reading had been intended for each of us. With high degree of certainty I selected a reading for me. It proved correct. Geir and I also independently identified each other. This was a full hit for both of us. We were impressed.

After completing my Dipl. Psych., I went to Durham where I conducted experiments that Bender accepted as the topic of my Ph. D: Vasomotoric Reactions as Indicators of Extrasensory Perception. It was a great learning experience to be at the Institute of Parapsychology. There were two meetings every week, one in which someone presented his or her ongoing research, or an interesting paper or topic was reviewed. At the other meeting Rhine told us about his correspondence with people in different parts of the world. We came to know what was going on in the field and who was involved. Rhine also organized the more formal Spring and Autumn Review Meetings in the main hotel in Durham and always invited an interesting external speaker.

Helmut Schmidt joined the In-

stitute while I was there. I used one of his RNGs (we called them Schmidt machines) in one of my experiments (Subject selection in a machine precognition test, *Journal of Parapsychology*, 1970). When conducting this experiment I noticed that I could sometimes get as high scores as the best of my participants and that I could often work myself up to a CR (z-value) of three. That was a nice confirmation of personal experiences I had had. It may sound dogmatic but the existence of psi was never a problem for me although I was keenly aware of how unpredictable it was when it would manifest.

There followed a year of internship in clinical psychology at the University of Virginia, partly spent at Stevenson's Division and in Bob Van de Castle's Dream and Sleep Lab. This was the beginning of a long association with Stevenson and friendship with Bob van de Castle. In the meantime Karlis Osis at the ASPR hired me to join him in his study of deathbed visions that was conducted through interviews with hundreds of physicians and nurses in India and the USA. This resulted in our *At the Hour of Death* book that has been published in numerous translations and editions.

At the end of 1973 I got my position at the University of Iceland. I continued with various pro-

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jects. In my early years I mostly conducted experiments but also large scale surveys and later field studies, such as on Sai Baba and other Indian swamis (*Modern Miracles. Sathya Sai Baba. The Story of a Modern Day Prophet*, 2013), cases of the reincarnation type in Sri Lanka and Lebanon, and extensive study of apparitions or claimed encounters with those who have died in which we collected and analyzed about 450 cases (*The Departed among the Living*, 2012). Over the years I worked closely with Martin Jonson, Joop Houtkooper, Michael Thalbourne, and even Richard Wiseman and had joint publications with all of them.

2) How do you see the field now as compared to the beginning of your career?

I think there was more activity and optimism in the field in the 1960s and 1970s than there is now and the skeptics were not as vocal. The influence of J. B. Rhine was very strong, his institute always had several full-time researchers and practically everyone in the field had either worked there or visited. Durham was the Mecca of parapsychology in those days. J.B., as he was called by those who knew him, had written books that were widely read and translated. His purely experimental approach was the new scientific way and the old psychological research studies were hardly mentioned and belonged to the old pre-scientific days.

At this time the Maimonides Medical Center had recently been established and Stanley Krippner and Montague Ullman were doing pioneering studies on dream telepathy there, which became widely publicized (Bob van de Castle became their star subject). The ASPR was also active in those days, directed by Karlis Osiris. In the German-speaking countries, Hans Bender of the University of Freiburg was one of

the best known German professors and his lectures on parapsychology were held in the largest lecture hall of the university, so popular were they with students. I was fortunate enough to come to know all these men.

3) Were you to start again, what would you focus on? Where do you think the field should go?

All that I did I found interesting and rewarding. Minor things I might have liked to do differently but on the whole I would have done the same. The survival angle became increasingly of interest to me.

Where the field is going is hard to foresee. I expect that it will muddle on slowly and some additional findings may emerge as the years pass on that give further evidence of psi, but not sufficient to convince the hardline skeptics or the scientific community at large. I do not see major breakthroughs in the near future. However, in my view it is an important but difficult field and lack of financial resources and acceptance are slowing it down.

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

No regrets on the time I spent in this field. On the contrary, I feel grateful for the many opportunities that came my way. It greatly enriched my life.

For more see <http://www.hi.is/~erlendu> and my chapter in Rosemary Pilkington's *Men and Women of Parapsychology. Personal Reflections*. Esprit, Volume 2. New York, NY: Anomalist Books, 2013.

Wikipedia, Lambert, and IMI's "Concealed Fraud"



| by *RENAUD EVRARD*

Charles Richet's current Wikipedia entry states:

Fraud

In 1954, the Society for
Psychical Research member

Rudolf Lambert published a report revealing details about a case of fraud that was covered up by many early members of the Institute Metapsychique International (IMI).[21] Lambert who had studied Gustav Geley's files on the medium Eva Carrière discovered photographs depicting fraudulent ectoplasm taken by her companion Juliette Bisson.[22] Various "materializations" were artificially attached to Eva's hair by wires. The discovery was never published by Geley. Eugene Osty (the director of the institute) and members Jean Meyer, Albert von Schrenck-Notzing and Richet all knew about the fraudulent photographs but were firm believers

in mediumship phenomena so demanded the scandal be kept secret.[22]"

Lambert's article received many refutations in French, but none of them are quoted. In this brief article I will try to provide a more accurate view about this so-called "fraud." This case is also interesting in the context of controversies in parapsychology.

From 1905 to 1925, Marthe Béraud (1886-1968) was a physical medium tested by many researchers in France and abroad mainly under the pseudonym of Eva Carrière. She is known for having ostensibly produced an "ectoplasmic substance" from which many pictures were taken, especially by Charles Richet, Juliette Alexandre-Bisson, Albert von Schrenck-

Notzing, and Gustave Geley. This iconography is very ambiguous: these pictures sometimes show what looks like wires or threads, faces with a flat appearance, replicas of the title of a French journal, etc. These ambiguities were used by counteradvocates as evidence of trickery, despite researchers' rebuttals, for whom these pretenses were never found before or after the experiments despite extensive searches, and could be fully part of the ectoplasmic materializations.

The second director of IMI, Eugène Osty (1874-1938), never participated in any experiments with Marthe/Eva, because he lived far from Paris until 1921. Then, on the basis of the experimental reports, the ambiguous pictures, and the huge controversy around the study of this medium in Sorbonne in 1921-1922, he remained skeptical about her mediumship. He was not skeptical of physical mediumship in general, having been convinced through experiments at IMI with Guzik (and later with Rudi Schneider). This shows that various opinions could persist among psychical researchers and that they sometimes failed to reach consensus among themselves.

Shortly before the 3rd International Conference on Psychical Research, held in Paris in 1927, Eugène Osty offered to give a skeptical talk on Marthe's mediumship based on some unpub-



lished pictures he found in the papers of his predecessor, Gustave Geley, who had died in an accident in 1924, but he was discouraged to give such a talk by the director of the IMI, Jean Meyer, and two members of IMI who worked extensively with Marthe, Richet, and Schrenck-Notzing. Here Lambert claimed that these researchers succeeded in concealing a fraudulent case:

"When I went to see Osty at the Institute [=IMI] the following morning he showed me several stereoscopic photographs from among Geley's papers. One could distinguish clearly that the respective materializations were artificially attached to Eva's hair, partly by means of Eva's hair, and partly by means of threads or wires, which Eva's adherents would doubtless have claimed as also having been materialized. However that may be, the appearance of these pictures was highly suspicious and shocking. One can easily envisage how certain materializations could have been fastened to Eva's hair from the

photographs published by Geley in *L'Ectoplasmie et la Clairvoyance* (38, 40, 42, 43, 44); but only in the stereoscopic photographs can the artificial fastening be clearly distinguished." (Lambert, 1954, p. 383)

Other interpretations are possible, on the basis of some historical data:

- The pictures found by Osty were stereoscopic pictures, which were half published. The unpublished half includes includes redundant, sometimes more ambiguous or failed, pictures (e. g., the magnesium flash occupying part of the image).
- The ambiguities of the pictures were not at all new: they were the same lines that look like wires, the same flat faces... Researchers had already discussed these ambiguities and concluded that they were insufficient to explain the phenomena as a trick. For example, in his last book Geley (1924) reported seven times the observa-

tion of both rigid and elastic wires and cords associated with the substance, whose diameters were irregular. According to the investigators, there was no evidence that the “wires” on the disputed photographs were artificial, as they grew under their eyes and in control conditions eliminating the use of such artifacts.

- Thus, for his colleagues Osty’s talk would have been based on a weak and already discussed argument that could only give food to counteradvocates without adding something scientifically relevant. (We can disagree on that, without believing that these stereoscopic pictures were concealed evidence either of fraud or of ectoplasm).

Furthermore, Lambert’s article was published very late after the facts, which is quite suspicious (on Lambert’s paradoxical career in psychical research see Sexauer, 1966). Nevertheless, there were still living protagonists of this study, especially Juliette Alexandre-Bisson who was interviewed at the age of 93 by the parapsychologist René Pérot. She was very critical of Lambert’s claims (which extended beyond Osty’s own doubts) and helped Pérot to publish in the *Revue Métapsychique* a systematic rebuttal that

analyzed critically all 23 claims made by Lambert (Pérot, 1968-1974). Some IMI members also provided rebuttals in the *Revue Métapsychique* soon after Lambert’s publication (Masse, 1955; Warcollier, 1955).

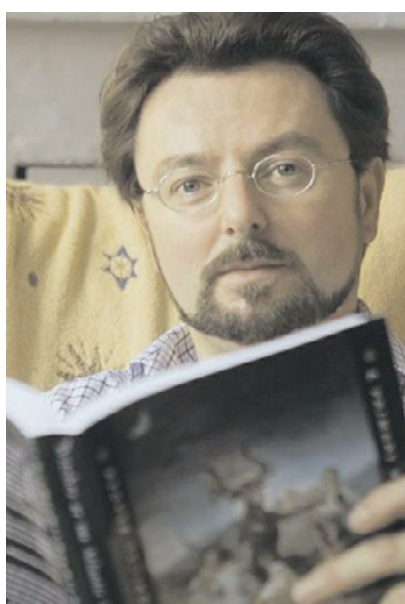
This controversy raises several general questions:

- Was it appropriate to prevent a researcher to express his own doubts to avoid the confusion of his position with the one of the institution he directed?
- Was it appropriate to base a charge of fraud on hard-to-check testimonies, long time after the death of the main protagonists, rather than on concrete available evidence? (Lambert did not use any of the 66 photographic plates of the experiments with Eva C. which are still in the IMI’s archives, and which were recently scanned by Yves Bosson of the Agence Martienne, a photo library specializing in scientific imagery).
- Is it possible to use pictures as evidence for or against physical phenomena of mediumship without discussing the historical context of the experiments? This kind of “evidence” seems to need both natural and human sciences to be properly evaluated.

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Summary of the 2013 Volume of the Zeitschrift für Anomalistik



| by LEO RUICKBIE

From Polaroid Polter- geists to the Statistics of the Zodiac

Can technology capture evidence of a spirit world? The answer is "Yes," but it is an answer we hear from the world(s) of popular culture. While we may groan at the relentless flood of *Para-*

normal Activity and its ilk, such an answer reveals much about how our collective conception of contact with the supposed Other World is shifting as the gears of change move ever upwards.

Lars Robert Krautschick considered the paranormal aspects of photography in popular culture in "Repräsentation medialer Charakteristika von (Geister-) Fotografie im Horrorfilmbeispiel *Shutter* (2004)" [Representation of Spirit Photography's Media Characteristics in *Shutter* (2004)] (pp. 7-32). In case you have not heard of it, "Shutter" was a Thai horror film from directors Banjong Pisanthanakun and Parkpoom Wongpoom. It was something of a success in Thailand and subsequently remade for the US market in 2008 under the same name. Essentially, the use of Polaroid photography allows the protagonist a view into the spirit world with all the usual unsuitable trappings one would expect of a horror film. In the following discussion – the ZfA's laudable Open Peer Commentary system – Peter J. Bräunlein, incidentally, a big fan of the film,

considered the plausibility of the situation depicted in *Shutter*.

In "Geister, Wiedergänger und Gespenster: die Nebenwirkungen des Sterbens" [Ghosts, Revenants and Spectres: The Side-Effects of Dying] (pp. 42-68) Katarzyna Ancuta took today's social trends of globalization and information and applied them to popular conceptions of the spirit world. She argued that the spirits of the dead have left their traditional haunts to increasingly occupy the virtual universes created by the new media. This move also challenges previous denials of the reality of such spirits/afterlife, rooted in what she called "the rationality of the industrial age" as we come to inhabit our own non-physical worlds of virtual reality and artificial intelligence. Like Krautschick's consideration of photography and filmic re-creations of photography, Ancuta's article showed how modern technology in the popular mind has become pervaded by paranormal beliefs – also mentioning *Shutter* in the process – even to the extent where ghosts have become more real than ever.

From horror as entertainment, the ZfA turned to the real thing and another dark chapter in German history: the Communist control of the East under the inventive name of the German Democratic Republic (GDR), a land numb in the chill of Cold War and the terrors of the Stasi. Florian G. Mildenberger investigated what might have been a secret police conspiracy against parapsychology in “Otto Prokop, das Ministerium für Staatssicherheit und die Parapsychologie” [Otto Prokop, the GDR Ministry for State Security and Parapsychology] (pp. 69-80). Prokop (1921 – 2009) may have been a pioneer in German forensic medicine, but he was also an ardent critic of parapsychology, publishing such gems as *Der moderne Okkultismus: Parapsychologie und Paramedizin, Magie und Wissenschaft im 20. Jahrhundert* [The Modern Occult: Parapsychology and Paramedicine, Magic and Science in the Twentieth Century] (with W. Wimmer. Stuttgart, Germany: Gustav Fischer, 1987). Mildenberger discussed his cooperation with the Stasi and the extent to which the secret service worked with him in opposing parapsychology and in particular the eminent West German parapsychologist Hans Bender (1907 – 1991). We see a system at work in which parapsychology is stigmatized as the product of capitalist “science-phobia.”

Among the several reactions to

Mildenberger’s article was that of Wilfried Kugel, singled out here because of his attention to the Jewish *psychic* Erik Jan Hanussen (the pseudonym of Herman Steinschneider), a theme he returned to twice more in vol. 13. Here under the title “Gruselig: Otto Prokop” [Gruesome: Otto Prokop] (pp. 141-147) and later in “Ergänzende Bemerkungen zu Otto Prokop” [Supplementary Comments on Otto Prokop] (pp. 405-412), Kugel – the expert on Hanussen – concentrated on Prokop’s detailed revelations made in his 1987 lecture “Der Hellseher ‘Hanussen’ – seine Zeit und seine Methode” [The Clairvoyant Hanussen – His Times and Method] concerning the murder of Hanussen in 1933 at the hands of the SA, which would seem to have come from the now missing Berlin police files. Kugel returned to the subject of Hanussen in “Mythos Hanussen 2001-2011. Eine Sammelrezension” [The Hanussen Myth, 2001-2011: A Selected Review] (pp. 196-220), giving us a critical overview of the many treatments of Hanussen from Hanussen’s autobiography to Werner Herzog’s 2001 film *Invincible* and Arthur Magida’s *The Nazi Séance* (New York, NY: Palgrave Macmillan, 2011).

The forces working against parapsychology were also the subject of Harald Walach’s article “Wa(h)re Skepsis – Wa(h)re Wissenschaft” – a clever play

on the words *wahre* (true) and *Ware* (goods for sale) translated in the journal as “Skepticism and Science, Pure and Commodified” (pp. 325-340). Here we see that it is not only the communism of the past, but also the scientism of today that pits itself against parapsychology. The self-declared skeptics attempt to crush all dissenting thought with recourse to science in the mistaken view that they have exclusive access to the scientific method and its use as a political weapon. Walach astutely observed that the skeptical mission in attempting to fix the meaning of science as all that is already known by science is itself unscientific and, worse, anti-scientific.

However, for parapsychology 2013 was surely the year of the cucumber. The important new research of Osamu Takagi and his colleagues at the Information and Research Center of the International Research Institute in Chiba, Japan, first published in the Kenyan *International Journal of Physical Sciences*, 8.15 (April, 2013), pp. 647-651, as “Mediator’s Non-Contact Effect on Cucumbers” was translated into German. Readers will be undoubtedly already familiar with the evidence presented here on how the presence or absence of a meditator can allegedly influence the amount of gas emitted by slices of cucumber in a Faraday cage. The article in English can be read

at <http://www.academicjournals.org/journal/IJPS/article-abstract/FCBDF0B18439>.

The statistician Katharina Schüller delved into the murky vastnesses of astrology with “Drum prüfe, wer sich ewig bindet: Zusammenhangsanalyse von Standesfällen (Eheschließungen, Scheidungen) und Tierkreiszeichen am Biespiel der Schweiz in den Jahren 1997 bis 2005” [So Hedge Therefore, Who Join Together: Association Analysis of Registry Cases (Marriages, Divorces) and Zodiac Signs using the Example of Switzerland, 1997 to 2005]. Positioning herself as continuing Gunter Sachs’s work on the statistics of astrological relationships in human relationships (see his “Die Akte Astrologie”. Munich, Germany: Goldmann, 1997), Schüller nonetheless wisely stopped short of testing the validity of astrology. However, her findings were not without controversy, as the cold logic of her statistics showed apparently non-random patterns supporting astrological ideas of the compatibility or non-compatibility of people born under different signs of the zodiac as defined by astrology. Compatibility was most marked for those sharing the same sign. This was also mapped to analyses of the so-called four elements and four seasons that again showed compatibility between people born under the same signification. A full blooded debate was printed in the pages following that questioned much

of Schüller’s argument with Schüller giving an equally vigorous defense.

Last year was also marked by the sad loss of two much respected European scholars whose varied research interests extended to parapsychology. Peter Mulacz (pp. 173-176) paid tribute to Manfred Kremser who died in March, 2013, after a long battle with cancer. Kremser began his career with a PhD thesis on witchcraft among the Azande, looking at culturally specific ideas of illness, and his interest in healing remained a theme throughout his work. From 1997 until his death, Kremser was President of the Austrian Society for Parapsychology and the Border Areas of Science (est. 1927), and in 2004 organized the *47th Convention of the Parapsychological Association* in Vienna. Kremser’s prestige did much to advance the cause of parapsychology in Austria.

Gerd Hövelmann (pp. 177-181) saluted the life and work of the late Franz Siepe who died suddenly in June, 2013, at the age of 58. Publishing until the end, Siepe leaves a number of works still at the printers, including what will be of particular interest for members, “Anomalien in religiösen Kontexten” [Anomalies in Religious Contexts] co-authored with Hövelmann for the forthcoming “An den Grenzen der Erkenntnis: Handbuch der Anomalistik” [At the Borders of Knowledge: Handbook of Anomalies Research]

by Gerhard Mayer, M. Schetsche, I. Schmeid-Knittel, and D. Vaitl (to be published by Schattauer, Stuttgart).

The same volume included Siepe’s essay review “Mörderische Himmelsbriefe: Anmerkungen zu Hubert Wolfs Die Nonnen von Sant’ Ambrogio” [Murderous Letters from Heaven: Notes on Hubert Wolf’s Die Nonnen von Sant’ Ambrogio] (pp. 187-195). The Italian convent of Sant’ Ambrogio, it may be remembered, was the centre of a sex scandal in the 19th century, and here Siepe examines the role played by the supposedly supernatural “letters from heaven.”

The *Zeitschrift für Anomalistik* was published in two parts: vol. 13, nos 1+2 (pp. 1-320); and vol. 13, no. 3 (pp. 321-464). Copies can be ordered from the Gesellschaft für Anomalistik e.V., Postfach 0243, 79002 Freiburg, Germany. For full details contact zfa@anomalistik.de, or visit www.anomalistik.de.

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

It is only with the generous support of many colleagues – which include Carlos Alvarado, Etzel Cardeña, Richard Noakes, Elizabeth Roxburgh, and Andreas Sommer in this particular instance – that this biblio-educational initiative reaches its first noteworthy threshold: With the 55 selected entries added below, this column, introduced, with the editor's friendly support, in the very first issue of *Mindfield* (vol. 1, #1, pp. 12-14), has arrived at exactly 1,000 entries – articles from mostly peer-reviewed periodicals from the scientific mainstream that have some bearing for discussions on the empirical findings, the scientific standing and the social role of parapsychology.

When I introduced this column in 2009, I did not anticipate (nor should I even have imagined) that it would still be there after one thousand entries, sixteen parts, and six years. Fortunately, relevant articles keep materializing in many sections of the literature that I routinely inspect. Since next time we will leave behind the mark of 1,000 bibliographic entries, now seems to be a welcome time and opportunity to repeat the selection criteria for the inclusion and (based on

experience) the exclusion of new items.

Here is a brief checklist of what will or will not be included in future issues:

- Articles from recognized scientific periodicals (peer-reviewed, if possible) are preferred.
- Only articles published in English can be considered (this may include items from non-English journals as long as the selected article itself appeared in English).
- It does not matter whether articles are very long or short, as long as they were published in a scientific journal.
- Articles from parapsychological and related (non-mainstream) journals will not be considered. However, papers by card-carrying parapsychologists may be included, if they were published in a recognized scientific journal outside their field.



by GERD H. HÖVELMANN,
Hövelmann Communication

- Also, no articles published before 2005 will be considered,
- no books,
- no book chapters,
- no book reviews (there will be exceptions for extensive review essays, such as Cardeña [2014], below),

- no newspaper or magazine items.

These criteria will be strictly observed. Thank you very much for your kind attention and support. Hints to pertinent recent articles are always welcome. Please send them to the author at hoevelmann.communication@kmpx.de.

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